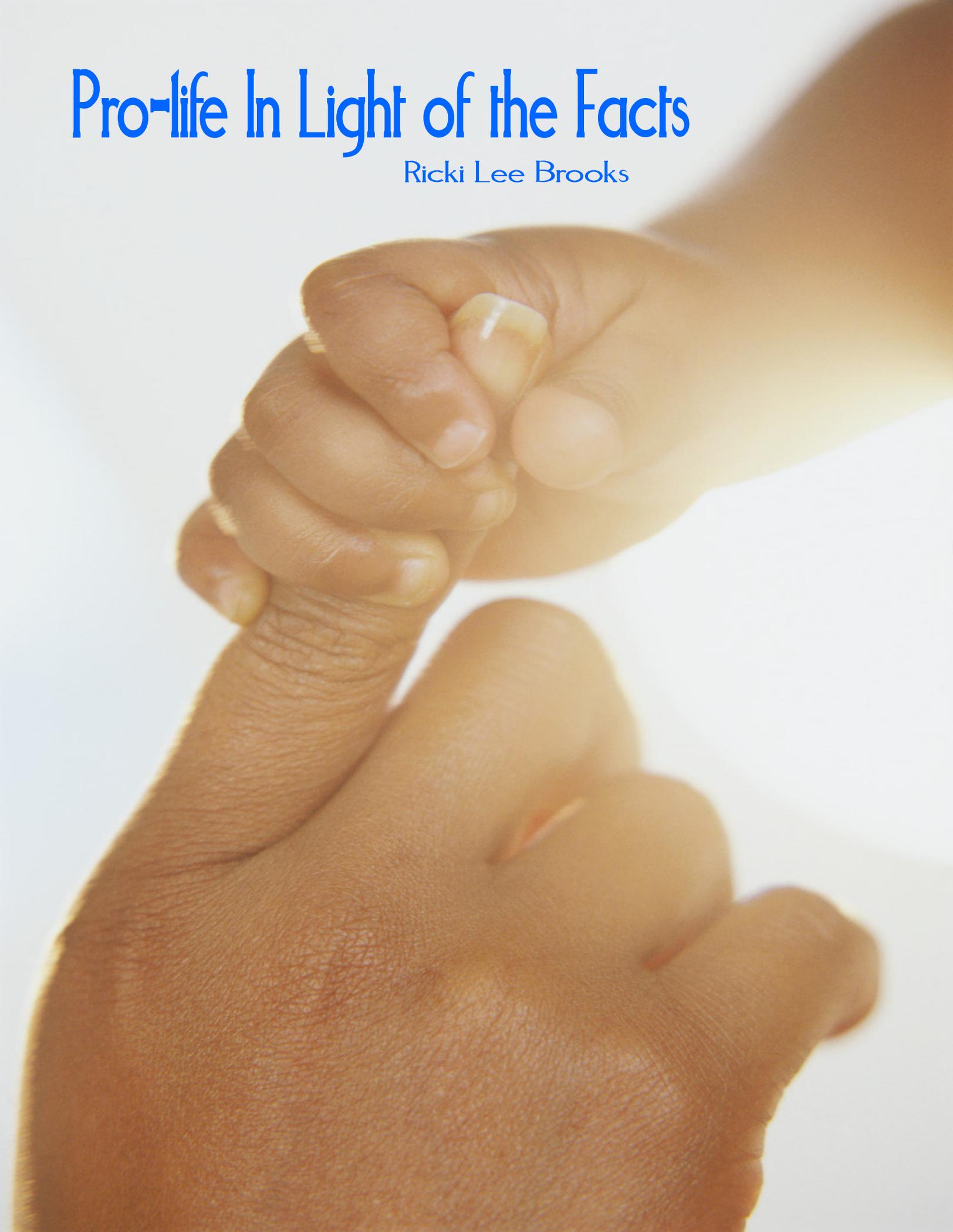


Pro-life In Light of the Facts

Ricki Lee Brooks



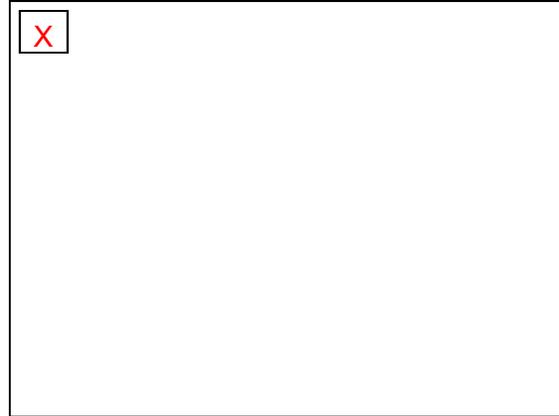
D. The Visual Evidence

To capture the plight of the AIDS epidemic we utilize visuals...
To capture the plight of drunk driving fatalities we utilize visuals...
To capture the plight of poverty we utilize visuals...
To capture the plight of war we utilize visuals...
To capture the plight of genocide we utilize visuals...

But we dare not utilize visuals to capture the plight of the unborn...

Let the frame to the right represent the photographic evidence so readily available, yet so completely suppressed by educational institutions, the media, and government reports.

While this particular frame represents only the photograph of an aborted human being at 10 weeks gestation, photographic and video evidence is available for both life in the womb and all manner of abortion.



fully formed human body aborted at 10 weeks

Two The Argument for Life

If the unborn is not a human being, no justification for abortion is necessary

If the unborn is a human being, no justification for abortion is adequate.
standtoreason.org

A. There is no longer any debate regarding when human life begins...*it begins at conception.*

- sperm and ovum unite conceiving the zygote (it is a misrepresentation to refer to this as merely a fertilized ovum since at conception the sperm and ovum cease to exist and the zygote is conceived).
- the zygote is biologically alive since it meets the four demands needed to establish life
 - it has its own metabolism
 - it has its own growth process
 - it has its own reaction to stimuli
 - it has its own capacity for reproduction
- the zygote is the offspring of human parents
- the zygote is genetically a one of a kind, individual, unique human life. The 46 chromosomes of this conceived human being belong distinctly to him or her

- no new genetic material will ever be necessary to make this unborn human being a unique individual
- the Law of Identity states that a thing is itself and not something else; whatever a thing is it remains what it is for as long as it exists

B. Can these claims be verified? Yes.

A U.S. Senate Judiciary Subcommittee held hearings on this very question in 1981. The question was framed like this: "When does human life begin?" (The Subcommittee on Separation of Powers, Report to Senate Judiciary Committee S-158, 97th Congress, First Session, 1981)

Of all the scientists and advocates who gave testimony, only one testified that human life does not begin at conception—and this one scientist gave testimony based on philosophy rather than science.

Here are but a few of the quotes...

- Harvard University Medical School's Professor Micheline Matthews-Roth

"In biology and in medicine, it is an accepted fact that the life of any individual organism reproducing by sexual reproduction begins at conception...."

"It is incorrect to say that the biological data cannot be decisive.... It is scientifically correct to say that an individual human life begins at conception, when the egg and sperm join to form the zygote, and that this developing human always is a member of our species in all stages of its life."

Dr. Matthews-Roth then referenced over 20 textbooks from embryology and medicine in support of this fact.
- University of Colorado Medical School's Dr. Watson A. Bowes Jr

"the beginning of a single human life is from a biological point of view a simple and straightforward matter—the beginning is conception. This straightforward biological fact should not be distorted to serve sociological, political or economic goals."
- Biomedical researcher and Bioethicist, Dianne Irving, M.A., Ph.D.

"When the 23 chromosomes of the sperm and the 23 chromosomes of the ovum are combined, a new, unique living individual with 46 chromosomes (the number and quantity specific for the human species) is formed."

"The chromosomal (genetic) make-up of the human embryo and foetus is different from the genetic identity of the mother or the father. Thus the human embryo or foetus is not only a human being, it is clearly not, scientifically, just a 'blob' of the mother's tissues."

Furthermore, at fertilization the human embryo is already a male or a female; immediately, specifically human enzymes and proteins are formed; specifically human tissues and organs will be formed (not cabbages or giraffes). Virtually all of the genetic information the human being will ever have or need is present immediately at fertilization."

No genetic information is gained or lost throughout development - only the use of some information is lost through mechanisms such as methylation."

Furthermore, Dr. Irving stated that there can also be no argument about “personhood” based on conception and embryologic development as though there is a scientific basis for comparing “brain death” to “brain birth.”

She said, *“full brain integration and the actual exercising of 'rational attributes' are not present until several years after birth.”*

“Thus any arguments about physiological 'preconditions' for either sentience or rational attributes are themselves arguments from potentiality, and actually depend physiologically on the precondition of the single-cell human zygote itself. It should be carefully noted that if either actual sentience or rational attributes are indeed the rationale for human 'personhood', then newborns, young children, Alzheimer's and Parkinson's patients, alcoholics, drug addicts, the mentally ill and retarded, the depressed, comatose patients, and paraplegics (to name a few) are not 'persons' either, and thus, by the very same logic, could be 'disposed of'.”

There is also the testimony of Dr. Jerome Lejeune

- Dr. Jerome Lejeune, known as The Father of Modern Genetics, is a Medical Doctor, a Doctor of Science and a Professor of Fundamental Genetics. He discovered the genetic cause of Down Syndrome and received the Kennedy Prize for that discovery. He also received the Memorial Allen Award Medal—the world's highest award for work in the field of Genetics.

Before the Louisiana Legislature's House Committee on the Administration of Criminal Justice (June 7, 1990), he stated...

“At no time is the human being a blob of protoplasm. As far as your nature is concerned, I see no difference between the early person that you were at conception and the late person which you are now. You were, and are, a human being.”

“Recent discoveries by Dr. Alec Jeffreys of England demonstrate that this information [on the DNA molecule] is stored by a system of bar codes not unlike those found on products at the supermarket...it's not any longer a theory that each of us is unique.”

You did not come from a zygote
You were a zygote

You did not come from an embryo
You were an embryo

You did not come from a fetus
You were a fetus

You did not come from a baby
You were a baby

You did not come from a child
You were a child

You did not come from an adolescent
You were an adolescent

unknown

Three

The Argument for Personhood

A. If personhood is established then Roe v. Wade does not stand.

Justice Harry Blackman in the majority opinion of Roe v. Wade (1973)

“We need not resolve the difficult question of when life begins...the judiciary at this point in the development of man’s knowledge, is not in a position to speculate as to the answer.”

The majority report went on to admit...

If this suggestion of personhood is established, the appellant’s case (i.e. “Roe” who sought the abortion), of course, collapses, for the fetus’ right to life is then guaranteed by the (14th) Amendment.”

B. Personhood defined by humanity (see again Dr. Irving’s point on page 4)

C. Personhood defined by viability

The majority report of Roe v. Wade argued that personhood could not be granted to the unborn before viability occurred.

Two phrases were used regarding this point

- *“potentially able to live outside the mother’s womb”*
- *“capable of independent existence”*

If this is how we define personhood, then we must ask “Does personhood apply to an infant, a toddler, a quadriplegic, a chronically senile adult, a person with severe mental development disorder, etc?”

Logically, then, can a parent abort the life of his or her non-viable baby or toddler?

What about the teenager suffering from either physical or mental conditions that eliminate personal viability?

Yet, this is the kind of over-looked evidence that pro-abortion advocates rely on.

D. Personhood defined by the Declaration of Independence

In the second paragraph of the Declaration of Independence we find these words...

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

In our nation's long struggle to ensure that this grand truth applies to everyone, we have had to correct some very terrible abuses...

- We had to admit to the tragedy of slavery and overcome it.
- We had to admit to the tragedy of denying minorities equal protection and rights under the law. Sadly, while the full rights and protection of the law, society, and culture should already have been well established, we're still working at it.
- We had to admit to the tragedy of denying women the right to vote.

Of course, minorities and women are *created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.*

And based on the irrefutable facts of humanity and personhood and on the same logic and principles that apply to minorities and women, of course the unborn are *created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.*

Four

The Argument about Choice

A. **The argument about choice basically states that a woman has the right to do what she wills with her body.**

The argument is subdivided into four key areas

- pure right to privacy
- right to choose what is best
- right to avoid emotional trauma of rape or incest
- right to avoid back-alley abortions

B. **The argument falls apart**

- The fact that the unborn are true human beings discredits this argument
 - the right to privacy does not allow one to infringe on another's right
 - the right to choose does not allow one to cause harm to another
 - the right to avoid pain should be tempered with compassion for another
 - the right to avoid back-alley abortions can be guaranteed with another choice
- Would it be justifiable to kill any other human being for the same reasons?

C. The Argument Refuted

Our Moral Claim: It is wrong to deliberately take the life of an innocent human being.

Factual Claim: Abortion deliberately takes the life of an innocent human being.

Our Moral Claim: Therefore it is wrong to commit abortion.

Five

The Problem of Public Persuasion

A. Far too often people accept positions that in themselves were built on terrible presuppositions and, many times, when those presuppositions are seen to be non-supportive, the positions they fostered crumble.

This can be stated regarding the current acceptance of the right to abortion. Sadly, however, very few are aware of the presuppositions that founded this movement. Margaret Sanger, the founder of Planned Parenthood, can arguably be considered the founder of this movement. Her own words demonstrate that the presuppositions that supported the pro-abortion movement's development were anything but compassionate...

- On blacks, immigrants and indigents:

"...human weeds,' 'reckless breeders,' 'spawning... human beings who never should have been born." (Pivot of Civilization, referring to immigrants and poor people)

- On the purpose of birth control:

"to create a race of thoroughbreds," (Birth Control Review, Nov. 1921, p. 2)

- On the rights of the handicapped and mentally ill, and racial minorities:

"More children from the fit, less from the unfit -- that is the chief aim of birth control." (Birth Control Review, May 1919, p. 12)

- On family birth control

"The most merciful thing that a large family does to one of its infant members is to kill it." (Women and the New Race. Eugenics Publ. Co., 1920, 1923)

B. Is Planned Parenthood aware of this and do they care?

"As we celebrate the 100th birthday of Margaret Sanger, our outrageous and our courageous leader, we will probably find a number of areas in which we may find more about Margaret Sanger than we thought we wanted to know..."

Faye Wattleton, Past-President of Planned Parenthood

C. Therefore, one must ask, "What might public opinion regarding abortion look like had these incredibly misguided, racist, and elitist beliefs not won the day?"

D. What might public opinion look like if the majority knew all the facts?

- To the argument “we cannot legislate morality”
 - No new legislation is needed. We simply need to uphold the standards of our great heritage.
 - We need to hear from those who have suffered for equal rights.

It may be true that the law cannot make a man love me, but it can stop him from lynching me, and I think that's pretty important. Martin Luther King Jr.

The good neighbor looks beyond the external accidents and discerns those inner qualities that make all men human and, therefore, brothers. Martin Luther King, Jr. in *Strength to Love*, 1963.

Now, I say to you today my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal. Martin Luther King, Jr. *I Have A Dream Speech* in Washington D.C. August 28, 1968

- To the argument “we should not talk about this issue since no one ever changes their opinions and it just causes tension and division”
 - We need to hear from the one physician who held the paramount role in favor of *Roe v. Wade*—Dr. Bernard Nathanson. He was one of the founders of National Association for the Repeal of Abortion Laws (NARAL). He was at one time the director of CRASH—the Center for Reproductive and Sexual Health—the largest abortion clinic in New York City. He is on record stating that he has performed 75,000 abortions. Along with a few others, his efforts produced the *Roe v. Wade* case and decision.

I am often asked what made me change my mind. How did I change from prominent abortionist to pro-life advocate? In 1973, I became director of obstetrics of a large hospital in New York City and had to set up a prenatal research unit, just at the start of a great new technology which we now use every day to study the fetus in the womb.

A favorite pro-abortion tactic is to insist that the definition of when life begins is impossible; that the question is a theological or moral or philosophical one, anything but a scientific one. Fetology makes it undeniably evident that life begins at conception and requires all the protection and safeguards that any of us enjoy. Dr. Bernard Nathanson

- We need to hear from Norma McCorvey—Jan Roe of *Roe v. Wade*

"I was sitting in O.R.'s offices when I noticed a fetal development poster. The progression was so obvious, the eyes were so sweet. It hurt my heart, just looking at them. I ran outside and finally, it dawned on me. "Norma," I said to myself, "They're right." I had worked with pregnant women for years. I had been through three pregnancies and deliveries myself. I should have known. Yet something in that poster made me lose my breath. I kept seeing the picture of that tiny, 10-week-old embryo, and I said to myself, that's a baby! It's as if

blindness just fell off my eyes and I suddenly understood the truth--that's a baby!

I felt "crushed" under the truth of this realization. I had to face up to the awful reality. Abortion wasn't about 'products of conception.' It wasn't about 'missed periods.' It was about children being killed in their mother's wombs. All those years I was wrong. Signing that affidavit, I was wrong. Working in an abortion clinic, I was wrong. No more of this first trimester, second trimester, third trimester stuff. Abortion—at any point—was wrong. It was so clear. Painfully clear."