

ON ABORTION

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Introducing Abortion

For the purposes of the following series, *On Abortion*, abortion is the deliberate termination of a human pregnancy. It has two key components: intention and destruction. This excludes miscarriage and life-saving procedures intended to save the mother, in which the child dies as a side effect.

The debate regarding abortion is a long one. In fact, the first known abortion dates back to [1550 BC](#). But this says nothing about the moral value of the issue. Murder is far more ancient — in fact, in Biblical tradition, it is one of mankind's first sins. That its origins are ancient does not prove that it is moral.

Throughout recent times, it has been difficult to avoid debates surrounding abortion. With the overturning of *Roe v Wade*, [June 2022](#) saw a huge spike in Google searches for the term “abortion.” Many of us have been exposed to a wide array of arguments for abortion — none of which, I believe, justify upholding abortion as a “right.”

According to the [World Health Organisation](#), every year there are an estimated 73 million abortions worldwide. This corresponds to approximately 200,000 abortions per day. In 2020, about [1 in 5](#) pregnancies ended in abortion in the US. This is a far cry from the 1992 slogan “[safe, legal, and rare](#).”

As we inspect the different arguments for and against abortion, it will become apparent that there are many presumptions about humanness and values that underlie the debate. I will be avoiding the terms “pro-life” and “pro-choice” throughout this series. It seems more accurate to frame the debate in terms of anti-abortion and pro-abortion (abortion opposers and abortion supporters). One may, for instance,

disapprove of abortion yet believe people should have the option – “pro-choice,” as it is commonly applied, does not seem to capture this fully. They may better be described as anti-abortion and pro-choice.

Before continuing, let it also be said that I have no intention of demonizing those who have had an abortion. Acknowledging the sensitivity and vulnerability which inevitably comes with the abortion debate, it is essential to approach this topic with empathy and understanding. Though I stand firmly against abortion (for the reasons in this series), it is my hope that this series can be informative without being condemnatory. I cannot pretend to know what circumstances led to any particular woman's abortion, and I have no intention of belittling those circumstances. My prayers are with them.

Abortion in Australia

Throughout this series, keep in mind that we will be focussing primarily upon the moral worth of abortion, not whether everything immoral should be illegal (though in this case, I would think so). But for interests sake, let's have a quick look at what is legal in Australia.

Abortion is [legal nationwide](#), and Australia has some of the most lenient abortion laws in the world.

Australian Capital Territory	Abortion has been completely removed from the Crimes Act. There is no gestational limit preventing an abortion.
New South Wales	Abortions can be performed at up to week 22 of pregnancy. After this, 2 doctors must approve the procedure. *
Northern Territory	Abortions can be performed at up to week 24 of pregnancy. After this, 2 doctors must approve the procedure. *
Queensland	Abortions can be performed at up to week 22 of pregnancy. After this, 2 doctors must approve the procedure. *
South Australia	Abortions can be performed at up to 22 weeks and 6 days of pregnancy. After this, 2 doctors must approve the procedure. *
Tasmania	Abortions can be performed at up to week 16 of pregnancy. After this, 2 doctors must approve the procedure. *
Victoria	Abortions can be performed at up to week 24 of pregnancy. After this, 2 doctors must approve the procedure. *
Western Australia	Abortions can be performed at up to week 23 of pregnancy. After this, 2 doctors must approve the procedure. *

*This could be two abortionists.

More than this, Australia has seen its fair share of viable babies surviving abortions and being [left to die](#). In the [years 2010-2020](#), 396 babies were left to die in Victoria and 328 in Queensland. Until recently, the Queensland Termination of Pregnancy Guidelines stated, “If live birth occurs... do not give life-sustaining treatment... document date and time end of life occurs.”¹

With such extreme abortion laws, you would think that Australians would at least maintain the right to protest, right? HA! In all states, abortion clinics are protected by a 50-150 metre “safe access” or exclusion zone, prohibiting protesters from harassing women who come for an abortion. What kinds of “harassment” could be happening, you wonder? Well, mostly [prayer](#). Prayer and politely offering alternatives to abortion. Apparently, political communication and religious freedoms just don’t measure up to the “right” for people to abort their child without shame and without facing the reality of what they’re doing.

Well, surely doctors aren’t being forced to recommend abortion, right? WRONG AGAIN! In about half of our states, there is very [limited freedom of conscience](#) for doctors, and they must provide pro-abortion information to their patients and/or refer them for abortions.

While the majority of Australians are in favour of abortions in general, support for abortions between 14 and 20 weeks drops off radically. [Dr Joanna Howe](#) has argued that most Australians would be “appalled by the broad legality of late-term abortion... I think

¹ The document has since been edited to contain more sensitive phrasing. Thanks to *Internet Archive*, the [earlier document](#) can still be viewed.

most Australians would say we have gone way too far..."

But why is that? What is this arbitrary line Australian's are drawing? Why do Australian's support it at all? Are the arguments for abortion really that persuasive? I'm not convinced.

“It’s my choice!”

Some will say that you can’t support freedom and simultaneously be anti-abortion. We live in a culture obsessed with control, and it claims: “People should be free to do whatever they want! As long as it doesn’t hurt anybody, it doesn’t matter!”

Now, as many abortion-opposers would object, it does hurt somebody – but we will address that point later. First, we should remark that just because certain persons have the capacity to choose, does not mean that all choices are equal, or that there is no wrong choice, or that there are no choices you cannot make. Your choices aren’t virtuous just because you chose them freely.

Having a choice is empowering, but not every choice made is an [empowered choice](#). A person might choose to get drunk every night – this is clearly not an empowered choice, but a disempowered choice. Anything built on a disempowered choice will simply be an extension of disempowerment. A person might choose to kidnap and murder someone else. Should we praise them simply because they made a choice? Just because they acted freely, should we congratulate them for their bravery? Surely not! There’s a limit to any privilege. Do enough things wrong, and you’ll have freedoms taken away from you. Freedoms and rights are accommodated by responsibility. Your right to choose does not trump your responsibility to consider the wellbeing of your fellow man. An abortion-opposer might go further and add that your right to choose does not trump your

responsibility to be a good mother to the child in your womb.

I'll refrain from using the label "pro-choice" in this discussion because a person who is "pro-life" can certainly still be in favour of choice. They may present [four choices](#) - abstinence, contraception, motherhood, and adoption. Abortion, however, is simply not an option. Regarding reproduction, a truly empowered choice would be for women to have good discernment and solid boundaries regarding who they have sex with in the first place! Take control over your body by controlling your sexual desires. You cannot mitigate the outcomes of your decisions by oppressing the person inside of you.

We would also be amiss to not also mention the pressure felt by many women to have abortions. Is it truly a free decision if a woman is pressured to abort? A study published in the [Journal of American Physicians and Surgeons](#) writes:

58.3% of the women reported aborting to make others happy, 73.8% disagreed that their decision to abort was entirely free from even subtle pressure from others to abort, 28.4% aborted out of fear of losing their partner if they did not abort, 49.2% reported believing the fetus was a human being at the time of the abortion, 66% said they knew in their hearts that they were making a mistake when they underwent the abortion, 67.5% revealed that the abortion decision was one of the hardest decisions of their lives, and 33.2% felt emotionally connected to the fetus before the abortion.

"These findings are alarming," says Population Research Institute President Steven Mosher. "They

suggest that a substantial number of women in America today who supposedly 'choose' abortion are actually being pressured into it by their husbands, boyfriends, or family members."

If freedom and choice were primary concerns, it would be just as easy, and just as socially acceptable, for women to choose to keep the baby as it is for women to kill it. If choice was the goal, we would not be seeing abortion-supporters [attack and vandalise](#) crisis pregnancy centres. Those who claim to be "pro-choice" would be calling for the funding of organisations and pregnancy centres which support women in such situations, instead of *exclusively* funding abortion facilities and enacting laws which only make it easier for vulnerable women to be pressured into aborting their child. However, for many on the pro-abortion side, abstinence, contraception, motherhood, and adoption are not options to be taken seriously² - effectively leaving only *one* acceptable

² It has become the norm for people in the west to have had premarital sex and/or hook-ups. Some will label virgins as "inexperienced," and view this negatively. There is a growing sentiment that people won't stop having sex, and that abstinence is a ridiculous suggestion.

Some women avoid contraception because of its negative side-effects. There is also the claim that poorer women have less access to contraception.

Motherhood is often criticised by those who are pro-abortion. Thanks to feminist efforts, women are far more career-driven than they have been in the past. Women only desire to become mothers when they decide that they are "ready" - anything earlier than this is perceived as a hindrance or barrier.

Adoption is often discounted due to misinformation about the adoption process and/or an unwillingness to carry the pregnancy to term. [See later chapter, "*The child will have a terrible life!*"]

alternative: abortion. That doesn't sound very "pro-choice" to me.

“It’s my body!”

The baby, though being in a relationship of dependence upon the mother, is not part of the mother. To be a fully mature female does not depend upon the existence of a baby in the womb. That the child is a separate body is implicitly admitted by those who justify abortion by calling the baby a “[parasite](#).”³ Such a claim is in tension with the idea that only the woman’s body is present. But, accepting (for a moment) that it is just your body – can you morally mutilate your own body? Just because something is yours (or you), it does not mean you can do anything you want to or with it. We have already established that choices are not moral or allowable simply because they were chosen. You cannot use your body to assault another person.

Suppose a woman takes [a pregnancy test](#), not wanting to be pregnant. Of course, she will only go to an abortion clinic if the test comes out positive, but why? What is it that the positive test tells her that the negative test does not? The negative test tells her that it’s just her body. But the positive test tells her that it’s no longer just her body – another body is present. I know of no woman with twenty fingers and four feet - someone else is there. The fact that one goes to an abortion clinic is an acknowledgement of another body present. A supporter of bodily autonomy cannot then allow a pregnant woman to get an

³ Note that a parasite is defined as “an organism that lives and feeds on or in an organism of a different species and causes harm to its host.” A child is the same species and (all things ideal) does not cause harm to the mother, meaning therefore that a pre-born baby cannot be described as a parasite.

abortion, for that would impact another body. If it isn't your body, then you certainly cannot harm it, just as a landlord cannot murder a tenant just because they live on his property.

Conceding that there is another body involved, other abortion-supporters may argue that the right to bodily autonomy trumps the right to life. Indeed, this even applies to corpses. In many countries, you cannot legally take the organs of the deceased without their prior consent. Some will bring up the "[violinist argument](#)" to demonstrate that the woman is not obliged to carry the fetus to term, even if it is another body. This argument was made famous by Judith Jarvis Thomson, who posited that a person can be equal to another without having the right to another person's body. She defended this with an analogy:

... imagine this. You wake up in the morning and find yourself back to back in bed with an unconscious violinist. A famous unconscious violinist. He has been found to have a fatal kidney ailment, and the Society of Music Lovers has canvassed all the available medical records and found that you alone have the right blood type to help. They have therefore kidnapped you, and last night the violinist's circulatory system was plugged into yours, so that your kidneys can be used to extract poisons from his blood as well as your own. The director of the hospital now tells you, "Look, we're sorry the Society of Music Lovers did this to you—we would never have permitted it if we had known. But still, they did it, and the violinist is now plugged into you. To unplug you would be to kill him. But never mind, it's only for nine months. By then he will have recovered from his ailment, and can

safely be unplugged from you." (A Defence of Abortion, 1971).

Thomson's point was this: Even though the violinist is a human person, with the same dignity and right to life, he does not have the right to use your body without your consent. Just as you can reach around and unplug the violinist, so can a pregnant woman "unplug" the fetus.

This analogy, however, is not as strong as it first appears - it is guilty of false equivalence. For most women who become pregnant, she has consented to the act of sex, which brought about the pregnancy. In that vein, the analogy only works for rape victims.⁴

And there is yet another false equivalence: Thomson's analogy ignores the moral responsibility of a mother. Parents have a [responsibility for their offspring that they do not have for strangers](#). You are not morally responsible for the wellbeing of some random guy, but you are morally responsible for your child. As a parent, you have a parental role that should move you to make great sacrifices for the sake of your offspring. Even as a rape victim, by virtue of being the parent, a mother is duty-bound to carry the child to term. It's nice of you to give food to the poor in your city, but not to do so would not be breaking the law. But to neglect and fail to feed your child, in your home, is against the law. There's a moral and legal difference between a stranger-stranger relationship and a mother-child relationship.

The pro-abortion argument might respond with this analogy: "Imagine you're a parent of a child,

⁴ See later chapter, *"I didn't consent to pregnancy!"*

whom you love, who gets very sick. They need a kidney transplant or else they will die. Suppose you are the only one in the world who meets the conditions for such a kidney donation. It would be nice, and it would save your child's life, to donate your kidney. It wouldn't kill you. Should the law force you to give your kidney to your child?" Just as a parent does not have a legal duty to give their born child their kidney, a mother should not have a legal duty to give her preborn child her uterus.

But again, we have another false equivalence. Consider: What is the [nature and purpose](#) of a kidney and how does that differ from the nature and purpose of a uterus? The kidney exists in my body *for my body*. The uterus exists in my body *for someone else's body*. The uterus is unique from all other body parts. It is the woman's most selfless organ. It exists more for my offspring than for me. And with that knowledge, the preborn child has a right to the womb in a way that the born child does not have a right to the kidney.

I have heard the uterus described as one of the woman's "[internal resources](#)," which a fetus has no right to. But a resource is "something that is available for use," and we know that a woman does not use her uterus. The uterus is for her offspring and is used by her offspring. To take it away is akin to a hospital removing temporary life support from a recovering patient just to empty a bed.

If a woman is not interested in having a selfless organ, and desires only to live for herself, she can get her uterus removed. The [disadvantages](#) of a hysterectomy all relate to the fact that you can no longer have children - no child can have a rightful claim over your uterus if you have no uterus. That is

the only way to bypass this obligation. If you want a body which exists only for you, then you cannot have a uterus, which inherently exists for another. Either you accept the selfless nature of your reproductive abilities, or you take your reproductive abilities away entirely. There is no getting around it. For the woman especially, reproduction is synonymous with selflessness and duty. The baby has a right to the uterus which you do not have.

At the bare minimum, there is a parental responsibility to meet the basic needs of one's child. We might distinguish these [ordinary needs from extraordinary needs](#), for which there is no duty to meet them. The uterus is the food, shelter, and clothing of the preborn child. Ordinary care (i.e., the basic care required for regular human growth and development) is an obligation. However, the sacrifices required for the violinist are above the call of duty – it is extraordinary care. It's heroic and admirable to meet extraordinary needs, but it is not an obligation. A mother, however, is obliged to carry her child to term.

Additional Notes:

- I have also heard the claim, "Abortion just moves the fetus to a [different environment](#)! It's not my fault it can't survive!" This line of thought demonstrates a total lack of understanding of abortion procedures (which butchers the fetus), and is about as effective as saying, "I just moved you to the bottom of the ocean! It's not my fault you can't survive there!"

“I didn’t consent to pregnancy!”

Some on the anti-abortion side of the debate will argue that women should take responsibility for the pregnancy. If a woman gets pregnant from consensual sex, even if she was using contraception, it’s still her fault and should accept the consequences – she knew the risks.

A pro-abortion [response](#) may be this: “Suppose I get hit by a car while crossing the street at a crosswalk. Cars are meant to stop, but they don’t, and I get hit. Is it my fault? If I cross a road, there’s always a chance that I could get hit by a car. But just because I know there’s a risk, does not mean I consented or should be blamed for that risk being realised!” The message is this: “I consented to sex, but I didn’t consent to pregnancy!”

Now, as you might be able to tell, there is a false equivalence here. When crossing a road, you have a justified belief in the ability and autonomy of the drivers on that same road – they are intelligent beings with a moral responsibility not to hit you. It’s perfectly reasonable to suppose that nobody’s going to hit you when you legally cross a road. There are moral agents (i.e., drivers) who are motivated to ensure this. Suppose you are hit by accident – the responsibility falls upon the driver.

When having sex, you cannot expect the same of pregnancy. The fertilisation of an egg is a biological process. There is no agent with a moral responsibility to make sure you are not impregnated – no agent, that is, other than the couple participating in sex. You cannot hold the biological process accountable. You are the “driver” here.

If there is a risk in an act, that is not dependent upon (or influenced by) any other autonomous being, then you are the one to blame if that risk becomes realised. This is especially true if the risk is the natural and normal result of an action. If you [overeate and gain weight](#) as a result, you are the one to blame.

Overeating can and does directly cause weight gain, just as sex can and does directly cause pregnancy. Suppose you hit a [baseball ball](#) through your neighbour's window. Surely you cannot then say to them, "I consented to baseball, but I didn't consent to smashing your window, so I'm not paying for it!" Your neighbour can rightfully argue that by entering the game, you embraced the risks associated with it.⁵ Perhaps the consequences are unintended, you did not formally consent or desire it - but the blame can only be attributed to you.

The idea that somehow the responsibility does not lie with the mother is born from the dishonest and dangerous view that sex and procreation are unrelated phenomena. There is no such thing as "[casual sex](#)." Sex is not casual – it's serious! Quite frankly, it's foolish to believe that sex can exist *solely* for pleasure, for by its very nature, sex is for procreation.

Additional Notes:

- It has also been argued that because the organs of a dead person cannot be used without prior consent, so too that the organs of a woman cannot

⁵ Similar logic can be applied for child support. A man may have consented to sex, but not a child – should he then have to pay child support? Yes! By virtue of engaging in sex, he must accept the consequences.

be used without prior consent. However, as we have just established, through sex, a woman does consent to the possibility of her organs being used by her offspring.

“Men just want to control us!”

By itself, this claim just assumes the worst of the opposing side. It also ignores the fact that there are women on the opposing side – women who might even be feminists also! It also presents as very paranoid, as I can assure you that you would be hard-pressed to find someone who takes an anti-abortion stance simply because they "hate women."

A more comprehensive [construction](#) of an abortion-supporters egalitarian point may be this: “A woman who is denied an abortion is required to sacrifice educational and work opportunities. Because men cannot become pregnant, they can pursue their professional goals freely. Therefore, abortion restrictions make women unequal with men.” Anthony McCarthy responds that the practice of abortion actually creates inequality between the sexes because it does not respect the experiences which are unique to women (such as pregnancy).

Some on the pro-abortion side will dismiss pregnancy as a harmful condition that reduces pregnant women to “incubators.” But true gender equality involves respect and support for what makes women different. Who is to say that to oppose abortion is to oppose women? Since when did gender equality require women to be allowed to murder their babies and defile motherhood? Abortion violates and devalues the natural life-nurturing power of women. There are those who would say that “women should not be *reduced* to motherhood” - which, as far as I'm concerned, is a completely disordered attitude toward motherhood.

Mothers are pillars of society. For a great many people, their mother is their most treasured person. Mothers are selfless and highly esteemed. Mothers, as homemakers, build families - and [for many](#), family is what gives life meaning. Women who look down on motherhood have no sense of its true virtue, because the truth is that no woman can be *reduced* to motherhood, she can only be *elevated* to it. Authentic gender equality involves respect for what makes women different, including motherhood.

Some will automatically dismiss any male contribution to the debate, saying, "[No uterus, no opinion!](#)" But this just ignores the possibility of a woman holding the exact same view. It makes the additional assumption that a person cannot have an opinion on something that does not directly affect them - which becomes [problematic](#) when applied to a wide range of other issues (e.g., war, slavery, genocide). It also suggests that pregnancy is something a woman does to herself and that it is purely a woman's issue. This, of course, is ridiculous, for there would be no pregnancy if not for the man's contribution.

Additionally, abortion can [negatively harm men](#). To make the claim that "men have no stake in abortion" is to blatantly disregard and invalidate their suffering. For men who know of their fatherhood and its demise, the feelings can burn intensely. Men are natural protectors, and so to be so helpless in the face of their child's fate can only cause emotional and psychological distress. Women face the majority of social pressures related to abortion - but at least society recognises that women are involved with

abortion, which can open them to opportunities for compassion and healing. Society presents no such opportunity for men. Men have a real psychological and relational stake in the abortion debate.

Fetal Development

Let's investigate how a child develops in the womb. It may be worth mentioning that a fetus is *not* simply a clump of cells, nor does it look like a clump of cells. In a 2022 article from [The Guardian](#), a severely misleading post was published which presented *pregnancy tissue* (e.g., uterine lining, gestational sac) in place of a developing infant. The images have unfortunately been passed around the internet to combat any idea that a fetus has any visible human-like qualities. Let the following overview serve to counter this, showing that a new human life does in fact develop human-like qualities, and develops them very rapidly.

There are a number of different dating systems for pregnancy, the most commonly used being “gestational age” (ga.), which begins from the start of the woman's last menstrual period and dates fertilisation at two weeks along. “Fertilisation age” (fa.) begins on the day of fertilisation, and “implantation age” begins at implantation.

Germinal Stage

This stage begins at conception, when the sperm and egg cell unite in a fallopian tube and become a zygote. It's interesting to note that, within the first two hours after fertilisation, the zygote releases 2-3 (even up to 5) sparks of [light](#). This is due to an increase in calcium and rapid release of zinc, which joins itself to small molecule probes, creating a

microscopic flash of light.⁶ The zygote begins to travel to the uterus, and about 24 hours after fertilisation, cell division begins – from one cell, to two, to four, etc. Cells begin to take on certain characteristics, and will separate into two masses, eventually becoming the placenta and embryo.

While journeying to the uterine wall, the zygote develops into a blastocyst, which is made up of three layers: (1) The ectoderm: skin and nervous system. (2) The endoderm: digestive and respiratory system. And (3) the mesoderm: muscle and skeletal system. The blastocyst then attaches to the uterine wall (i.e., implantation). A large number of conceptions will have [failed](#) to reach this point, failing to survive through various processes. But if all goes according to plan, the blastocyst essentially takes over hormonal control of the whole uterus, and implantation finishes about 7 days after fertilisation (3 weeks ga.).

Embryonic Stage

Weeks 3-10 ga. mark the embryonic period, playing an important role in the development of the brain. At 3-4 weeks fa., a heartbeat can be detected. About 4 weeks fa., the neural tube forms (and with it, brain vesicles form), later to develop into the central nervous system (i.e., the spinal cord and brain). Around 4 weeks ga., the head begins to form, soon followed by distinct facial features. The blood vessel (later to become the heart) begins to pulse, and a heartbeat can be detected later by ultrasound at 6-7 weeks ga.. During week 5 ga., stubs appear that will form arms and legs. It is around this time that most

⁶ This, obviously, proves nothing about whether or not life begins at conception – but it may be considered symbolic for those who hold this view.

women become aware of their pregnancy (4-7, or more commonly 5-6, weeks ga.).

Around week 7 ga., the embryo begins to develop their first sense – [touch](#). By week 8 ga., fingers have begun to form, the embryo has all of its basic organs (aside from sex organs), and the production of brain cells begins. By 6 weeks ca. (or 8 weeks ga.), ultrasounds reveal the embryo moving, and electrical impulses can be detected (indicating the beginnings of brain function). In week 9 ga., the embryo can suck her thumb, open and close her jaw, stretch, and sigh. By the end of the embryonic stage, cell differentiation is mostly complete. The basic structures of the brain, central nervous system, and peripheral nervous system have been established, and rudimentary neural networks begin to form as neurons form connections with other neural cells.

[Most abortions](#) take place during the embryonic stage, and a remaining 20% take place later.

Fetal Stage

The remainder of the pregnancy is termed the “fetal stage.” Systems/structures established in the previous stage continue to develop. Between 9-12 weeks ga., reflexes begin to emerge, and the fetus begins to make motions with its arms and legs. By the end of the third month ga., all parts of the body are formed. This marks the end of the first trimester of pregnancy. During the second trimester, the fetus increases six times in size. The heart grows stronger, body systems develop further, and hair, lashes, and nails form. By the end of the trimester, the central nervous system becomes more responsive, and brain activity resembles that of a sleeping newborn. A baby

born at this stage has a slim, but possible, chance of survival. In fact, fetuses born too early have been known to be saveable at as early as [21 weeks](#) ga..

The third and final trimester continues development and growth, and muscles in the lungs prepare for breathing. Childbirth, on average, occurs at 40 weeks ga..

Pain Perception

If you're wondering when pain comes into the picture, there is no real consensus. The matter is still [debated](#) by medical professionals, who have together argued that fetal pain comes to exist somewhere within the [wide range](#) of 7-24 weeks ga. (though later weeks seem to be the most common consensus).

Consciousness

The matter of when "consciousness" enters the picture is also blurry. The very definition of consciousness is already a puzzle in both science and philosophy, but we realise that it probably has something to do with the mind/brain. Fetal brain development starts before many women even realise that they are pregnant; however, larger milestones occur later, leading many to argue that consciousness cannot emerge before 24 gestational weeks.⁷

⁷ This position assumes that consciousness is mainly localized in the [cortex](#).

Abortion Procedures

There are two types of abortion: medical and surgical. Medical abortions can be performed up to 9 weeks ga. and involve taking pills to induce a miscarriage. Surgical abortions use suction to remove the preborn child. The most common abortion procedures are as follows (you may like to refer to the previous chapter and note the child's development at each stage):

Abortion pill (4-7 weeks ga.): The woman is given pills to kill the embryo. If this does not work, she is given a second drug to cause cramps and [expel the embryo](#). The woman will experience cramps and bleeding.

Manual vacuum aspiration (up to 7 weeks ga.): The abortionist uses a thin tube, inserted into the uterus, and a syringe to suck out the embryo. The vacuum [suction is weak](#), so the child is ripped apart slowly.

Suction curettage (weeks 6-14 ga.): The most common surgical abortion. An abortionist uses rods (or medication) to dilate the woman's cervix in order to get their instruments through to the uterus. A tube is inserted into the uterus and is connected to a suction machine – the force of the suction is 10-20x that of a normal house vacuum. Baby does not come out whole, but is sucked out piece by piece – arms, legs, hands, etc. The abortionist may use a loop-shaped knife tool to scrape the remaining parts out of the uterus. They may then take the contents and piece back the body, to make sure all body parts have been removed and nothing is left in the mother.

Dilation and evacuation (weeks 13-24 ga.): A second trimester abortion. The preborn baby is too large for suction. An abortionist dilates the cervix (larger than previous) by inserting rods a least a day before the abortion. The mother is given anaesthesia for the pain, and a suction tube is used to remove the amniotic fluid surrounding the baby. Inserting forceps (i.e., a sopher clamp), the abortionist then twists, [dismembers](#), and pulls out parts of the fetus – an arm, leg, etc. Because the head is larger (maybe the size of a plum), it is crushed, white material (i.e., brain) runs out of the cervix, and a rotating technique is employed to avoid cutting the woman upon removal. The abortionist then scrapes out any remaining tissue and assembles the baby's parts on a tray, to determine if any part of the body is missing.

Dilation and extraction (from 20 weeks ga.): Like the previous method. Days are dedicated to dilating the cervix with various dilators. The abortionist uses ultrasound to locate the legs and begins to remove the fetus starting from the feet to the head. Scissors are inserted into the base of the skull, creating an opening for a suction tube to remove the brain. The skull collapses and is removed. This, and similar procedures, have also been termed a "partial-birth abortion."

Intracardiac injection abortion (from 25 weeks ga.): A third trimester abortion. The preborn baby is injected with a drug to cause [cardiac arrest](#), usually killing it. Dilators are used to open the cervix so that the baby can be delivered. The baby is later checked,

and if alive, is injected again. The woman will eventually have contractions and deliver a dead baby.



There are many stories of babies who [survived abortion](#) attempts and were [left to die](#) after being born - many without palliative care. Though data is limited, figures from [Queensland and Victoria](#) show that hundreds of babies were born alive and left to die after an abortion, between 2010-2020 (396 in Victoria and 328 in Queensland).

[Melissa Ohden](#) is the product of a failed abortion. A toxic saline solution was injected into her mother's uterus, intending to burn and poison the baby. When she was born alive, she was left to die – fortunately, a nurse heard the baby crying and rushed the child to the NICU. Melissa suffered severe respiratory problems, jaundice, and seizures – but she was eventually adopted out and today lives to speak out against abortion.

Abortion is often portrayed as a form of compassion. But *nothing* about the intentional butchering and destruction of a child in the womb is compassionate. If abortion was about compassion, doctors would not be leaving viable babies to die. Nothing about it is compassionate, and to suggest otherwise is truly depraved.

Side-by-Side: Development & Procedures

Embryonic Stage

Abortion Pill			
Manual Vacuum Aspiration	 <p>4 Weeks 4 semanas</p> <p>5 Weeks 5 semanas</p> <p>6 Weeks 6 semanas</p>		
<p>These procedures are used at up to 7 weeks gestation. According to the CDC, 45.3% of abortions took place at ≤6 weeks gestation in the US (2020).</p>			

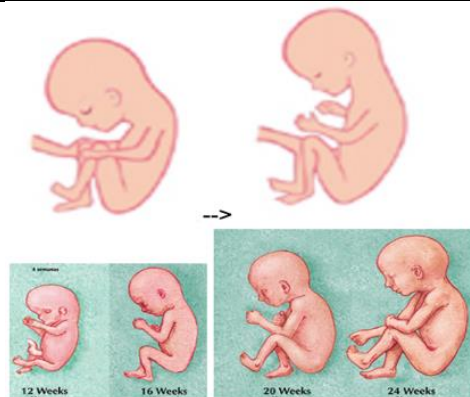
Suction Curettage



This procedure is used at 6-14 weeks gestation. In the US (2020), 35.6% of abortions took place at 7-9 weeks gestation, and 12.2% at 10-13 weeks. An additional 2.7% took place at 14-15 weeks gestation.

Fetal Stage

Dilation and Evacuation



This procedure is used at 13-24 weeks gestation.

According to the CDC, 2.7% of abortions took place at 14-15 weeks gestation in the US (2020). An additional 1.6% at 16-17 weeks, 1.5% at 18-20 weeks, and 0.9% at ≥ 21 weeks. This totals to at least 6.7% of abortions taking place at ≥ 14 weeks.

Dilation
and
Extraction

Intracardiac
Injection



Dilation and extraction is used from 20 weeks gestation. *Intracardiac injection* is used from 25 weeks gestation. In the US (2020), 0.9% of abortions took place at ≥ 21 weeks gestation. This was a total of 4382 abortions.

“How do you know life begins at conception?”

The moment a preborn child comes into existence, so too does a mother and father come into existence. But when does such a child come into existence?

Surveying thousands of Americans, [Steve Jacobs](#)⁸ found that the question of "when life begins" is an important aspect of the abortion debate (82%) and most Americans believe that a human's life is worthy of legal protection once it begins (93%). The respondents were given several options for who they considered to be most qualified to answer the question, "When does human life begin?" These were biologists, philosophers, religious leaders, Supreme Court Justices, and voters. 80% of respondents selected biologists.

Jacobs then surveyed professors in the biology departments of over 1000 institutions around the world. 96% of the surveyed biologists affirmed that human life begins at fertilisation. Interestingly, the biologists were open about this until they were informed that the study was being done to inform the debate over abortion, at which time, Jacobs started receiving hostile responses. Jacobs theorised that this reaction was due either to the respondent's cognitive dissonance between their political and scientific beliefs, fear that support for abortion restrictions may increase, or fear that they may lose the support of pro-choice liberals.

⁸ Free overview [here](#).

For the abortion-supporter, it is often the case that their beliefs about when life begins synchronises with their beliefs about when abortion should be banned. But by arguing, for example, that life begins at six months, the supporter implicitly [concedes](#) that something significant happened "six months" earlier that causes us to count the passage of time (i.e., fertilisation) – so, one must ask, why draw the line at six months at all? Why not point back to time zero? But suppose a supporter does not know when abortion should be banned, should they not then err on the side of caution? Surely you would not proceed with a building demolition without being sure that the building had been properly evacuated. Anything else is a blatant disregard for life.

But the pro-abortion side might respond, why stop at fertilisation? "Sperm and egg cells are alive too!" This is true. Both sperm and egg cells are also alive, according to the seven common scientific standards for life. However, at conception, we see a switch from *parts* of two people into the *whole* of a new person.

Dr Maureen L Condic expertly makes a case for new life beginning at the *beginning* of fertilisation (fertilisation being a process). She explains: *Scientific distinctions are made between various cell types, based on two relatively simple criteria: cells are known to be different from each other because they have different composition ... and because they exhibit distinct types of cell behavior.* ([When Does Human Life Begin?](#), 2008). That is, what is it made up of and what does it do.

A sperm has the genetic material of the father, while an egg has the genetic material of the mother –

via their composition, we can tell that these are two different cells. A sperm swims to find and fertilise an egg, while an egg lays around and awaits fertilisation – via their behaviour, we can tell that these are two different cells. Now apply this to the fertilised egg. Even before the chromosomes have combined within the cell, the zygote has the genetic material of both mother and father – a unique composition distinct from that of sperm or egg. And, upon the entry of the sperm, the zygote is quick to prevent the entry of any further sperm – again, this is behaviour distinct from that of sperm or egg. The zygote, quite unlike the sperm and egg, will then proceed along the stages outlined in the previous *Fetal Development* chapter.

By these distinctions, we can conclude that, upon fertilisation, there is something new that we didn't have before. This new thing, it can then be argued, is the offspring of the parents. And if parents are morally responsible for their offspring, parenthood begins here, and they ought to protect that child from that point forward. When human life begins is really not controversial among biologists at all. What's controversial is the question of whether or not every human being is valuable and has a right to life.

The Personhood Debate

One of the key issues in the abortion debate is the matter of personhood and how to distinguish between a human and a person. A "human" is more to do with biological classification and what makes *Homo sapiens* distinct from other things/creatures. A "person" has moral and legal consideration (such as the right against inviolability) and cannot be harmed without good reason. However, what qualifies as a person is up for debate. "Human" is a scientific term, while "person" is a [philosophical term](#). A fetus is certainly alive, it is certainly human, but is it a person? Discussion on this matter is long, complex, and continuing – naturally, many aspects will not be addressed here.

Understandably, many people define and use the terms "person" as "human" synonymously. *That* which is human is a *who*. This however poses a problem. Surely my hair, blood, limbs, etc are not considered persons apart from myself. A bag of blood is human, but it is not a person. The definition must be more specific than this. A way to expand the definition might be to say that a person is the *primary sum* of a distinct human being. This, of course, goes for twins – who, despite being biologically identical, are distinguishable in the eyes of physics. But one might respond that this is also problematic. If I were to be cut in half, each half would not then be counted as separate persons, despite having a different location within space-time. It is important, therefore, to recognise the moral difference between [parts and wholes](#).

Perhaps a simpler definition of personhood is as follows: “the primarily sum of that which begins as a human zygote.” This means that moral consideration is merited from the moment of conception. This definition even includes the dead – which is not so problematic when one considers the great amount of care usually taken when dealing with dead bodies. But if one were opposed to the dead being persons, all one would have to do is insert the conditional of “living” into their definition.

For those who believe in a transcendent soul, a person may be defined as a human soul. The question then becomes when a human attains such a soul, to which one might return to the previous section. In this case, the body is no longer relevant to personhood upon death, as the soul leaves the body.

Some abortion-supporters will instead hold that personhood is designated after fertilisation at some arbitrary point in time, e.g., implantation, particular stages of embryonic/fetal development, brainwaves, viability, birth, etc. However, as these stages constitute a process, rather than an absolute end/beginning point, attainment of personhood varies among subjects - this is not an issue for the previous criteria. The debate is a battle of "personhood with potential" verses "potential personhood."

Further still, there are some (such as Peter Singer) would claim that such definitions with the conditional “human” are [speciesist](#), and that the definition of "person" should not automatically exclude animals/androids and should instead be concerned with capacity. For example, many will define personhood in terms of human consciousness, rationality, and/or self-awareness. A fetus is not

conscious, nor can it reason, it certainly isn't self-aware, and therefore it is not a person and killing it is permissible. But this is problematic. While sleeping, you are not conscious, rational, or self-aware – are you then no longer a person? It may be objected that the mere capacity for these is all that is necessary, whether or not they are utilising them at present. But what of the severely disabled? They have no capacity for reason, they may not even be self-aware.

Similarly, a person in a coma has no such capacities.

One may argue that they may gain these abilities in the future, and so must be attributed personhood by virtue of that [future capacity](#). But how then does this differ from a preborn child? Given all goes to plan, a zygote will progress into a conscious, rational, and self-aware being also – it is its nature. Just because circumstances (e.g., one's age) limit one's consciousness, rationality, and/or self-awareness, does not mean one is less of a person. Is it not more intuitive for personhood to be a matter of existence, as opposed to circumstance? Indeed, human rights are not given based upon [circumstance or age](#).

I have also heard it said that having the level of consciousness required for social contracts, whether it be potential or actual, is what makes for personhood. But, again, what of the severely cognitively disabled? They will never have that degree of consciousness. What of babies who are born without abnormalities, but maybe are subject to baby shaken syndrome? Do they *lose* their personhood when they lose that potential for entering into social contracts?

One might argue that if it's not evil to pull the plug on a brain-dead person, it's not evil to abort a preborn child with yet no brain activity. There's an obvious problem here – the preborn child is only in this state [temporarily](#). They are going through the necessary and basic motions which lead to brain activity. There is no consciousness without this process. Is it then ok to exploit that window of limited consciousness, despite knowing that greater consciousness will be realised in a matter of mere months? What if we knew that the coma patient would recover in due time? Are we then free to do as we please with the unconscious human until that moment?

Along a similar vein, abortion-supporters may use the analogy of a blueprint and house, suggesting that destroying a blueprint is not comparable to destroying a house. However, this is not comparable, as a blueprint will not naturally turn into a house, while a human zygote will naturally turn into a human baby. A more accurate analogy would be the acorn and the oak tree - this is another talking point, for which the abortion-supporter may say, ["An acorn is not an oak tree and a fetus is not a child."](#) An acorn is not a tree. This is true. But an acorn *is* an oak. This analogy is more accurately phrased as, "An oak acorn is not an oak tree and a human fetus is not a human child," which is about as revolutionary as saying that a human child is not a human adult - well, duh. Both are human, just at different stages of development. Destroying the oak acorn does in fact destroy the same oak plant.

The abortion-opposer might go on to say that things which develop do not come into existence piece by piece, but rather are already there from the

beginning and simply become more mature over time. A car is constructed and comes into existence piece by piece, but a human does not do this. The [substance view](#) says that you are the same being through every stage of development - you did not *come from* an embryo, but you *once were* an embryo. If you are valuable now, then you were valuable back then also. You did not have the same capacities as you do now, but it was still *you*. If we are going to detach ourselves from our embryonic past, then we can just as easily detach ourselves from our own childhoods or the self from last week, which can lead to some unfavourable consequences.

In a [podcast debate](#), liberal live-streamer Destiny began to quiz anti-abortion activist Lila Rose. He asks her, "Take a person, chop off their arm and replace it with a bionic arm. Is that still a person?" Lila replies, "Yes." Destiny continues, "Chop off the leg and replace the leg. Is that still a person?" "Yes." "What if you get rid of the heart and replace it with a bionic heart? Is that still a person?" "Yes." "Now what if you just replace the brain? Is that still the same person?" Lila responds, "It would still be wrong to kill that person, Destiny."

Destiny presents a fascinating thought experiment here. Switch out a person's brain with another one, and yes, I do not think that would be the same person - but a person nonetheless.⁹ Switch out a person's brain with a bionic one, and things get complicated. Let's go back to talking about *parts* and *wholes*. I do not believe a functional brain is

⁹ However, the body would still belong to its original owner. It would be a strange merge of persons, vaguely akin to Dissociative Identity Disorder (I suppose).

necessary for personhood, but I do believe that once there is a functional brain, it becomes a primary player in one's personhood. This feels terribly strange to say, and yet relatively uncontroversial. It's a view not often articulated, but has been represented in media (e.g., *Alita: Battle Angel*, in which some people exist as a brain in a bionic body).

Replacing a human brain with a bionic brain appears to be a similar existence to being brain dead while the body still functions. As an adult, you need a brain to live - but an embryo does not need a brain to live. While no brain is just as functionally good as a dead brain, a potential living brain is far greater and worth protecting. By its inner human nature, the embryo is a person with the capacity for a brain in the future. It is of the same *substance* as its adult self.

Suppose that I (rather gruesomely) stumble upon another person's body part - a leg perhaps. It would be abhorrent for me to chop it up and feed it to my dog. Similarly, if I stumbled upon a corpse. Out of respect for the moral value of the owner (whether they be alive or since gone), I should treat their body with respect. Like I should respect another person's wallet, I should respect another person's body to a far greater extent. Faced with a human body with a bionic brain, I think I couldn't help but to afford such a being some degree of moral consideration. Despite the brain not being part of the equation, it would be horrendous for me to stab someone's leg. I'm confident that when we speak of "bodily autonomy," we are not just talking about the brain - because then "bodily autonomy" would have no place in the abortion argument, where our focus is primarily on the uterus.

But even while emphasising the importance of the brain, there are many miraculous people who

have done relatively well [without](#) substantial parts of their brain. So, the brain surely cannot be the be-all-end-all of personhood.

Alongside talk of substances and philosophical wholes, I feel pushed to speak of the supernatural, as it sits most comfortably here. I might instead emphasise the transcendent personhood of the human soul. Personhood lies in the soul. In being alive. As already stated, I feel that replacing a human brain with a bionic brain seems similar to brain death.

Again, the abortion-supporter might argue, what about the fact that a preborn child has never been conscious, rational, or self-aware? This view holds that life has value due to experience, not essence. A grown person, prior to being in a coma, has experienced life and has a conscious desire to live. But why is that relevant? Even with such a view in mind, most abortion-supporters still draw a line at some point along the pregnancy. But why? The fetus hasn't expressed a desire to live. Even for months after birth, babies cannot be said to be rational, self-aware, or conscious (at least in any way comparable to a grown human). Perhaps it is pain perception that abortion-supporters are concerned about – but anaesthetic can nullify that. And yet killing a child then would still be abhorrent. Why?

Killing is not wrong because of pain or awareness, it is wrong because the thing killed is a human. Along a different vein, [Don Marquis](#) argues that killing is understood in terms of what killing does to us – it imposes on us the misfortune of premature death. Premature death is a misfortune because when one is dead, one has been deprived of future life. Suppose one man falls into a coma from which he

never recovers and dies after many years. Suppose another man dies suddenly. Neither scenario seems more unfortunate than the other, both were deprived of a future conscious life. Likewise, abortion deprives preborn children of future conscious lives.

Briefly, we might also consider that consciousness and rationality come in different degrees. If consciousness/rationality/self-awareness is the measure of worth, is a 10-year-old more valuable than a 2-year-old who has less awareness? Does a 40-year-old have more worth than a 90-year-old dementia patient? We seem to be equally concerned about the wellbeing of all persons, but if human worth is a gradient, then surely that would not be the case. Surely personhood does not slide in and out of existence like this.

Some legal rights are based on age or law (e.g., drive a car), but natural human rights are based solely upon humanness/personhood. Neither age nor social norms can undo this. Sometimes human rights clash with one another; however, the right to life is not something which can or should lose to the right to bodily autonomy.¹⁰ It is important to be wary of this legal-natural rights distinction.

Some will argue that the capacity for pleasure and pain is what qualifies personhood. This excludes fetuses and coma patients but includes many animals. This definition becomes uncomfortable when one considers that, choosing between a coma patient and a bird, one would have to prioritise the bird. This kind of reasoning has led [Peter Singer](#) to say that

¹⁰ See previous chapter, *"It's my body!"*

since "a chimpanzee, dog, or pig, for instance, will have a higher degree of self-awareness and a greater capacity for meaningful relations with others than a severely retarded infant or someone in a state of advanced senility . . . we must grant these animals a right to life as good as, or better than, such retarded or senile humans" (Animal Liberation).

But even supposing that a preborn child is not a person, does that then justify killing it? We even treat the dead with respect! How much more should we treat living humans with respect. We do not freely go around killing other mammals that inconvenience us. Are we free to butcher and inflict terrible pain upon animals? Of course not! Such a thing is abhorrent and signals the makings of a psychopath. Even a meat-eater has a conscience about how animals should be treated. And yet, most animals are not self-aware nor have the potential to be so. They have no real concept of "I" or "me," and never will.

But the pro-abortion position continues, claiming that even if one can argue that personhood includes the human embryo, people do not behave in a way that treats the embryo as equally valuable to a person already born. Using a [dilemma](#) to illustrate this point, they posit that this proves that preborn children are not as valuable as persons outside the womb:

"Imagine you're in a burning building. In one room there is a 2-month-old baby. In the other room there are 20 frozen embryos. You only have the time to save the one baby or the 20 embryos, but not both."

Most would save the baby, but does this intuition prove that the embryos are sub-human? No. The fact that I would save the baby over the embryos

does not prove that the embryos aren't persons. For example, what if you had to choose between the love of your life (i.e., your spouse) and 20 random strangers. You're probably going to save your spouse. Of course, this doesn't mean that the strangers aren't persons. It just means that you have a stronger emotional attachment to your spouse (as you should), and perhaps even a sense of obligation to save them above others.

Even as you sit there reading this, people are dying in the world - and yet you are unfazed. Does this mean that the people out there dying aren't persons with inherent worth? Obviously, no. Just because you're unfazed by their deaths does not mean that they are not persons and does not mean you can kill them yourself. On the other hand, if you received information that your friend had died, you would have an emotional reaction. Indeed, even if you had found out that your dog had died, you would react – and under the majority account of personhood, your dog is not even a person! The fact that we are inclined to choose the baby over 20 embryos proves nothing about the personhood of those embryos.

We might save the baby because it is more familiar to us. We have seen babies being cared for outside of the womb, but embryos are hidden and cared for within the womb. Certainly, we are more inclined to purposefully care for a baby, for (in a normal circumstance) an embryos care is biological and automatic, requiring no deliberate or direct action on our part.

We might save the baby because we believe we are more likely to succeed in caring for it. Chances are that the baby will keep living upon it being rescued. But upon rescuing the embryos, we must be

careful to keep them frozen or else they will die – Does the mechanism require electricity? Where do I take the embryos? Who will the embryos be implanted into? Will the embryos respond well to implantation? The inability to save the embryos is not the same as directly killing the embryos. And even more than that, not saving the embryos does not serve as proof that they are sub-human.

Additional Notes:

- Viability/dependency is also not a good qualifier for personhood, as it also includes elders, disabled people, and newborns.
- The inability to [recognise](#) something for what it is does not change the reality of what it is. In its early stages, it is difficult to see how a human embryo could become a human adult. For many animals, embryos look the same - however, this does not negate the personhood of the human embryo, just as an inability to recognise gold from pyrite does not negate the value of gold.
- Identical (monozygotic) [twins](#) are conceived from one fertilized egg which separates into two embryos after it has begun to divide. This change, however, is not evidence of an initial lack of personhood. There was always a person - we just didn't know that there would be two.
- It may also be interesting to consider whether people with dissociative identity disorder are one or more persons. Perhaps one could employ the argument from personal identity – "the continuity between my mature, conscious self and my embryonic, fetal and childhood self and my future older, possibly demented self." Though, on the practical level, it makes little difference, for moral

consideration is attributed to the body by virtue of even a single alters personhood.

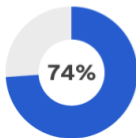
“What about rape, incest, and teenage pregnancy?”

Oftentimes, the pro-abortion side of the debate will point to instances of rape, incest, and teen pregnancy, saying that abortions should be allowable because of these cases. This line of debate is based upon the exception rather than the rule, and there feels to be a degree of insensitivity present when using such tragedies as justification for an argument.

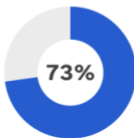
However, it must be considered that maybe 1% of aborted pregnancies are provoked by rape, and less than 0.5% are in response to incest. [And these are the [larger estimates](#)! A [later survey](#) suggested that 0.3% were due to rape, and 0.03% were due to incest.] Even if exceptions were made for these two circumstances, more than [98%](#) of current abortions would still be banned.

Women's abortion decisions rarely stem from rape or incest cases

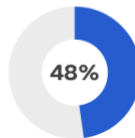
Having a baby would dramatically change my life:



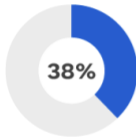
Can't afford a baby now:



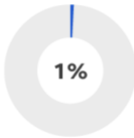
Don't want to be a single mother or having relationship problems:



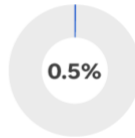
Have completed my childbearing:



Victim of rape:



Pregnancy a result of incest¹:



1 – Less than 0.5%

NOTE Rape and incest rates did not change between this 2004 survey and a similar 1987 survey.
SOURCE Guttmacher Institute

There is often the claim that "Not all sexual assaults are reported!" and so the data may be skewed. But even the Guttmacher Institute has not been able to produce numbers greater than 1% due to rape. So, let's fill in these gaps for them. If we generously suppose that [2/3](#) sexual assaults go unreported, and then suppose that the severity of these sexual assaults are proportionate to the reported 1/3, then our number of abortions due to rape expands to 3%. Which, again, though still very serious, is *still* a small proportion of abortions.

Let it be stated that rape and incest are wrong – nobody disagrees with this. Rape, in particular, is horrific. It can leave life-long scars. Perpetrators of such an act should face severe penalties. It is important that abortion-opposers maintain empathy in this area of discussion, as people don't care how much you know until they know how much you care. It is always important to be sensitive when discussing abortion, but especially here.

But back to the task at hand. Does rape or incest make abortion permissible? Well, it doesn't seem so. Killing your offspring isn't going to mend your trauma. [Abortion will not un-rape a rape victim.](#) Upon having an abortion, will the victim suddenly forget that she has been raped? Of course not! In such a sense, the child is hardly more of a reminder than the event itself.

Does such a child, conceived into this situation by no fault of their own, deserve the death penalty? Such a punishment isn't even dealt to the rapist! If the guilty doesn't even face execution, why should the innocent? Suppose a man commits a crime against his town and his son grows to look like him. Despite

being reminded of the crime upon seeing the boy, the townspeople are not justified in attacking him, for he himself has done nothing wrong. If anything, the boy (and the preborn child) are also victims of the criminals' actions. Rape is a crime. Being conceived is not. A child of rape is no less valuable than a child of consent.

Both abortion and rape similarly feature a vulnerable party being attacked by a stronger party. Justifiably, one might say that the death of a child at the hand of one's own parent is just as morally depraved as rape.

Lianna Rebolledo was kidnapped and raped at 12-years-old, and she refused to have an abortion. In an [interview](#) with Lilia Rose, she says that it was not the baby who was to blame, but the rapist. The baby had nothing to do with the crime. She struggled with PTSD, but her baby comforted her and gave her strength.

In reality, [most rape survivors choose life](#) for their baby and many regret the abortions they have. 73% of pregnant rape victims chose life. 64% raised their children, and 36% placed their babies for adoption. These women showed improvements in positive traits and decreases in negative ones, indicating that they were healing and adjusting. This completely counters the idea that keeping the baby would result in further distress.

Regarding teenage pregnancy, it should be noted that, in 2019, the [Centers for Disease Control and Prevention](#) (CDC) found that most women who get an abortion are in their twenties. In fact, most women who get abortions are above the age of 25, 60% have already had at least one child, and about

80% are unmarried. Less than 10% of women who get abortions are under 19 years old. Supposing no rape or incest victim was under 19, exceptions made for rape, incest, and teen pregnancy would still result in an abortion reduction of at least 82%. Women ages 18-24 are also more likely to choose [less reliable](#) contraception – such as oral contraception and condoms. While their desire to not become pregnant can be implied by use of contraception, the rate of unintended pregnancies suggests incorrect or inconsistent contraceptive practices.

Some will argue that if a teenager cannot adopt a child, how can she be forced to give birth to a child? But the response is similarly concerned with maturity: if a teenager is not ready for a child, then she is not ready for sex – and certainly, she is [not ready](#) to take a life. How can she be old enough to kill it but not old enough to care for it?

In fact, the care need not extend for too long. A mother not willing to care for her child need not raise her child beyond that window of time in which no one else can care for it. But during that window, there is a responsibility to care for that child's needs. Imagine you were kidnapped. You wake up in a locked cabin alongside a newborn baby of no relation to you. There's no means of escape, but in the cabin, there is everything you might need to care for the baby. It takes no great deed for you to support this child and meet its [basic needs](#). And when you're finally freed from the cabin, you don't have to go on and raise the child. You are obliged to meet its ordinary needs (being the only one who could do so at the time), but you are not obliged to meet its extraordinary needs. Likewise, a pregnant woman is not obliged to raise her child, but she is obliged to meet its ordinary needs

– such as supplying her uterus and feeding and clothing the child until suitable carers are found (i.e., adoption).

For many women, abortion simply means having the ability to murder their child so that they can have fun in their twenties and/or pursue their career goals. This is what the abortion-opposer means when they say that abortion is used as a form of birth control. It is motivated by textbook convenience.

“The child will have a terrible life!”

Abortion-supporters may make the claim that abortion spares children from being born into unideal circumstances. "The mother isn't ready! She can't afford a child!" The claim that "a child will be miserable and so should be aborted" is a cold one. This attempts to equate abortion with mercy killing, and implies that even just a little bit of suffering is enough to deem a life as not worth living. But how can someone assess the value of someone else's future life?

On average, in [Iceland](#), just about one or two children with Down's syndrome are being born each year. How is this possible? Did they find a cure? Nope! They've just been aborting their children after taking a prenatal screening test. In a rather disturbing turn of events, it is estimated that, in [Australia](#), 90% of pregnancies are terminated if Down syndrome is detected. Mothers are pressured to abort these babies. Similarly, [spina bifida](#) has also become cause for abortion. Putting aside for a moment the fact that these diagnoses are [not always accurate](#) (and I know of many testimonies in which this is the case),¹¹ note also that both of these conditions are completely compatible with life. My grandfather had spina bifida and was expected to live no longer than 20 years - however, after living a good life as pastor of his church and the father of three children, he died an old

¹¹ Note that being "at risk" is no guarantee. There have been many instances of children being born perfectly healthy despite the warnings of medical professionals.

man. But had his life been only 20 years, it would have been no less significant for him to have lived it.

Every so often, an abortion-supporter says the quiet part out loud: "screening shows that the baby has a disability, therefore it [should be aborted](#)." More than that, mothers have been told that "you are selfish and irresponsible for not aborting your disabled baby." There are many instances of children being born with extreme brain malformations, and still live a number of happy [years](#) before passing on. Facing terrible odds, some babies live for only a [few hours](#), but for that time, they feel the love of their parents. There is love. There is joy. There is stress. There is hardship. No life comes without suffering, and in no way is suffering grounds for taking the life of humanity's most vulnerable. Regarding the argument that abortion is justified if the baby is predicted to die within a few days, Brett Cooper of the Daily Wire [comments](#): *"You would rather abort your child than try to give it a fighting chance. Especially at a time when still many of these utero-diagnoses can be wrong."*

Cooper also states, *"We would have a society based on eugenics and not on the love of children no matter how perfect or imperfect they are."* It would be so easy for me also to refer to "eugenics" in this context - but, somehow, I feel as though that would be too generous. The eugenicist desires to improve the genetic quality of human population, often through rather questionable and immoral means. However, today, I do not see that babies with Down syndrome are being aborted in pursuit of some betterment of human genetics - rather, it seems more likely that they are simply aborted due to the unwillingness of

family and society to support such a child. It is a dark day when parents are no longer willing to love their child no matter how perfect or imperfect they are.

Any person who aborts their child on account of a disability is implicitly admitting that they don't want a child like them, that they see them as a burden, and that they believe the world would be better off if they were never to exist - "I don't want a child like you." Brett Cooper puts it this way: *"They would rather try again and hope for something "better" than raise the child that they have just conceived."* Nothing about such a view screams an equal regard for life. Any person who aborts based on a disability can no longer claim to regard disabled people with the same dignity as any other person - "You are more effort, and therefore less worthy of life." Above other examples, this is truly what it means to be ableist.

Some will baselessly argue that a child born into adoption will grow to be miserable. However, the reality is that most babies are adopted within the first month after birth in the [US](#).¹² In [domestic infant adoption](#), the number of children who aren't adopted is pretty much zero. There are an estimated 1-2 million couples [waiting to adopt](#) in the US, and Guttmacher's figures show that there were [930,160 abortions](#) in the US in 2020 (up from 916,460 in 2019). Some sources estimate that there are as many as 36 families for every one child placed for adoption. Babies are adopted almost instantly; however, it is

¹² This was originally written as "through private adoption agencies, almost all babies are adopted within the first month after birth." However, while editing, I was not able to recover the reference for this claim.

true that older children are slower to adopt. The average child [waits](#) for an adoptive family for about three years, and the average age of children waiting for an adoptive family is eight.

The adoption system is not to be confused with the [foster care system](#), though they do cross over. Foster care homes children who are temporarily unable to live with their family due to crisis, unsafe conditions, abuse, neglect, etc. Most children who leave foster care never return to it – many return to their parents/carer, go live with a relative/guardian, or are adopted out. These systems aren't perfect, but they could be far worse, and it should be highlighted that the effectiveness of the adoption and foster systems are an issue separate from whether abortion is morally permissible. Faults in these systems signal a need to improve the systems themselves – they do not signal a need for abortions.

Whether disabled or adopted or [abused](#) or poor, these are people who are worthy of life, dignity, and care. A chance at happiness and purpose is better than no chance at all. By being alive, a person is given an opportunity to be happy – abortion strips that opportunity away. How arrogant and anarchic for someone to judge another person's life as not worth of living, and then act upon said judgement.

Additional Notes:

- View [Special Books by Special Kids](#) to support a YouTube channel featuring interviews with people (and relatives of people) with various disabilities and disorders. Discover the range in the quality of life of people with extreme and rare conditions.

“It’s a form of healthcare!”

Some may worry about the physical wellbeing of the mother. “Pregnancy is risky! So much can go wrong! What if she dies during childbirth?” However, the fact of the matter is that, by far, the majority of women are perfectly safe during pregnancy and most maternal deaths are preventable. According to the [Australian Institute of Health and Welfare](#), the maternal mortality rate in Australia in 2021 was 5.8 deaths per 100,000 pregnant women. Of the 191 maternal deaths which took place from 2012 to 2021, most were only indirectly related to the pregnancy, and large portion was coincidental (e.g., cancer, motor vehicle trauma). From [2012 to 2018](#), women ages 20-24 were the least likely to die from pregnancy or birth, followed by ages 30-34 and 25-29 (recall that most women who get an abortion are in their twenties) – women under the age of twenty had the highest mortality rate. For the vast majority, abortion does not qualify as healthcare issue.

Abortion-supporters will often refer to instances where the pregnancy does pose a threat to the life of the mother. [Chorioamnionitis](#) is a dangerous condition involving an infection of the placenta and the amniotic fluid. Chorioamnionitis can cause the baby to be born early and can lead to complications (and possible death). If the mother stays infected, she will die. An even more dangerous instance is an [ectopic pregnancy](#) – when an embryo implants itself outside of the womb (most commonly in one of the fallopian tubes). Ectopic pregnancy is fatal for the embryo, who cannot survive outside of the womb. It is also dangerous for the mother, causing her fallopian tube

to burst or rupture and leading to life-threatening bleeding.

It must be said that directly and intentionally taking the preborn child's life is [not our only option](#) here. Instead of doing an evil act, it is far better to do good or neutral acts to bring about an effect. To address chorioamnionitis, you need to get the infected membranes out of the mother's body by inducing labour. Removing infection is a good action – leaving it alone would have resulted in the deaths of both the mother and child. The good effect is that the mother does not die. The bad effect is that, if it is prior to viability (i.e., the child cannot survive outside of the womb at that stage of development), the preborn baby will die. This is not an abortion – this is a response to a rapidly growing infection.

Suppose a woman is 23 weeks pregnant but has cancer and needs chemotherapy. If waiting one more week would not threaten her life, then the child could be born at 24 weeks and put into an incubator, giving the child a higher chance of survival than if the mother had chemotherapy earlier while pregnant. The mother can then go on to receive chemotherapy and both parties can, in the best instance, go on to live. But if the mother was earlier in her pregnancy and there was no time to wait, or else she will die, then it may be permissible to administer chemotherapy if the mother so chose. We're not administering chemotherapy to harm or kill the child, but to kill the cancer.

In the case of an ectopic pregnancy (in the fallopian tube, in this instance), instead of an abortion,

the mother could have a [salpingectomy](#) – a removal of a fallopian tube. If it were possible to take that embryo and implant it somewhere else, we would do so, but we lack that technology. The bad effect then is the dead embryo, and the good effect is that the mother survives. We must consider the action and intention. An abortion targets the child and intends to bring about its demise. A salpingectomy targets the fallopian tube and the intention (if the technology existed) would be to save both lives.

Imagine two people are drowning and you lack the strength to save both. You have a few options – successfully save one, don't save either, or unsuccessfully try to save both. The best thing is to save one. Obviously, in doing so, you don't then turn around to intentionally and directly kill the other person. You might save one, then move to save the other, but he sinks and drowns before you can do so – but you did not kill him, you just failed to save him. The result is the same, but the means are profoundly different. Likewise with an abortion and salpingectomy. Direct abortion is not medically necessary.

Some will move away from the extreme and instead say that pregnancy itself is a [medical condition](#). However, a [medical condition](#) is a "disease, illness or injury, or any physiologic, mental or psychological condition or disorder... A biological or psychological state which is within the range of normal human variation is not a medical condition." Pregnancy is within this normal range and is therefore *not* a medical condition. It can certainly be a distressing and negative experience, but it is still no

more of a medical condition than teething, puberty, or growth pains.

The abortion-supporter might argue that women are going to try to abort anyway – which is dangerous and unsafe. [8-11%](#) of global maternal deaths are due to unsafe abortions. But for such cases, I have little patience. It's like asking for murder or rape to be made legal, so that they can be committed more safely. Why should an abortion-opponent be concerned about whether or not a person is safe while they commit murder? There are so many options for women. The fact that they might then *still* choose to put themselves at risk, all for the sake of killing their own child, is not a good argument - nor will it gather much sympathy from the opposing side.

Suppose authorities tell their people that to join the enemy is treason. They are also warned that attempting to get to the enemy requires a journey through a mine field, which is impossible to navigate through without professional assistance. Others can't then turn to the authorities and say, "People are going to try to join the enemy anyway – and they'll die! You might as well help them out." Well, no. That's on them.¹³

It is also worth noting that women [die](#) from "safe" abortions also.¹⁴ Making abortion more accessible does not eliminate maternal deaths due to abortion.

¹³ Not a perfect analogy, but you get it.

¹⁴ I also stumbled upon what seems to be a collaborative project listing women who have died as a result of legal abortion: [here](#).

Additional Notes:

- The [Dublin Declaration on Maternal Healthcare](#) maintains that “there is a fundamental difference between abortion and necessary medical treatments that are carried out to save the life of the mother.”
- The [subreddit](#) *r/ProLife* also contains examples of women who have died as a result of legal abortion. These are found when using the hashtag *#SayTheirNames* in the subreddit.
- [Contraception](#) can also be unsafe for women. Abstinence is ultimately the most sure and safe option.

“The Bible doesn’t say anything about abortion!”

Some will try to claim that the Bible is silent on abortion and therefore it is permissible for Christians to take any stance on the matter. Let it first be said that the Bible specifically prohibits murder (Ex20, De5) – especially the murder of innocent and vulnerable parties (Ex23, Pr6). We have already established that there is good reason to think of the embryo as a body apart from the mother and as a being worthy of personhood.¹⁵

This concept of personhood can be tied into the concept of man being in God’s image (imago dei; Gn1:27) – and by virtue of being made in His image, you cannot kill him for no good reason (Gn9:6). Surely then, killing a fetus is a violation of the command against murder. Scripture also speaks of God knowing us before He formed us in the womb (Je1:5, Ps22:10) and of His active role in our formation in the womb (Ps139, Jb31:15). A child is spoken of as sinful, a characteristic of the human condition, even at the moment of conception (Ps51). Indeed, the incarnation took place at Jesus’ conception (e.g., Lk1:26-45) – it is at that moment that He became “the word made flesh.”

[Exodus 21:22-25](#) explains that permanent injury to the fetus or mother evokes the principle of “eye for an eye.” If you kill the fetus, that is a capital crime. However, there is debate regarding how this

¹⁵ See previous chapters, “*It’s my body!*” and *The Personhood Debate*.

verse should be translated. In many translations, the verse 22 refers to miscarriage:

When men have a fight and hurt a pregnant woman, so that she suffers a miscarriage, but no further injury, the guilty one shall be fined as much as the woman's husband demands of him, and he shall pay in the presence of the judges. But if injury ensues, you shall give life for life, (NABRE, v22-23)

This verse seems to imply that the unborn child is of lesser value than the woman. If the child dies, the offender is simply fined. But if the mother dies, the penalty is “life for life.” Rabbinic tradition sides with such an interpretation. This is not to say that the preborn child has no worth (there is still a fine), but that it is not of the same moral consideration. The key issue here is the translation “miscarriage,” which implies death. But does the Hebrew carry the same meaning?

The phrase translated “she suffers a miscarriage” is יָלְדָה וַיֵּצֵא. The first term, “yatsa,” is a verb meaning “to go or come out, depart, come forth.” The second term, “yeled,” is a noun meaning “child, young, fruit, son” – the fetus is named. By all accounts, this is better translated as “the child comes forth.” In fact, in Hebrew, there is a different word referring to miscarriage that is not used here (i.e., sakol). If anything, yatsa refers to birth or deliverance – it is frequently used to refer to live birth and is the same word used of Esau and Jacob’s birth (Gn25). Yatsa never refers to miscarriage, so why should this verse be an exception?

In the verse, it isn’t specified whether the mother or child is the one sustaining injury. The application is general, and so it is better for us to say that it refers to both. If there is no permanent injury to

the woman or child, the offender must be fined whatever the husband demands. If there is permanent injury to either the woman or child (including death), eye or an eye applies.

Gleason Archer concludes: *There is no ambiguity here, whatever. What is required is that if there should be an injury either to the mother or to her children, the injury shall be avenged by a like injury to the assailant. If it involves the life (nepes) of the premature baby, then the assailant shall pay for it with his life. There is no second-class status attached to the fetus under this rule; he is avenged just as if he were a normally delivered child or an older person: life for life. Or if the injury is less, but not serious enough to involve inflicting a like injury on the offender, then he may offer compensation in monetary damages...* (Encyclopedia of Bible Difficulties, 1985).

Abortion-supporters have also referred to [Numbers 5:13-29](#) to support their case. This passage describes the law of jealousy. If a man suspects that his wife has been unfaithful, he can bring her to the temple. The priest will create a mixture of water and dust and she will drink it. The text reads, *"if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse will go into her and cause bitterness, and her belly will swell up and her thigh will shrivel, and the woman will become a curse among her people. But if the woman has not defiled herself and is clean, she will be immune and conceive children"* (NASB).

Again, the confusion lies in mistranslation. The NIV states that *"her abdomen will swell and her womb will miscarry,"* which is a very poor translation. Most

translations do not make this error - it is unfortunate that such a popular translation does.

Some will instead quote [Genesis 2:7](#) to defend their pro-abortion argument. The verse reads: *Then the Lord God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living person.* (NASB)

The argument is that life begins at first breath, and because a fetus does not yet breathe air while in the womb, it is not life. Ignoring the glaring extrabiblical problems with this take, it is a blatant instance of Scripture being used out of context. The verse is a *descriptive* statement, not a *prescriptive* statement. Adam came to life at first breath. Adam was never technically conceived - he was formed of dust and God's breath of life. Tim Barnett writes that, "The Bible doesn't teach that every man comes to life at first breath any more than it teaches that every woman comes from the rib of a man."

The pro-abortion Christian might take a different route, saying, "[God values choice!](#) You can't truly love or do good without [freedom!](#)" Free will is a good, but only so far as it enables the moral value of goodness. Take one look at the pattern of Scripture and you'll see that its outcomes are not always good. By itself, freedom is simply a means to an end. While it is necessary for moral value, it is a morally neutral tool - it can be used for good or bad. Freedom only "attains perfection in its acts when directed toward God" ([CCC 1744](#)). God does not prioritise human freedom over righteousness, but rather allows freedom so that righteousness might have some weight. The Bible continuously calls us to

righteousness and good living, not to the unruly exercise of one's own freedom for its own sake. Life is a gift, a good, a state of being; while freedom is a responsibility, a test, a tool. Life is something you have; freedom is something you use. Unlike freedom, life is not morally neutral, but is a good.

For your sake, and the sake of others, your freedom is limited in many ways - you physically cannot fly, and you morally cannot commit triple homicide. Being good, God will tolerate much evil born from our will – but, being good, God sets and supports limits. If we were left purely to our own devices, our lives today would be unrecognisable, and the Old Testament would be a lot grimmer. God drew a line - He hindered our will - for the good, and He often used people to do it. It's not compassionate to pass the Samaritan by, thinking, "Ah, well, somebody willed that he be robbed and left for dead. I shouldn't get in the way of that." Abortion is the surface manifestation of a deeper problem to do with the human condition, the will, and sexuality.

According to biblical theology, human persons are embodied from the moment of conception. The official teaching of the Roman Catholic Church opposes abortion. Their Catechism states, "Human life must be respected and protected absolutely from the moment of conception" ([2270](#)), holding that "abortion willed either as an end or a means, is gravely contrary to the moral law" (2271). [Pope Francis](#) states, "The right to life is the first human right. Abortion means killing someone who cannot defend himself." He also goes down as having said that "abortion is like hiring a [hitman](#) to solve the

problem." Similarly, the Christian Orthodox Church is resolutely opposed to all attempts to permit induced abortion and has been since its earliest history. Among Protestant churches, opinions vary – however most find themselves against abortion. Christian tradition is largely on the anti-abortion side.

Other Social Impacts of Abortion

Abortion does not seem to have a positive effect upon society. It sends a range of sour and dangerous messages. For example, it tells people that love is conditional and does not involve sacrifice. It says that people ought not to bear the consequences of their actions. It says that might determines right, and your freedom is limited by those able to make claims of their freedom against yours. It says that you have less value if you are disabled. It says that you, as an individual, are dispensable - whether or not you were born does not matter. We saw such attitudes manifest in the terribly sad case of [Indi Gregory](#), who was made to be removed from life support, despite there being a multitude of [options](#) which may have led to some recovery. [Brett Cooper](#) of the Daily Wire states that our culture is becomingly increasingly selfish, irresponsible, and morally corrupt.

Abortion also fosters dishonesty, as around [40% of minors](#) who have had an abortion report that neither of their parents knew about the abortion. It has also been indicated that ever having an abortion, sterilization, and/or methods of contraception increases the likelihood of [divorce](#) – up to two times.

The [British Journal of Psychiatry](#) (2011) found that the women who had an abortion were 81% more likely to experience [mental health](#) struggles. The [American Psychiatric Association](#) (2008) stated that they did not believe these mental health challenges would be different whether the woman had a first trimester abortion or chose to remain pregnant and

have the baby. The underlying cause of the issues may relate to the cause for pursuing an abortion, but they are correlated, not causally linked. It seems that people with mental health issues are [more likely](#) to get an abortion, which makes finding out the mental impact of abortion a little trickier. There seems to be [controversy](#) regarding the impact abortion has on mental health, and more questions must be asked and answered before we can have a better idea.

One might speculate that banning abortion may lead to people taking sex and marriage more seriously. This in turn would strengthen the family, leading to a stronger economy and society. People are also less likely to experience [mental health](#) issues while in a stable marriage.

On the other hand, it has been said that banning abortion may [disproportionately affect the poor](#). Poor women are more likely to experience unintended pregnancy. At the same time, richer women are more likely to have abortions than poorer women. But across the board, the same proportion of women would be upset (or not upset) by unintended pregnancy. Lower-income women aren't less concerned about the prospect of having a child. The main difference between the two is the supply of contraceptives. Women who earn less are less likely to use contraceptives, but they aren't less likely to have sex – meaning they have more unintended pregnancy. Obviously, the answer to this is to supply contraceptives and fill in the gap (and advertising celibacy is also an option). But even if the scales were balanced, poorer women are less equipped to care for children than are wealthier women.

This problem, however, does not make abortion moral. If anything, this is a case for more effective adoption services and/or more supportive child welfare systems.

A Culture of Death

Increasing support for the accessibility of abortion is evidence of the emergence of a "culture of death." John Paul II writes:

This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency. Looking at the situation from this point of view, it is possible to speak in a certain sense of a war of the powerful against the weak: a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or life-style of those who are more favoured tends to be looked upon as an enemy to be resisted or eliminated. In this way a kind of "conspiracy against life" is unleashed. ([Evangelium Vitae](#), 1995).

In recent times, we have seen [sex-selective](#) abortions and instances of women aborting one child in order to escape having [twins](#). We have seen sick infants intentionally be [left to die](#). [Cosmopolitan](#) magazine has promoted Satanic Abortion Clinics and has shared instructions for how to have a "Satanic Abortion Ceremony." [Brett Cooper](#), of the Daily Wire, rightly compares this to child sacrifice. In ancient times, child sacrifice was done to appease a deity, in order to achieve a desired result. In modern times, we see children sacrificed to appease oneself, for the sake of their material success, career, more time, freedom, etc. Abortion is when you sacrifice a child's life for your own benefit.

The trademark of a culture of death is the use of euphemisms to disguise and soften reality – to make something appear civil when it is not. It's not euthanasia, it's "dying with dignity." It's not pro-abortion, it's "pro-choice." It's not a baby, it's "pregnancy tissue," a mere "product of conception." In an appearance on The View, [Anne Hathaway](#) states, "abortion can be another word for mercy." In a [leaked video](#) presentation, the US Department of Veterans Affairs instructs staff to use the terms "person" instead of "mother," "uterus" instead of "womb," and "cardiac activity" instead of "heartbeat."

Members of a culture of death will be unwilling to describe the reality honestly or in any detail. They would rather focus on their idea about the matter, as opposed to the matter itself. Carl Braaten writes:

The culture of death is essentially marked by the business of redefinition... In order to deceive ourselves about the reality we create, we cannot but buffer our killing with a language which suggests we are doing something else: hence we invest our language with academic unintelligibility... with euphemistic attributes... or a perverted grammar... (I Am the Lord Your God, 2005).

The abortion-supporter will use your suffering to sell it to you and your shame to make you avoid the reality, all while having autonomy and selfishness as the real end goal. Braaten writes that we wilfully redefine sex, family, and even life to suit our purposes, even to the point of simply contradicting ourselves in a kind of double-speak. [Peter Hitchens](#) states in an interview that, without absolute law, a person can argue himself into any appalling position without even realising it. Such sophistry often leads to

rationalising the demonisation and/or dehumanisation of those on the other side. “It’s not a person, it’s a fetus! It’s not a person, it’s a Jew!” Somehow, mankind has deceived himself into believing that he has the power to arbitrarily distort the definitions of reality. But the reality is this: In pregnancy, you become a mother, and by abortion, you become the mother of a dead child.

Now ask yourself,
Should this really be legalised?

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“It’s my choice!”

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Other Social Impacts of Abortion

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- Christians can find glory in suffering, freedom from sin, and confidence in Christ.