



LOVE3

WORKSHOP INTERACTIVE GUIDE

LOVE3 Notes & Links: jfaweb.org/love3/notes

LOVE3 Login, Materials, & Questions: webinars@jfaweb.org



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316.683.6426

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An Invitation to a Different Kind of Conversation

I don't remember precisely the words she used. I only remember that she was taking her worldview to its logical conclusion. The gist of it was this: *Because nothing has value, I don't have any value either.*

"I think you matter," I said. I was standing a few feet away behind our "free speech rail" (a crowd control barricade) at Arizona State University, and I was looking directly into her eyes. We had talked about the value of the unborn child, but now that we had turned to deeper questions about whether *anything* is valuable, I had an opportunity to speak in a way that was personally relevant to her.

This is not your typical debate about abortion. It's a *different kind of conversation*, marked by equal concern for every human being touched by unintended pregnancy and abortion.

There's *the woman and others around her* who are experiencing unintended pregnancy and the choice about abortion personally. We purposefully ask ourselves, "How would the statements I am making feel for someone dealing with this topic personally?" If we fail to keep this person in our field of vision throughout the conversation, our arguments, though otherwise persuasive, may fail to persuade.

There's *the unborn child*. Because this human being is forgotten by most of us most of the time, members of the Justice For All (JFA) community consciously set him in our field of vision through pictures and by challenging others to remember him in every step of the dialogue about abortion.

There's one other person to consider: *the person who disagrees with us about abortion (and/or other things)*. We might unintentionally think of this person only as "the potential convert" or "one of the millions who need to change their minds" or, simply, "*them*." This person is a human being, though, just like you and me. So, while we're advocating for unborn children, arguing they should be treated equally, we should be acting towards the person with whom we're speaking as if he or she is actually the same type of being, *a human being* who should be treated with respect and compassion.

That moment at the free speech rail is seared in my memory because I was able to go beyond theoretical points about the value of unborn children (which are nonetheless very important), and communicate directly to the deepest need of the human heart—the need each of us has to know that "God values and loves me."

It is our prayer at JFA that the Love3 Workshop will unlock for you a *different kind of conversation* like the one I described above. Our dialogue artists will train you to navigate abortion conversations with grace. We'll teach you how to discuss abortion in an intellectually robust way, but with particular sensitivity to relational dynamics in the conversation. We will equip you to change minds about abortion, and we pray the conversations you create in the coming days will help cause a massive shift in public opinion that, ultimately, causes a massive shift towards protecting unborn children in public policy the world over. In the process, we pray the training you receive from us will open doors to share with every person "the reason for the hope that is in you" (1 Peter 3:15) and the profound answers God offers to the deepest needs of their heart.

- Steve Wagner

Executive Director

Session 1: Three Essential Skills (Summary)

You can start a conversation and keep it productive using just three skills: listening to understand, asking questions with an open heart, and finding common ground when possible. This session can help you with conversations on any topic!

Optional Pre-Reading

When Jesus was twelve years old, his parents took him to Jerusalem. Then they left without him. When they returned to Jerusalem, they found him in the temple. What was He doing? *Listening and asking questions.* We should do the same. (See Luke 2:46.)

When Peter argued for salvation in Jesus before the people in Jerusalem at Pentecost, he quoted Hebrew texts and based his argument on Jewish prophecy (see Acts 2:14-41). When Paul stood before the philosophers on Mars Hill, however, he didn't quote the Jewish prophets. He quoted the Stoic and Epicurean philosophers (see Acts 17:16-34). Why the difference? Both men were meeting their audience on *common ground*. They started with shared beliefs before making their case.

We also can master these *Three Essential Skills* illustrated by Jesus, Peter, and Paul:

Skill #1: Listen to Understand

Focus on the ideas the person is sharing, rather than just thinking of your next response. Listening shows we care about the other person. It builds trust and rapport. It helps others enjoy talking to us.

Skill #2: Ask Questions with an Open Heart

Don't assume you know what the other person thinks, feels, intends. Ask!

Type I – Gather Information / Ask for Clarification / What?

- Examples: “What do you believe?” & “What did you mean by...?”
- Note: A good starting point is to ask questions about which abortions a person believes should be legal, in terms of timing (“Up to what point in the development of the unborn do you think abortion should be legal?”) and circumstances (“Should abortion be legal in the circumstance of poverty?”).

Type II – Ask for Reasons or Evidence / Why?

- Example: “Why do you believe this?” & “How did you come to that conclusion?”

Type III – Gently Offer a Challenge (once you understand a person's view)

- Example: “If that's true, then wouldn't this other thing also have to be true?”

Skill #3: Find Common Ground when Possible

See the book *Common Ground Without Compromise* (by Stephen Wagner) for an explanation and tips for building common ground. To download the book, see www.commongroundbook.com. In general, we should always look for things with which we can agree in order to make the conversation more civil and enjoyable for everyone.

Here are seven questions from the book to get you started: What do you think about late-term abortion? Should abortion be used as a form of birth control? Do you believe men should have the choice to abort their fetuses? What do you think about aborting a fetus simply because she is female? Would you prefer that there were fewer abortions? Do you believe it is sad and tragic when a woman dies from an abortion (legal or illegal)? Do you think women should be encouraged to consider adoption?

Read True Conversation Stories:

www.jfaweb.org/three-essential-skills

Presentation

The Good, the Bad, and the Ugly

Three Essential Skills

1. Listen to understand.
2. Ask questions with an open heart.
3. Find common ground when possible.

Activity: Three Essential Skills (Imitate)

Pro-Life: What do you think about abortion? [Type I: What]

Pro-Choice: I'm pro-choice.

L: By "pro-choice," do you mean that you think abortion should be legal? [Type I: What]

C: Yes.

L: Do you think abortion should be legal through all nine months? [Type I: What - Timing]

C: No way. I'm against late-term abortion.

L: I am, too. I have some pictures here of the unborn at different stages of development [“Invitation” Brochure, Pages 4-5]. When you say you are “against late-term abortion” are

- you thinking that abortion should not be legal after a certain point?
- C: [Pointing to the 18-week picture] I think after this point it should not be legal.
- L: I agree that abortion should not be legal after that point. *[Common Ground]* Are you saying that you think abortion is okay before that point?
- C: No, I think it's bad, but I just can't tell other people what to do.
- L: So, let me see if I understand you. You think abortion is generally bad, but you think there's a point in pregnancy when it should not be legal, and that point is at approximately 18 weeks. *[Type I: What]*
- C: I'm not totally sure what I think, but I think that's pretty close.
- L: I think it's understandable if you're still thinking through your position on abortion. It seems like you're pretty open-minded.
- C: I try to be.
- L: What do you think about some of the circumstances in which women get abortions, such as the situation when a woman says she "doesn't feel mature enough"? *[Type I: What - Circumstances]*
- C: Early or late in the pregnancy?
- L: Good question. Let's just talk about abortions early in the pregnancy since you and I have agreed that abortion shouldn't be legal late in the pregnancy. What about the "I don't feel mature enough" circumstance when the unborn is 4 weeks from fertilization?
- C: I don't think feeling immature is a good reason to have an abortion no matter if it's early or late.
- L: What do you think about a woman aborting a female fetus just because she would prefer to have a male child? *[Common Ground]*
- C: What? That happens?
- L: It's common especially in India and other places where there's a strong preference for male children.
- C: I'm totally against that.
- L: I am, too. *[Common Ground]* What do you think about a woman having an abortion because she doesn't want to be a single mother? *[Type I: What - Circumstances]*
- C: That's really understandable. I'd feel sorry for her, but it doesn't seem like a good reason for abortion.
- L: I agree. I'd want to do everything I could to help, but I don't think it's a good reason either.
- C: These are great questions. I haven't ever really taken the time to think through this. What are your thoughts about abortion?
- L: Well, for one thing, I think abortion should not be legal even early in the pregnancy.
- C: But what about a woman who's really poor? Shouldn't she be allowed to get an abortion?

Q&A

Next Step: Start One Conversation

Option 1: Talk to Someone You Know Well via Phone or Video Chat or in Person*:

Consider three people you know who are either pro-choice or whose views on abortion you don't know. Choose the person on the list who you believe will be the most approachable or easiest for you to talk to about abortion. Your goal is to start the conversation with that person in a natural, non-awkward way. We suggest using a direct approach which is up front about how you are purposefully trying to learn something, and you need the person's help:

"I'm troubled by the fact that good conversations about abortion are rare. It seems to only be hurtful to people. I've been working recently on learning to discuss abortion productively. Would you be willing to sit and chat with me for 15 minutes or more and help me out? My commitment to you would be that I will ask questions with an open heart, listen to understand, and find common ground when possible."

Please adjust the wording to fit your personality! Once you've had a conversation with the person who's most approachable for you, challenge yourself by engaging one of the others on your list.

Another alternative is to tell the person you're doing an assignment for a class you're taking:

"I'm taking a class aimed at helping people create better conversations about difficult topics. The topics we're focusing on are unintended pregnancy and abortion. I'm wondering if you would be willing to have a 15-minute conversation with me to help me out. The assignment for this week is to ask someone what they think about these topics and to listen, ask clarification questions, and find common ground without challenging anything that's shared for the whole 15-minute conversation. Would you be willing to help me out?"

*During COVID-19, we suggest being very careful to respect personal boundaries and social distancing expectations. We are thinking here of conversations with neighbors over the backyard fence in which you can respect social distancing expectations but also be close enough that you don't have to yell to be heard.

Option 2: Talk to Someone with Whom Abortion Conversations Have Gone Badly

Introduce the conversation by saying,

"I wanted to contact you and say something about how I've treated you in past conversations about abortion. In short, I am sorry for the way I've treated you. I think I communicated that I don't care about you or your opinions through the way I responded to you in those conversations. Would you forgive me? [Wait for a response.] I am wondering if you would allow me to try again. I just took a class in three skills I am trying to learn to put into practice: listening to understand, asking questions with an open heart, and finding common ground when possible. Would you be willing to

talk to me for 15 minutes about abortion? I promise to do my best to use these skills to show you the respect you deserve.”

Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 1: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 1: Journal Space for Reflection (Continued)

Session 2: Are Images Helpful? (Summary)

Learn to use images appropriately and sensitively in order to help people face the reality of abortion. Learn to use JFA's "Invitation to Dialogue" Brochure (digital version and paper version) to guide a conversation.

Optional Pre-Reading

Read True Conversation Stories Utilizing Images in a Helpful Way:

www.jfaweb.org/facing-abortion

Presentation

Activity: Introduce the Brochure in Five Minutes (Imitate)

Objective: While role-playing as a tour guide for the "Invitation to Dialogue" Brochure and "What Are the Facts?" page, students will show an ability to explain each two-page spread and ask a person for his/her opinion.

Break the Ice: Everyday Life

1. "I'm concerned that there are so few respectful, productive conversations about unintended pregnancy and abortion. I recently learned about Justice For All's "Invitation to Dialogue" Brochure. I'm thinking through what I think about the Brochure and what I think are the best solutions to unintended pregnancy and abortion. May I give you a quick explanation of the Brochure and get your opinion about it? It will take less than five minutes and then we can talk about it for as long as you'd like." [For more ideas about starting the conversation in a natural way, see www.jfaweb.org/love3/notes, and www.jfaweb.org/start-the-conversation, and the notes at the end of each session in Love3.]

Pages 2-3

2. As I open the Brochure, it begins with this statement: "Unintended pregnancy is not simple, and it's not easy." I'm going to read just a few of the circumstances listed: [Pointing to list on Page

- 2] A baby would dramatically change my life. I am not ready for a child. I can't afford a child.
3. "Can we agree that each of these circumstances can be very difficult for the woman who's pregnant? Can we agree these circumstances are not simple, and they are not easy? And can we find common ground that we need to work together to find practical solutions for these women?"
4. The "explore facts" box on Page 2 points the reader to JFA's "What Are the Facts?" page [see www.jfaweb.org/facts], where you can see the percentages of women who cite each of these reasons when they get an abortion.
5. On Page 3, the Brochure lists some of the most heartbreaking circumstances that lead to abortion: rape, incest, and concerns about the health of the mother and the unborn. Rape and incest are tragic and evil. When pregnancy results, all of us can agree that the situation the woman is in is very difficult, and that we need to give her the best care possible.
6. [Optional] Unanticipated pregnancy complications related to the health of the mother or the health of the unborn are also heartbreaking and difficult. One reason is that in many of these cases, the woman either intended to get pregnant or wanted to be a mother or both. So, while these reasons for abortion are a little different than these others in which the pregnancy is unintended, they also are not simple or easy.
7. [Optional] Another important question we can consider is about legality. In which of these circumstances on Page 2 and Page 3 do you think abortion should be legal?

Pages 4-5

8. On the next two pages [Pages 4-5], the Brochure shows pictures of human development and asks, "Is she/he/it a human being with equal rights?"
9. Note that the ages of the embryos and fetuses are dated from fertilization. Since pregnancy is usually dated from last menstrual period (LMP) and not post-fertilization age, in order to correlate these pictures to pregnancy, add two weeks to the post-fertilization age. For example, a woman who has a 4-week embryo in her uterus would be 6 weeks pregnant (LMP).
10. If you think about it, you and I were once the size of a tiny grain of sand, like the embryo in the first week after fertilization. You and I were also once the size of a kidney bean, like the 7-week embryo.
11. The "more info" box on Page 5 takes you to a web page that includes opinions of embryologists and pro-choice philosophers related to our key question, "Is the unborn a human being?" It also summarizes recent research and gives links to do your own research. The page includes links to amazing video footage of the unborn in the womb at different stages. To see that footage, just click the links to the Endowment for Human Development website and EHD's "See Baby Pregnancy Guide" app.
12. [Before lifting Page 5 to Reveal Pages 6 and 7] "The next two pages show the results of abortion. They are extremely graphic. Are you willing to view them?"

Pages 6-7

13. These pages ask, “Is elective abortion simply a choice?” and “Is it a medical procedure or does it kill a human being?”
14. Note the image of the seven-week embryo after abortion, and compare it to the picture of the 7 week embryo on Page 4. This embryo was likely aborted with a procedure called suction curettage. You can learn more about that procedure and other abortion procedures using the links at the bottom of Pages 6 and 7. The dimes are there in the pictures for size reference.
15. Please note also the “healing after abortion” link. If you or someone you know has had experience with abortion, there is free and low-cost counseling to help you process that experience. Also, JFA is committed to helping you find resources for healing without judgment.
16. What do you think: Is abortion merely a medical procedure or does it kill a human being? And, if it kills a human being, should it be legal?
17. Note that the “sources & facts” link takes you to JFA’s “What Are the Facts?” page. There you can find out how many abortions take place in America each year [Question 1]. If we are killing that many human beings each year by law, shouldn’t we do something to help?

Pages 8-9

18. That brings us to Pages 8 and 9: “What can you and I do to help?”
19. These pages give some suggestions, but they’re mainly meant to spark ideas and get all of us thinking together about solutions. In fact, the webpage that’s linked asks for your input on the best practical solutions to offer.
20. Can we work together towards true solutions that protect and dignify every human being?
21. Read this comment on a JFA Free Speech Board. Do you agree we should give people who disagree with us the benefit of the doubt? Do you agree that both pro-life and pro-choice people care about human beings? Do you agree with this writer that we disagree not on “Should we love human beings?” but about the question, “Who is a human being?”

Move into a Conversation Naturally

22. [Option One] I’m curious: What do you think?
23. [Option Two] Let’s go back to pages 2 and 3. Which of these circumstances concern you most? Do you think abortion should be legal in any of these circumstances?
24. [Option Three] Let’s go back to pages 4 and 5. How would you answer this question? At what point would you say a whole human organism exists? At what point would you say a human being with equal rights exists?

25. [Option Four] For those who already viewed abortion images] Let's go back to pages 6 and 7, the pages with images of abortion. Do you think these abortions pictured should be legal?
26. [Option Five] Let's talk about solutions. To which of these are you most drawn: *Start the Conversation*, *Civilize the Conversation*, *Stop the Violence*, or *Kindle Affection for the Forgotten*?
27. [Option Six] Would you be willing to fill out this response card and tell us what you think?

Activity: Introduce the Brochure in Two Minutes (Imitate)

Objective: While role-playing as a tour guide for the "Invitation to Dialogue" Brochure and "What Are the Facts?" page, students will show an ability to explain each two-page spread and ask a person for his/her opinion.

1. As I open the Brochure, it begins with this statement [Pages 2-3]: "Unintended pregnancy is not simple, and it's not easy." I'm going to read just a few of the circumstances listed: [Pointing to the list on Page 2] A baby would dramatically change my life. I am not ready for a child. I can't afford a child.
2. Can we agree that each of these circumstances can be very difficult for the woman who's pregnant? Can we agree these circumstances are not simple, and they are not easy? And can we find common ground that we need to work together to find practical solutions for these women?
3. On pages 4 and 5, the Brochure shows pictures of human development and asks, "Is she/he/it a human being with equal rights?"
4. [Before lifting Page 5 to Reveal Pages 6 and 7] "The next two pages show the results of abortion. They are extremely graphic. Are you willing to view them?"
5. Pages 6 and 7 ask, "Is elective abortion simply a choice?" and "Is it a medical procedure or does it kill a human being?"
6. The dimes are there in the pictures for size reference. Note that the "sources & facts" link takes you to JFA's "What Are the Facts?" page [see www.jfaweb.org/facts]. There you can find out how many abortions take place in America each year [Question 1]. If we are killing that many human beings each year by law, shouldn't we do something to help?
7. That brings us to Pages 8 and 9: "What can you and I do to help?" These pages give some suggestions, but they're mainly meant to spark ideas and get all of us thinking together about solutions. In fact, the webpage that's linked asks for your input on the best practical solutions to offer. Can we work together towards true solutions that protect and dignify every human being?

Q&A

Next Step: Start One Conversation

Option 1: Use the JFA Brochure Tour to Start a Conversation

Use the prompt in the Brochure Tour Activity script to help you structure your conversation.

Option 2:

Go to JFA's "What Is Abortion?" page (www.jfaweb.org/what-is-abortion) and share one of the resources from with a friend. Be sure to warn your friend that the video or photographs he or she is about to see are extremely graphic because they show accurate depictions of the results of abortion. Ask, "Are you willing to view them?" You might also express to your friend why you think the images can be a helpful tool.

Option 3: Use Delightful Images of the Unborn to Encourage a Pro-Life Friend

In certain weeks when we've covered Session 2 over the past year, there have been brutal killings depicted in the news in very graphic ways. If this week is similar, you may conclude that your conversation with your friend won't be helped by encouraging him or her to look at more graphic material. Here's a different idea, though: you can share the beautiful images found on JFA's "What Is the Unborn?" page (www.jfaweb.org/what-is-the-unborn) with a pro-life friend as an encouragement. You might say:

"In the midst of the ugly and violent images on social media and news this week, I learned about some beautiful video of unborn children in my class on pro-life dialogue that I thought would encourage you."

Option 4: Use the Three Essential Skills in a Conversation with Friends about Recent Controversies Related to Racism, Police Brutality, and Protest Methods

Many of our participants will find themselves in a conversation with a spouse, child, relative, friend, or neighbor about the unrest taking place in the US, or about topics like racism, the brutality of certain errant police officers, "conservatives," "liberals," whites, blacks, Latinos, Asians, the proper use of law, the proper use of force, how to keep law and order, whether various strategies for bringing about change are justified, and other topics. We suggest engaging in these conversations with a conscious emphasis on the three essential skills: Listening to understand, asking questions with an open heart, and finding common ground when possible. When I engage in these conversations, one way to form questions for the other person is to first ask oneself questions like the following:

1. What am I assuming about this person's communication? Am I adding some meaning to

the plain words being said?

2. Am I giving this person the benefit of the doubt or believing the worst?
3. Am I trying to hear what the person intended or am I reacting to a meaning she didn't intend?
4. Are there words this person is saying that may have more than one meaning? Which words would it help to clarify?
5. Are there things about this topic I don't know?
6. Is there anything this person is saying that I can agree with? Have I pointed it out?
7. Is the person intending to make an argument or express a feeling? If it's a feeling, have I validated the feeling?
8. Is the person thinking the topic through in real time with me listening?
9. Does the person appear to be confident because she is actually confident or is the confidence a part of the person's personality that doesn't relate to what's going on with the topic for her?
10. Are there things this person is certain about that I can agree with? Are there things this person is skeptical about or uncertain about that I can identify with? Have I found common ground on the feeling of uncertainty or fear that she is feeling?
11. I hear the statement this person is making. I don't agree. I wonder what it would take for me to come to agree. What amount of evidence would be sufficient? What type of authority would help convince me?

Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 2: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 3: One Central Question (Summary)

Focus on the question, “What is the unborn?” and defend the idea that the unborn is a living human organism biologically.

Optional Pre-Reading

Focusing on One Central Question

Pages 4-5 of JFA’s “Invitation” Brochure provide a good reminder to keep our conversations on topic. Before we can answer the question, “Can I kill this?” we must answer a prior question, “What is it?” Many pro-choice statements simply assume the unborn is not a human being. Yet, since that is precisely the question in dispute, pro-choice advocates must argue (or give reasons) that the unborn is not a human being in order to justify abortion. If your conversation is not focused on the question, “What is the unborn?” you may be wasting time.

To refocus the discussion, “Trot out the Toddler.” First, AGREE with any part of the person’s concern that you can. Then, APPLY the person’s concern to a two-year-old, and ask if it’s okay to kill the two-year-old for that reason. When the person replies, “No,” ASK WHY it’s not okay to kill the two-year-old. It may take a few more questions to get down to the reason: two-year-olds are human beings. AH! That’s the issue then: *Is the unborn a human being like the two-year-old?*

Read True Conversation Stories Using “Trot Out the Toddler”

www.jfaweb.org/tott

Is the Unborn a Living Human Organism?

To defend the idea that the unborn is a human being that matters, you must first clarify the scientific facts. Only then can you engage in moral reasoning. The purpose of this exercise is to help you clarify the scientific facts by showing that the unborn is a biological human being (a living, whole organism of the human species).

I use a simple sound bite to summarize my case. I call it the “10-Second Pro-Life Apologist”:

1. If the unborn is growing, isn’t it alive?
2. And if it has human parents, isn’t it human?
3. And living humans, or human beings like you and me, are valuable, aren’t they?

When I have more time, I make my case in three phases:

The unborn is living.

1. Growth through cellular reproduction
2. Reacting to stimuli
3. Metabolizing food for energy

The unborn is human.

1. Has human parents (living things reproduce after their own kind)
2. Has a DNA fingerprint unique to the human species

The unborn is a whole organism.

1. Integrating its body parts for the good of the whole
2. Actively developing itself through the stages of human development
3. If adults are organisms, and all that was added to them from fertilization was a proper environment and adequate nutrition, then the unborn at fertilization must have been an organism as well.

Note: JFA's "Invitation" Brochure, especially pages 4-5, provides a helpful visual aid for this activity.

Read True Conversation Stories Discussing Living Human Organism

www.jfaweb.org/LHO

Presentation 1: Refocus the Conversation

Focusing on One Central Question

"Daddy, Can I Kill This?"

Agree — Apply — Ask Why — Ah!

Activity: Trot Out the Toddler (Imitate)

Pro-Choice: But what about a woman who's really poor? Shouldn't she be allowed to get an abortion?

Pro-Life: I think you're right that some women are so poor that it's difficult for them to think about caring for a child. It's very sad. Can we agree that we should do our best to help them? [STEP 1: AGREE]

C: Sure. So, do you agree we shouldn't get in the way of their choice?

L: I agree we shouldn't get in the way of most choices. But before we discuss the choice of abortion directly, may I bring up an example that doesn't have to do with abortion? It's something we're almost certain to agree about, and I think it might be helpful in our discussion.

C: Sure.

L: Imagine there's a two-year-old here; his mother is very poor. Should she be allowed to kill him? [STEP 2: APPLY]

C: No.

L: Why can't she kill the toddler? [STEP 3: ASK WHY]

C: That's obvious. The toddler is human. But abortion is different – the unborn isn't human.

L: [Mentally: Ah!] So it seems like the topic that's most fruitful for us to discuss would be that question: "Is the unborn a human being?" If the unborn is a human being, like the toddler, then wouldn't it be wrong to kill the unborn through abortion? [STEP 4: AH!]

C: Sure...if. But I don't think the unborn is like the toddler. No one knows when life begins anyway.

Activity: More Practice Trotting Out the Toddler (Improvise)

Pro-Choice: Start the dialogue by making each of the following statements.

Pro-Life: Quickly refocus the dialogue on the question “what is the unborn?” by trotting out a toddler.

1. Abortion is okay if the woman doesn’t want the child.
2. Women have the right to choose!
3. Abortion should be legal because women have a right to privacy.
4. Don’t you care about women’s liberty?
5. The world is overpopulated.

Review the reasons women give for their abortions at JFA’s “What Are the Facts?” page, www.jfaweb.org/facts, and note Pages 2-3 of the “Invitation” Brochure.

Pro-Choice: State that you think abortion should be legal in one of the following circumstances.

Pro-Life: “Trot out the toddler” to acknowledge the concern but also refocus the conversation.

6. Abortion is okay if a woman feels the timing is wrong.
7. Some women feel they have enough children already.
8. If the woman doesn’t want to be a single parent, abortion is okay.
9. Some women feel too young to raise a child.

Presentation 2: Living Human Organism (Biology)

1. Living
2. Human
3. Organism

Activity: Biology (Imitate)

Part I (Key Question; 10-Second Sound Bite)

Pro-Choice: No one knows when life begins.

Pro-Life: Do you mean that no one knows when biological life begins?

C: Huh?

L: Well, sometimes when people say that we don't know when life begins, they mean we don't know when *biological life* begins. In other words, is the unborn a human organism? Other times, people mean that we can't pinpoint when human organisms gain *basic human rights* like the right to life.

C: Well, I don't think we know when biological life begins.

L: If I could give you scientific evidence relating to that question, would that be helpful to you?

C: Sure, I'm open-minded.

L: *If the unborn is growing, it must be alive.*

If it has human parents, it must be human.

And living humans, or human beings like you and me, are valuable, aren't they?

Part II (Living...Human...)

C: Wait. You've said a lot there. Let's take these ideas one at a time.

L: Okay. The first characteristic I brought up about the unborn is that from fertilization, it's growing.

C: Oh, I agree that it's growing. But to me, it's just a ball of living cells or tissue.

L: So, we agree that it's alive in that sense at least. Can we agree that those living cells are human?

C: You mean, of the *human species*?

L: Yes. Thanks for clarifying.

C: I guess those cells would have to be of the human species. They have human DNA, right? And you pointed out earlier that they have human parents. It would have to be human tissue.

Part III (...Organism)

- L:* So, I think we agree that the unborn, from fertilization, is at least living human tissue.
- C:* It's living human tissue, just like sperm and eggs. Do you think sperm and eggs should be protected?
- L:* No. I agree that the unborn at fertilization is similar in size to sperm and egg, but there's a big difference between sperm and egg on the one hand and the unborn on the other.
- C:* Well, I know that the unborn is just the combination of the sperm and egg.
- L:* I agree. And that's the significant thing. Sperm and egg are functional parts of male and female human organisms. But at fertilization, the sperm and egg cease to exist, and a new, unique organism comes into existence. So the unborn isn't a functional *part* – it's a *whole* organism in itself.*
- C:* How do you know that?
- L:* Well, do you agree that you and I are organisms, and that from the time we were embryos at fertilization, all that has been added to us is adequate nutrition and a proper environment? [Point to pictures on Pages 4-5 of JFA's "Invitation" Brochure.]
- C:* I'm not sure I understand your point.
- L:* After fertilization, there was no injection of DNA or essential material, so if *you* and *I* are organisms now, wouldn't the embryo at fertilization also have to be an organism – a living human organism?
- C:* Well, even if the unborn is a living human organism, it's not a person.

Q&A

Next Step: Start One Conversation

Note: Review the conversation starters from previous sessions for additional ideas.

Option 1: Continue Your Conversation from Session 1

If you used the conversation starter from Session 1, go back to the person you talked to and ask if he or she wants to continue the conversation. Focus on finding common ground first regarding the circumstances the person brings up in order to justify abortion. Then trot out a toddler to try to bring clarity to the need to answer the question, "What is the unborn?" If the person seems open, share some of the biological evidence supporting the idea that the unborn is a living human organism. Make sure to

ask these questions with an open heart, listen to understand what the person means with his or her responses, and find common ground when possible. Gently challenge mistakes in thinking using the ideas you learned this week.

Option 2: Use Video from EHD to Start a Conversation

Share the beautiful video images from EHD (See www.ehd.org/en or JFA's "[What Is the Unborn?](#)") on social media or through email. You might say:

"In the midst of the ugly and violent images on social media and news this week, I learned about some beautiful video of unborn children in my class on unintended pregnancy and abortion that I thought might be uplifting to you."

Option 3: Share these Social Media Posts

1. "Damien Hirst Sculptures Back on Display in Doha": See www.jfaweb.org/love3/notes#3
2. "Human but not human": See www.jfaweb.org/love3/notes#3

Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 3: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 4: The Equal Rights Mystery (Summary)

Many people are unsure if the unborn are persons or have equal rights to the rest of us. We train you in this session to navigate that conversation beginning with the common ground of the Equal Rights Mystery.

Optional Pre-Reading

If all of the people outside of the womb deserve equal treatment, then there must be something that every one of those people has equally that demands that we treat them equally. We must have some characteristic or property that is the same. But what is the same about us? What do we all have in common? We have different heights, weights, colors of skin, levels of intelligence, and abilities. Some of us are men, and some are women. If we believe in equal rights, though, something must be the same about us.

For some, the most straightforward property that is the same about us is our humanness or our human nature. That would explain why racism and sexism are wrong: both focus on a surface difference and ignore the fundamental similarity between blacks and whites, women and men. But if our humanness is what demands that we treat each other equally, then we should also treat the unborn equally, since the unborn is also human.

Others will offer a different explanation for equal rights. As Trent Horn has explained, though, when we test any explanation for equal rights other than “humanness,” it will either include too many or include too few. For example, if the basic ability to experience anything is the explanation of equal rights, then the unborn early in development would be excluded, true. But many animals would be included. If the basic ability to think in sentences is the explanation of equal rights, then the unborn would be excluded, true. But the newborn would be excluded as well. Some explanations, like self-awareness, may have more than one flaw.

A Simple Plan to Follow

Step 1. Lay Out the Equal Rights Mystery: “If we believe that we deserve equal treatment, and that there must be something the same about us to explain that, then what is the same?”

Step 2. Clarify: “Who would be in and who would be out?” (for each explanation)

Step 3. Ask: “Does that make sense?”

The “Zoo Shooting” Story

You may find it helpful to illustrate the key points of this argument with the “Zoo Shooting” story, a thought experiment created by former JFA trainer Timothy Brahm. If a gunman goes into a zoo and shoots a cockroach, a possum, Koko the gorilla, a human newborn, a human toddler, and a human middle-aged woman, with how many counts of murder should he be charged? It seems like the right answer is three – the three humans. But if the property that gives us our rights is something other than

our human nature, we will have to include animals and/or exclude infants. For example, if the property is “self-awareness,” the answer to the question would be “three,” but it’s *the wrong three*. Koko would be included, and the infant would be excluded.

The Equal Rights Argument (For Reference)

1. Human beings outside the womb, with all of their differences, deserve equal treatment in terms of the basic right to life.
2. Equal treatment (as in Premise 1) only makes sense if there’s something the same about all of us.
3. Humanness is the characteristic or quality we all share equally which makes the most sense, since alternatives have counterintuitive implications (squirrels that should be treated equally or infants that should not be treated equally.)
4. Therefore, since the unborn has that same humanness, he or she should be treated equally to those outside the womb.

Read True Conversation Stories Featuring Equal Rights

www.jfaweb.org/equal-rights

Presentation

Lay Out the Equal Rights Mystery

Clarify Who Would Be in and Who Would Be Out

Ask, “Does That Make Sense?”

Activity: Equal Rights Argument (Imitate)

Imitate, Part I: Equal Rights Argument

Pro-Choice: Okay, I agree the unborn is a living human organism, but it's not a person.

Pro-Life: Let me see if I understand what you mean. Would you agree that there are lots of examples of real persons around here?

C: Sure. There's one over there. I'm one. You're one.

L: Okay. Look at all of these people standing around. **Do you agree that we deserve equal treatment?**

C: Of course.

L: **If we deserve equal treatment, doesn't that mean that there must be something the same about us – something that demands that we treat each other equally?**

C: That makes sense.

L: **What do you think is the same about us?** [STEP 1: Lay Out the Equal Rights Mystery]

C: I don't know. What do you think?

L: We all have a human nature, and that makes sense of why racism and sexism are wrong.

C: I agree, but what does this have to do with abortion?

L: The unborn also have that same human nature. Shouldn't they be treated equally? [STEP 2: Clarify Who Would Be in and Who Would Be Out]

C: I understand your argument, but I need to think about it...

[continued]

Imitate, Part II: Thinking ("Degreed" Version)

C: ...Maybe there's something else the same about us other than our human nature.

L: What are you thinking of?

C: Well, all of us can think, and the unborn can't think like us.

L: By thinking, do you mean having thoughts like "I feel cold" or "2+2=4"?

C: I think so.

L: If thinking makes us valuable, though, I don't see how that would solve the problem. Don't some of us think better than others? [STEP 2: Clarify Who Would Be in and Who Would Be Out]

C: Well, I see your point. If we don't all think the same, then thinking can't demand that we be treated the same... [Step 3: The Pro-Choice Person Is Answering, "Does that Make Sense?" (Without the Question Needing to Be Asked!).]

[continued]

Imitate, Part III: Thinking (“Non-Degreed” Version)

C: ...But I don’t think that’s what I mean. I think the difference with the unborn is that they don’t think at all.

L: So, it’s not the thinking that makes a difference, but rather it’s “that we think at all?”

C: Yes.

L: Well, I agree that the unborn early in their development don’t have the characteristic of being able to “think at all.” *[Step 2: Clarify Who Would Be in and Who Would Be Out]*

C: So that’s something you and I have equally that demands that we be treated equally. It solves the problem. That’s why we have equal rights.

L: I agree that the characteristic of being able to *think at all* is not something that comes in degrees. You either have it or you don’t. And I agree that that would answer our question of why we have equal rights. It makes sense of the fact that we deserve equal treatment. But may I ask you another question about this?

C: Okay.

L: When does this ability to “think at all” begin? Do infants have it? *[Step 2: Clarify Who Would Be in and Who Would Be Out]*

C: Yes. Infants can think basic thoughts like “I’m cold.” They wouldn’t put it in words like that, but that’s not what I meant when I was talking about thinking. I mean the most rudimentary of thoughts like the ability to have any awareness or experiences at all.

L: Where in development [pointing to JFA’s “*Invitation*” Brochure, Pages 4-5] would you say the human has the ability to “think at all” in that sense?

C: I’m guessing here [pointing], at about 18 weeks.

L: Okay, if “the ability to think at all” is the thing that gives us equal rights, should we treat the unborn equally after 18 weeks?

C: Yes, I’m against late-term abortion.

L: So we agree on that. Let me ask you another question about this characteristic of “thinking at all.”

C: Sure. Go ahead.

L: Wouldn’t dogs and cats and even possums have the same ability to “think at all” as the infant and the unborn late in pregnancy? *[Step 2: Clarify Who Would Be in and Who Would Be Out]*

[continued]

Imitate, Part IV: Self-Awareness

C: Well, I think I mean thinking in the sense of being aware of oneself.

L: Can you have more or less of that awareness?

C: No, I mean awareness in the same way that we were talking about thinking: aware of oneself at all.

L: I agree that that could ground equal rights for us. But are infants aware of themselves at all?
[Step 2: Clarify Who Would Be in and Who Would Be Out]

C: I'm not sure. Well...I guess they aren't. So, that's a problem. Either self-awareness is the thing that grounds our rights and infants don't have equal rights, or self-awareness is not the thing that grounds our rights, and I'm back to square one. *[Step 3: The Pro-Choice Person Is Answering the Question: "Does that Make Sense?"]*

L: I think you're making a good point.

C: I don't think it makes sense to say infants don't have equal rights. It just seems like self-awareness has something to do with the kind of thing we are.

L: I agree we are the sort of thing that develops self-awareness, but I don't think it is the thing that gives us our rights. May I share with you another reason why?

C: Sure.

L: If self-awareness is the thing that is the same about us and that grounds our equal rights, then wouldn't it also ground equal rights for Koko the gorilla, who also is aware of herself? *[Step 2: Clarify Who Would Be in and Who Would Be Out]*

C: Well, I think Koko should be treated better than we treat her.

L: In what way are you thinking?

C: Well, I think she should be able to live in the wild.

L: Okay. I might agree with you about that. But do you think she is equal to human beings such as you and me?

C: I'm not sure. What would be wrong with thinking that?

L: Well, I think Koko is very special, but I don't think it's as wrong for someone to kill a gorilla as it is for someone to kill a human...

Q&A

Next Step: Start One Conversation

Note: Review the conversation starters from previous sessions for additional ideas.

Option 1: Continue Your Conversation from Session 1 (and Following Sessions)

If you used the conversation starter from Session 1, go back to the person you talked to and ask if he or she wants to continue the conversation. Share the Equal Rights Mystery and ask how the person would explain what is the same about all of us who deserve to be treated equally. If humanness is the answer given, then ask what this would mean for the unborn. If another answer is given, clarify which animals and humans would be in and which would be out of the equal rights community (like the blue box activity). Ask, “Does this implication of your view make sense?”

Option 2: Share the Video of CK’s Conversation

Share the video at www.jfaweb.org/love3/notes/session-4 and ask your friend what he or she thinks of the conversation.

Option 3: Share the Video of Rebecca Hotovy’s Conversation

Share the video at www.jfaweb.org/love3/notes/session-4 and ask your friend what he or she thinks of the conversation.

Option 4: Share these Social Media Posts

Share these Social Media posts linked at www.jfaweb.org/love3/notes/session-4:

1. Instagram: @picturejusticeforall: 6/15/2020: When do you believe a human being with equal rights comes into existence?
2. Instagram: @picturejusticeforall: 6/5/2020: Feminism and Equality of Women
3. Why Equal Rights?
4. MIA: What Do You Think?

Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 4: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 5: Summary

Some think the toughest thing about the question of rape is answering the intellectual challenges, including, “Is abortion right or wrong in the case of rape? Should it be legal in the case of rape?” We prepare you for these challenges, but we help you meet another challenge that's more important first: the relational challenge.

Session 5: Optional Pre-Reading

In conversations about abortion, the issue of rape comes up frequently. Many pro-life advocates, in their zeal to defend unborn humans, come across as not caring about women who have experienced rape. If we can't recognize the horror of rape, listeners won't just think we're uncaring. They'll also think our argument is incoherent. Here's why: Our concern about abortion is that it's an act of violence. Rape is also an act of violence. The principle undergirding our concern about abortion should also motivate us to be just as concerned about rape. So, when we respond to the question about abortion in the case of rape, we need to be careful to meet two distinct challenges: *relational* and *intellectual*.

Relational Challenge

When people ask about abortion in the case of rape, they are not concerned with whether or not the unborn is human. They are trying to determine if *we* (pro-life advocates) are human. Instead of immediately launching into arguments for the humanity of the unborn, start with expressing concern for the woman who was raped. Following are some specific ways to express concern, but note that they are only helpful if you are genuinely concerned. (If you are not very concerned for the woman who has been raped and you are only using these approaches in order to make your argument against abortion more persuasive, the person with whom you're speaking will likely know it. Worse yet, you will know it.)

Show sympathy.

- Sometimes silence is the best way to show sympathy.
- Express concern that we give the best possible care and help to the victim.
- Acknowledge the difficulty of the question because of how the evil of rape affects people.
- “Do you personally know anyone who has been raped? How is she doing?”
- “I don't think I can understand what that's like. I can only imagine how hard it must be.”
- “I'm sorry that happened to your friend.” (Or, “I'm sorry that happened to you.”)
- “Was the rapist punished?” (Note that rape survivors may find this question sensitive.)

Articulate the extreme horror of rape and the complexity of pregnancy in the case of rape:

- The woman who has been raped has been violently assaulted. This is both evil and

traumatic, and for those of us who haven't been through the same thing, we can really only imagine how difficult it is.

- The woman also has to live with the memory of that experience. It's not only hard to talk about, but because of issues like abortion, others regularly talk about it casually or in political sound bites.
- If the woman gets pregnant, she then has to deal with the experience of pregnancy (sometimes her first!) in less-than-ideal circumstances. She may feel like a mother, but she has to grapple with the way in which she has entered into the experience of motherhood.
- Whatever happens with her pregnancy, she experiences difficult things which are hard for others to understand:
 - ♦ If she carries to term, she deals with all of the challenges of pregnancy, from morning sickness to bodily changes, and sometimes she has more serious health issues as a result of pregnancy. All of these things are accompanied by a memory of how the pregnancy came about – these reminders may cause the woman to “re-live” that most painful experience in memory many times over.
 - ♦ If the woman miscarries, she deals with all of the sorrows related to miscarriage, but with the added complexity of the memory of how the pregnancy came about.
 - ♦ If the woman decides to get an abortion, she then deals with all of the difficulties and complexities related to abortion. No woman aspires to have an abortion, and in this case, the woman may have been strongly against abortion for herself but feels she has only two painful options before her.
- If the woman gives birth to the child, she experiences the pains related to labor and delivery.
- Once the child is born, then the woman is confronted with another decision with another set of options – a decision she may make with a feeling of being extremely alone: “Should I place my child in the care of a loving adoptive couple or should I care for him for the next 18 years? If I choose adoption, how will I deal with the sadness and the feeling of having little or no control over what happens to my child? If I choose to care for this child, how will I deal with being reminded so often of the rape? Will I be able to give this child a good life as a single mom? Will my child find out about the rape and be tormented by the way in which he came into existence?”
- If the woman decides to give birth and care for the child as the child's single parent, she will then likely be asked at some point, “Who is the father?” Others might ask what happened to cause her to be a single mom. In response, she either has to tell everyone about one of the most traumatic events that has ever happened to her, which is painful. This might also result in the story of the rape being more public than she intended, which in turn might result in her child learning the story before she was ready to share. When asked about the father, the woman could also lie or cover the truth with vague statements, both of which are uncomfortable. No one wants to lie or be put in a spot where he or she feels like the best of a set of bad options is to awkwardly evade a question. JFA trainer Grace Fontenot related a story of a woman she met who said that when she didn't give a straight answer to a question like this, her church community ostracized her because it appeared to her church that she'd been immoral, when in fact she had been the victim of a crime.

So, the woman who is raped and then finds herself pregnant has not just one difficult experience to process, but a whole set of experiences. This underscores how very evil the act of rape is, for it brought about all of these painful, difficult challenges in addition to the horrific act of violence itself. This woman deserves our best efforts to care for her.

Just Be Normal

To sum up, it's important not to be so focused on the unborn that you forget the other human beings who deserve our best care and protection. The woman who has been raped has experienced a heinous crime. Unfortunately, it is very common for pro-life advocates to forget to express concern for her. When talking to a victim of rape, let's be careful to do what any normal person would do when someone tells him about a painful experience. Say something like, "I'm so sorry this happened to you. How are you doing?" When talking to a person who is not a victim of rape but is simply asking about abortion in the case of rape, the same principle holds true: Express concern for the victim of rape.

About Punishment

Another way to show sympathy that many on our team have found helpful is to affirm our belief that the rapist should be punished to the fullest extent of the law. In a similar way to the bullet points above, we've elaborated how the crime of rape involves more than a violent assault, but also forcing the woman into all sorts of decisions and experiences which she did not consent to, and which she didn't deserve to have to confront. This underscores how very evil the act of rape is.

Intellectual Challenge

While the pro-choice advocate will usually appreciate concern for the rape victim, she also generally is intending to ask us if we think abortion in the case of rape is *right or wrong* and whether or not it should be *legal*. In the same way that it would be a mistake to neglect the relational aspect of the challenge, it's also a mistake to ignore this *intellectual* challenge, especially if that's what the pro-choice advocate is most concerned about. If the unborn is a human being, then killing the unborn who came into existence through rape is morally equivalent to killing a two-year-old who came into being through rape (assuming all other factors being equal). In other words, just as it's wrong to kill already-born human beings because they were conceived through rape or because they remind us of a painful circumstance, it's wrong to kill unborn human beings for the same reasons.

It follows that abortion should not be legal in the case of rape, not because women who are victimized by rapists are less valuable, but because all women, whether *in the womb* or *in the crib* or standing *over the crib* are equally valuable. If this intellectual, moral, and legal assessment doesn't sit well with us emotionally, we can acknowledge that fact. Still, the conclusion is sound.

About "Forcing to Become a Mother"

One comment pro-lifers hear regularly is the idea that if we don't think abortion should be legal in the case of rape, we are forcing the woman to become a mother. But if what we've said above about the rapist is true, that he is responsible for the experiences he forced the woman to

confront as a result of the rape, isn't the rapist himself the one who forced her to become a mother? It depends partly on when she becomes a mother. That in turn depends on the answer to the question, "When does the unborn become a human being with equal value – at fertilization or sometime later?"

The More Sophisticated Intellectual Challenge: "Right to Refuse" in the Case of Rape

One might acknowledge that the unborn who was conceived in rape is a human being who is equal in value to the already-born human being, but also claim that the woman carrying the unborn in her womb can kill the unborn because of her bodily rights. Various versions of this bodily rights argument will be described in Session 6, but it's important for us to note here that the response to the intellectual challenge above may not meet the challenge at all if the person making the argument from rape is willing to grant that the unborn is an equally valuable human being. For the person who grants that the unborn is a human being but maintains that a woman's bodily rights justify abortion anyway, in the case of rape or also in other cases, you'll need to address those concerns with a different approach. See Session 6.

Presentation: Relational Challenge

Do you care about the woman who has been assaulted?

Activity: The Relational Challenge (Imitate)

Pro-Choice: What if the woman was raped and became pregnant? Do you think in that case she should be able to have an abortion?

Pro-Life: [Pause] ... That is certainly a difficult question. Rape is a horrible crime. No one should ever have to go through that. [*Common Ground, Silence, Sympathy*]

C: Definitely.

L: Rape is evil. I don't think I can really understand how horrific it is. I don't think we usually take into account how many ways in which it affects the life of the person who was raped. She will deal with the memory of the rape for her whole life.

C: I know.

L: That's so hard. Then if she gets pregnant, that is very difficult, too, in a lot of ways. I imagine she may be reminded of the rape by the pregnancy itself.

C: That's why abortion seems to make sense at least in this case. It should be legal, shouldn't it?

L: I can see why you would say that. It seems like abortion would help, but can we agree there really isn't a simple solution here? After all, no woman wants to get an abortion, and the rapist

forced this woman into a situation where now she may be considering abortion for the first time because she thinks all of her options are bad in some way.

C: I never thought about it that way. It's horrible to be forced into a situation where you feel like you have no good options – where every decision seems bad.

L: Even if the woman decides to carry the pregnancy to term, I don't think it's easy.

C: That's for sure. She'll have morning sickness. Her body will change.

L: I agree. Those things are difficult even for a woman who wants to be pregnant. Imagine not wanting to be pregnant and then dealing with them. I met a woman who said that she had gotten pregnant from rape but then she ended up miscarrying. That's another difficult aspect of this.

C: You're right. That is so difficult.

L: In some cases the woman feels like a mother, but this is surely not how she wanted to become a mother. If she carries the pregnancy to term, she deals with all of the pains of labor and delivery. She didn't even have anything to say about becoming pregnant, and if she doesn't want to have an abortion, then she has to go through labor. That's not all, though. She may not want to care for the child after birth because she doesn't feel like she can give the child the best life. Or she may feel like she'll reveal how the child came into existence, and she doesn't want the child to have to live with the knowledge of that evil act.

C: I wouldn't want that child to have to deal with that. Can you imagine what that's like?

L: No, I really can't. It's hard to imagine how hard this is, but we can *try* to sympathize with what this woman is dealing with, and what the child will deal with if he or she ever learns about the rape. Another thing that can help us sympathize is talking with people who understand these things from experience. If it's alright to ask, do you know someone who's had a personal experience with rape?

C: Well, not anyone close to me. But I think it's pretty common. Often the rapists aren't even punished.

L: I agree. And I think the woman many times feels alone. I don't think I can erase that feeling completely, but I do want to do all I can to make sure these women who have been victims of rape at least know someone cares.

C: I do, too. I think I've realized through our conversation that it's not as simple as just offering the woman a choice of abortion. The woman is confronting many difficult, painful things. It won't solve everything, but can you agree it should be one of her options to decide as she wishes? ...

[Continued in "The Intellectual Challenge"]

Presentation: The Intellectual Challenge

Should abortion be legal in the case of rape?

Activity: The Intellectual Challenge (Imitate)

Continued from “The Relational Challenge”: The Pro-Life Advocate seeks to answer the intellectual question, “Should abortion be legal in the case of rape?” by Trotting out the Toddler.

Pro-Choice: ... Should the woman have the option of abortion at least in the case of rape?

Pro-Life: Again, I think that is a very difficult question. As we’ve already discussed, the woman who is pregnant from rape is confronting a very difficult situation and has difficult decisions to make, both if abortion is an option and if it is not. She needs our best efforts to care for her and support her through these decisions. I also can understand why you are suggesting abortion should be an option. Of all the activities that should require consent, sexual intimacy is probably the most important. And it also seems that forcing a child on someone through rape has something amiss about it – something wrong. *[Agree]* I think the question might be, though, “When was the child forced on her?” That question might be confusing, so here’s what I mean – did she have a child inside of her at fertilization or only at birth? If there is no child until birth, then of course abortion should be legal in the case of rape. If there is a child at fertilization, though, then isn’t the woman already a mother, and wasn’t the rapist the one who forced her to become a mother?

C: I’m not sure I understand what you’re getting at. No matter who forced her into it, doesn’t it make sense that she should be able to get out of it?

L: I agree that in many situations where we are forced into something, it makes sense that we should be able to get out. *[Agree]* The question is whether this is one of those cases. If abortion involves killing a human being, then doesn’t that change things?

C: Perhaps. The whole thing just seems so wrong.

L: I agree. And I think it’s important that we both keep emphasizing that. We can’t emphasize too much the wrong done to the woman in rape. Perhaps an illustration would help us as we think through this. I think you and I will agree, but I just want to make sure: Imagine a woman named Sarah is raped, gets pregnant, and gives birth to the child. Imagine her friend Karen visits her and the new baby the next day, then later that same night, Karen is raped. Karen also becomes pregnant. Sarah and Karen are on the phone one month later. Sarah is looking at her child in the crib and wondering if she can handle being the mother of her rapist’s child. Karen is rubbing her belly and wondering the same thing. Would you agree with me that Sarah cannot kill the child in the crib? *[Apply]*

C: I agree. She can’t kill a child in a crib.

L: I know this may seem like an obvious question, but why is that so clearly wrong? *[Ask Why]*

C: Well, the one-month-old is a human being, just like you and me.

L: Do you believe that Karen, who is still pregnant, should be able to get an abortion?

C: Okay, well I see your point. If Karen, who’s still pregnant, has a child – a human being – just like Sarah, who already gave birth, then that limits the options we would give to Karen. If the unborn is a human being, we shouldn’t be allowed to kill a human being. *[Ah!]*

L: That’s right. So, what do you think about the unborn being a human being with equal rights?

C: I think we already agreed that the unborn is a human being with equal rights. But something about this bothers me. It just seems that, at least in this case, the woman has a right to do what she wants with her body...

Q&A

Next Step: Start One Conversation

Note: Review the conversation starters from previous sessions for additional ideas.

Option 1: Continue Your Conversation from Session 1 (and Following Sessions)

If you used the conversation starter from Session 1, go back to the person you talked to and ask if he or she wants to continue the conversation. Mention that one of the most common topics that comes up in relation to the topics of unintended pregnancy and abortion is the topic of rape. Ask what your friend thinks about abortion in this case late in pregnancy...and early in pregnancy. Use what you learned in Session 5 to dialogue with your friend.

Option 2: Share Pages 2-3 from the JFA Brochure

Use the digital brochure or send this image. Ask, “which circumstances concern you most.” Usually, rape is one of the most common circumstances people raise. Use what you learned in Session 5 to create a productive conversation with your friend.

Option 3: Share Pages 8-9 from the JFA Brochure

Use pages 8-9 as a springboard for conversation about what each of us can do to stop the violence against women.

Go to www.jfaweb.org/invitation to view the virtual brochure and click on links in the brochure.

Session 5: Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 5: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 6: Do Bodily Rights Mean Abortion Is Okay? (Summary)

Many people say that a woman should have a right to do what she wants with her body. This session features our surprising response to this argument.

Optional Pre-Reading

A Word Before We Begin

The most important thing we can emphasize when considering how to respond to justifications of abortion based on the woman's right to her body is that the woman does, in fact, have a real right to her body. We need to realize that many women, when they hear our belief that abortion should not be legal, feel some of the same feelings of violation we described in the section on rape. In the same way as with the topic of rape, then, when we discuss the woman's right to her body and whether or not it includes the right to abortion, we are confronted by a *relational challenge* and an *intellectual challenge*.

The relational challenge could be summarized in this way: "Do we care about all of the acts that are uncontroversially violations of a woman's right to her body (rape, abuse, domestic violence) which are still common in the US and around the world?"

The intellectual challenge could be summarized this way: "Women do have a right to do what they want with their bodies, generally speaking. We need to promote a woman's right to safety from harm. But does that right to her body include the right to remove the unborn by abortion?"

We need to see every discussion of the intellectual challenge through the lens of the relational challenge, regularly punctuating the intellectual discussion with affirmations of common ground about a woman's bodily rights. [See "It's Her Body" for more on this (www.jfaweb.org/blog/bodily-rights).] What, then, do we make of this intellectual question?

A Third Type of Pro-Choice Statement

Let's call back to mind what we learned in earlier sessions: *Focus on one central question, "What is the unborn?" Make a case that the unborn is a living, human organism. Make a case that if equal rights are best explained by humanness, and if the unborn has humanness, then the unborn has equal rights.* If we're not careful, from that material, we'll assume that every pro-choice statement falls into one of two categories:

1. Some pro-choice statements **assume** that the unborn are not fully human. These statements can only succeed in justifying abortion if the unborn is not a human being with an equal right to life to other humans. Justifications for abortion based on poverty and overpopulation are often examples of this type of statement.
2. Other pro-choice statements **argue** that the unborn is not fully human. Statements about the biology of the unborn or a lack of valuable functional abilities often fall into this category.

There is, however, at least one more broad category:

3. Some pro-choice statements agree that the unborn is a human being with an equal right to life to the rest of us, but claim that even still the woman's right to her body justifies abortion. Let's call these "bodily rights arguments."

Identifying Bodily Rights Arguments

Look at the following common pro-choice statements:

"The unborn is a part of her body!"

"It's in her body!"

"My body, my choice"

"It's totally dependent on the woman's body!"

"The woman has a right to her body!"

When people make the above statements that include the word "body," you might be tempted to think they are always intending to make a bodily rights argument. We've found, however, that people can use the same or similar "body" language to make very different claims. Consider, for example, the phrase, "The unborn is a part of her body." The person who makes this claim might be intending to argue that...

...the unborn is not a living human organism biologically (because it's not an organism at all)

...the unborn is not a human with an equal right to life (because the unborn's relationship to the woman's body makes him less valuable), or

...even though the unborn is a human being with an equal right to life, abortion is justified by some sort of appeal to the woman's bodily rights.

(Indeed, the person also may not be very sure what he or she is intending to argue.)

Ask a Key Question

Discovering which type of argument the person is intending can be confusing at first, but it's really just another exercise in learning to listen and ask the sorts of questions (think *Three Essential Skills*) that help the person clarify what they mean. (This is an especially helpful approach for the person who isn't quite sure what she meant.) Specifically, we suggest asking the following question:

Do you mean (1) that the unborn is **not** a valuable human being, because it's a part of her body, or do you mean (2) that **even though it is** a valuable human being, that's not the issue, because she just has the right to do what she wants with her body?

If the pro-choice advocate picks the first option, you'll need to then return to a discussion of biology or

equal rights. But if she picks the second option, claiming that abortion is justified even though the unborn has an equal right to life to you and me, recognize that she is making a bodily rights argument.

Two Types of Bodily Rights Arguments

Once you determine that the person is really intending to make a bodily rights argument, you may have to explore further to determine the precise character of the person's argument. Otherwise, your response, though on the general topic of bodily rights, may fail to meet the challenge of the person's argument altogether. Trent Horn identified at least two broad types of bodily rights argument when he was an intern with Justice For All (for more information about Trent's current work, see www.trenthorn.com).

- **Sovereign Zone** arguments claim that the woman's body is a sort of "sovereign zone" such that she can do anything she wants with anything within her body.
- **Right to Refuse** arguments make a more modest claim, that the woman simply can't be forced to do something with her body (support the unborn) which she doesn't want to do.

Identifying when a bodily rights argument is being made is the focus of the dialogue examples in rest of the Analyze section (Bad) and in the Imitate section (Good). The Imitate dialogue also gives one suggestion for responding to the Sovereign Zone argument. To understand and respond to the Right to Refuse argument, and for more resources for responding to any bodily rights argument, see "It's Her Body" (www.jfaweb.org/blog/bodily-rights) and the resources in *Notes and Links*.

Presentation 1

Relational Challenge

Intellectual Challenge, Part I:

Which Type of Argument?

Bad Dialogue Example 1: Missing it

The pro-life advocate “misses the argument” by assuming the pro-choice advocate is making an argument against the unborn’s value. This pro-choice advocate may very well be intending to make a bodily rights argument instead. Compare this also to Part I in the Activity on the next page.

Pro-Life: It seems like the thing that makes us equal is that we’re human. So doesn’t that mean that it’s wrong to kill the unborn?

Pro-Choice: But it’s a part of her body!

L: It’s not a part of her body because if it were a part of her body, it would have the same DNA as her, and it doesn’t. And if it were a part of her body, then wouldn’t she have two heads and twenty toes?

C: But it’s in her body!

L: Well sure it’s in her body, but that’s not a good reason for it to not be a valuable human being. Why should our location determine our value?

C: But a woman can do what she wants with her body. It’s her choice. When people say “My body, my choice” I think that really makes a lot of sense.

L: I don’t think that makes any sense, because if you’re saying “my body my choice” then you’re assuming the unborn is not a human being because you wouldn’t say you should have the choice to kill another human being.

C: It’s totally dependent on the woman’s body!

L: Sure, I agree that it’s dependent on the woman’s body, but that’s not a good reason to think that the unborn is not a valuable human being. Infants are really dependent on their mothers. Are they not valuable human beings?

C: But the woman has a right to her body! [etc]

Bad Dialogue Example 2: Missing it Again

The pro-life advocate “misses the argument” by assuming the pro-choice advocate is making a bodily rights argument. This pro-choice advocate may very well be intending to make an argument against the unborn’s value. Compare this also to Part I in the Activity on the next page.

Pro-Life: It seems like the thing that makes us equal is that we’re human. So doesn’t that mean it’s wrong to kill the unborn?

Pro-Choice: But it’s a part of her body!

L: Oh, it’s part of her body. So you think the unborn is a valuable human being, but that abortion is justified because a woman has a right to do what she wants with her body.

C: Um...I don’t think that’s what I said.

L: Well, you said that it’s a part of the woman’s body, but that’s a bodily rights argument and

that's the argument that says that the unborn is totally valuable and equal to us but it doesn't matter that it's a human being because she has a right to do what she wants with her body.

C: You're saying that I think that it's a human being, and that it's okay to kill human beings. I don't think that's what I believe.

L: But of course that's what you believe. You said it's a part of the woman's body, and that's a bodily rights argument. [etc.]

"Sovereign Zone" Version of Bodily Rights Arguments

Activity: Bodily Rights (Imitate)

In Part I, the pro-life advocate meets the relational challenge.

In Part II, she uses the Three Essential Skills, and especially the question in bold, to accurately understand the pro-choice advocate's argument as a bodily rights argument (the Sovereign Zone version).

In Part III, the pro-life advocate begins a response to the Sovereign Zone argument.

Part I: Relational

Pro-Life: It seems like the thing that makes us equal is that we're human. So doesn't that mean it's wrong to kill the unborn?

Pro-Choice: But it's a part of her body! If a woman doesn't have a right to her body, she doesn't have anything. Bodily rights are human rights!

L: I agree that women's bodily rights are important, and that they are still being trampled on throughout the world. Domestic violence, rape, slavery. All of these practices are horrific and evil, and I stand with you against these harms against women.

C: Okay.

L: So, for abortion to be made illegal, I agree that it would be a big deal, because we would be telling women there is something they can't do with their body. We'd be restricting them. I can understand how this topic seems heavy and how the person who wants to restrict abortion seems unconcerned about how this is affecting a woman's right to her body.

C: So how can it make sense to make abortion illegal then?

L: For it to make sense to make abortion illegal, abortion would have to be much more than removing a mass of tissue. If that's all it was, a simple surgery to remove a mass, I agree women should be able to get an abortion by law.

C: Okay, well, we can agree on that much.

L: Let's say, though, that the case I've made is true that the unborn is a human being with equal rights to the rest of us. Then the woman's bodily rights matter, but there is another human being with bodily rights, too. So, then a law against abortion may still be unjustified, but isn't it at least within the range of being *possibly* a reasonable policy? Can we agree on that?

C: Maybe it's not completely insane, but I definitely don't think any policy against abortion is reasonable. A woman should be able to do what she wants with her body. Pregnancy is in her body, so that's different than a toddler or something like that. The unborn is part of her body.

[continued]

Part II: Clarifying What Type of Argument

L: When you say that "it's part of her body," it seems you might mean one of a couple of different things. Help me figure out what you mean. **Do you mean that the unborn is *not* a valuable human being, because it's a part of her body? Or do you mean that *even though it is a valuable human being, that's not the issue, because she just has the right to do what she wants with her body?***

C: I'm not sure. Let me think about that for a second...I think the right to her body is so important...I guess it doesn't really matter to me whether the unborn is valuable. She has the right to do what she wants with her body no matter what's true about the unborn.

L: So, are you saying that the unborn is a human being with an equal right to life but that she should be able to kill that human because of bodily rights? Or are you saying that you're not sure if the unborn is an equal human, and so her bodily rights trump any rights the unborn might have?

C: I guess I think the unborn is a human being with an equal right to life. That seems pretty clear. But her bodily rights seem to trump the right to life of the unborn.

L: With that view of the unborn in mind, that he is a human being with an equal right to life, let's focus then on this issue of bodily rights and see how far bodily rights go.

C: This may sound extreme to you, but I think the woman can do anything she wants with anything in her body. [*Bodily Rights: Sovereign Zone*]

[continued]

Part III: Responding to "Sovereign Zone"

L: That does sound a little extreme, but let's investigate that a bit. We certainly agree on one thing at least: I think bodily rights are really important, and generally speaking, we have lots of rights over our bodies. [*Common Ground*] I don't think I agree with you, though, about how far they extend.

C: Okay.

L: Let me ask you this question. Have you heard of a drug called thalidomide?

C: No.

- L:* Thalidomide is a drug that was given to pregnant women – mostly in Europe – in the 1950’s and 60’s to help reduce morning sickness. It was soon found to be the cause of very severe birth defects. As a result of women taking thalidomide while pregnant, many children were born with deformities. Sometimes they were born without arms or legs.
- C:* Wow, that’s really sad.
- L:* Yes, it is. So, can we agree that it would be wrong for a pregnant woman to take thalidomide, knowing that it would likely cause her child to be deformed?
- C:* I think that would be wrong, but... as awful as it would be, I still believe she has the legal right to do so if she and her doctor decide that’s the best thing for her.
- L:* I see. Let’s take it a step further, then. Let’s say that the pregnant woman has a two-year-old son with severe physical handicaps, and she has a desire for him to be able to grow up with a sibling who can really understand and relate to him. Should it be legal for this woman to take thalidomide during her pregnancy in order to *intentionally* cause birth defects in her child?
- C:* No way. That would be so wrong. I don’t think that it should be legal.
- L:* So, it sounds like you *do* believe there should be some limits on what a woman is allowed to do with her body. Am I understanding what you believe?
- C:* I suppose my position isn’t really that she can do *anything* she wants with *anything* that’s in her body. But I still don’t think she should be forced to use her body as life support for another human being...[*Bodily Rights: Right to Refuse*]

Presentation 2

Intellectual Challenge, Part II: “Right to Refuse” Version of Bodily Rights Arguments

Activity: Bodily Rights—Right to Refuse (Imitate)

Part IV: Responding to “Right to Refuse”

In Part IV, the pro-life advocate responds to the “Right to Refuse” argument.

- C:* ...she should have the legal right to refuse to let the unborn human use her body.
- L:* Are you saying that abortion is simply “refusing to allow the unborn to use one’s body”?
- C:* I haven’t really thought about it much, I guess. Abortion is pretty graphic. I don’t like it. But I don’t think a woman can be forced without her consent to let the unborn use her body.
- L:* Let me see if I understand you. When you say “without her consent” are you referring to cases in which the woman gets pregnant from rape, or are you referring to any pregnancy resulting

even from consensual sex?

C: I think it's especially wrong to force a woman to stay pregnant in the case of rape, but I think I am talking about any case of pregnancy. Just because she consented to sex doesn't mean she consented to be pregnant. And it definitely doesn't mean she consented to be a life support machine for another human for nine months.

L: "Life support machine." That is really intense. I agree pregnancy has a great burden inherent in it, and I can understand why you would use a term like "life support machine." I can't argue with the fact that many pregnant women probably feel like the unborn child is almost making them into a machine that is being "used." That feels heavy.

C: I just don't believe that we have the right to ever use another person's body.

L: I think I agree with you on certain cases. Am I right that you are not talking primarily about morality—what is right or wrong, but you are talking about what someone can be legally forced to do?

C: I'm not sure. Are you asking if I'm saying it should be legal to refuse to let someone use one's body? Yes.

L: That's what I thought you meant. It might be worth talking about the moral side of this at some point, but to keep things clear, let's just put things in legal terms. It might help to talk about specifics. Can we agree that in the case of someone who needs a donation of my blood that it doesn't make sense to legally force me to donate blood to that person?

C: I agree.

L: I think the reason might be that there are three options in that case: We can "help" the person, we can "not help" the person, and we could physically kill the person so that we don't have to deal with it. Can we agree that helping and not helping should be legal and that directly killing the person should not be legal?

C: I agree.

L: Let me give you another specific case and see what you think: Imagine I own a yacht and I take it out to sea one day, and only then do I come to find that a homeless man has stowed away on my boat. Let's say I know that he isn't a good swimmer. What are the options open to me in terms of helping or not helping?

C: You can help him by letting him hang out. I don't think you have another option.

L: Well, theoretically, I could kick him overboard and let him drown, couldn't I?

C: Are you asking me what should be legal?

L: Yes.

C: Well, I think you shouldn't have the legal option to kick him overboard because it would kill him. [Pause] Wait, I see your point. You don't have the option to "not help" in that case, and we know it shouldn't be legal to directly kill, so the only legal option you have open to you is to help him get to shore. [Pause] So, let's apply that to abortion. You can help the fetus by letting him "stay aboard the boat" but you don't have a "not help" option. The only other option is to directly kill, and we know that shouldn't be a legal option.

L: I think that makes sense.

[continued in “Notes and Links”]

Q&A

Next Step: Start One Conversation

Note: Review the conversation starters from previous sessions for additional ideas.

Option 1: Continue Your Conversation from Session 1 (and Following Sessions)

If you used the conversation starter from Session 1, go back to the person you talked to and ask if he or she wants to continue the conversation. Ask if he or she agrees that generally speaking, a woman has a right to do what she wants with her body, and point out that this right has been trampled throughout history (and continues to be in the present day). Then ask if abortion is an important component of that right. Throughout the conversation, focus on the empathy we developed in Sessions 5 and 6 (meeting the “Relational Challenge”) as you dialogue with your friend.

Option 2: Share the “It’s Her Body” Article

Send a friend the link to Steve Wagner’s “It’s Her Body” article (www.jfaweb.org/its-her-body). Use what you learned in Session 6 to create a productive conversation with your friend.

Option 3: Share Pages 8-9 from the JFA “Invitation” Brochure

We shared this conversation idea in Session 5, but it also can help you start with common ground in conversations about a woman’s right to her body. Use pages 8-9 as a springboard for conversation about what each of us can do to stop the violence against women.

Option 4: Share the ERI Video

Share the ERI video from Session 6 (www.jfaweb.org/12-minutes-on-bodily-rights). We suggest prefacing the video with a warning about its graphic descriptions of abortion as well as a discussion of the relational material from Session 6.

Session 6: Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 6: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

Session 7: Threats to the Pregnant Mother's Life, Back-Alley Abortion, and "Personally Opposed but It Should Stay Legal" Plus Q&A (Summary)

During this session, we help participants respond to these three common questions/arguments, and we answer participant questions. Make notes on this page about questions you'd like to ask. Submit questions to us at any time at webinars@jfaweb.org.

Log Your Questions Here

Presentation: Threats to the Mother's Life

What if the life of the mother is in danger? Would abortion be okay in that case? Should it be legal?

Presentation: "Personally Opposed, but it Should Be Legal"

What if my friend says, "I'm personally opposed to abortion, but I think it should be legal?"

Activity: #Mindblown

Brian: I'm pro-life.

Becca: Brian, what does that mean for you? Do you think abortion should be illegal?

Brian: No, we can't force our beliefs on others. I'm pro-life because I'm a Christian, but legally enforcing my stance on abortion would push my religion on people who don't believe the same as me.

Becca: Brian, you mentioned that it is because you are a Christian that you are pro-life. Do your Christian beliefs give you reasons for thinking that abortion is wrong?

Brian: Of course. Human life is sacred. God created those human lives, they are valuable, and we should not kill them.

Becca: I agree with those statements. From what you just said it seems that you may believe the unborn are human beings biologically. Is that true?

Brian: Yeah, absolutely.

Becca: Human beings like you and me?

Brian: Yes.

Becca: When do you believe that the unborn become biological human beings like you and me?

Brian: [He walked up to the Justice For All Exhibit (2000) and pointed at a picture of fertilization.] From the very beginning. Conception.

Becca: Okay. Brian, can you explain to me why you think that you would be pushing your religious beliefs on others if you supported laws that would protect unborn human beings from being killed through abortion?

Brian: Well, women have a lot of difficult choices that they have to make in their lives. Choice is an important thing. If we make a law against abortion, we are taking away their right to that choice. That's like pushing my views on them. They no longer would have the right to choose.

Becca: That's true. The choice to kill their children in utero would no longer be granted to women. I'm curious. Do you think that it is ever right for the government to make a law that takes away a "choice"?

Brian: Uh...no?

Becca: Well, do you agree that the laws that make it illegal to walk onto this campus and kill college students are good laws?

Brian: Of course.

Becca: I agree. However, when enforcing that law, the government is taking away particular choices of other people. What about laws prohibiting beating children in the privacy of your own home? Are those good laws?

Brian: Yes, yes. Those are good laws.

Becca: What if it is just your religion that makes you think that it is wrong to beat children? Should you have the right to impose and force your religious beliefs on me?

Brian: Yes, because those laws protect others from being harmed. That's not just a religious belief. It is a law protecting human rights.

Becca: So we can agree that laws which restrict "choice" in order to protect human lives are good, despite the fact that your support of those laws might be based on religious beliefs? It's possible that our religious beliefs may guide us to the same conclusion as those who don't share those beliefs—the conclusion that all human lives should be protected. That wouldn't be forcing our religion on others, but simply protecting human rights. Can we agree on that?

Brian: Yes, we can.

Becca: If it is important for us to protect human life and if the unborn are just as human and valuable as you and me, shouldn't they also be granted that same protection under the law?

Brian: Wow. Yeah, I guess. I just have always thought that would be imposing my beliefs on others.

Becca: [*I then pointed to pictures in the JFA Exhibit 2000 Brochure depicting various genocides throughout history.*] Brian, do you think that people who were not victims of the injustices shown in these pictures had an obligation to stand up for those who were being killed?

Brian: Yes.

Becca: I'm going to make a proposal. Brian, not only is it *right* for you to believe that abortion should be illegal because it takes the life of a human being; but actually—as a person who has the knowledge that 1) the unborn is a human being and 2) over a million are killed each year in the country in which you reside—you *have an obligation* to speak up for those humans who are being killed.

(silent pause)

Brian: #MindBlown [hashtag: Mind Blown].

(See Also #Mindblown by Rebecca Hotovy at www.jfaweb.org/mindblown.)

Presentation

If abortion is made illegal, won't women die in the back alleys from unsafe abortions?

Activity: Is There a Third Option on Back-Alley Abortion?

Pro-Life: What do you think will happen if abortion is made illegal?

Pro-Choice: Women will still do it. They'll have unsafe abortions in the back alley.

L: If a woman did that, would you agree with me that it's tragic?

C: Of course. That's why abortion should be legal.

L: But it sounds like you're saying there are only two options, that either the child gets killed in a legal abortion clinic, or the child and his mother gets killed in an illegal back alley clinic. Isn't there a third option?

C: What would that be?

L: Isn't it possible for the woman not to get an abortion at all? Couldn't she give birth?

C: Sure, but I still think it should be her choice. She shouldn't have to be subjected to an unsafe surgery.

L: I think that makes sense, if abortion is simply a surgery like tonsillectomy. We should certainly keep it safe. But is abortion safe for the baby?

C: I don't think it's a baby.

L: Do you see, though, that this is where we really disagree? We have different views on whether abortion should be legal because we have different views on what the unborn is. If the unborn is a human being, abortion can never be made safe for him. If the unborn is not a human being, it makes no sense to make abortion illegal, unless it's really unsafe for the woman having the abortion. Do you agree?

C: Yes, I see your point...

See "Notes and Links" below for more dialogue examples related to Back-Alley Abortion.

Q&A

Next Step 1: Give Feedback and Get Connected

Give Us Feedback (and Sign Up for Updates): www.jfaweb.org/feedback

Register for an Upcoming Love3 Conversations Meeting: www.jfaweb.org/register

Next Step 2: Start One Conversation

Note: Review the conversation starters from previous sessions for additional ideas.

Continue Your Conversation from Session 1 (and Following Sessions)

If you used the conversation starter from Session 1, go back to the person you talked to and ask if he or she wants to continue the conversation.

Other Conversation Starters

Contact the webinar admin to request more conversation starters.

Session 7: Notes and Links

See www.jfaweb.org/love3/notes for stories of real conversations related to this session, additional conversation starters, links to more online content, and links to shareable social media posts.

Session 7: Journal Space for Reflection

Spend a few minutes reflecting on the material of this session: (1) If you started a conversation as a response to the session, take notes on how it went. How did the conversation feel? What questions did the conversation raise for you? (2) If you didn't start a conversation after this session, reflect on how you're feeling about engaging in conversation. Are you fearful? Do you lack the desire? Are you unsure of how to implement the conversation starters offered in this session?

What Next? One Conversation

We envision a movement of people like you, actively living out concern for unborn children and their parents by engaging friends and strangers in conversation. These are the people we are endeavoring to be. We invite you to join us.

The conversations we create sometimes help a pro-choice advocate change her mind. Sometimes, they help someone who claims to be pro-life but who is making no discernible difference for unborn children and their parents get connected to JFA so that he, too, can begin making a difference.

Think of a continuum where the left end features those who think abortion is no big deal, the middle features those who think it's really bad but should be legal, and the right end features those who are actively seeking to change minds about abortion in order to change public opinion in order to ultimately change public policy.

Every person we meet can be moved closer to the right side of this continuum. That's where our conversations come in. We seek to help those in the middle who are most persuadable to change their disposition (including thoughts, feelings, affections) toward the unborn and abortion. This sometimes looks a lot like the Imitate dialogues in the Love3 Workshop. Sometimes it's as simple as inviting someone to attend the next Love3 Workshop to get trained.

If you're willing to create just one conversation, you're a part of the Love3 Community. But we invite you to go further and turn that one conversation into a habit! (See "Start Small" on the next page.)

Examples of Conversations

We create conversations in a variety of ways:

1. Face-to-face or voice-to-voice (in person or phone calls or Zoom calls or IG video calls)
2. On-the-street surveys using JFA conversation starters,
3. Instagram and Facebook Direct Messaging
4. Posting to a Facebook profile or responding to a post publicly

Helping Others Get Active through JFA's Love3 Community

In addition to creating conversations, you can use the following activities to connect others to JFA:

1. Share a social media post to drive interest in conversations about unborn children.
2. Teach others to dialogue (ask about the JFA Teachers program to get access to materials).
3. Invite a friend, pro-life group, or church group to participate in JFA's Love3 program.
4. Ask others to support JFA.

Start Small and Let Us Help!

If you leave the Love3 Workshop and create at least one conversation, you're a Love3 Advocate!

We challenge you to set a goal for yourself for the next three months. Select one of the options below. You'll see that each of the options includes certain benefits based on the amount of investment you're able to put into it. This does not mean one is better or worse. It may be that with your other commitments to work and family, you can commit to one conversation per quarter. That's great. You may have a lot of free time, and you want to set a more intense goal, such as one conversation per week. We give those who are committing to more frequent conversations more access to JFA trainers, but we stand at the ready to help anyone who is using JFA's Love3 model to create conversations.

To let us know you want to participate as a Love3 Advocate by creating at least one conversation, go to www.jfaweb.org/share-your-jfa-story to tell us which of the options below seems like a good fit. Then log your conversations at the same site so we can encourage and pray for you.

Love3 Advocate — One Conversation

- *Activity:* Logs at least one conversation. (Hopefully, you also tell us how it went!)
- *Benefits:* Invited to participate in any JFA outreach event or JFA Office Hours meeting.

Love3 Advocate — One Conversation Every Three Months

- *Activity:* Logs at least one conversation every three months. Connects others to JFA's Love3 community when possible.
- *Benefits:* Invited to participate in any JFA outreach event or JFA Office Hours meeting.

Love3 Advocate — One Conversation Every Month

- *Activity:* Logs about one conversation per month. Connects others to JFA's Love3 community when possible.
- *Benefits:* Invited to meet in a small group quarterly with a JFA trainer.

Love3 Advocate — One Conversation Every Two Weeks

- *Activity:* Logs about two conversations per month. Connects others to JFA's Love3 community when possible.
- *Benefits:* Invited to meet in a small group monthly with a JFA trainer. Priority **email** access to JFA trainers.

Love3 Advocate — One Conversation Each Week

- *Activity:* Logs about four conversations per month. Connects others to JFA's Love3 community when possible.
- *Benefits:* Invited to regular "insider" conversations with JFA trainers. Priority **phone** access to JFA trainers.

Journal Space for Reflection

Log details of conversations here so you can reflect on what's happened, so you can evaluate progress, and to remind you to pray for the people with whom you've spoken. Please tell the JFA team about your conversations at www.jfaweb.org/share-your-jfa-story.



*kindling affection for the forgotten,
beginning with women in distress,
the smallest humans on earth,
and those who are mistaken*