

Session 7 - Abortion Conversations

10/4/18

- Resources
- Randy Alcorn's book: Prolife Answers to ProChoice Arguments
- Scott Kleusendorf's book: The Case for Life
- Greg Koukl's STR organization has a convenient reference card that can be used that covers some of the major points I'll be touching on.

- **When we talk about abortion being wrong, we're talking about 'elective abortion' not one in which the mother's life is in danger(<1%) or a spontaneous abortion (miscarriage).**

Pro-abortion arguments and their responses(from Alcorn book). The question number and page number are included so you can reference quickly if you get the book:

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- **"It's unclear when human life begins, science can't answer that, so you can't tell a woman not to have an abortion."** q 1/pg 51
- If there *is* uncertainty about when human life begins, the benefit of the doubt should go to preserving life.
- Medical textbooks and scientific reference works consistently agree that human life begins at conception.
- The circulatory system and heart are even functioning at just over 3 weeks.
- Some of the world's most prominent scientists and physicians testified to a U.S. Senate committee that human life begins at conception.

- **"The fetus may be alive, but so are the egg 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."** q 4/pg 71
- The ovum and sperm are each a product of another's body; unlike the fertilized egg, neither is an independent entity (as the fetus is).
- The physical remains after an abortion indicate the end not of a potential life, but of an actual life.
- Something nonhuman does not become human by getting older and bigger; whatever is human must be human from the beginning.
- Even if the analogy were valid, scientifically speaking an acorn IS simply a little oak tree, just as an embryo IS a little person.

- **“Women should have control over their body. Reproductive freedom is a basic right.”** q 11/pg 113
 - Abortion assures that 650,000 females each year DO NOT have control over their bodies.
 - Too often “the right to control my life” becomes the right to hurt and oppress others for my own advantage.
 - ‘Control over the body’ can be exercised to prevent pregnancy in the first place.
 - It is demeaning to a woman’s body and self-esteem to regard pregnancy as a negative condition.

- **“What a woman does with her body is her business and between her and her doctor. Nobody else’s business. Everyone has a constitutional right to privacy.”** q 12/pg 116
 - The constitution does NOT contain a right to privacy.
 - Privacy is NEVER an absolute right, but is always governed by other rights.
 - The encouragement or assistance of a doctor does not change the nature, consequences, or morality of abortion.
 - The father of the child is also responsible for the child and should have a part in this decision.
 - 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?

- **“I’m personally against abortion, but I don’t want to push my morality on someone else, so I’m pro-choice. It’s a legal choice and we don’t have the right to keep it from anyone. Each of us can believe what we want, but we shouldn’t impose it on others.”** q 16/pg 132
 - The only good reason for being personally against abortion is a reason that demands we be against other people choosing to have abortions.
 - What is LEGAL is not always RIGHT.
 - 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?

- **“If abortion is made illegal, tens of thousands of woman will again die from back-alley clothes-hanger abortions.”** q 24/pg 173
 - It is not true that tens of thousands of women were dying from illegal abortions before abortion was legalized.
 - The history of abortion in Poland invalidates claims that making abortion illegal would bring harm to women.
 - We must not legalize procedures that kill the innocent just to make the killing process less hazardous.

- The central horror of illegal abortion remains the central horror of legal abortion.
- **“Many women get pregnant from rape or incest. It’s cruel to force them to carry their abuser’s child.”** q 31/pg 231
 - Pregnancy due to rape is extremely rare, and with proper treatment immediately afterward, can be prevented.
 - Rape is never the fault of the child; the guilty party, not an innocent party, should be punished.
 - The violence of abortion parallels the violence of rape.
 - Abortion does not bring healing to a rape victim.
- **“Most of the people that oppose abortion are men, just like you. You’ve never been pregnant and you never will. You can’t relate to what we go through and should keep your male opinion to yourself.”** q 34/pg 250
 - There is no substantial difference between men and women’s views of abortion.
 - Some polls suggest that more women than men oppose abortion. There are many more women in pro-life organizations than there are in pro-abortion organizations.
 - Of women who have had abortions, far more are pro-life activists than pro-choice activists.
- **“You’re pro-life when it comes to abortion, but you’re also support capital punishment. If you really value life, you should be consistent. Until you do, your inconsistent opinion isn’t worth much to me.”** q 35/pg 253
 - Not all Pro-lifers favor capital punishment.
 - Capital punishment is rooted in a respect for innocent human life.
 - There is a vast difference between punishing a convicted murderer and killing an innocent child.
- Pro-life supporters are not stating that killing is always wrong, but that killing without proper justification is always wrong and that there is no justification for ‘elective abortion’. There can be justification in the very rare case in which the mother’s life is in serious danger.
- Decisions for abortions are usually made on the basis of a lack of desire for parenthood.
- Simplify the Issue
- One Question:
There is a lot of dialogue that fogs the debate. We need to keep in mind that the

issue of abortion can become more clear if we realize that one question cuts through the fog. The question is: What is the unborn? Is it a human or not?

- If the unborn is NOT a human being, no justification for elective abortion is needed. In the same way that there isn't an issue with pulling a tooth or removing your appendix.
- If the unborn IS a human being, no justification for elective abortion is adequate.
- Let me say it another, slightly more shocking way: Can we kill the unborn? Yes, ... as long as they are not human.
- We can't answer the question whether we can kill the unborn until we answer the question "What is the unborn?"

- Only by assuming the unborn are not human do the pro-abortion arguments have any force.
- Asking whether the particular justification applies to a toddler is a very effective way to clarify the issue. We call this 'Trotting out the Toddler'
- An example situation would go like this:
 - Pro-Abortion advocate: I just think it's unfair to the baby to bring her up with a family that doesn't want her or that can't afford her.
 - Pro-Life advocate: Does that line of reason apply to a toddler as well? Would it be ok to kill a toddler if her parents didn't want her or couldn't afford to raise her?
 - Pro-Abortion advocate: Well no, definitely not!
 - Pro-Life advocate: Why not?
 - Pro-Abortion advocate: Well the baby is born so then she's protected.
 - Pro-Life advocate: So does she have human equality on this side of the cervix, but not on this side of the cervix?
 - Pro-Abortion advocate: Well,I never thought of it that way, I guess so.
 - Pro-Life advocate: Seems like the location of the baby shouldn't change it's value.

- Does this work for the rape? If someone says it's not fair for the mother to have to be reminded of that painful event?
 - Certainly we want to be compassionate to that mother who is walking through that difficult/traumatic event.
 - We've got to ask:
How does a civil society treat an innocent individual who reminds someone of a traumatic event? Is it ok to kill an innocent toddler that reminds her mother of the fact that she was raped? Most would say no.

- Then none of the four differences between a toddler and a baby change that.

Philosophical Case Against Abortion - SLED

- There are only 4 differences between an unborn and a newborn
- You can point out these 4 ways and that none of them change the status that the toddler has “equal human rights”.

- Size - Size doesn't equal value - Are kindergarteners less valuable than college students? Size doesn't equal value.

- Level of development - Value isn't determined by our abilities. Is a toddler less valuable than a high schooler because she can't reproduce?

- Environment - Our location doesn't change our value. Whether we're in the womb or out doesn't change our value.

- Degree of Dependency - Does someone that has a broken leg have less value? Or someone that is dependant on insulin or has a pacemaker? Independence or viability doesn't change worth.

- **To recap we're sticking on the pivotal question of “What is the unborn?” and we're given an attempt to justify abortion we're “trotting out the toddler” and using SLED.**

- From an embryo on, these preborn babies are distinct, living, and whole members of the human race. They have their own genetic fingerprint that is separate from the mother.
- They are not being ‘constructed’ they are ‘developing’. The capacity to develop into all stages of human existence is not something external to the embryo but is inherent in its very nature.
- Those that call the early embryo, just 8 cells, and not a human fall into this ‘constructionist’ logical fallacy. Think of a car vs a polaroid picture.

- All the developing embryo needs is nutrition/environment in the same way that all a newborn needs is nutrition and environment in order to develop awareness, speech, the ability to reproduce, and any other ability humans have.
- One closing point for pro-abortion proponents to ponder: If abortion is a right, does the right come from the state(in other words law) or is it a natural right (like equality) that exists prior to our outside laws?
 - If the answer is 'the state' then pro-abortionists can't complain if the state takes that right away.
 - If the answer is 'a natural right' then we have to ask from what higher authority or transcendent source does that natural right comes from?
- Final thought: according to the ironic reasoning of many pro-abortionists, unborn girls do not have the right to life, but they do have the future right to have an abortion themselves.