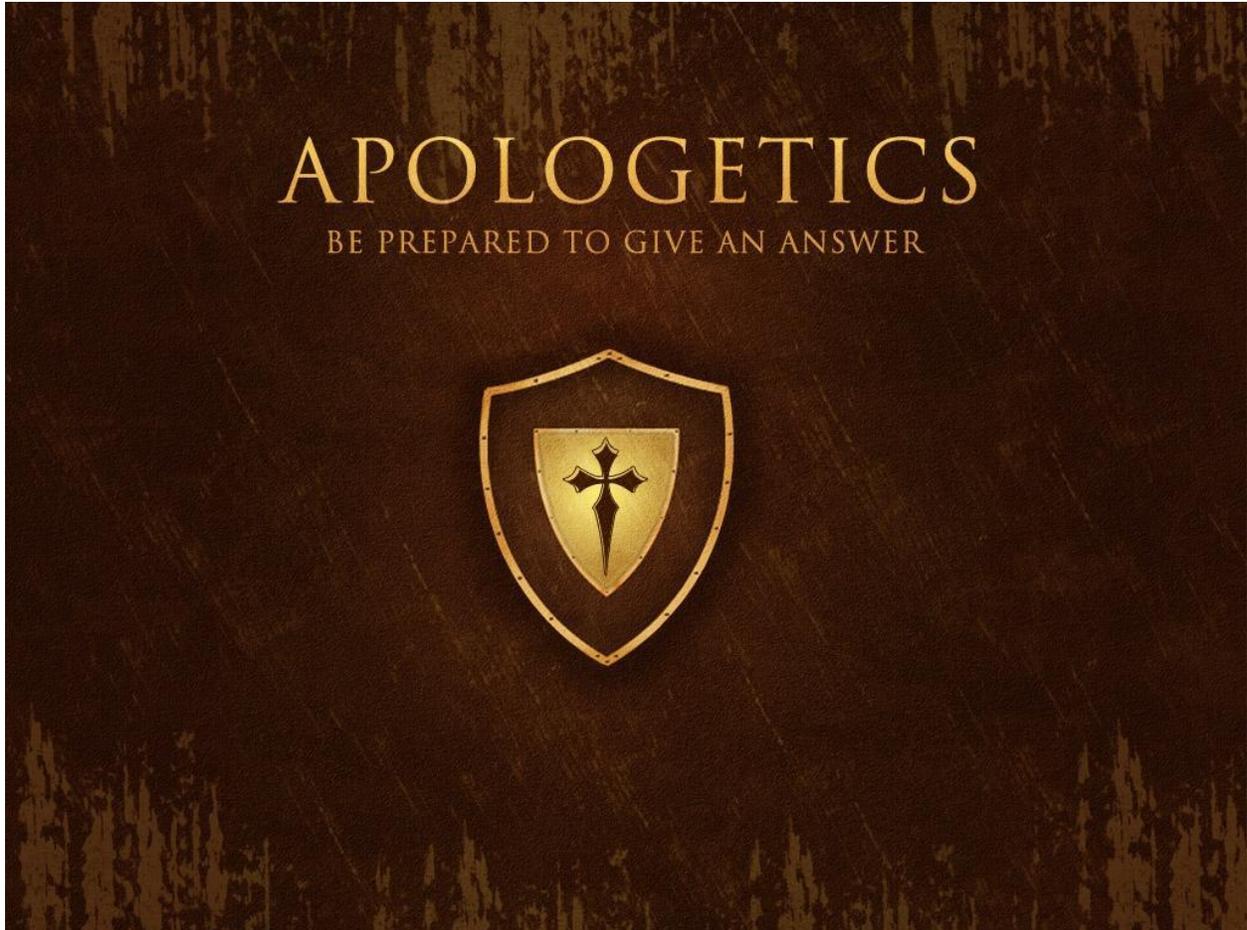


Introductory Notes to Pro-Life Apologetics



“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect (1 Peter 3:15).”

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Introduction to Pro-Life Apologetics

I. Introduction: Four Task of the Pro-Life Apologist

1. Restore the meaning of the word “abortion.”

- a. The common justifications for abortion are irrelevant because they avoid the real issue: Abortion itself!
- b. The word “abortion” has lost its meaning because we think and learn visually, with pictures and images.
 - i. We are visual learners, pictures influence us by stirring our emotions and this profoundly affects the way we resolve our moral issues.
 - ii. Graphic images have been a standard means of moral education.
 - iii. In [Time Magazine’s February 12, 2001](#) story about AIDS in Africa it states, “This is a story about AIDS in Africa. Look at the pictures. Read the words. And then try not to care.” It tries to appeal to the audience.
- c. The word “abortion” has lost its meaning because people are moved by stories more than by facts.
 - i. President Clinton defended his veto of the partial-birth abortion ban with stories, not facts. He did not give 1) Moral justification 2) Scientific evidence 3) He only gave stories. Instead of using stories to support his case, he used stories in place of a case.
 - ii. In short, he changed the subject from the infants being killed to women who needed our sympathy.
- d. The word “abortion” has lost its meaning because we want difficult problems to just go away.
 - i. This is because abortion is a symptom of a larger problem: We don’t want to assume responsibility, personally, to solve our own problems.
 - ii. We think we have the right to not be inconvenienced; we think we have the right to demand that difficult problems just disappear.
 - iii. This is the mentality that drives the pro abortion industry. There’s a solution to this, you have to move the issue from the abstract to the concrete with truthful images that show how abortion kills babies. Graphic images simply work!

2. Simplify the Issue:

- a. We have been told a lie, that abortion is a complex issue.
 - i. This is not to say that abortion isn’t a psychologically complex issue (e.g., we feel sorry that a little girl will have to suffer through this situation. Abortion is psychologically complex for some people).
 - ii. What is being argued is that the *moral question* of abortion (i.e., is it right or wrong) is not a complex issue.

- b. Pro-life advocates contend that elective abortion unjustly takes the life of a defenseless human being.
 - i. This simplifies the abortion controversy by focusing public attention on just one question: Is the unborn a member of the human family? If so, killing him or her to benefit others is a serious moral wrong.
 - ii. Conversely, if the unborn are not human, elective abortion requires no more justification than having a tooth pulled.
 - iii. One wouldn't think to answer the question, "Can I kill this" until the predicate question is answered, "What is it?"
 - c. Abortion is not a debate over choice, trusting women or privacy (think about [Andrea Yates](#)). The issue is, "What is the unborn," all other issues are irrelevant.
 - i. People will say that "Women ought to have a right to privacy," to which those who are Pro-Life agree 100%, but would we allow parents to mistreat their kids if it was done in the privacy in their own home? Clearly *privacy isn't the issue* when it comes to abortion, the issue is: *what is it*, because if the unborn are fully human like other children they deserve the same protection that we would give to other children.
 - ii. People will say, "Would you force a poor woman to bring another child into this world" and so the question for them then becomes "When human beings get expensive may we kill them?" What would we think of a family that executed their toddler to help the family budget? Most would consider this a moral outrage. *The issue is not economic hardship; the issue is what is the unborn*, because if the unborn are fully human like that toddler it should not be killed because of it happens to get in the way of the family budget.
 - iii. People will say, "You mean to tell me that you would force women into the back alley's to have illegal abortions because you want to protect a bunch of embryos!" It's a valid objection *if* abortion is just a surgery like having an appendix removed. But if a human child is involved then another question comes to mind: Why should the law be faulted for making it more risky for someone to harm an innocent human being? Should we legalize bank robbery to make it safer for felons? *Clearly safety isn't the issue, the issue is what is it?*
 - iv. There is only one question to resolve: *What is the unborn?* The answer to the question, "What is it" is a human being.
3. *Offer Good Sound Arguments:*
- a. Moral Claim: It's wrong to intentionally kill innocent human beings.
 - b. Factual Claim: Abortion intentionally kills an innocent human being.

- i. The unborn is a unique, individual, living human being for his or her entire life (not potentially human or sub-human, he/she is a full human being).
 - c. Moral Conclusion: Therefore abortion is wrong.
 - i. Abortion is a terrible evil because it destroys a precious unborn human person.
- 4. *Teach & Equip Others to Engage:*
 - a. Engage by establishing a Biblical foundation for human value.
 - i. Abortion advocates with [The Religious Coalition for Reproductive Choice](#) and [Planned Parenthood Federation of America](#) contend that the Bible is silent on abortion and that none of the Scriptures traditionally cited by Pro-Life advocates establishes the humanity of the unborn.
 - ii. First, the Bible's alleged silence on abortion does not mean that its authors condoned the practice, but that prohibitions against it were largely unnecessary.
 - iii. Second, we don't need Scripture to expressly say elective abortion is wrong before we can know that it's wrong. The Bible affirms that all human have value because they bear God's image. Thus, the shedding of innocent blood is strictly forbidden (Gen. 1:26; 9:6; Ex. 23:7; Prov. 6:16-17).
 - iv. The facts of science make clear that from the earliest stages of development, the unborn are unquestionably human. Hence, Biblical commands against the unjust taking of human life apply to the unborn as they do other human beings.
 - b. Engage by equipping lay people and youth to make a case for life.
 - i. Teach them to summarize their Pro-Life views in three minutes or less using something like this: "The science of embryology establishes that from the earliest stages of development—from the very beginning—you were a distinct, living, and whole human being. True, you had yet to mature, but the kind of thing you were was not in dispute. That raises a question: Does each and every human being have an equal right to life? Truth is, there are only four differences between the embryo you once were and the adult that you are today, and none of those four differences justifies killing you at that earlier stage of development." Then, briefly go over the S.L.E.D. acronym (this is discussed in the philosophical case for the value of the unborn).
 - c. Keep reading!
 - i. See the following reading list: <http://iti-blog.blogspot.com/2009/04/smart-pro-lifer-reading-list-sk.html>

What Is the Unborn (The Scientific Case)?

“Scientifically we know that from the earliest stage of development (i.e., conception) that the unborn are distinct (not part of a body like the cells on my hand or the mothers body), living (not dead) and whole human beings.”

I. Is Abortion a Religious Issue?

1. People mistakenly believe that abortion is a “religious” issue, however it is not.
 - a. Pro-Choice advocates will sometimes dismiss the Pro-Life position by dismissing it as a “religious belief” that should not be expressed in public policy. However, does this criticism carry any weight?
 - i. Though many advocates on both sides of the debate have religious ideas and motivations that inform their views, abortion and embryo research are not particularly religious issues.
 - ii. There are two key questions to answer in the abortion debate: 1) (A scientific question) What is the unborn and 2) (a moral question) Are they valuable?
 - iii. As Dr. Maureen L. Condit concludes in a published White Paper entitled "[When Does Human Life Begin? A Scientific Perspective](#)":
"The scientific evidence supports the conclusion that a zygote is a human organism and that the life of a new human being commences at a scientifically well defined 'moment of conception.' This conclusion is objective, consistent with the factual evidence, and independent of any specific ethical, moral, political, or religious view of human life or of human embryos."
 - b. It is a scientific issue, specifically a biological issue. If we want an answer to the question, “What is the unborn” and “When does life begin” do we have to go to the Bible to find an answer? No. We go to the science of Embryology (a branch of biology). The question, “What kind of thing is the unborn” and “When does life begin” are empirical questions that demand empirical answers.
 - i. One does not need the Bible to tell them what the unborn is human any more than they need it to tell them that Americans are human. You need to know what the science of Embryology teaches about the unborn.
 - ii. Attempts to disqualify the Pro-Life position from public consideration—by branding it "religious"—is arbitrary and intellectually dishonest.
 - iii. There are a number of secular groups (e.g., www.secularprolife.org) who oppose abortion for the same reasons religious people do.

2. Embryology is often the last authority consulted in seeking an answer to these questions.

II. What Embryology Teaches:

1. That *life begins at conception*.

- a. Modern Teaching Text on Embryology/Prenatal Development:

- i. "Human development begins at fertilization, the process during which a male gamete or sperm (spermatozoo development) unites with a female gamete or oocyte (ovum) to form a single cell called a zygote. This highly specialized, totipotent cell marked the beginning of each of us as a unique individual." "A zygote is the beginning of a new human being (i.e., an embryo)." (Keith L. Moore, [The Developing Human: Clinically Oriented Embryology, 7th edition](#). Philadelphia, PA: Saunders, 2003. pp. 16, 2.)
- ii. "[The zygote], formed by the union of an oocyte and a sperm, is the beginning of a new human being." (Keith L. Moore, [Before We Are Born: Essentials of Embryology, 7th edition](#). Philadelphia, PA: Saunders, 2008. p. 2.)
- iii. "Although life is a continuous process, fertilization (which, incidentally, is not a 'moment') is a critical landmark because, under ordinary circumstances, a new genetically distinct human organism is formed when the chromosomes of the male and female pronuclei blend in the oocyte." (Ronan O'Rahilly and Fabiola Müller, [Human Embryology and Teratology, 3rd edition](#). New York: Wiley-Liss, 2001. p. 8.)
- iv. "Human embryos begin development following the fusion of definitive male and female gametes during fertilization... This moment of zygote formation may be taken as the beginning or zero time point of embryonic development." (William J. Larsen, [Essentials of Human Embryology](#). New York: Churchill Livingstone, 1998. pp. 1, 14.)

- b. Older Teaching Texts on Embryology/Prenatal Development:

- i. "It is the penetration of the ovum by a spermatozoon and resultant mingling of the nuclear material each brings to the union that constitutes the culmination of the process of fertilization and marks the initiation of the life of a new individual." Clark Edward Corliss, [Patten's Human Embryology: Elements of Clinical Development](#). New York: McGraw Hill, 1976. p. 30.

- ii. "The term *conception* refers to the union of the male and female pronuclear elements of procreation from which a new living being develops." "The zygote thus formed represents the beginning of a new life." J.P. Greenhill and E.A. Friedman, [Biological Principles and Modern Practice of Obstetrics](#). Philadelphia: W.B. Saunders, 1974. pp. 17, 23.
 - iii. "Every time a sperm cell and ovum unite a new being is created which is alive and will continue to live unless its death is brought about by some specific condition." E.L. Potter and J.M. Craig, [Pathology of the Fetus and the Infant, 3rd edition](#). Chicago: Year Book Medical Publishers, 1975. p. vii.
- c. We often hear, "No one knows when life begins." If we really don't know when life begins then we must err on the side of caution. What would we think of a structural engineer who was going to blow up a building and the Forman asked, "Is there anyone in the build" and the engineer said, "I don't know just blow up the building" without checking to see if there was anyone alive inside, wouldn't we call it negligence? We would check inside first. We always err on the side of caution. Therefore, if we don't know if the unborn is human we err on the side of caution. This is actually a good reason for not having an abortion.
- d. The argument "No one knows when life begins" is not true; we *do know when individual human life begins*. The unborn is alive from the moment of conception. There is no period of non-life. Life doesn't begin at some stage of development. A living sperm unites with a living egg to form a living zygote. The unborn is growing biologically. Biological growth happens at the moment of conception. If we don't know when human life begins (even though we do), the benefit of the doubt should always go to life.
- e. Bernard Nathanson co-founded one of the most influential abortion advocacy groups in the world (NARAL) and once served as medical director for the largest abortion clinic in America wrote an article for the *New England Journal of Medicine* in which he states, ["There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy..."](#)
- i. Some years later, he would reiterate: "There is simply no doubt that even the early embryo is a human being. All its genetic coding and all its features are indisputably human. As to being, there is no doubt that it exists, is alive, is self-directed, and is not the same being as the mother—and is therefore a unified whole." (Bernard N. Nathanson, M.D., [The Hand of God](#) (Washington, DC: Regnery Publishing, 1996), 131.)

- f. Perplexed with those who question that the unborn is human, Dr. Alan Guttmacher, former President of Planned Parenthood states, "This all seems so simple and evident that it is difficult to picture a time when it wasn't part of the common knowledge." A. Guttmacher, [Life in the Making: The Story of Human Procreation](#) (New York: Viking Press, 1933) p. 3.
- g. Drs. John Ankerberg and John Weldon rightly explained, "Today, medical texts assume or affirm that human life begins at conception."
 - i. "The reason why modern science has come to the conclusion that human life begins at conception is because sound imaging and modern fetology have supported this judgment dramatically. Every scientific law known (e.g., biogenesis) and every scientific fact (e.g., at conception a genetically new and unique human individual exists) demands this conclusion."
 - ii. "What difference does it make that human life begins at conception? The difference is this: If human life begins at conception, then abortion is the killing of a human life."

2. The unborn are *distinct*.

- a. As bioethicist Scott Klusendorf states, "To say that the embryo is distinct means it is different in kind from any cell of its parent. Sperm and egg, for example, cease to exist at fertilization, their role being restricted to surrendering their constituents into the makeup of a new entity, the embryo. From the start this new entity not only directs its own internal development, it has something completely different from both parents- its own unique chromosomal structure. Later it will bear other distinction such as a different blood type and different internal organs."
- b. Often one will hear, "A woman has the right to do whatever she wants with her own body," however, there are 3 serious problems with this argument.
 - i. The statement is not true; a woman (or a man) cannot do anything she wants with her body in any country. The law can restrict what we do with our body when our freedom hurts another human being. The law can restrict what people can do with their own bodies when we are a threat to ourselves or another human being.
 - ii. The argument assumes that the unborn are not human (this is begging the question). A person arguing this must prove the unborn are not human (or at least not valuable) before stating, "A woman has the right to do whatever she wants with her own body."

- iii. The unborn is not the mother's body. A body part is defined by the common genetic code it shares with the rest of its body. Every cell of the mother's tonsils, appendix, heart, and lungs shares the same genetic code. The unborn also has a genetic code, but it is distinctly different from his mother's. Every cell of his body is uniquely his, different from every cell of his mother's body.
- c. How do we know that the unborn is not the woman's body?
- i. *Different Gender*: If the unborn is a part of the woman's body and a woman is pregnant with a boy, it means she now has two genitals (i.e., vagina and penis), four eyes, legs, arms and etc.
 - ii. *Separate Brain and Central Nervous System*:
 - iii. *Different Blood Type*: Often his/her blood type is different, as Drs. John Ankerberg and John Weldon put it, "It is medically impossible for a single individual to have two completely different blood types."
 - iv. *Unique Genetic Fingerprint* (i.e., the unborn's DNA is its own unique identity): An egg with 23 of the mother's chromosomes unites with a sperm with 23 of the father's chromosomes to create an individual living thing. The zygote is different from every other living cell because it has its own DNA fingerprint. The DNA fingerprint is widely used in forensics by the government and the military; this determines the identity of a particular human being. The DNA fingerprint allows investigators to connect certain biological remains such as blood and hair to specific individuals. Everyone's DNA fingerprint is unique to them and them only. Clearly then, it is distinct, resting in the mother's body but not a part of it. When does this distinct life begin? At conception. How do we know this? Because this is when the distinct DNA fingerprint originates.
- d. Embryos aren't like cells on our hands (i.e., somatic cells). If you pluck cells from the back of your hand they contain your DNA coding, they are only part of a living human being. They are not distinct, whole organisms like we were as embryos. Cells on your hands work in tandem for the betterment of your whole being. When you were an embryo you weren't part of another body like your cells are. You resided in another human being but you weren't part of that human being ontologically. So when we say that they distinct, living and whole human beings we mean they are different in kind from ordinarily bodily cells.
3. The unborn are *living* (i.e., dead things don't grow and the embryo is growing, it's directing its own internal development, it is tearing down systems and replacing it

with new ones. That is all being done internally. The one in charge of the pregnancy is the embryo that is driving its own development.)

- a. Scientist generally agree that anything exhibiting metabolism, growth (i.e., reproduction) and reaction to stimuli are alive.
- b. According to [*Hickman, Roberts, and Larson \(1997\)*](#), any living organism will meet the following seven basic properties of life:
 - i. *Chemical Uniqueness*: Living systems demonstrate a unique and complex molecular organization. Zygotes possess their own unique DNA from conception.
 - ii. *Complexity & Hierarchical Organization*: Living systems demonstrate a unique and complex hierarchical organization. Hickman, Roberts, and Larson (1997) explain that the most basic unit in the biological hierarchy is the cell. The cell holds the properties of living organisms, and cells can be manipulated in the laboratory and can be reproduced, whereas nonliving elements cannot. Therefore, the fertilized egg would meet this criteria, though it would be a more basic unit of the biological hierarchy.
 - iii. *Reproduction*: Living systems can reproduce themselves. The zygote possesses two different methods of reproduction: cell reproduction and twinning. Twinning is "a form of asexual reproduction, which can occur after conception."
 - iv. *Possession of a Genetic Program*: A genetic program provides fidelity of inheritance. The 46 chromosomes present at conception provide all of the genetic information that will ever be needed.
 - v. *Metabolism*: Living organisms maintain themselves by obtaining nutrients from their environments. The unborn converts food to energy from the mother.
 - vi. *Development*: All organisms pass through a characteristic life cycle. Hickman, Roberts, and Larson (1997) state, "Development describes the characteristic changes that an organism undergoes from its origin (usually the fertilization of the egg by sperm) to its final adult form." Thus, although the fertilized egg will take on different forms

throughout its life cycle, the development of life begins at conception.

- vii. *Environmental Reaction:* All animals interact with their environment. The entity in the womb interacts with its environment in many ways. Kicking and jumping are both examples. In addition, research has shown that the fetus can be soothed by music and can recognize the voice of its mother.
 - c. The unborn from fertilization are alive because they grow. They also exhibit other forms of life, such as cell division, metabolism, and response to stimuli. In fact, the only thing the unborn need to survive is adequate nutrition, a proper environment, and an absence of fatal threats. That's all any of us need. There is no point in human development at which the developing entity goes from non-life to living.
 - i. Drs. John Ankerberg and John Weldon make the observation that, "There is no such thing as a potentially living organism. Every living thing is actual, with more or less potentiality. We are dealing with an actual person with potential, not a potential person."
4. The Unborn are whole human beings
- a. The unborn is a whole or complete (though immature) organism.
 - i. That is, she is not a mere part of another living thing, but is her own organism—an entity whose parts work together in a self-integrated fashion to bring the whole to maturity.
 - ii. Her genetic information is fully present at conception, determining to a large extent her physical characteristics (including sex, eye color, skin color, bone structure, etc.); she needs only a suitable environment and nutrition to develop herself through the different stages of human life.
 - b. What Kind of Being is the Unborn (e.g., is it a plant, a watermelon or etc.)?
 - i. The unborn is a homo sapien (i.e., a human being). The DNA genetic signature proves the unborn is a human being. If you had ten zygotes, how would you know which was human if they all look the same to the naked eye? You would know by the DNA. The unborn doesn't change into a human; it only looks more human to the naked eye. It was always human from conception.

- ii. The principle of biogenesis proves the unborn is a human being. Louis Pasteur and others are responsible for disproving spontaneous regeneration and their principles led to the principle of biogenesis. It states two things: 1) All life comes from pre-existent life and 2) Each being reproduces after its own kind. Looking at the second principle, we can tell what type of thing the unborn is by looking at its parents. Since every being reproduces after its own kind, human beings can only reproduce other human beings.
- c. Therefore, the best definition of what is a human being is any being of human origin. An embryo or a fetus is a distinct living being of human origin.
 - i. “Further, medical dictionaries and encyclopedias all affirm that the embryo is human. Among many we could cite are: Dorland’s Illustrated Medical Dictionary; Tuber’s Cyclopedic Medical Dictionary; and the Encyclopedia and Dictionary of Medicine, Nursing and Allied Health which defines the embryo as ‘The human young from the time of fertilization of the ovum until the beginning of the third month’.”

III. Conclusion:

1. As stated before, from the moment of conception, the unborn are distinct, living and whole human beings.
2. “In all stages of our growth, whatever the developing child is called, we are human. At birth humans are called babies. Inside the womb, humans are called ‘fetuses.’ Before that, humans are called ‘embryos.’ Before that, humans are planted on the uterine wall and called ‘blastocysts,’ and before that, humans are called ‘zygotes.’ Before that, only an individual sperm and egg existed, and not a human being.”
3. Although science tells us that the unborn are whole human beings, science itself does not tell us whether or not the unborn is valuable.
 - a. Scott Klusendorf points out, “Science can be a wonderful tool in the Pro-Life advocate’s arsenal. However, science can’t dictate morality, it can only inform morality. Science can tell us that something we are harming or killing is human; science can’t tell us that it’s wrong to kill that human. So while we can demonstrate scientifically that the unborn are living human organisms from fertilization, we must turn to philosophy to demonstrate whether we can or cannot kill that living human organism.”

The Philosophical Case (for the Value of the Unborn):

“Humans have intrinsic value, and are not valuable because of some function they can perform. If humans are valuable simply because of some function there will be difficulty justifying the value for all humans”

I. Human Non-Persons?:

1. What difference(s) is there between the embryo you once were and the adult (or young adult) you are now that would lead someone to believe that you had no right to life then but you do now?
 - a. Following in the footsteps of John Locke, some people will grant that the unborn are *human beings* but not *human persons*.
 - i. According to Locke, "person" and "human" are distinct categories. That is, not all humans are persons, and perhaps not all persons are human. Locke defined a person as, "A thinking intelligent being, that has reason and reflection, and can consider itself, the same thinking thing, in different times and places." It seems that Locke is furnishing us with a functional definition of personhood, which describes a person as one who is capable of rationality and self-consciousness
 - ii. When someone argues this way ask, “What is the difference?”
 - b. There are only 4 differences between the unborn and the newborn, none of which morally justifies abortion.
 - i. *Size* (or physical appearance): Some will argue that the unborn are not valuable due to their size. However, men are generally larger than women, does it follow that men are more valuable than women? Do men have the right to oppress women because they are generally smaller than men? No! If size is the morally relevant factor, what size of human being confers the right of personhood and is the greater the size, the greater the rights? Obviously the unborn is smaller than the newborn. But the newborn is considerably smaller than the toddler. The toddler is smaller than an 8 year old (and so on). Some argue that the unborn do not look human. However, do humans lose their value when they do not look right? In fact, the unborn look the exact way they are supposed to look at their stage of development. As Greg Koukl pointed out, “Human value transcends physical appearance. If humans lose their value when they don’t look right, then there is no

defense against racism and ethnic cleansing. Size and physical appearance are irrelevant to significance.”

- ii. *Level of Development*: Some will argue that the unborn do not have the same abilities as real persons. It is true that the unborn is less developed than the newborn. But the question is, is this morally relevant? A newborn is considerably less developed than a toddler, yet we speak of them all equally as persons. If a human being's value is determined by his abilities (i.e., by what one can or can't do), then all those who are handicapped or considered unfit are in danger. Level of development has nothing to do with value. Many disabled adults are less developed than many newborns but it hardly justifies killing them. Do human beings become disposable because of their level of development? Abortion is often justified because of fetal deformity, if it's wrong for a man to take advantage of a woman and harm her just because he's bigger and stronger, wouldn't it be a greater crime if the woman were defenseless in a wheelchair? Would it still be worst if this was a handicapped child he was seeking to harm or kill? If all of those things are wrong, then why is it considered gracious, kind and loving for the same adult man to take the life of the smallest and weakest human being (i.e., the unborn who have a handicap)?
- iii. *Environment* (or location): Others will argue that the unborn isn't located in the right place as real persons (This is implicit in abortion laws). Critics will usually state that birth makes the unborn human. However, how does a mere change of location from inside the womb to outside the womb change the essential nature of the unborn? Do humans forfeit their worth when they change locations? If we are valuable persons, do we cease being valuable because we move locations by moving across the street? If it's wrong to kill a child in one location then it's wrong to kill them in any location. Changing locations is morally trivial. *Where you are has no bearing on who you are*. A fetus connected to the incubator of her mother's womb is no less a child than the one being sustained on an incubator in neonatal intensive care unit.
- iv. *Degree of Dependency*: Pro-choice advocates will sometimes argue that the unborn are too dependent (i.e., not viable). The unborn's dependency on her mother for biological sustenance is irrelevant to the unborn's value. No baby is viable in that sense, babies of all ages depend on their mothers for feeding whether its blood in the umbilical cord or through breast or bottle. In this sense no child is viable until

years after it is born. People may be dependent on others for their survival but they are not dependent on others for their value. If human value is truly dependent on degree of dependency then all physically dependent people are at risk. Dependence/viability doesn't change what the unborn is (a separate, unique, living being). If viability is what makes one human, then all those dependent on kidney machines, heart pace-makers, or insulin could be declared non-persons. There is no ethical difference between an unborn child who is plugged into and dependent upon its mother than a kidney failure patient who is plugged into a dialysis machine or a patient with a head injury who is on a ventilator or conjoined twins who are alive and thriving. Are the conjoined twins eligible to forfeit their life simply because they depend upon each other's circulatory systems? Not at all! Dependency does not determine worth.

- c. None of the above-mentioned arguments from pro-choice advocates justify abortion. The S.L.E.D. test will always expose a problem with the pro-choice position.
 - i. *Ontological Problems with Functional Definitions:* Intuitively, the functions of a human being do not make him a person; a human person does not come into existence simply because certain functions are being demonstrated or attained. Rather, he is a person, and therefore, he exhibits certain functions. More specifically, it is the being of a person (or him being a person), and not his or her functions, that confers moral status.
 - ii. *Logical Problems with Functional Definitions:* Those who deny moral status to certain human beings by saying that these humans do not qualify as persons according to some arbitrary criteria of personhood, however well argued, seem to be committing the fallacy of reification.
 - iii. The concept of personhood is an artificial category and does not have the metaphysical property of existence in nature. There is no single occasion in time where the fetus or conceptus becomes a person. Such a moment cannot be pinpointed or observed because the event does not literally happen. Also there is no valid distinction between the terms "human being" and "human person," such a distinction is arbitrary and unnecessary.
 - iv. Ultimately, the main problem with pro-choice personhood arguments is they are arbitrary and prove too much.

II. What Makes Human Life Valuable:

1. Scott Klusendorf, in his book, *The Case for Life*, rightly states, “The Pro-Life case for human equality is grounded in the substance view of human persons.”
 - a. “Substances are living organisms that maintain their identities through time, while property things, such as cars and machinery, do not. What moves a puppy to maturity or a fetus to an adult is not an external collection of parts but an internal, defining nature or essence. As a substance develops, it does not become more of its kind but matures according to its kind. It remains what it is from the moment it begins to exist. Consequently, a substance functions in light of what is it and maintains its identity even if its ultimate capacities are never realized due to disability or injury. A dog that never develops his capacity to bark is still a dog by nature.”
 - b. “In sharp contrast, a property thing, like my car, is nothing more than the sum total of its parts. Change the motor or replace a tire, and you technically have a different vehicle from the one that rolled off the assembly line. There is no internal nature (or essence) that orders its development and grounds its identity through change.”
 - c. “Applied to the Pro-Life case, the substance view tells us that you are identical to the embryo you once were. You were the same being then as you are now, though your functional abilities and physical characteristics have changed. From the moment you begin to exist, there’s been no substantial change in your essential nature. Moreover, you are intrinsically valuable in virtue of being you, not in virtue of some attribute you acquire at some point... Thus, if you are intrinsically valuable now, you were intrinsically valuable at the embryonic stage as well.”
 - d. Philosophically there is no morally significant difference between the embryo you once were and the adult you are today. Differences of size, level of development, environment and degree of dependency are not relevant in the way that abortion advocates need them to be.
 - i. Pro-life advocates believe that all human beings are persons, regardless of size, level of development, environment and degree of dependency should be excluded from the community of human persons. The Pro-life view of humanity is inclusive, wide open to all, especially to those who are small, vulnerable, and defenseless.

III. What is Our Moral Duty?

1. Given these facts (scientific and philosophical evidence), what is our moral duty?
2. Many people are Pro-Life and yet are silent on the issue of abortion. Why are so many people silent? Most people fall into 1 of 3 categories.
 - a. *Ignorance*: Some people are ignorant of the value of the unborn or what is happening to the unborn.
 - i. Some people don't realize that the unborn are full human beings. Imagine if the government began killing 5 year olds because they were no longer seen as valuable human beings, do you think that the society would be content with what the government is doing? Do you think they would have annual prayer vigils for 5 year olds? Do you think the people would go about its business thinking, "What a tragedy it is that 5 year olds are being slaughtered." There are many people who really don't believe that the unborn are truly valuable as one of our children. A lot of people don't know that abortion is allowed through all 9 months for virtually any reason.
 - ii. If ignorance is the category that you identify with then you're not ignorant anymore. At this point you must jump into one of the other categories (i.e., fear or apathy). Approximately 3300 unborn children in our country are being killed every day.
 - b. *Fear (2 types)*: Fear for our reputations being in jeopardy and fear of hurting someone.
 - i. Some people think a lot more about their reputations than focusing people's attention to what is true. When the issue of abortion comes up (and if you struggle with the same thing) you may think to yourself, "If I really share my conviction what will people think of me?" "I don't want to be labeled a fetus freak." "I don't want to lose my job."
 - ii. Secondly (and more understandably), people are afraid of negatively affecting those around them who have a history with abortion.
 - iii. If you are silent on abortion because of fear, one of the easiest ways to overcome that fear is to equip yourself to engage the culture. Abortion is not a complicated issue (morally). Equip yourself by reading books, listening to lectures and etc. If fear is the issue then consider this question: "Are any of your fears about Pro-Life speaking worth the price an unborn life that could have been saved if you were more righteous (Greg

Cunningham, Pro-Life Apologist)?” To do anything great, you must face your fears!

- c. *Apathy (2 types)*: People who are generally hard-hearted toward the issue and those who act as if they do not care.
 - i. There are people who are like, “Hmmm, nothing really matters; the sun is going to explode and destroy everything so the issue of abortion isn’t even going to matter.” There’s nothing worse than dealing with a person who thinks he’s winning the debate if he cares less than you.
 - ii. The 2nd type of apathetic people are those who know what’s right but don’t do anything. Practically speaking they act like they don’t care. It’s like the person who says, “I’m Pro-Life but I would never force my beliefs on others” or “I’m Pro-Life and am against abortion but am glad it’s legal because I would never force my belief on others.” People need to personally get involved. “The measure of how much we care about this issue will not be found in the piety of our rhetoric, but in how much we are willing to sacrifice personally to stop the killing (Greg Cunningham, Pro-Life Apologist).”
3. What is our responsibility? There are 3 things we can do:
- a. Love your unborn neighbor by supporting your local right to life organization or crisis pregnancy center.
 - b. Equip yourself to engage the culture by attending Pro-Life base lectures, teachings and events.
 - c. Openly tell people the truth about abortion.
 - i. During the summer in 1955 a 14 year old boy by the name of Emmett Till took a train from his hometown of Chicago to visit family in Money, Mississippi. During his visit he went into the store to buy candy with some friends and at the same time boasted that he had a white girlfriend (showing them a picture of a white girl he graduated school with). One of local boys challenged him to speak to the store clerk (a white female) and after buying candy before he left, Emmett reportedly said to the female clerk, “By baby.” When he left an older (Black) gentleman playing checkers nearby by said to him, “Boy, you better get out of here, that lady can come out here and blow your brains out!” The next day, Emmett, while staying with a relative, was forced out of the house and was beat and lynched. His body was thrown into a river. His body was shipped back to

his mother in Chicago and his mother (Mammie Til) insisted on an open casket funeral. Although she was encouraged to have a closed casket funeral, she was asked why she wanted an open casket funeral she said, "So all the world can see what they did to my baby."

- ii. In the same way, we need to open the casket on the issue of abortion to let the world know what's happening to the unborn.

Appendix A: Answering Objections Persuasively

(Taken from)

ProLife Answers to ProChoice Arguments

By Randy Alcorn

Part One: Arguments Concerning Life, Humanity, and Personhood

1. **“It is uncertain when human life begins; that’s a religious question that cannot be answered by science.”**
 - a. If there *is* uncertainty about when human life begins, the benefit of the doubt should go to preserving life.
 - b. Medical textbooks and scientific reference works consistently agree that human life begins at conception.
 - c. Some of the world’s most prominent scientists and physicians testified to a U.S. Senate committee that human life begins at conception.
 - d. Many other prominent scientists and physicians have likewise affirmed with certainty that human life begins at conception.
 - e. The possibility of human cloning does nothing to discredit the fact that all humans conceived in the conventional manner began their lives at conception.
2. **“The fetus is just a part of the pregnant woman’s body, like her tonsils or appendix. You can’t seriously believe a frozen embryo is an actual person.”**
 - a. A body part is defined by the common genetic code it shares with the rest of its body; the unborn’s genetic code differs from his mother’s.
 - b. The child may die and the mother live, or the mother may die and the child live, proving they are two separate individuals.
 - c. The unborn child takes an active role in his own development, controlling the course of the pregnancy and the time of birth.
 - d. Being inside something is not the same as being part of something.
 - e. Human beings should not be discriminated against because of their place of residence.
 - f. There is substantial scientific reason to believe that frozen embryos are persons and should be granted the same rights as older, larger, and less vulnerable persons.
3. **“The unborn is an embryo or a fetus—just a simple blob of tissue, a product of conception—not a baby. Abortion is terminating a pregnancy, not killing a child.”**
 - a. Like *toddler* or *adolescent*, the terms *embryo* and *fetus* do not refer to nonhumans, but to humans at particular stages of development.
 - b. Semantics affect perceptions, but they do not change realities; a baby is a baby no matter what we call her.
 - c. From the moment of conception, the unborn is not simple, but very complex.
 - d. Prior to the earliest abortions, the unborn already has every body part she will ever have.
 - e. Every abortion stops a beating heart and terminates measurable brain waves.

- f. Even in the earliest surgical abortions, the unborn child is clearly human in appearance.
 - g. Even before the unborn is obviously human in appearance, she is what she is—a human being.
 - h. No matter how much better it sounds, “terminating a pregnancy” is still terminating a life.
4. **“The fetus may be alive, but so are eggs and sperm. The fetus is a potential human being, not an actual one; It’s like a blueprint, not a house; an acorn, not an oak tree.”**
- a. The ovum and sperm are each a product of another’s body; unlike the conceptus, neither is an independent entity.
 - b. The physical remains after an abortion indicate the end not of a potential life, but of an actual life.
 - c. Something nonhuman does not become human by getting older and bigger; whatever is human must be human from the beginning.
 - d. Comparing preborns and adults to acorns and oaks is dehumanizing and misleading.
 - e. Even if the analogy were valid, scientifically speaking an acorn is simply a little oak tree, just as an embryo is a little person.
5. **“The unborn isn’t a person, with meaningful life. It’s only inches in size and can’t even think; it’s less advanced than an animal and anyway, who says people have a greater right to live than animals?”**
- a. Personhood is properly defined by membership in the human species, not by stage of development within that species.
 - b. Personhood is not a matter of size, skill, or degree of intelligence.
 - c. The unborn’s status should be determined on an objective basis, not on subjective or self-serving definitions of personhood.
 - d. It is a scientific fact that there are thought processes at work in unborn babies.
 - e. If the unborn’s value can be compared to that of an animal, there is no reason not to also compare the value of born people to animals.
 - f. Even if someone believes that people are no better than animals, why would they abhor the killing of young animals, while advocating the killing of young children?
 - g. It is dangerous when people in power are free to determine whether other, less powerful lives are meaningful.
 - h. Arguments against the personhood of the unborn are shrouded in rationalization and denial.
6. **“A fetus isn’t a person until implantation...or until quickening or viability or when it first breathes.”**
- a. Implantation is a gauge of personhood only if location, nutrition, and interfacing with others make us human.
 - b. Quickening is a gauge of personhood only if someone’s reality or value depends upon being noticed by another.
 - c. Viability is an arbitrary concept. Why not associate personhood with heartbeat, brain waves, or something else?
 - d. The point of viability changes because it depends on technology, not the unborn herself. Eventually babies may be viable from the point of conception.
 - e. In a broad sense, many born people are not viable because they are incapable of surviving without depending on others.

- f. A child's "breathing," her intake of oxygen, begins long before birth.
 - g. Someone's helplessness or dependency should motivate us to protect her, not to destroy her.
7. **"Obviously life beings at birth. That's why we celebrate birthdays, not conception days, and why we don't have funerals following miscarriages."**
- a. Our recognition of birthdays is cultural, not scientific.
 - b. Some people *do* have funerals after a miscarriage.
 - c. Funerals are an expression of our subjective attachment to those who have died, not a measurement of their true worth.
 - d. There is nothing about birth that makes a baby essentially different than he was before birth.
8. **"No one can really know that human life beings before birth."**
- a. Children know that human life begins before birth.
 - b. Pregnant women know that human life begins before birth.
 - c. Doctors know that human life begins before birth.
 - d. Abortionists know that human life begins before birth.
 - e. Prochoice feminists know that human life begins before birth.
 - f. Society knows that human life begins before birth.
 - g. The media know that human life begins before birth.
 - h. Prochoice advocates know that human life begins before birth.
 - i. If we can't know that human life begins before birth, how can we know whether it begins at birth or later?

Part Two: Arguments Concerning Rights and Fairness

9. **"Even if the unborn are human beings, they have fewer rights than the woman. No one should be expected to donate her body as a life-support system for someone else."**
- a. Once we grant that the unborn are human beings, it should settle the question of their right to live.
 - b. The right to live doesn't increase with age and size; otherwise toddlers and adolescents have less right to live than adults.
 - c. The comparison between a baby's rights and a mother's rights is unequal. What is at stake in abortion is the mother's lifestyle, as opposed to the baby's life.
 - d. It is reasonable for society to expect an adult to live temporarily with an inconvenience if the only alternative is killing a child.
10. **"Every person has the right to choose. It would be unfair to restrict a woman's choice by prohibiting abortion."**
- a. Any civilized society restricts the individual's freedom to choose whenever that choice would harm an innocent person.
 - b. "Freedom to choose" is too vague for meaningful discussion; we must always ask, "Freedom to choose *what?*"
 - c. People who are prochoice about abortion are often not prochoice about other issues with less at stake.
 - d. The one-time choice of abortion robs someone else of a lifetime of choices and prevents him from ever exercising his rights.
 - e. Everyone is prochoice with it comes to the choices prior to pregnancy and after birth.

- f. Nearly all violations of human rights have been defended on the grounds of the right to choose.
- 11. “Every woman should have control over her own body. Reproductive freedom is a basic right.”**
- a. Abortion assures that 650,000 females each year do *not* have control over their bodies.
 - b. Not all things done with a person’s body are right, nor should they all be legally protected.
 - c. Prolifers consistently affirm true reproductive rights.
 - d. Even prochoicers must acknowledge that the “right to control one’s body” argument has no validity if the unborn is a human being.
 - e. Too often “the right to control my life” becomes the right to hurt and oppress others for my own advantage.
 - f. Control over the body can be exercised to prevent pregnancy in the first place.
 - g. It is demeaning to a woman’s body and self-esteem to regard pregnancy as an unnatural, negative, and “out of control” condition.
- 12. “Abortion is a decision between a woman and her doctor. It’s no one else’s business. Everyone has a constitutional right to privacy.”**
- a. The constitution does not contain a right to privacy.
 - b. Privacy is never an absolute right, but is always governed by other rights.
 - c. The encouragement or assistance of a doctor does not change the nature, consequences, or morality of abortion.
 - d. The father of the child is also responsible for the child and should have a part in this decision.
 - e. The father will often face serious grief and guilt as a result of abortion. Since his life will be significantly affected, shouldn’t he have something to say about it?
- 13. “It’s unfair for an unmarried woman to have to face the embarrassment of pregnancy or the pain of giving up a child for adoption.”**
- a. Pregnancy is not a sin. Society should not condemn or pressure an unmarried mother into abortion, but should help and support her.
 - b. The poor choice of premarital sex is never compensated for by the far worse choice of killing an innocent human being.
 - c. One person’s unfair or embarrassing circumstances do not justify violating the rights of another person.
 - d. Adoption is a fine alternative that avoids the burden of child-raising, while saving a life and making a family happy; it is tragic that adoption is so infrequently chosen as an alternative to abortion.
 - e. The reason that adoption may be painful is the same reason that abortion is wrong—a human life is involved.
- 14. “Abortion rights are fundamental for the advancement of women. They are essential to having equal rights with men.”**
- a. Early feminists were prolife, not prochoice.
 - b. Some active feminists still vigorously oppose abortion.
 - c. Women’s rights are not inherently linked to the right to abortion.
 - d. The basic premises of the abortion-rights movement are demeaning to women.

- e. Many of the assumptions that connect women's welfare with abortion, the pill, and free sex have proven faulty.
 - f. Some of the abortion-rights strategies assume female incompetence and subject women to ignorance and exploitation.
 - g. Abortion has become the most effective means of sexism ever devised, ridding the world of multitudes of unwanted females.
- 15. "The circumstances of many women leave them no choice but an abortion."**
- a. Saying they have no choice is not being prochoice, but proabortion.
 - b. Those who are truly prochoice must present a woman with a number of possible choices instead of just selling the choice of abortion.
 - c. "Abortion or misery" is a false portrayal of the options; it keeps women from pursuing—and society from providing—possible alternatives.
- 16. "I'm personally against abortion, but I'm still prochoice. It's a legal alternative and we don't have the right to keep it from anyone. Everyone's free to believe what they want, but we shouldn't try to impose it on others."**
- a. To be prochoice about abortion is to be proabortion.
 - b. The only good reason for being personally against abortion is a reason that demands we be against other people choosing to have abortions.
 - c. What is legal is not always right.
 - d. How can we tell people that they are perfectly free to believe abortion is the killing of children but that they are not free to act as if what they believe is really true?

Part Three: Arguments Concerning Social Issues

- 17. "Every child a wanted child.' It's unfair to children to bring them into a world where they're not wanted."**
- a. Every child is wanted by someone; there is no such thing as an unwanted child.
 - b. There is a difference between an unwanted pregnancy and an unwanted child.
 - c. "Unwanted" describes not a condition of the child, but an attitude of adults.
 - d. The problem of unwantedness is a good argument for wanting children, but a poor argument for eliminating them.
 - e. What is most unfair to unwanted children is to kill them.
- 18. "Having more unwanted children results in more child abuse."**
- a. Most abused children were wanted by their parents.
 - b. Child abuse has not decreased since abortion was legalized, but has dramatically increased.
 - c. If children are viewed as expendable before birth, they will be viewed as expendable after birth.
 - d. It is illogical to argue that a child is protected from abuse through abortion since abortion *is* child abuse.
- 19. "Restricting abortion would be unfair to the poor and minorities, who need it most."**
- a. It is not unfair for some people to have less opportunity than others to kill the innocent.
 - b. The rich and white, not the poor and minorities, are most committed to unrestricted abortion.

- c. Prochoice advocates want the poor and minorities to have abortions, but oppose requirements that abortion risks and alternatives be explained to them.
 - d. Planned Parenthood's abortion advocacy was rooted in the eugenics movement and its bias against the mentally and physically handicapped and minorities.
- 20. "Abortion helps solve the problem of overpopulation and raises the quality of life."**
- a. The current birthrate in America is less than what is needed to maintain our population level.
 - b. The dramatic decline in our birthrate will have a disturbing economic effect on America.
 - c. Overpopulation is frequently blamed for problems with other causes.
 - d. If there is a population problem that threatens our standard of living, the solution is not to kill off part of the population.
 - e. Sterilization and abortion as cures to overpopulation could eventually lead to mandatory sterilization and abortion.
 - f. The "quality of life" concept is breeding a sense of human expendability that has far-reaching social implications.
- 21. "Even if abortion were made illegal, there would still be many abortions."**
- a. That harmful acts against the innocent will take place regardless of the law is a poor argument for having no law.
 - b. The law can guide and educate people to choose better alternatives.
 - c. Laws concerning abortion have significantly influenced whether women choose to have abortions.
- 22. "The antiabortion beliefs of the minority shouldn't be imposed on the majority."**
- a. Major polls clearly indicate that the majority, not the minority, believes that there should be greater restrictions on abortion.
 - b. Many people's apparent agreement with abortion law stems from their ignorance of what the law really is.
 - c. Beliefs that abortion should be restricted are embraced by a majority in each major political party.
 - d. In 1973 the Supreme Court imposed a minority morality on the nation, ignoring the votes of citizens and the decisions of state legislatures.
- 23. "The antiabortion position is a religious belief that threatens the vital separation of church and state."**
- a. Many nonreligious people believe that abortion kills children and that it is wrong.
 - b. Morality must not be rejected just because it is supported by religion.
 - c. America was founded on a moral base dependent upon principles of the Bible and the Christian religion.
 - d. Laws related to church and state were intended to assure freedom *for* religion, not freedom *from* religion.
 - e. Religion's waning influence on our society directly accounts for the moral deterioration threatening our future.

Part Four: Arguments Concerning Health and Safety

- 24. "If abortion is made illegal, tens of thousands of women will again die from back-alley and clothes-hanger abortions."**

- a. For decades prior to its legalization, 90 percent of abortions were done by physicians in their offices, not in back alleys.
 - b. It is not true that tens of thousands of women were dying from illegal abortions before abortion was legalized.
 - c. The history of abortion in Poland invalidates claims that making abortion illegal would bring harm to women.
 - d. Women still die from *legal* abortions in America.
 - e. If abortion became illegal, abortions would be done with medical equipment, not clothes hangers.
 - f. We must not legalize procedures that kill the innocent just to make the killing process less hazardous.
 - g. The central horror of illegal abortion remains the central horror of legal abortion.
25. **“Abortion is a safe medical procedure—safer than full-term pregnancy and childbirth.”**
- a. Abortion is not safer than full-term pregnancy and childbirth.
 - b. Though the chances of a woman’s safe abortion are now greater, the number of suffering women is also greater because of the huge increase in abortions.
 - c. Even if abortion were safer for the mother than childbirth, it would still remain fatal for the innocent child.
 - d. Abortion can produce many serious medical problems.
 - e. Abortion significantly raises the rate of breast cancer.
 - f. The statistics on abortion complications and risks are often understated due to the inadequate means of gathering data.
 - g. The true risks of abortion are rarely explained to women by those who perform abortions.
26. **“Abortion is an easy and painless procedure.”**
- a. The various abortion procedures are often both difficult and painful for women.
 - b. Abortion is often difficult and painful for fathers, grandparents, and siblings of the aborted child.
 - c. Abortion is often difficult and painful for clinic workers.
 - d. Abortion is difficult and painful for the unborn child.
 - e. Even if abortion were made easy or painless for everyone, it wouldn’t change the bottom-line problem that abortion kills children.
27. **“Abortion relieves women of stress and responsibility, and thereby enhances their psychological well-being.”**
- a. Research demonstrates abortion’s adverse psychological effects on women
 - b. The many postabortion therapy and support groups testify to the reality of abortion’s potentially harmful psychological effects.
 - c. The suicide rate is significantly higher among women who have had abortions than among those who haven’t.
 - d. Postabortion syndrome is a diagnosable psychological affliction.
 - e. Many professional studies document the reality of abortion’s adverse psychological consequences on a large number of women.
 - f. Abortion can produce both short- and longer-term psychological damage, especially a sense of personal guilt.
 - g. Most women have not been warned about and are completely unprepared for the psychological consequences of abortion.

28. “Abortion providers are respected medical professionals working in the woman’s best interests.”

- a. Abortion clinics do not have to maintain the high standards of health, safety, and professionalism required of hospitals.
- b. Many clinics are in the abortion industry because of the vast amounts of money involved.
- c. Clinic workers commonly prey on fear, pain, and confusion to manipulate women into getting abortions.
- d. Clinic workers regularly mislead or deceive women about the nature and development of their babies.
- e. Abortionists engage in acts so offensive to the public that most media outlets refuse to describe them even in the abortionist’s own words.
- f. Abortionists, feminists, a past president of the United States, many congressmen, and the Supreme Court have defended partial-birth abortion, one of the most chilling medical atrocities in human history.
- g. Abortion clinics often exploit the feminist connection, making it appear that their motive is to stand up for women.
- h. Doctors doing abortions violate the fundamental oaths of the medical profession.

Part Five: Arguments Concerning the Hard Cases

29. “What about a woman whose life is threatened by pregnancy or childbirth?”

- a. It is an extremely rare case when abortion is required to save the mother’s life.
- b. When two lives are threatened and only one can be saved, doctors must always save that life.
- c. Abortion for the mother’s life and abortion for the mother’s health are usually not the same issue.
- d. Abortion to save the mother’s life was legal before convenience abortion was legalized and would continue to be if abortion were made illegal again.

30. “What about a woman whose unborn baby is diagnosed as deformed or handicapped?”

- a. The doctor’s diagnosis is sometimes wrong.
- b. The child’s deformity is often minor.
- c. Medical tests for deformity may cause as many problems as they detect.
- d. Handicapped children are often happy, always precious, and usually delighted to be alive.
- e. Handicapped children are not social liabilities, and bright and “normal” people are not always social assets.
- f. Using dehumanizing language may change our thinking, but not the child’s nature or value.
- g. Our society is hypocritical in its attitude toward handicapped children.
- h. The adverse psychological effects of abortion are significantly more traumatic for those who abort because of deformity.
- i. The arguments for killing a handicapped unborn child are valid only if they also apply to killing born people who are handicapped.
- j. Abortions due to probably handicaps rob the world of unique human beings who would significantly contribute to society.

- k. Abortions due to imperfections have no logical stopping place; they will lead to designer babies, commercial products to be bred and marketed, leaving other people to be regarded as inferior and disposable.

31. “What about a woman who is pregnant due to rape or incest?”

- a. Pregnancy due to rape is extremely rare, and with proper treatment can be prevented.
- b. Rape is never the fault of the child; the guilty party, not an innocent party, should be punished.
- c. The violence of abortion parallels the violence of rape.
- d. Abortion does not bring healing to a rape victim.
- e. A child is a child regardless of the circumstances of his conception.
- f. What about already-born people who are “products of rape”?
- g. All that is true of children conceived in rape is true of those conceived in incest.

Final Thoughts on the Hard Cases:

- 1. No adverse circumstance for one human being changes the nature and worth of another human being.
- 2. Laws must not be built on exceptional cases.

Part Six: Arguments against the Character of Prolifers

32. “Antiabortionists are so cruel that they insist on showing hideous pictures of dead babies.”

- a. What is hideous is not the pictures themselves, but the reality they depict.
- b. Pictures challenge our denial of the horrors of abortion. If something is too horrible to look at, perhaps it is too horrible to condone.
- c. Nothing could be more relevant to the discussion of something than that which shows what it really is.
- d. It is the prochoice position, not the prolife position, that is cruel.

33. “Prolifers don’t care about women and they don’t care about babies once they’re born. They have no right to speak against abortion unless they are willing to care for these children.”

- a. Prolifers are actively involved in caring for women in crisis pregnancies and difficult child-raising situations.
- b. Prolifers are actively involved in caring for unwanted children and the other “disposable people” in society.
- c. It is abortion providers who do not provide support for women choosing anything other than abortion.

34. “The antiabortionists are a bunch of men telling women what to do.”

- a. There is no substantial difference between men and women’s views of abortion.
- b. Some polls suggest that more women than men oppose abortion.
- c. The great majority of prolife workers are women.
- d. If men are disqualified from the abortion issue, they should be disqualified on both sides.
- e. Men are entitled to take a position on abortion.

- f. There are many more women in prolife organizations than there are in proabortion organizations.
 - g. Of women who have had abortions, far more are prolife activists than prochoice activists.
- 35. “Antiabortionists talk about the sanctity of human life, yet they favor capital punishment.”**
- a. Not all Prolifers favor capital punishment.
 - b. Capital punishment is rooted in a respect for innocent human life.
 - c. There is a vast difference between punishing a convicted murderer and killing an innocent child.
- 36. “Antiabortion fanatics break the law, are violent, and bomb abortion clinics.”**
- a. Media coverage of prolife civil disobedience often bears little resemblance to what actually happens.
 - b. Prolife civil disobedience should not be condemned without understanding the reasons behind it.
 - c. Peaceful civil disobedience is consistent with the belief that the unborn are human beings.
 - d. Prolife protests have been remarkably nonviolent, and even when there has been violence, it has often been committed by clinic employees and escorts.
 - e. Abortion clinic bombing and violence are rare, and are neither done nor endorsed by prolife organizations.
- 37. “The antiabortionists distort the facts and resort to emotionalism to deceive the public.”**
- a. The facts themselves make abortion an emotional issue.
 - b. It is not the prolife position, but the prochoice position that relies on emotionalism more than truth and logic.
 - c. The prolife position is based on documented facts and empirical evidence, which many prochoice advocates ignore or distort.
 - d. The prochoice movement consistently caricatures and misrepresents Prolifers and their agenda.
 - e. The prochoice movement, from its beginnings, has lied to and exploited women, including the “roe of *Roe v. Wade* and the “Doe” of *Doe v. Bolton*.
- 38. “Antiabortion groups hide behind a profamily façade, while groups such as Planned Parenthood are truly profamily because they assist in family planning.”**
- a. The prochoice movement’s imposition of “family planning” on teenagers has substantially contributed to the actual cause of teen pregnancy.
 - b. Through its opposition to parental notification and consent, Planned Parenthood consistently undermines the value and authority of the family.
 - c. Planned Parenthood makes huge financial profits from persuading people to get abortions.
 - d. Planned Parenthood has been directly involved in the scandals of trafficking baby body parts.
 - e. As demonstrated in the case of Becky Bell, the prochoice movement is willing to distort and exploit family tragedies to promote its agenda.
 - f. Planned Parenthood, the prochoice movement, and the media ignore family tragedies that do not support the prochoice agenda.

Summary Argument

39. “The last three decades of abortion rights have helped make our society a better place to live.”

- a.** Abortion has left terrible holes in our society.
- b.** Abortion has made us a nation of schizophrenics concerning our children.
- c.** Abortion is a modern holocaust which is breeding unparalleled violence and to which we are accomplices.
- d.** Abortion is taking us in a direction from which we might never return.
- e.** Abortion has ushered in the brave new world of human pesticides.
- f.** Abortion has led us into complete moral subjectivism in which we are prone to justify as ethical whatever it is we want to do.