



## How Do We Cope With Abortion?

**Galatians 1:15:** (NASB) *But when God, who had set me apart even from my mother's womb and called me through His grace...*



Freedom is a good thing. Freedom to choose, freedom to act, freedom of thought - these are all good things. Our society touts this right of freedom especially in the case of a woman's right to choose. Freedom though, without responsibility - this is NOT a good thing, for it takes the liberty of freedom and applies it with no boundaries - and without boundaries there can only be anarchy. So, what is the balance between freedom, responsibility and a woman's right to choose for the Christian? Does the Bible tell us?

First basic guideline: The Bible does NOT address abortion. There is no scriptural example or scriptural guidance that addresses the matter directly. Based on this truth, can we say that the Bible is pro-life or pro-choice? We believe that we can, but very much through *a back door approach...through the principles in scripture that help us understand something the Bible doesn't address directly.*



(Source: *The Bible is Pro-Choice*, by Joyce Arthur, excerpts only: [www.prochoiceactionnetwork-canada/articles](http://www.prochoiceactionnetwork-canada/articles) First published in "Humanist in Canada," No. 90 (Volume. 22, #3) autumn, 1989. Revised and expanded August 2001.)

Most anti-choicers claim obedience to the divinely inspired word of God, so let's review their performance by taking a look at what the Bible has to say about abortion. Extremely little, actually, but what it does say appears to be in direct contradiction to the anti-choice stance.

First, let's look at the Bible passages that anti-choicers generally cite to prop up their position. Incredibly, they rely mainly on just three that have nothing to do with abortion. Apparently, anti-choicers believe these vague passages say something significant about the status of the fetus, although it's impossible for any reasonable person to discern exactly what. The first such passage is found in Psalms 139:13-16.

Let us deal with the phrase "anti-choicers." Joyce Arthur is being firm and sarcastic in her perspective. Abortion is legal. We don't like or believe in abortion but abortion is legal and we have to respect it due to the legality. We wouldn't call her a "pro-deather." We need to stop with the name-calling! There is no sense in doing that.

**Psalm 139** was spoken by David - he was praising God for the miracle of life as well as giving a prophetic utterance concerning the development of the true church:

**Psalms 139:13-16:** (NRSV) <sup>13</sup>For it was You who formed my inward parts; you knit me together in my mother's womb. <sup>14</sup>I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; that I know very well. <sup>15</sup>My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. <sup>16</sup>Your eyes beheld my unformed substance. In Your book were written all the days that were formed for me, when none of them as yet existed.

(Source: Bible commentator Albert Barnes:) *In the lowest parts of the earth: Wrought in a place as dark, as obscure, and as much beyond the power of human observation as though it had been done low down beneath the ground where no eye of man can penetrate.*



All this passage states is that God is directly involved in the creation of a fetus and knows its future. This is useless for the anti-choice position, since God creates all living things, including trees and bugs. Plus, just because God is supposedly omniscient doesn't give fetuses any special status - it simply means God already knows whether they will live or die. It is dishonest to conclude from this verse that a fetus is a human deserving of more protection than women. The passage is poetic prose that anti-choicers have twisted and trivialized by giving it a literal, objective meaning where there is none.

Pro-lifers are *not* talking about giving a fetus more protection than women. They are talking about giving a fetus equal protection, the right to live!

 **Just a blob of tissue, *Life after Abortion***

- *I lived in a crappy apartment and I drove a crappy car and I didn't even have a job. Who was I to raise a child?*
- *As the nurse was performing the ultrasound I watched her and she was looking at my baby on the monitor and I asked her, I said, "Can I see my baby," and she took the monitor, literally with her hands, and turned it away from me.*
- *And I turned to look at the screen and thought: that looks like a baby. Well, she got very upset and yelled at me and said, "turn around and don't you dare look at that!"*
- *I did not believe that it was a baby inside of me at the time.*
- *I was told it was a blob of tissue.*
- *They explained it to me that it was a blob. That it wasn't anything yet.*
- *But I needed to have this abortion as soon as possible before this blob of tissue turns into a baby.*
- *And she told me that it wasn't even a baby yet. That it was just a clump of cells.*



**So, is there anything special about humankind above "trees and bugs?"**

**Genesis 1:26-28:** (NASB) <sup>26</sup>Then God said, Let Us make man in our image, according to our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. <sup>27</sup>God created man in His own image, in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; and God said to them, be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.





God said, "let us make man in our image." God creates man directly and individually. With all of the other creations He says, "Let the earth bring forth." The whole creation was different with mankind. The earth did not bring forth man. It is not all the same!

How do we cope with abortion? We try to understand it. We try to understand the principles of the Scriptures.

### Is a fetus really just a blob of cells?



*First "Back Door" Step* in defining a biblical approach to pro-choice or pro-life:

- Acknowledge that humanity is a far different creation from the rest of the earthly creations. Mankind is a special creation. Animals will not be accountable for their actions.

Psalm 8:4-6: (Leeser) <sup>4</sup>What is the mortal, that thou rememberest him? And the son of man that thou thinkest of him: <sup>25</sup>Yet thou hast made him but a little less than angels, and hast crowned him with honor and glory. <sup>6</sup>Thou hast given him dominion over the works of thy hands; every thing hast thou placed beneath his feet:

#### The Bible is pro-choice, YouTube

- *It comes up again in Numbers chapters 35 verse 30, If anyone kills a person the murderer should be put to death on the evidence of witnesses, but later the Bible clearly states that killing a fetus is not punishable by death even if it is done against the will of the mother. Exodus chapter 21 verse 22 is the only passage in the entire Bible that specifically refers to a person causing the termination of a pregnancy: "When men strive together and hurt a woman with child so that there is a miscarriage and yet no harm follows the one who hurt her shall be fined according as the woman's husband shall lay upon him and he shall pay as the Judges determine." So murder is always punishable by death but killing a fetus is punishable by a fine. Obviously killing a fetus is much, much less serious than murder. According to the Bible abortion is not murder.*

Translators are very divided on the meaning of the text quoted above.

Here is a generic version:

Exodus 21:22-25: (KJV) <sup>22</sup>If men strive, and hurt a woman with child, so that her **fruit depart** from her, and yet no **mischief** follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. <sup>23</sup>And if any mischief follow, then thou shalt give life for life, <sup>24</sup>Eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>Burning for burning, wound for wound, stripe for stripe.

Let's look into what this text is saying:

*Fruit* - something born.

(Fruit has been used to describe what is in the womb and what is out of the womb, alive and well.)

*Depart* - to go out, come out, exit, go forth

*Mischief* - hurt



The above scripture is too ambiguous to *clearly determine* that death was the penalty for causing the death of a pregnant woman's child. *Mischief* can easily apply only to the mother or both. We *lean* towards it applying to both mother and child.



Why the tendency to see this verse as focusing on *both* mother and child?

1. The fact that it is so vague implies a broader application;
2. The word for *fruit* is mostly translated *child*;
3. The Old Testament view of children was that they were sacred and wanted - having lots of children was a measure of being blessed; and
4. There were no descriptive differences between a pre-born baby and a live baby in Scripture.

(Source: The Bible is Pro-Choice, by Joyce Arthur, excerpts only: [www.prochoiceactionnetwork-canada/articles](http://www.prochoiceactionnetwork-canada/articles)) ...Some conservative Biblical scholars have disputed the translation of the word "miscarriage" in the Exodus 21:22-25 passage, claiming it means "premature birth." This is indefensible, however. First, the original Hebrew word is "yatsa" which literally means to "lose her offspring". Second, premature births in the ancient world resulted in almost certain death for the fetus/infant, since only modern medicine can save premature babies. Third, other scholars have shown that the passage was derived directly from more ancient pagan laws, which clearly referred to miscarriage.

Whoa - not so fast...this word in question, *yatsa*, is used over 1,000 times in the Old Testament and means "out" or "brought" or "come" or "go," etc. Also, in reading the actual source of Arthur's comments, she is taking a *suggested approach by some scholars* and making it a firm truth, while entirely skipping a paragraph that presents the other point of view - a sad lack of integrity. Truth doesn't need to be exaggerated; it just needs to be stated.

 **Twins - my body my right, *Life after Abortion***

- *And I heard one nurse say to the other nurse, "It's twins," and then she took the trash bag and she tied it in a knot and she walked out with the twins in that trash bag.*
- *I was hysterical. I was crying and for the first time maybe because I was heavily medicated I felt free to call out and say, "You know, it was my baby, it was my baby!"*
- *I knew deep inside of me that what I had done was take the life of my own child.*
- *It opened my eyes to what abortion really was and I knew that when I walked out of that abortion facility that day that I would never have anything to do with abortion ever again.*
- *All the feminist said is, "My body, my right." This was gonna help me. Why didn't I feel that way?*

Is it a baby or just a "mass of tissue?" What an amazing mass of tissue!



- 15-17 days - circulatory system begins to develop
- 20 days - brain and nervous system established
- 21 days - heart begins beating
- 28 days - backbone and muscles are forming; arms, legs, eyes have begun to show



It is at this point that most women find out they are pregnant.

### When does God notice human individuality?

(Source: *The Bible is Pro-Choice*, by Joyce Arthur, excerpts only: [www.prochoiceactionnetwork-canada/articles](http://www.prochoiceactionnetwork-canada/articles)) The second passage used by anti-choicers is similar: "Now the word of the Lord came to me, saying, 'Before I formed you in the womb I knew you, and before you were born, I consecrated you'..." (Jeremiah 1:4-5) Unfortunately, anti-choicers usually stop right there, and forget the rest of Verse 5, which negates their preferred meaning: "...and I appointed you a prophet to the nations." This passage is specific to one, very special person—Jeremiah the prophet, whom God has called to provide miraculous powers and authority to the world. Since we are not all destined to be divine prophets, this verse cannot be construed as applying to any fetus except the unborn Jeremiah. Again, anti-choicers are being dishonest by pulling this verse totally out of its context.

Jeremiah 1:4 -5: (NASB) <sup>4</sup>Now the word of the LORD came to me saying, <sup>5</sup>Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.

This text simply states that God can see unique value and individuality in any human at any stage!

*Second "Back Door" Step* in defining a biblical approach to pro-choice or pro-life:

Acknowledge the context of Scripture - not just the immediate context but the big picture context as well.

A caller from Connecticut suggests: God is pro-life. God detests promiscuity and insists on accountability. Isaiah 13:12: *I will make a man more precious than fine gold.* It's not direct but I think it alludes to a life being more precious than gold.



God is a God of life and of resurrection.

 **Problems after the procedure, *The Abortion Doctor (former abortion doctor)***

- *We've learned that abortion hurts women, that women are more likely to have a preterm delivery following an elective abortion. They're more likely to have depression and suicide. There are serious risks of having elective abortions. Some women never get over it. Women develop problems having gone through this elective procedure and I think in a women's heart she knows that's a unique human being that's not just a piece of tissue.*
- 35 days - brain wave activities recorded
- 42 days - brain begins to control movement of muscles and organs
- 63 days - fingerprints are already evident on skin  
**Fingerprints are what identifies us!**
- 8 weeks - all organs and systems are present; the time from 8 weeks until birth will be spent growing and maturing
- 10 weeks - squints if face is stroked, tries to grasp object placed in hand

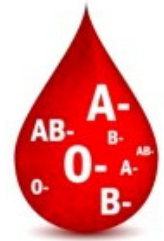




**Deuteronomy 12:22-23:** (NKJV) <sup>22</sup>*Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.* <sup>23</sup>*Only be sure that you do not eat the blood, for the blood is the life; you may not eat the life with the meat.* **The essence of life is in the blood!**

Life is in the blood - a mother's blood nourishes her own body - *every one of her organs depends upon her blood to keep it alive and any "blob of tissue" in her body is nourished by HER blood.*

A mother's blood NEVER nourishes an embryo *directly*. That tiny little being **DEVELOPS ITS OWN BLOOD** and any mixture of the two can be deadly! So, for a woman to say that she should control her own body is technically excluding the embryo, for it is its own body and its own blood. **Mother and baby can have two different blood types.**



 **Jane Roe, Abortion 22 Weeks**



*Most of you won't recognize me or my real name. It's Norma McCorvey. I am also known as Jane Roe the plaintiff in the Supreme Court case Roe vs. Wade which legalized abortion in America and changed our nation in a unprecedented way. I have had three daughters and never have had an abortion, however upon knowing God I realized that my case, which legalized abortion on demand, was the biggest mistake of my life. You see abortion has eliminated 50 million innocent babies in the U. S. alone since 1973. Abortion scars an untold number of post-aborted mothers, fathers, and families too. You read about me in history books but now I am dedicated to spreading the truth about preserving the dignity of all human life from natural conception to natural death.*

- **19 weeks** - Babies can routinely be saved at 21 to 22 weeks after fertilization, and sometimes they can be saved even younger.
- **20 weeks** - The earliest stage at which partial birth abortions are performed; at 20 weeks the baby recognizes its mother's voice.



**Third "Back Door" Step** in defining a biblical approach to pro-choice or pro-life:

Now, the biggest reason the Bible cannot be pro-choice: Ever since the feminist movement began, the Bible has been a target because women in the Bible were never given choices over their lives - they were always subject to men. What makes anyone think that they could have remotely stood a chance of being able to choose to terminate a pregnancy? Further, find one instance of any woman in the Bible who balked against having children! It was never a thought to abort them.

Where there is a life that has begun, God expects us to be responsible for that life.

**The biblical sanctity of life versus the pro-choice carelessness with truth**

**Job laments his misfortunes and uses the example of the death of an infant, both before and after birth:**

**Job 3:11-17:** (KJV) <sup>11</sup>*Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?* <sup>12</sup>*Why did the knees prevent me? Or why the breasts that I should suck?* <sup>13</sup>*For now should I have lain still and been quiet, I should have slept: then had I been at rest,* <sup>14</sup>*With kings and counsellors of the earth, which built desolate places for*



themselves; <sup>15</sup>Or with princes that had gold, who filled their houses with silver: <sup>16</sup>Or as an hidden untimely birth I had not been; as infants which never saw light. <sup>17</sup>There the wicked cease from troubling; and there the weary be at rest.

**Job 10:18-19:** (NASB) <sup>18</sup>Why then have You brought me out of the womb? Would that I had died and no eye had seen me! <sup>19</sup>I should have been as though I had not been, carried from womb to tomb.

Again - value! The stillborn is buried, respected and remembered.

 **My desire to end abortion, *The Abortion Doctor***

- *And I was guilty of adding to that concept because that's what I explained. I said "it's just a piece of tissue." I could not allow myself to think of that as a unique human being, as a life, because obviously the next train of thought was, "I am killing a life." I can't deny that I did the procedures here. I was the main abortion provider during those years and it's my desire to end abortion on demand in South Dakota.*

She is saying that abortion practices hide the truth.



**Should a teenager be allowed to have an abortion without parental consent?**

**Example:** Suppose your daughter is 15 years old and she gets an infection in her leg. The doctor says we have to amputate your foot. Do you think for one second that the doctor would not get parental consent? He would be sued if he did that surgery without parental consent. Why? It's her body! Why shouldn't she be allowed to make the choice? It doesn't make sense that surgery has to be through parental consent in all areas, except for in this one thing. Why?



**A caller from Tennessee suggests:** Many of the abortions happen to very young women who feel ashamed and they feel afraid. They don't want to shame their family. It's nice that we can talk about it so freely on the radio, but there was a time when you just didn't talk about it. I think a lot of these young women feel they have no other choice. They just made the decision based on youth and inexperience and possibly not knowing God...It's between the woman and God. If she is given God's grace and has a change of heart and realizes what she's done is wrong, then she can be forgiven. Jesus washed away our sins and God threw them as far as the East is from to the West.

That's the sad part about all this. Many times young women really believe they don't have a choice.

Forgiveness is available.

Bring it before God.

Expect forgiveness for your repentance.

Don't allow yourself to be swallowed up in grief.

Let the forgiveness of God overwhelm your life.

Learn how to move forward one day at a time.

**Is there any way we can be pro-choice?**

**The account of the prophesied birth of Sampson:**

**Judges 13:3-5:** (NRSV) <sup>3</sup>And the angel of the LORD appeared to the woman and said to her, although you are barren, having borne no children, you shall conceive and bear a son. <sup>4</sup>Now be careful not to drink wine or strong drink, or to eat anything unclean, <sup>5</sup>for you shall conceive



and bear a son. No razor is to come on his head, for the boy shall be a Nazarite to God from birth. It is he who shall begin to deliver Israel from the hand of the Philistines.

This text shows us the *sacredness of pregnancy* and helps us understand that *what the mother does while pregnant will affect the unborn child*. Again, we see *value* in the unborn. They are not some mass of cells, but they are a developing personality. The DNA is there. What a mother does while she's pregnant will affect the unborn child. The mother protects, feeds, nurtures and defends the unborn child.

The following are reactions to regret:

### Depression and suicidal thoughts, *Life after Abortion*

- *They said my life would get back to normal again. It's never been back to normal again.*
- *The grief and trauma and shame that we as women deal with this choice, I wouldn't wish on my worst enemy.*
- *I had nightmares. I became depressed.*
- *I wanted to meet them. I wanted to see what they would have looked like, their voices.*
- *It affected me as a woman, as a mother, as a wife.*
- *It finally just got to a point to where I no longer wanted to live. I could no longer go on.*
- *In the middle of the night she woke up and she was just crying and I looked in her face and I just saw terror.*
- *I began to have suicidal thoughts and I made a suicide attempt.*
- *I turned the gas on in the oven and thank God a friend came to the door. I tried two other times to kill myself as well.*

These women were faced with a situation like our caller was describing. They are living that regret and pain. The answer is seeking forgiveness. The Apostle Paul was a murderer and he was used and greatly and mightily by God. So, if you have fallen into a situation where you look back on and feel it was wrong, ask for and live forgiveness.

When you destroy that which you were built to protect, we think there has to be an adverse effect. **Please see the Bonus Material for more on this topic.**

**Redefine the application to the "pro-choice" stance as follows:**

A woman's body IS her own and except for the covenant of marriage, in which she promises a mutual sharing of bodies with her husband, it should always be solely under her jurisdiction.





Here are her choices - each of which has consequences and results, for which we MUST assume responsibility. To proceed without the acknowledgement of the responsibilities is to ignore reality.

There are three ways to live life:

1. To remain single and unattached - a "chaste" virgin before God. No sex.

Consequences and results: Potential loneliness (and therefore potential temptation), no children, *potential stronger focus on God and potential better service to others.*

2. To remain single and unattached - but to lead a sexually active life.

Consequences and results: Potential diseases, potential pregnancy, potential loneliness. When you choose to have sex without the safety net of marriage, *you therefore MUST choose to assume full responsibility for whatever the outcomes!*

3. To marry and thereby follow the ages old God-sanctioned arrangement.

Consequences and results: Potential difficulty in getting along and potential unhappiness. *Potential fulfillment, children and potential strength of unity that is far greater than the sum of its parts.*

**Another example of valuable and individual life before birth:**

Luke 1:39-44: (NASB) <sup>39</sup>Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, <sup>40</sup>and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup>And she cried out with a loud voice and said, blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup>And how has it happened to me, that the mother of my Lord would come to me? <sup>44</sup>For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

Just because you can't see it, doesn't mean it's not there.



A caller from Connecticut suggests: Luke 1:31-32: *And behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called the Son of the Most High; and the LORD God will give him the throne... God has intent for life in the womb. It is not a question of trimesters, liability, legality or convenience. The question is do we dare believe that our good is greater than God's?*

The Bible as a whole shows a respect for the unborn and for the process of fetal development.

**What if you aborted your child? What do you do?**

Psalms 103:8-13: (NASB) <sup>8</sup>The LORD is compassionate and gracious, slow to anger and abounding in loving-kindness. <sup>9</sup>He will not always strive with us, nor will He keep His anger forever. <sup>10</sup>He has not dealt with us according to our sins, nor rewarded us according to our iniquities. <sup>11</sup>For as high as the heavens are above the earth, so great is His loving-kindness toward those who fear Him. <sup>12</sup>As far as the east is from the west, so far has He removed our transgressions from us. <sup>13</sup>Just as a father has compassion on his children, so the LORD has compassion on those who fear Him.



God is abounding in loving-kindness! The key is reverence for God. You can't unlock the loving-kindness without the reverence.

1 Corinthians 10:13: (NASB) *No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.*

 **Have courage to speak out, Life after Abortion**

- *Many women have had abortions and there is no place for them to go. To have a voice. To say it. I think there are a lot of women in hiding because of still the shame of admitting it and its impact in their life. So, what I would want to say is take courage and do so. For yourself and for the memory of that child.*

Matthew 12:20: (NASB) *A battered reed He will not break off, And a smoldering wick He will not put out, Until He leads justice to victory.*

God understands. If you have made a mistake and have done something that you regret, ask forgiveness. Repent of that sin and difficulty. Be vulnerable!

Children are a blessing. God is pro-life!

Psalms 127:3-5: (NASB) <sup>3</sup>*Behold, children are a gift of the LORD; the fruit of the womb is a reward.* <sup>4</sup>*Like arrows in the hand of a warrior so are the children of one's youth.* <sup>5</sup>*How blessed is the man whose quiver is full of them; they will not be ashamed when they speak with their enemies in the gate.*

Children are a great gift from God



Psalms 128:3-4: (NASB) <sup>3</sup>*Your wife shall be like a fruitful vine within your house, your children like olive plants around your table.* <sup>4</sup>*Behold, for thus shall the man be blessed who fears the LORD.*

**Jeremiah, in his lament over his life, expresses his prenatal existence as life that can be killed:**

Jeremiah 20:15-17: (NASB) <sup>15</sup>*Cursed be the man who brought the news to my father, saying, a baby boy has been born to you! And made him very happy.* <sup>16</sup>*But let that man be like the cities, which the LORD overthrew without relenting, and let him hear an outcry in the morning and a shout of alarm at noon;* <sup>17</sup>*Because he did not kill me before birth, so that my mother would have been my grave, and her womb ever pregnant.*



*So, how do we cope with abortion?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*



*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*

One example of a commentary on the Exodus 21 text that is undecided:

(Source: Bible Commentary by John Gill) So that her fruit depart from her; or "her children go forth" out of her womb, as she may have more than one; through the fright of the quarrel, and fear of her husband being hurt, and the blow she received by interposing, might miscarry, or, falling into labour, come before her time, and bring forth her offspring sooner than expected: and yet no mischief follow: to her, as the Targum of Jonathan, and so Jarchi and Aben Ezra restrain it to the woman; and which mischief they interpret of death, as does also the Targum of Onkelos; but it may refer both to the woman and her offspring, and not only to the death of them, but to any hurt or damage to either of them: now though there was none of any sort.

Some statistics regarding abortion and the reasons why:

<http://www.guttmacher.org/pubs/journals/3711005.pdf>

**TABLE 3. Percentage distribution of women having an abortion, by their most important reason for having the abortion, 2004 and 1987**

Reason	2004 (N=957)	1987 (N=1,773)
Not ready for a(nother) child†/timing is wrong	25	27
Can't afford a baby now	23	21
Have completed my childbearing/have other people depending on me/ children are grown	19	8***
Don't want to be a single mother/am having relationship problems	8	13***
Don't feel mature enough to raise a(nother) child/feel too young	7	11**
Would interfere with education or career plans	4	10***
Physical problem with my health	4	3
Possible problems affecting the health of the fetus	3	3
Was a victim of rape	<0.5	1
Husband or partner wants me to have an abortion	<0.5	1
Parents want me to have an abortion	<0.5	<0.5
Don't want people to know I had sex or got pregnant	<0.5	1***
Other	6	1
Total	100	100

\*\*p<.01. \*\*\*p<.001. †This was a write-in response in 2004 and 1987. Source: 1987—reference 4.

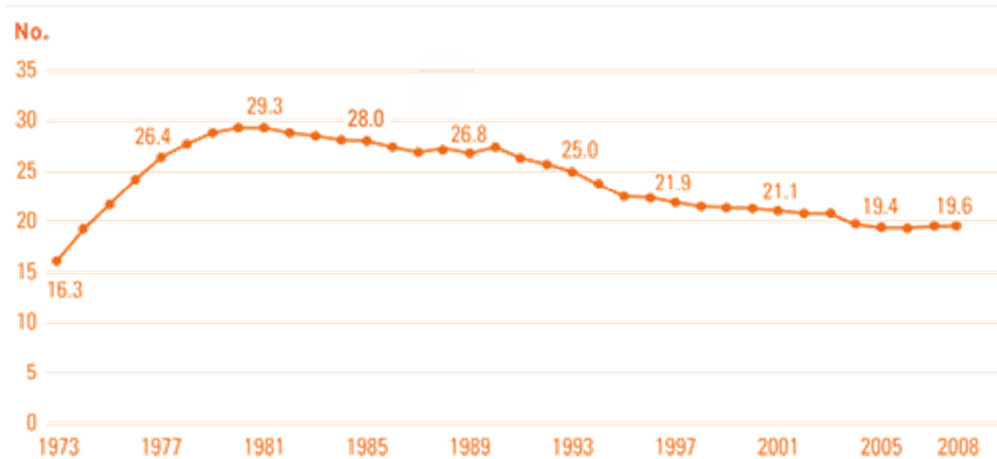


[http://www.guttmacher.org/pubs/fb\\_induced\\_abortion.html](http://www.guttmacher.org/pubs/fb_induced_abortion.html)  
Facts on Induced Abortion in the United States (Guttmacher Institute), October 2013

#### INCIDENCE OF ABORTION

- Nearly half of pregnancies among American women are unintended, and about four in 10 of these are terminated by abortion.[1] Twenty-two percent of all pregnancies (excluding miscarriages) end in abortion.[2]
- Forty percent of pregnancies among white women, 67% among blacks and 53% among Hispanics are unintended.[1]
- In 2008, 1.21 million abortions were performed, down from 1.31 million in 2000. However, between 2005 and 2008, the long-term decline in abortions stalled. From 1973 through 2008, nearly 50 million legal abortions occurred.[2]
- Each year, two percent of women aged 15-44 have an abortion. Half have had at least one previous abortion.[2,3]
- At least half of American women will experience an unintended pregnancy by age 45, and, at current rates, one in 10 women will have an abortion by age 20, one in four by age 30 and three in 10 by age 45.[4,5]

#### Number of abortions per 1,000 women aged 15-44, by year



#### WHO HAS ABORTIONS?

- Eighteen percent of U.S. women obtaining abortions are teenagers; those aged 15-17 obtain 6% of all abortions, teens aged 18-19 obtain 11%, and teens younger than age 15 obtain 0.4%. [6]
- Women in their 20s account for more than half of all abortions; women aged 20-24 obtain 33% of all abortions, and women aged 25-29 obtain 24%. [6]
- Non-Hispanic white women account for 36% of abortions, non-Hispanic black women for 30%, Hispanic women for 25% and women of other races for 9%. [6]
- Thirty-seven percent of women obtaining abortions identify as Protestant and 28% as Catholic. [6]
- Women who have never married and are not cohabiting account for 45% of all abortions [6]
- About 61% of abortions are obtained by women who have one or more children. [6]
- Forty-two percent of women obtaining abortions have incomes below 100% of the federal poverty level (\$10,830 for a single woman with no children). [6]



- Twenty-seven percent of women obtaining abortions have incomes between 100-199% of the federal poverty level.\* [6]
- The reasons women give for having an abortion underscore their understanding of the responsibilities of parenthood and family life. Three-fourths of women cite concern for or responsibility to other individuals; three-fourths say they cannot afford a child; three-fourths say that having a baby would interfere with work, school or the ability to care for dependents; and half say they do not want to be a single parent or are having problems with their husband or partner.[7]

#### CONTRACEPTIVE USE

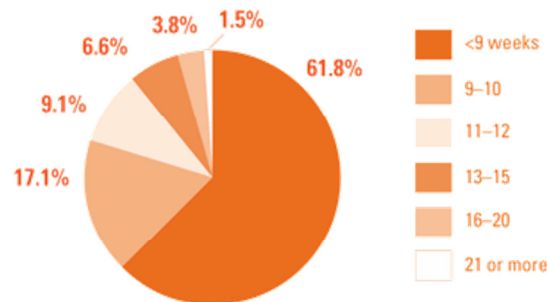
- Fifty-four percent of women who have abortions had used a contraceptive method (usually the condom or the pill) during the month they became pregnant. Among those women, 76% of pill users and 49% of condom users report having used their method inconsistently, while 13% of pill users and 14% of condom users report correct use.[8]
- Forty-six percent of women who have abortions had not used a contraceptive method during the month they became pregnant. Of these women, 33% had perceived themselves to be at low risk for pregnancy, 32% had had concerns about contraceptive methods, 26% had had unexpected sex and 1% had been forced to have sex.[8]
- Eight percent of women who have abortions have never used a method of birth control; nonuse is greatest among those who are young, poor, black, Hispanic or less educated.[8]
- About half of unintended pregnancies occur among the 11% of women who are at risk for unintended pregnancy but are not using contraceptives. Most of these women have practiced contraception in the past.[9,10]

#### PROVIDERS AND SERVICES

- The number of U.S. abortion providers remained stable between 2005 (1,787) and 2008 (1,793). Eighty-seven percent of all U.S. counties lacked an abortion provider in 2008; 35% of women live in those counties.[2]
- Forty-two percent of providers offer very early abortions (before the first missed period) and 95% offer abortion at eight weeks from the last menstrual period. Sixty-four percent offer at least some second-trimester abortion services (13 weeks or later), and 23% offer abortion after 20 weeks. Only 11% of all abortion providers offer abortions at 24 weeks.[2]
- In 2009, the average amount paid for a nonhospital abortion with local anesthesia at 10 weeks' gestation was \$451.[2]

#### When women have abortions\*

Eighty-eight percent of abortions occur in the first 12 weeks of pregnancy, 2006.



\*In weeks from the last menstrual period.



#### EARLY MEDICATION ABORTION

- In September 2000, the U.S. Food and Drug Administration approved mifepristone to be marketed in the United States as an alternative to surgical abortion.
- In 2008, 59% of abortion providers, or 1,066 facilities, provided one or more early medication abortions. At least 9% of providers offer only early medication abortion services.[2]
- Medication abortion accounted for 17% of all nonhospital abortions, and about one-quarter of abortions before nine weeks' gestation, in 2008.[2]

#### SAFETY OF ABORTION

- Abortion is one of the safest medical procedures, with minimal—less than 0.05%—risk of major complications that might not need hospital care.[11]
- Abortions performed in the first trimester pose virtually no long-term risk of such problems as infertility, ectopic pregnancy, spontaneous abortion (miscarriage) or birth defect, and little or no risk of preterm or low-birth-weight deliveries.[12]
- Exhaustive reviews by panels convened by the U.S. and British governments have concluded that there is no association between abortion and breast cancer. There is also no indication that abortion is a risk factor for other cancers.[12]
- In repeated studies since the early 1980s, leading experts have concluded that abortion does not pose a hazard to women's mental health.[13]
- The risk of death associated with abortion increases with the length of pregnancy, from one death for every one million abortions at or before eight weeks to one per 29,000 at 16-20 weeks—and one per 11,000 at 21 or more weeks.[14]
- Fifty-eight percent of abortion patients say they would have liked to have had their abortion earlier. Nearly 60% of women who experienced a delay in obtaining an abortion cite the time it took to make arrangements and raise money.[15]
- Teens are more likely than older women to delay having an abortion until after 15 weeks of pregnancy, when the medical risks associated with abortion are significantly higher.[15]

#### LAW AND POLICY

- In the 1973 *Roe v. Wade* decision, the Supreme Court ruled that women, in consultation with their physician, have a constitutionally protected right to have an abortion in the early stages of pregnancy—that is, before viability—free from government interference.
- In 1992, the Court reaffirmed the right to abortion in *Planned Parenthood v. Casey*. However, the ruling significantly weakened the legal protections previously afforded women and physicians by giving states the right to enact restrictions that do not create an "undue burden" for women seeking abortion. Thirty-five states currently enforce parental consent or notification laws for minors seeking an abortion. The Supreme Court ruled that minors must have an alternative to parental involvement, such as the ability to seek a court order authorizing the procedure.[16]
- Even without specific parental involvement laws, six in 10 minors who have an abortion report that at least one parent knew about it.[17]
- Congress has barred the use of federal Medicaid funds to pay for abortions, except when the woman's life would be endangered by a full-term pregnancy or in cases of rape or incest.
- Seventeen states use public funds to pay for abortions for some poor women, but only four do so voluntarily; the rest do so under a court order.[18] About 20% of abortion patients report using Medicaid to pay for abortions[6] (virtually all in states where abortion services are paid for with state dollars).[19]



- In 2006, publicly funded family planning services helped women avoid 1.94 million unintended pregnancies, which would likely have resulted in about 860,000 unintended births and 810,000 abortions. [20]
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Figure 1: Number of abortions per 1,000 women aged 15-44, by year

Source: Jones RK and Kooistra, K., Abortion incidence and access to services in the United States, 2008, *Perspectives on Sexual and Reproductive Health*, 2011, 43(1):41-50.

Figure 2: When women have abortions

Source: Centers for Disease Control and Prevention, Abortion surveillance—United States, 2006, *Morbidity and Mortality Weekly Report*, 2009, Vol. 58, No. 55-8.

\* Poverty guidelines are updated periodically in the Federal Register by the U.S. Department of Health and Human Services under the authority of 42 USC 9902(2).

There are many different views on abortion and mental health. The above article states one well publicized and accepted view (footnote 13) that there is no increased mental health risk as a result of abortion. The study below states the exact opposite! Who to believe???

**Abortion Increases Risk of Women's Mental Health Problems 81%**, by Steven Ertelt | London, England | LifeNews.com | 9/1/11 10:13 AM

A new study published in the British Journal of Psychiatry by leading American researcher Dr. Priscilla Coleman of Bowling Green State University finds women who have an abortion face almost double the risk of mental health problems as women who have their baby.

Coleman's study is based on an analysis of 22 separate studies which, in total, examine the pregnancy experiences of 877,000 women, with 163,831 women having an abortion. The study also indicated abortion accounts for one in ten of every adverse mental health issue women face as a whole.

"Results indicate quite consistently that abortion is associated with moderate to highly increased risks of psychological problems subsequent to the procedure," the study says. "Overall, the results revealed that women who had undergone an abortion experienced an 81 percent increased risk of mental health problems, and nearly 10 percent of the incidence of mental health problems were shown to be directly attributable to abortion."

The peer-reviewed study indicated abortion was linked with a 34 percent chance of anxiety disorders, and 37 percent higher possibility of depression, a more than double risk of alcohol abuse (110 percent), a three times greater risk of marijuana use (220 percent), and 155 percent greater risk of trying to commit suicide. When compared to unintended pregnancy delivered women had a 55% increased risk of experiencing any mental health problem. Dr. Coleman said she conducted the study "to produce an unbiased analysis of the best available evidence addressing abortion as one risk factor among many others that may increase the likelihood of mental health problems. There are in fact some real risks associated with abortion that should be shared with women as they are counseled prior to an abortion."

"This review offers the largest estimate of mental health risks associated with abortion available in the world literature. The results revealed moderate to high increased risk of mental health problems after abortion. Consistent with evidence-based medicine, this information should be used by health care professionals," Coleman said. "Recently published, less systematic reviews of the scientific literature on abortion and mental health, including the American Psychological Association report and one by Johns Hopkins researchers among others, are prone to bias, and as a result actively mislead the public."

The study is a meta-analysis, which is a quantitative or numerical synthesis of data from many previously published studies. In a meta-analysis all studies are not treated equally. Contributions of individual study effects to the overall results are weighted statistically based on sample size.





Only studies that meet very stringent methodologically-based criteria are entered into the analysis; whereas in other types of reviews authors may not reveal the criteria employed or the criteria may be too restrictive (missing valuable studies) or too general (including weak studies in conclusions), Coleman explained. The bottom line is the results are far more reliable than the results of a single study or a qualitative review, because of the wealth of data incorporated and the objective methods for combining effects.

"The paper is being published in a very prestigious journal, the British Journal of Psychiatry, which is considered one of the top psychiatry journals in the world. This means the paper has been extensively scrutinized by well-respected scientists and the results of studies are trusted by practitioners throughout the world," Coleman said.

### Aside from scripture, let's look at the science of the matter:

(Source: [www.abortionfacts.com](http://www.abortionfacts.com))

Milestones of Early Life: At no time in your life does more growth and change occur than in the first nine months before birth. Here are the amazing milestones of that time in your life:

**Day 1:** Conception: Of the 200,000,000 sperm that try to penetrate the mother's egg cell, only one succeeds. The first cell soon divides in two. Each of these new cells divides again and again as they travel toward the womb in search of a protected place to grow.

**Day 6-14:** The new individual at first attaches loosely to the wall of the womb, then burrows deeply and attaches securely to it over the next week. Sensitive pregnancy tests can now show positive, but this depends on the level of hormone produced by the new life. By the end of the second week, the mother's menstrual period is suppressed by this hormone (hCG) which is produced by her child.



**Day 17:** Blood vessels begin to form. Remarkably, the future sex cells that will give rise to sperm or eggs for a new generation begin to group together - only 17 days after this new life is alive itself.

**Day 18-20:** The foundations of the brain, spinal cord, and nervous system are laid.

**Day 21:** The heart begins to beat, unsurely at first, gaining strength day by day. The heart beats 70 times per minute at first, reaching a maximum of 170-190 at seven weeks, and slowing a bit to 160-180 at 9 weeks. A day later the eyes begin to develop. The earliest stages of the ears are now present.

**Day 26-27:** The lungs now begin to form.

**Day 28-32:** Two tiny arms make their appearance and budding legs follow two days later. The beginnings of the mouth take shape. The nose starts to develop. The thyroid gland begins to grow. Blood flows in the baby's veins but stays separate from the mother's blood. The tongue now begins to form. The face now makes its first appearance.

### It is around this time that most women find out that they are pregnant!

**Day 36:** The baby's eyes develop their first color in the retina.

**Day 40:** The baby makes her first reflex movements. Touching around the mouth with a fine bristle causes her to flex her neck.

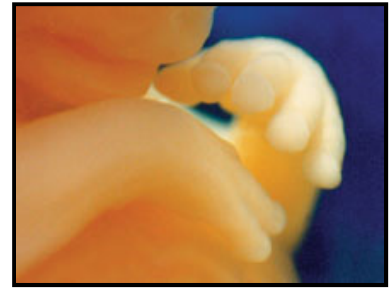
**Day 41:** The fingers begin to form, followed by the toes a few days later.

**Day 42:** The baby develops nerve connections that will lead to a sense of smell. The brain is now divided into 3 parts - one to experience emotion and understand language, one for hearing and one for seeing. Joints begin to form.

**Day 44:** Buds of milk teeth appear. Facial muscles develop. Eyelids begin to form, protecting the developing eyes. Elbows take shape. Internal organs are present, but immature. 99% of muscles are present; each with its own nerve supply. Electrical activity is detectable in brain.



**Day 52:** Spontaneous movement begins. The baby then develops a whole collection of moves over the next four weeks including hiccupping, frowning, squinting, furling the brow, pursing the lips, moving individual arms and legs, head turning, touching the face, breathing (without air), stretching, opening the mouth, yawning, and sucking.



**8 Weeks:** The baby is now well-proportioned, and about the size of a thumb. Every organ is present. The liver is making blood, the kidneys function, and the heart beats steadily. The skull, elbows, and knees are forming. Of the 4500 structures in the adult body, 4000 are already present. The skeleton of the arms and legs and the spine begins to stiffen as bone cells are added.

**9 Weeks:** If prodded, the baby's eyelids and hands close. Genitalia that were forming in the seventh week now become visible, indicating whether it's a boy or girl. However, the doctor won't be able to tell by ultrasound until the twelfth to twentieth week. Early muscular movements begin. The thyroid gland turns on.

**10 Weeks:** Fingerprints begin their seven-week long formation. The fingernails begin to develop. The eyelids now fuse together until month seven, protecting the delicate eyes. The number of connections between nerves and muscles has tripled since last week.

**11 Weeks:** The baby now "practices" breathing, since she will have to breathe air immediately after birth. The baby urinates. Her stomach muscles can now contract. Vocal chords and taste buds form. She can make complex facial expressions and even smile.

**12 Weeks:** Fine hair begins to grow on the upper lip and chin and eyebrows. The baby swallows and responds to skin stimulation.

**13 Weeks:** The face is prettier, and facial expressions may resemble the parents'. The baby is active, but mom doesn't feel anything yet.

**15 Weeks:** A wild production of nerve cells begins and continues for a month. A second surge will occur at 25 weeks.

**4 Months:** Nostrils and toenails become visible. The baby may suck her thumb; turn somersaults and has a firm grip. The ovaries of girls contain beginnings of eggs. She begins to develop sleeping habits. At about 4 ½ months she is able to experience pain.

**5 Months:** The testes descend in boys. Mom may feel the baby kick, turn or hiccup and may be able to identify a bulge as an elbow or head. Each side of the brain has a billion nerve cells now.

**6 Months:** The baby will be able to hear by next week. The child sleeps and wakes, nestling in her favorite positions to sleep, and stretches upon waking up.

**7 Months:** The eyelids begin to reopen, preparing to see the outside world. Eyelashes have now become well developed.

**8 Months:** Skin becomes pink and smooth. The pupils of eye respond to light. Fingernails reach to the tip of the finger. The baby is really getting cramped now.

**9.5 Months:** The child triggers labor and birth occurs, an average of 264-270 days after conception.

And not until the baby has gone through all these events on the inside can we see the new child on the outside.

