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Seat Work,
Level I

Name: _____

Mentor's Name: _____

Mentor's Contact Info: _____

**JUSTICE
FOR ALL**

ABORTION: FROM DEBATE TO DIALOGUE *THE INTERACTIVE GUIDE*

1

Chapter **1** *Seat Work, Level I (Seminar)*

Edited by Stephen Wagner • Produced by Justice For All

**Train thousands
to make abortion unthinkable for millions,
ONE person at a time.**

Abortion: From Debate to Dialogue – The Interactive Guide

Edited by Stephen Wagner

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Published by Justice For All, Inc. Wichita, Kansas

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Portions of this material were originally published in the *Abortion: From Debate to Dialogue Manual* and *Interactive Guide* used in the Justice For All training program 2005-2010. Revised and Updated, September 2010. The present edition (version 2.746) was updated in August 2013.

Note: Throughout this material, references to organizations and authors should not be construed as a blanket endorsement of everything those organizations and authors have said or done.

Authorship in the Interactive Guide

JFA attempts to give credit within its training program whenever it's feasible to do so. Within JFA's written material, when an idea is clearly the unique creation of a person, something that we remember learning from a person, or a direct quotation, you will see either a citation within the paragraph or in a footnote. We encourage you to use these citations to do further research on your own.

These citations signal to the reader JFA's overarching philosophy of authorship. Ideas found in the various articles are the result of a learning process that includes reading other authors, engaging in dialogue with other people, listening to lectures, and other learning activities. Personal reflection in that process does sometimes yield new connections and ideas, but truly new ideas are rare. Unique ways of teaching them are a bit less rare.

Accordingly, when you see an author's name in a by-line within this material (a secondary line in an article title containing an author's name), it does not mean that the author is the sole person responsible for all of the information in the article. It means that he or she is the person responsible for putting the information in its present, unique form. As you read, please assume that the author's work is the product of a rich learning experience that included the contributions of many unnamed people.

If it were feasible, we would like to credit anyone who contributed, but tracing how an author got to a certain idea or argument would actually render the article he has written useless. Isn't an article simply a summary of a process of learning so that you don't have to repeat it (or at least so you don't have to spend the same amount of time repeating it)? It allows you to move beyond the process the author has been through and make your own connections...and possibly your own articles.

It is the author's responsibility to give credit whenever possible. If you as the reader find an instance in which credit is misapplied or neglected, please email ADDhelp@jfaweb.org with your suggestions for amending the document to more accurately reflect our goal of giving credit where credit is due.

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- To book a Justice For All training event (Presentation, Seminar, and/or Outreach), email event.request@jfaweb.org or call 316-683-6426, 800-281-6426.
- Questions on content? Email ADDhelp@jfaweb.org. A JFA Mentor will respond.
- Want more copies of this guide? Email ADDmaterials@jfaweb.org with your request.

Mentors: A JFA Distinctive

Is the JFA Training Certification Program for YOU?

One of Justice For All's defining characteristics is its experienced dialogue team which mentors volunteers through seat work (seminar), feet work (outreach), and repeat work ("practice makes perfect"). Both mentors and volunteers are expected to use this *Interactive Guide* as a tool to facilitate the learning/training process.

While written and compiled by just a few authors, this material has been shaped by ongoing dialogue within the community of Justice For All mentors, past and present. As you work through the material, we believe your personal growth will be greatly enriched by connecting with one of these mentors.

In fact, it is one of JFA's principle aims to invite *you* to join our training certification program through which you can grow as a mentor who skillfully helps others learn to dialogue about abortion. Those who enroll in our certification program learn to use public speaking, group workshop skills, and one-to-one dialogue in order to shepherd volunteers through the process of learning to dialogue about abortion and hopefully to become mentors themselves.

It's JFA's mission to train *you* to train *others* who will also train *others* to make abortion unthinkable through personal interactions. We envision thousands of gracious, persuasive trainers teaching millions of volunteers to use JFA's dialogue approach to respectfully engage the pro-choice community in America, *one person at a time*. For more information about the program, contact JFA's training department. Email training@jfaweb.org or call 316-683-6426.

JFA's current mentor team is composed of the following people (as of August 2013). For more information about our mentors, see [www.jfaweb.org/Meet the Mentors.html](http://www.jfaweb.org/Meet_the_Mentors.html).

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Acknowledgements: A Note from JFA's Executive Director

Credit for the contents of this guide is doomed to be inadequate, because as our good friend and Justice For All Board of Director, Scott Klusendorf, rightly reflects, “We all stand on some pretty broad shoulders.” Having said this, specific acknowledgment is due those who have had a special role in helping mentor the authors who have in turn collaborated to produce this guide.

Attribution first and foremost goes to the Creator of heaven and earth, for everything of value that we are and have comes from Him and His resurrected Son, Jesus Christ, the author and finisher of our faith. Second in a very long list of those who have made possible this manual are our families who God has used to prepare and sustain us for this work.

Mentors past and present, whose work has greatly shaped our own, include Greg Koukl of Stand to Reason (www.str.org), Gregg Cunningham of the Center for Bioethical Reform (www.abortionNO.org), and Scott Klusendorf of the Life Training Institute (www.prolifetraining.com). In addition, the Justice For All staff outreach team (past and present), thousands of volunteers who have done the work, and hundreds of thousands of students who engaged in dialogue and labored to help us understand their views, have all contributed to making this guide a reality.

The person most responsible for writing and assembling not only this interactive guide, but more importantly the training program that it has come to represent, is Steve Wagner, the Director of Training for Justice For All. He has labored long and hard to put this “seat work” material into your hands to prepare you for the much needed “feet work” yet to be done.

Finally, we are mindful that none of the ideas and approach presented here would be possible without the tireless support of the Justice For All office staff past and present. In addition, thousands of donors have sacrificed to partner with us. Without them, Justice For All would not exist.

Throughout this guide we have endeavored to credit ideas and words to those who have in significant ways contributed to the contents of this manual. Please forgive and bring to our attention any oversight or error in this regard.

It is our ambition that each participant in this training program will be able to join our good friend Pastor Allan Taylor in saying, “I got to do what Jesus did.”

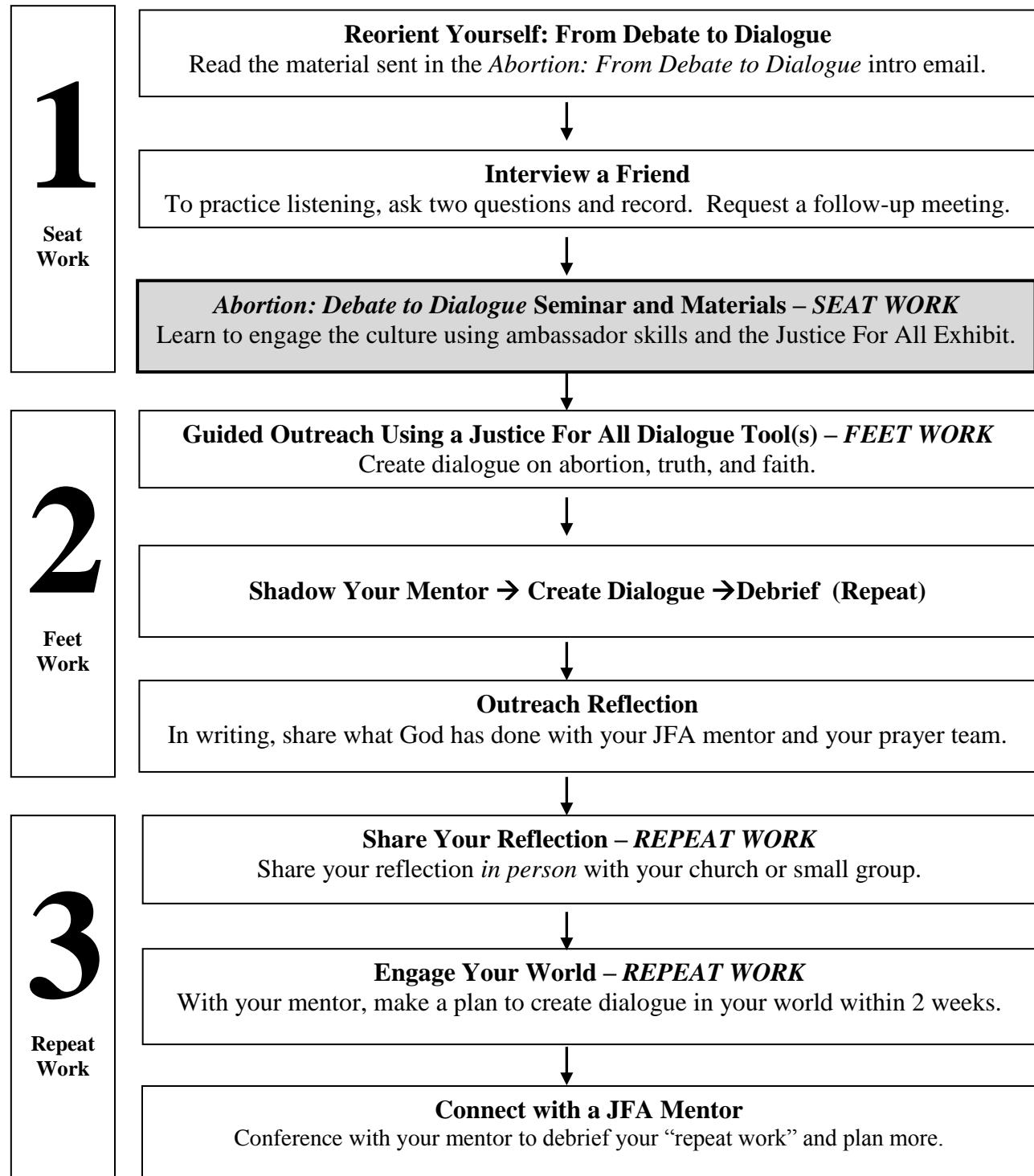
David Lee
Executive Director, Justice For All

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Seat Work...Feet Work...Repeat Work

Justice For All's Abortion: From Debate to Dialogue Training Program



Note: For more on JFA's Training Program, see www.jfaweb.org (WHO, WHAT, and HOW sections).

ADD Training Program Objectives

Seat Work, Feet Work, Repeat Work

Seat Work (The ADD Seminar)

1. Learn to start constructive conversations about abortion.
2. Learn to help people change their minds (by first being open ourselves)
3. Get questions and concerns answered about exhibit outreach
4. Be exposed to pro-choice questions and concerns so that you can begin to develop answers (e.g. "What about rape?")
5. Learn about one practical way you can save unborn children after the outreach project.

Feet Work (JFA Mentor-Guided Outreach)

1. Start conversations with average college students and/or professors.
2. Develop the ability to give credible reasons for your beliefs about morality and Christianity.
3. Minister to hurting people who have been wounded by sin and need Christ.
4. Grow in courage to speak the truth in love.
5. Grow in awareness of other views.
6. Gain motivation for study.
7. Learn to support each other by fulfilling your unique role in the body of Christ.

Repeat Work (Outreach in Everyday Life)

1. Practice your dialogue skills to grow as an ambassador for Christ with knowledge, wisdom, and character.
2. Practice your dialogue skills to grow as a pro-life advocate.
3. Practice your dialogue skills to grow as a mentor to others.
4. Share what you've learned to help others become pro-life advocates.

How This Guide Is Structured

Can ordinary people really learn to create extraordinary dialogue?

Stephen Wagner

The purpose of this guide is to help you absorb Justice For All's approach to dialogue. Short articles (1-6 pages in length) give you the most important information you'll need in conversations on abortion. Some of these articles include the word "Activity" in the title. These walk you through a three-step process, *Analyze...Imitate...Improvise*, to gain skill in dialogue.

ANALYZE...IMITATE...IMPROVISE

Jazz musicians learn to create their own music largely by following a disciplined, not-so-mysterious process. They first hear and try to understand a piece of music (**ANALYZE**). Then they try to play what they heard (**IMITATE**). Finally, once they have the music "under their fingers," they use fragments of it in their own original compositions (**IMPROVISE**).

To learn to have conversations about abortion, you can follow the same process. First, hear and analyze a good idea. Then imitate that idea by copying a conversational example. Finally, improvise your own free-flowing conversation, letting the same ideas be expressed through your own voice and personality.

Each activity in this guide follows this three-step approach. First, an idea or concept is presented (**ANALYZE**), then it is modeled in a dialogue that you can read through with a partner (**IMITATE**), and finally a prompt is provided to help you really test and see if you understood the concept. If you get stuck, you can always look back at the **IMITATE** section for help.

For the purposes of the **IMITATE** and **IMPROVISE** activities, a *Pro-Life Advocate* is a person who believes abortion should generally be illegal and a *Pro-Choice Advocate* is a person who believes abortion should generally be legal. You and a partner will alternately play each role.

The **IMITATE** activities provide a script for you to use. The **IMPROVISE** activities provide a short script you can use to launch into a dialogue.

Finally, keep in mind that the *Activities* are not meant to be exhaustive. For many of the *Activities*, you'll find articles elsewhere in the Guide on the same topic. These articles will give you a fuller understanding of the topic than the limited **ANALYZE** space allows.

GENERAL GUIDELINES

- If you are *Pro-Life*, your job is to ask the right questions, listen, and find common ground (see *Activity 1*).
- If you are *Pro-Choice*, your job is to defend abortion as a choice you think women should be allowed to have. If you don't know what a real pro-choice advocate would say, ask your mentor for help.
- When possible, use the Justice For All Exhibit to respond to the question in the activity. The exhibit is like a common library to which people of all opinions have equal access.
- If you get stumped, see the *Further Study* section that accompanies many of the *Activities*.

Activity 1: Three Essential Skills

Make an impact anywhere, anytime, on any topic, with anyone. Guaranteed.

Collaborators: Stephen Wagner, David Lee

ANALYZE

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. They agreed first, before making their case.

It's important that we also master these three essential skills illustrated by Jesus, Peter, and Paul:

Skill #1: Ask Questions

- 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...?"
- Type II – Ask for reasons or evidence / **Why?**
Example: "How did you come to that conclusion?"
- Note: You can also offer a challenge (Type III). Example: "If that's true, then this is also true, right?"

Skill #2: Listen

- Listen to understand. Try to focus on the ideas the other 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 #3: Build Common Ground

See the book *Common Ground Without Compromise* (by Stephen Wagner) for an explanation and tips for building common ground. See *Activity A* for a summary. 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.

Next page →

IMITATE, PART I

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

Pro-Choice: It's disgusting!

L: I agree with that. [Common Ground]

C: I think it's over the top.

L: What do you think is more over the top, *abortion* itself or the *Exhibit* showing abortion? [Type I]

C: Well, I meant the Exhibit. Perhaps it presents true pictures, but I think it's really in poor taste...

IMITATE, PART II (CONTINUED FROM ABOVE)

L: What do you think about abortion? [Type I: What]

C: I think it's wrong, but it should be legal.

L: Why do you think abortion is wrong? [Type II: Why]

C: That's obvious. It kills a human.

L: Let me see if I understand you. Are you saying that abortion kills a human, but it should be legal to kill humans? [Type I: What]

C: I don't like the way that sounds...

L: Please let me know if I've misunderstood.

C: There are many things that are wrong that we keep legal.

L: What are you thinking of? [Type I: What]

C: Do you think adultery should be made illegal?

L: Well, I'm not sure. I agree that it is difficult, practically, to make adultery illegal. [Common Ground]

C: See, that's my view. I think that it is difficult, practically, to make abortion illegal.

L: I agree that it may be practically difficult to make abortion illegal, but if abortion kills an innocent human being, how can we keep it legal? [Type III: Challenge]

C: I see your point, but there are so many pregnant women who are very poor. They need abortion.

IMPROVISE

Use the prompt below to create a free-wheeling dialogue. Pro-Life Advocate, listen and ask questions. Pro-Choice Advocate, assume the role of someone who is angry about the Exhibit.

Pro-Life: What do you think about abortion?

Pro-Choice: I'm pro-choice.

Pro-Life: ???

NOTES AND ADDITIONAL HELP

- See *Chapter 3* for more information.
- Agree whenever possible: "I think so, too."
- Ask a question that allows an opportunity to explain: "Have you ever seen pictures like this before? Do you think showing these pictures is appropriate?"
- Ask: "Are you more disgusted by the pictures or by the practice of abortion?"

Activity A: Using Common Ground to Create Dialogue

Suggestions from the Book, Common Ground Without Compromise

Stephen Wagner

ANALYZE

In the past, pro-life and pro-choice advocates have made two mistakes regarding common ground. It is either the entire purpose of the discussion, or it is mostly absent. Instead, we should build common ground to begin a dialogue about truth. We should also retreat to common ground frequently, not to give up on finding truth, but to gain necessary footing so we can move forward to a new consensus on what is true. If the dialogue we are having is like a car taking us to the beach of truth, then common ground is the fuel. Your dialogue will have to access common ground from the outset if it is to move forward. You will need to stop and refuel at times, too.

IMPROVISE

Imagine you are talking to someone about abortion. The conversation is getting nowhere. You decide to try to find some agreement in order to make things more productive. With a partner, choose pro-life or pro-choice. Then start a dialogue by asking one of the following common ground questions. Either side can start with these questions!

1. What do you think about **late-term abortion**?
2. Should abortion be used as a **form of birth control**?
3. Do you believe **men should have the choice to abort** their fetuses?
4. What do you think about aborting a fetus **simply because she is female**?
5. Would you prefer that there were **fewer abortions**?
6. Do you believe it is sad and tragic when a woman **dies from an abortion** (legal or illegal)?
7. Do you think women should be encouraged to **consider adoption**?



Tired of hearing pro-life and pro-choice advocates shout at each other ?

Want to **engage** in a real dialogue that's both tender-hearted toward those with abortion experiences & tough-minded about truth?

This book can help.

Drawing on hundreds of conversations with people who disagree, author **Stephen Wagner** will help you make your abortion discussions more productive using twenty-five beliefs almost everyone shares.

Pro-choice? Pro-life? Don't know? Whether you're an activist or an average citizen, here's a great introduction that will start your advocacy or study off on the right foot. (Discussion Group Leader's Guide available.)

STAND UP FOR LIFE
Common Ground
Without Compromise
25 Questions to Create Dialogue on Abortion
Stephen Wagner

WWW.COMMONGROUNDBOOK.COM

Activity 2: Only One Question

"Trot Out the Toddler" to focus on the question, "What is the unborn?"

Stephen Wagner

ANALYZE

Side 1, Panel I of the JFA Exhibit (*JFA Exhibit Brochure*, p. 2) is 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?” Most pro-choice arguments simply assume the unborn is not a human being. Yet, generally speaking, pro-choice advocates must directly argue 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 the person’s concern. Then, APPLY the person’s concern to a two-year-old and ask if it’s okay to kill the 2-year-old for that reason. When the person responds by saying, “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 – that two-year-olds are human beings. AH! That’s the issue then: Is the unborn a human being like the two-year-old?

IMITATE

Pro-Choice: Some women are too poor to care for a child, so I think abortion should be legal.

Pro-Life: I think you’re right that some women are really destitute. 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 I have a question: Imagine I had a two-year old here and his mother is very poor. Should she be allowed to kill him? [STEP 2: APPLY]

C: No.

L: Why do you think she shouldn’t be allowed to 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 can we agree that the issue is not poverty or choice, but “What is the unborn”? If the unborn is human, like the toddler, we should protect him also, shouldn’t we? [STEP 4: AH!]

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

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.

SAMPLE RESPONSES (AGREE AND APPLY)

1. I believe that it is very psychologically difficult. But is it okay for a woman to kill her toddler if she doesn’t want it?
2. I agree that women should have the right to choose many things. But consider a woman who has a toddler. Should she be allowed to choose to kill her child?
3. I believe in privacy. But should women be allowed to abuse their toddler, so long as they do it in private?
4. I share your concern for women’s liberty. But I’m curious: Do you believe women should have the liberty to kill their toddlers?
5. For the sake of the argument, I agree with your concern about overpopulation. If we are overpopulated, shouldn’t we allow parents to kill their toddlers and teenagers to lessen the burdens on society?

Activity B: Only One Question

Applying “Trot Out the Toddler” to Common Justifications for Abortion

Stephen Wagner

IMPROVISE

The Alan Guttmacher Institute reports that women offered the following reasons as the most important reason for their abortions. (See “Abortion: Facts and Figures” in Chapter 4 for the complete list and source.)

- I’m not ready for a child. The timing is wrong. (25%)
- I have completed my childbearing. I have other people depending on me. (19%)
- I don’t want to be a single mother. (8%)
- I don’t feel mature enough to raise a child. I feel too young. (7%)
- I was the victim of rape. (<.5%)

Notice that women would never give any of these reasons to kill their toddlers. So here’s a perfect opportunity to “trot out a toddler” to show that all of these reasons assume the unborn is not a human being (like a toddler).

For this role-playing exercise, the Pro-Choice Advocate offers one of the following reasons to justify abortion, and the Pro-Life Advocate “trots out the toddler” to refocus the discussion on “only one question.”

1. “Abortion is okay if a woman feels the timing is wrong.”
2. “Some women feel they have enough children already.”
3. “If the woman doesn’t want to be a single parent, abortion is okay.”
4. “Some women feel too young to raise a child.”
5. “If the woman was raped, how can we force her to have a child?”

SAMPLE RESPONSES (AGREE AND APPLY)

1. That must be really difficult for those women. But I have a question: *Once a child starts walking around, some women realize kids are a lot to handle. Should they be allowed to kill their toddlers if they feel the timing is wrong for them?*
2. Anyone with kids knows they’re a lot of work! But I have a question: *Think of the woman who has three kids over the age of two and one infant. If she feels she has enough children already, should she be allowed to kill the infant?*
3. I know a single mom and I’m constantly amazed at how difficult things are for her. But I have a question. *Many women are single parents of elementary school kids. Should they be allowed to kill those kids?*
4. I think that’s really understandable. If I were young, I think I’d have second thoughts about raising a child, too. But I have a question: *Imagine a teenager who gives birth, then raises her kid. When the kid is in high school, she’s only in her 20’s. If she feels like she’s too young to have a high school student, should she be allowed to kill him?*
5. That is one of the cases of a woman getting pregnant where abortion seems most understandable. But I have a question: *Consider the rape victim who looks into the crib at the child who came into being through rape. The child has begun to look like his father; the mother feels tortured with every glance. Should we allow her to kill the child?*

NOTES AND ADDITIONAL HELP

- More Practice: See *Activity 14: “Trotting Out the Toddler” Dialogue Examples* by Matt McKinley (Ch. 3)
- Thanks to Scott Klusendorf at the **Life Training Institute** for helping us learn to Trot Out the Toddler! Go to www.prolifetraining.com for LTI’s great training and resources.
- Toddlers (or other born persons) are pictured throughout the *JFA Exhibit Brochure*. Refer to them!

Activity 3: Is the Unborn a Living, Human Organism?

Navigating “No One Knows When Life Begins” and “The Unborn Is Not Biologically Human”

Stephen Wagner

ANALYZE

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”):

**If the unborn is growing, isn’t it alive?
And if it has human parents, isn’t it human?
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:

1. The unborn is living.
 - Growth through cellular reproduction
 - Reacting to stimuli
 - Metabolizing food for energy
2. The unborn is human.
 - Has human parents (living things reproduce after their own kind)
 - Has a DNA fingerprint unique to the human species
3. The unborn is a whole organism.
 - Integrating its body parts for the good of the whole
 - Actively developing itself through the stages of human development
 - 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: The JFA Exhibit Brochure, especially pages 2-3, provides a helpful visual aid for this activity.

IMITATE, PART I

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?

IMITATE, 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.

IMITATE, 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 *JFA Brochure*, p. 3.)

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.

IMPROVISE

Pro-Choice: Everyone disagrees about when the unborn is really a human being. I doubt we can know.

Pro-Life: Do you mean that we can't know when humans begin, biologically speaking?

C: Yes.

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

C: Sure.

L: ???

NOTES AND ADDITIONAL HELP

* Scott Klusendorf (LTI) helped us differentiate “parts” and “wholes.” (See www.caseforlife.com.) Richard Stith helped us differentiate “construction” and “development.” See Stith’s “Construction, Development, and Revvelopment” (www.uffl.org/vol17/STITH07.pdf). See also Ch. 3 & Ch. 4 for more on the biology of the unborn.

Activity 4: Is the Unborn Equal to the Rest of Us?

Navigating “The Unborn Is Biologically Human, but It Is Not a Person, Because...”

Writers: Stephen Wagner, Timothy Brahm Collaborator: Josh Brahm

ANALYZE

If all of the people outside of the womb deserve equal treatment, then there must be something that every person in that group 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 is the same about us. We can introduce this Equal Rights Argument with three questions:

Equal Rights Argument

- Do we deserve equal treatment?
- Doesn't that mean there is something the same about us?
- What is the same about us?

Testing Equal Rights Explanations

For any explanation of equal rights that is suggested, we can test it with the following questions:

- **Does this explanation entail equal rights for adults?** If the property is something that comes in degrees, like intelligence, then even many adults don't deserve equal rights. *A good explanation will include adults.*
- **Does this explanation entail equal rights for infants?** If the property is an advanced ability framed in such a way that it doesn't come in degrees, such as “that it has self-awareness at all,” then the property would entail equal rights for adults, and it would rule out the unborn, but it would also rule out infants. *A good explanation will include infants.*
- **Does this explanation entail equal rights for animals?** If the property is something the unborn doesn't have but newborns do have, then some animals will have it too, and those animals would then deserve the same rights as newborns. *A good explanation will exclude animals.* (Note: This doesn't mean necessarily that animals aren't valuable or that they do not have any rights. We mean “exclude” only in the sense that animals don't have the same basic right to life that we have.)

Humanness and Alternative Explanations

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.

As Trent Horn has explained, when we test any other explanation for equal rights, 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 both flaws.

The “Zoo Shooting” Story

You may find it helpful to illustrate this point with Timothy Brahm's “Zoo Shooting” story. 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.

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?

Pro-Choice: Sure. There's one over there. I'm one. You're one.

Pro-Life: 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?**

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?

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? **[WHAT: What do you mean?]**

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 “ $2+2=4$ ”? **[WHAT: What do you mean?]**

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? **[WHAT: Does it come in degrees?]**

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...

[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?* [WHAT: Does it come in degrees?]

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*. [Common Ground]

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. [WHAT/CHALLENGE: Equal rights for adults?] In a sense, it explains one of our pieces of data: 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? [WHAT/CHALLENGE: Equal rights for infants?]

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 the JFA Brochure, page 3] 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? [GENTLY CHALLENGE: Equal rights for animals?]

[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?

[GENTLY CHALLENGE: Equal rights for infants?]

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.

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? **[GENTLY CHALLENGE: Equal rights for animals?]**

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...

[etc.]

MORE HELP: REVISITING THE THREE ESSENTIAL SKILLS

When discussing whether or not the unborn has equal value to the rest of us, don't forget the Three Essential Skills.

Ask for Clarification (“What”)	Ask for Evidence (“Why”)	Common Ground
<ul style="list-style-type: none">• What do you mean by “person”?• What do we have that the <i>unborn</i> lacks?• How would we know if the unborn had it?• Does that property come in degrees?• Can you give me an example of what you mean by _____ [e.g. thinking]? _____	<ul style="list-style-type: none">• Why do you believe that this property is relevant to our value?• Is there an independent reason to believe this property is important other than “It saves my view on abortion”? (Ask with gentleness.)	<ul style="list-style-type: none">• Now that I understand what you meant, I agree that the unborn doesn't have that property...

Activity 5: “My Body, My Choice!”

Is abortion permissible even if the unborn are human beings?

Writer: Trent Horn Collaborators: David Lee, Steve Wagner

ANALYZE

Arguments that justify abortion fall into three types: those that ASSUME the unborn are not human, those that ARGUE the unborn are not human, and those that ADMIT the unborn ARE HUMAN. This third type of argument admits that the unborn are human beings who possess the same basic rights and intrinsic value that you and I have. However, this argument appeals to a woman’s right to control her body in order to justify killing unborn human beings through abortion. Bodily rights arguments, often articulated through the slogan “My Body, My Choice,” are usually presented in one of two ways: “Sovereign Zone” or “Right to Refuse.”

The “Sovereign Zone” Argument

“Women have an absolute right to do whatever they want with their bodies. This includes the right to have an abortion for any reason at any stage of pregnancy because the fetus is inside of her body.” (The human body is sovereign, or exempt, from normal rules of morality)

- **CLARIFY:** “Do you mean that the unborn is a literal ‘part of a woman’s body’ like an arm or kidney?” (If so, refer to the biological case to show the unborn is a distinct human being.)
- **COMMON GROUND:** “I agree that the government should not treat our bodies like public property; but should the government have a say in what we do to *other people* who live inside our bodies?”
- **CHALLENGE (DRUG USE THAT CAUSES BIRTH DEFECTS):** “If you believe pregnant women have a right to do anything with their bodies, do you think it should be legal for them to use alcohol or drugs that can cause severe birth defects?”

The “Right to Refuse” Argument

“While it would be a great act of kindness if she did so, a pregnant woman is no more obligated to donate her body to allow a fetus to live than she is obligated to donate one of her kidneys to help you or I live.” (A woman has a “right to refuse” to care for her unborn child.)

- **CLARIFY: ARE THE PARALLELS TRULY PARALLEL?** Are you saying that the decision to donate an organ and choosing to continue a pregnancy are morally equivalent? Are there any differences between choosing to not donate an organ to a stranger and choosing to abort one’s unborn child?
- **CHALLENGE (THE RESPONSIBILITY OBJECTION):** If someone willingly engages in an act that creates a dependent being, like a child, isn’t he or she *responsible* for the child? If men can be held liable for child support, even if they no longer want their parental responsibilities, shouldn’t women be held to the same standard of responsibility? Shouldn’t they support children before *birth* if men are expected to support those same children *after birth*?

What About Rape?

As you read the sentence “If someone willingly engages...” in the previous paragraph, I suspect you immediately thought of the same question that’s in my mind: “That looks like a good argument in the case of consensual sex, but what if the woman didn’t *willingly engage* in sex? What if she was raped?” This is an important question. We’ll tackle it in the next *Activity*. For now, keep in mind that only 1.5% of women who have abortions say that rape or incest contributed to their abortion decision. So, the “responsibility objection” to the “right-to-refuse” argument above applies to all but a very small percentage of abortions.

IMITATE

Pro-Choice: It's the woman's body. She can do what she wants.

Pro-Life: Do you mean that the unborn is a part of her body, like an arm or leg?

C: No, that's not what I mean. Of course the unborn isn't an extra arm.

L: So, do we agree that the unborn is a separate human organism?

C: Sure. But she should still be able to do what she wants because it's in her body. **[SOVEREIGN ZONE ARGUMENT]**

L: Thalidomide was a drug prescribed in the late 1950's and early 60's for women experiencing morning sickness during pregnancy. The drug is now credited with causing thousands of deformities in the developing unborn children. Do you think pregnant women should have the right to take drugs like thalidomide that can cause their children to be born without arms or legs?

C: No, I don't believe in that. I think you've misunderstood me. What I'm trying to say is that no one can force me to use my body to keep someone else alive. Can you make me give you a kidney to save your life? I'm personally opposed to abortion, and I would keep the baby. But I can't force other women to use their bodies in that way if they don't want to. **[RIGHT TO REFUSE ARGUMENT]**

L: Well I'm glad to hear that you wouldn't support aborting your child; do we also agree that if a woman chooses to engage in sexual intimacy, she is responsible for the new life she's helped create?

C: Yes, but it's still her body. It's her uterus and she should have the right to refuse to let the fetus use it.

L: I agree that her uterus is part of her body. But I think using one's uterus to sustain the fetus is different than using one's kidney to filter a sick person's blood. Would you agree that the woman's kidneys were made to circulate and filter her own blood?

C: Yes.

L: For whom was her uterus designed?

C: For the child...but not if the woman doesn't want the child anymore.

L: I see. Do you think that if a man engages in sexual intimacy and fathers a child, he should have to pay child support even if he doesn't want the child anymore?

C: That's different.

L: Why do you think that it's different?

C: He doesn't have to get pregnant.

L: That's true, but he is required to give child support even if he doesn't want to be the father of the child. Why shouldn't a woman be expected to provide child support in the form of a safe environment in the womb before birth, just as men are expected to provide financial support for children after birth?

C: But what if the woman used contraception and didn't intend to get pregnant?

L: I can see how that appears to change her responsibility, but I don't think it does. Let's say that I let my child go skateboarding and gave him a helmet and every pad imaginable to protect him because I never intended for him to get hurt. But somehow he still manages to break his arm while skateboarding. Am I still responsible for his care and recovery even though I took what I thought were the necessary steps to make sure he would not get hurt?

C: But that's different, he's your child.

L: You mean he's my "born" child?

C: Yes.

L: Then isn't that the issue? If parents are responsible to care for their children after their birth, why are they not equally responsible before their birth?

IMPROVISE

Pro-Choice: Abortion should be legal because women have a right to do what they want with their bodies.

Pro-Life: What if I had a two-year-old here...Should his mother be allowed to use her body to hit him until he dies?

C: That's different; the two-year-old isn't inside her body. A woman has the right to do whatever she wants with things inside her body.

L: ???

FURTHER STUDY ON BODILY RIGHTS:

- See Chapter 3 for a detailed discussion of Bodily Rights.

Activity 6: “What about Rape?”

Easily the Most Difficult Objection to the Pro-Life Position

Writer: Stephen Wagner Collaborators: David Lee, Trent Horn

ANALYZE

In conversations about abortion, the issue of rape comes up frequently. Many pro-lifers, in their zeal to defend unborn humans, come across as not caring about women who have experienced rape, whether or not that rape results in a pregnancy. 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 sensitive to 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. When someone asks about abortion in the case of rape, instead of immediately launching into arguments for the humanity of the unborn, start with expressing genuine concern for the woman who was raped:

- “Rape is a horrible crime. (Or, if talking to a rape victim, “I’m so sorry to hear about what happened to you. Was your rapist punished?”)
- The rapist should be punished to the fullest extent of the law. Even if the rapist is punished to the fullest extent of the law (rare), we haven’t gone far enough.
- If the woman gets pregnant, the rapist not only forced himself on her, but he also forced her to become a mother, such that if she wants to do what’s right, as everyone does, she *has* to carry to term. The only alternative is for her to kill her own child.
- Not only that, he forced her into nine months of pregnancy (which is difficult) and into giving birth (which is painful).
- She was also forced to either place her own child in a loving adoptive home or care for a child she didn’t consent to create for the next eighteen years (which is expensive). No one should be forced into that sort of decision.
- So the rapist didn’t commit just one crime. He committed at least five, and he should be punished for every one of them.”

So far, we’ve focused on our concern for the rape victim. If we judge that it’s helpful or necessary, we can also then show concern for the unborn by asking a simple question:

- “But given the violence that’s been done to the woman, how does it make sense to turn around and do violence to an innocent human being?

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 we’re 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 you’re talking to a person who’s simply asking about abortion in the case of rape, the same principle holds true: Show concern for the victim of rape.

Intellectual Challenge

Sometimes, however, a pro-choice advocate who brings up rape 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. 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. Or is it?

The Toughest Intellectual Pro-Choice Argument: “Right to Refuse” in the Case of Rape

Consider the “right-to-refuse” version of the bodily rights argument. Some of its defenders concede that it only justifies abortion in the case of rape because the mother is not responsible for the fetus needing to use her body to live. Since the rape victim did not freely take part in causing the pregnancy, she has no duty to continue a pregnancy that results from rape.

Remember the “responsibility objection” to the “right to refuse” argument: “The woman can be forced by law to use her body to support the child inside of her because she willingly engaged in an act she knew, or should have known, might create a child. She is therefore responsible for any child created through the act.” In the case of rape, the woman was forced to participate, so the pro-life advocate can’t argue against abortion in this way. The rape victim can’t be considered responsible for bringing the child into being.

If pro-lifers can’t appeal to the “responsibility objection,” should they simply agree that abortion should be allowed in the case of rape? No. Even though she is not responsible, she is the child’s biological parent. As the cases of “Unjust Paternity” and “The Abandoned Infant” show, parents have obligations to their children that are strong enough even to justify withholding the abortion option from women who have been the victim of rape.

For a more thorough discussion of this difficult intellectual concern, see “My Body, My Choice: What about Rape?” (Chapter 3). In the “IMITATE, PART III” dialogue below, the pro-life advocate uses the case of unjust paternity to demonstrate why abortion is unjustifiable even in the case of rape.

IMITATE, PART I

In this dialogue, the pro-life advocate begins with compassion (Relational) and then refocuses the conversation on the question, “What is the unborn?” (Intellectual). The pro-life advocate then responds to the bodily rights argument as it is applied to the question of rape (Intellectual).

Pro-Choice: What if the woman was raped and got pregnant? Should she be able to have an abortion?

Pro-Life: I think rape is a serious evil and I think we should give the woman the best care possible.

C: Okay, so...

L: So, for one thing, I think we should punish the rapist to the fullest extent of the law.

C: You’re avoiding the question.

L: No, I’m actually trying to recognize the value of the woman who was raped since she is so often forgotten in the discussion. Can we agree that she deserves our best efforts to care for her?

C: Sure. But that leads to my question: Do you believe we should punish the woman with a child?

L: I’m not sure I agree with the way you’ve phrased the question. Should we consider a child to be a punishment?

C: Being forced to get pregnant is certainly a punishment.

L: I agree with that. Isn’t it the rapist who punished her with pregnancy?

C: I agree that the rapist forced her into the pregnancy, but it’s you pro-lifers who want to force her to give birth and have a child.

L: So, let me see if I understand what you’re saying. You believe that the unborn only becomes a human child at birth, so you think the rape victim should be allowed to have an abortion while there’s time, to prevent the unborn from becoming a human child?

C: I think that’s right.

L: If the unborn is not a human being in the womb and only becomes a human being when it comes out of the womb, I agree that she should be allowed to have an abortion.

C: You do?

L: I do. *If*. If the unborn is not a human being, as you said.

C: I just think it’s obvious that a rape victim should be able to have an abortion.

IMITATE, PART II

(Continued from above)

L: I agree that the whole situation is very unjust. Let me ask you a question. Imagine a woman is raped and gets pregnant. Then she decides to carry to term, give birth to a baby boy, and keep the baby. About six months later, she’s peering down one day at her son and he reminds her of the rapist. Do you think she should be able to kill the boy?

C: Of course not.

L: This may seem like a stupid question, but why can’t she kill the infant?

C: He’s a human being.

L: Ah...well, it’s curious to me because the rape victim with the infant and the rape victim who’s pregnant are in very similar situations. They both were raped. They both have a “product of the

rape.” But when someone suggests killing the infant, we recoil. And yet, killing the unborn seems much more reasonable.

C: It is. The unborn isn’t a human being like the infant.

L: So it appears that as important as rape is (we agree on every point, I think), that’s not where we differ. We differ on what the unborn is. Can you help me understand why you think the unborn isn’t a human being?

C: I just had a discussion with someone else about this. I offered some differences, and the person I was talking to gave me some good responses. I haven’t had much time to think about them. I actually think it doesn’t matter, though, in the case of rape.

L: You mean that even if the unborn *is* a human being, a woman who is pregnant by rape should be able to have an abortion?

C: Yes. It’s not that anyone should be able to have an abortion for any reason. I don’t believe that. But in this case, the woman didn’t even consent to sex. She can’t be responsible for the child that resulted.

L: I think you make a good point that willingly engaging in sex makes a person responsible for the child that results.

IMITATE, PART III

(Continued from above)

C: I think I might agree with that. That would mean that many reasons for abortion are not good justifications, since the woman who chooses to have sex is responsible for the children she creates. But the woman who has been raped? Should she be forced to take care of a child that she was not responsible for creating? Aren’t you punishing the woman by saying she can’t have an abortion? Why should she be forced to carry the rapist’s baby?

L: Are you saying the child is only the product of the rapist?

C: No, but no woman should be forced to give birth to a rapist’s fetus. Won’t that traumatize her?

L: I agree that it would be very difficult. I’m curious, though. Do you think it is any less traumatizing for the mother if she kills the child because she hates his father?

C: I don’t know. I don’t think it’s about her hating the father. If she never consented to sex, she isn’t responsible for the rapist’s child.

L: So you’re saying that unless Person A (let’s say, a woman) does something to cause Person B (let’s say, a man) to be in need, she should have the right to kill him because of the burden he creates?

C: No, but if the woman played no part in causing the child to exist, such as being raped, I think it’s insulting to say she should be forced to let the fetus created from the rape *use her body* against her will.

L: I agree that it is unjust that she is forced to become a mother against her will, but how does that justify killing the child? Let me offer an example. Imagine a man’s sperm is stolen and used to help a woman give birth to a baby boy.¹ Then, an unjust court forces this man to pay child support in an amount that could possibly bankrupt him. It does seem insulting that this man should have to be burdened with supporting a child he had no part in creating. But does he have the right to kill the child so that he doesn’t have to undergo this unfair burden placed upon him?

C: No, he doesn’t. But the mother isn’t killing the child; she is just not letting the fetus use her body anymore.

¹ Example from Francis Beckwith, *Defending Life* (Cambridge University Press: New York, 2007) pg. 195.

L: In what sense is the mother not “killing the child” by abortion? Isn’t that somewhat like saying that if a mother pushes her child out her car while traveling at 70 miles per hour, that she didn’t kill the child, but rather the impact with the ground or other objects killed the child?

C: I suppose so.

L: Let’s go back to the man who was sexually assaulted and forced to conceive a child. Even if this child doesn’t have a right to this man’s financial support, do we agree that the man is still his father and that killing his own son is not an acceptable solution to this unjust situation? Wouldn’t this be true even if he killed his son by locking him in a room and “depriving him” of any food or medicine that would be bought with his salary in order to keep him alive?

C: I guess so.

L: Likewise, even if a child does not have a right to the woman’s support through pregnancy, the woman is still the child’s mother. How could killing him be an acceptable solution to this unjust situation?

C: Well...it just seems so harsh.

L: Do you mean the rape or the fact that the woman now has a child?

C: Both, of course.

L: I agree both aspects of the crime are harsh realities. And I think no intellectual argument is going to make that seem any better. What do you think we could do for a woman in our community who’s been a victim of rape?

IMPROVISE

Pro-Choice: What if the woman was raped? Do you think a woman should be forced to be a mother?

Pro-Life: I think rape is a serious evil. I think it should be punished to the fullest extent of the law.

C: You’re avoiding my question. Just give me a “yes” or “no” answer.

L: Do you want to know what I think, or are you just trying to show me I’m wrong?

C: Well, I guess I want to know what you think.

L: ???

FURTHER STUDY (ABORTION AND RAPE):

- See Chapter 3 for a detailed discussion of bodily rights and the question of rape.
- *Abortion: Inside the Choice* (Documentary by Trent Horn, produced by Arizona Right to Life) contains a moving story of a woman who became pregnant from rape.

Helping a Friend with an Unplanned Pregnancy

Being Proactive in Saving Baby and Parents from Abortion

1. **Your friend must know that you genuinely care about her.** In other words, she must feel safe confiding in you. Begin by asking about her feelings: "Bonnie, what are you most afraid of? Who do you fear telling and why does that seem so difficult?" Sincere questions like these will demonstrate your concern and will earn you the right to be heard later. Be sure to find out who else knows and what the confidence level is.
2. **Ask if any plans have been made.** Studies show that many students make abortion-related decisions rapidly and with little forethought. Do not be surprised if your friend has already visited the local abortion clinic for counseling. The key here is to ask directly while still communicating that you care: "Bonnie, with all that is on your mind, I'm concerned that you make an informed decision. Have you made any plans yet?" If she has, and those plans involve the local abortion facility, advise her to delay until she has all the facts. If she feels abortion is the only way out, ask: "What needs to happen in order for you to have this baby?" This will help you discern her needs and concerns.
3. **Never assume that the baby is safe.** Your friend may tell you she will not abort, and she may even mean it at the time, but she could change her mind under pressure. Even Christian friends may fall for the lie of quick, confidential relief. More than three-quarters of women having abortions say that it is because having a baby will interfere with their education or job. 73% of all abortions are performed on women who are concerned that they can't afford a baby. Almost half of the women having abortions say they don't want to be a single mother or that they are having relationship problems. (See "Abortion: Facts and Figures" for citation.) Against that backdrop, Planned Parenthood is telling these young women that their problems can be solved over a lunch break. In short, if your friend is not more horrified of abortion than she is terrified of a crisis pregnancy, she will likely kill her baby. Words alone cannot convey that horror. You must use accurate images of abortion (preferably video).
4. **Ask your friend's permission to show her the AbortionNO.org website or Justice For All Exhibit brochure.** Once she knows you care, it's time to provide some facts. Advise her that the images she'll see are extremely graphic and disturbing because abortion takes the life of an innocent human being. Ask her if she is willing to review it with you. Mention that she can look away any time she pleases. After showing it to her, review literature on fetal development and abortion risks (see below). Helpful brochures are also available from your local pro-life crisis pregnancy center. Keep a few copies of the Justice For All Exhibit brochure in your locker or car just in case.
5. **Always take your friend to a pro-life crisis pregnancy center.** Don't just offer a phone number; take personal responsibility for getting her there! Staff at the pregnancy resource center (PRC) can provide additional counseling, pregnancy tests, maternity clothes, baby items, and in some cases, medical care (including ultrasound examinations). They can also help your friend resolve the pregnancy with her parents and her boyfriend. No agency can meet every need a young woman has, but coupled with your care and support, the PRC can help your friend make a decision that is best for her and her baby. To find a center near you, call 888-922-1010 (outside the 316 area code) or 316-687-2792 (inside the 316 area code). Or, visit www.optionline.org or call 800-395-4357. Call 1-800-665-0570 in Canada.

Visual/Factual Resources

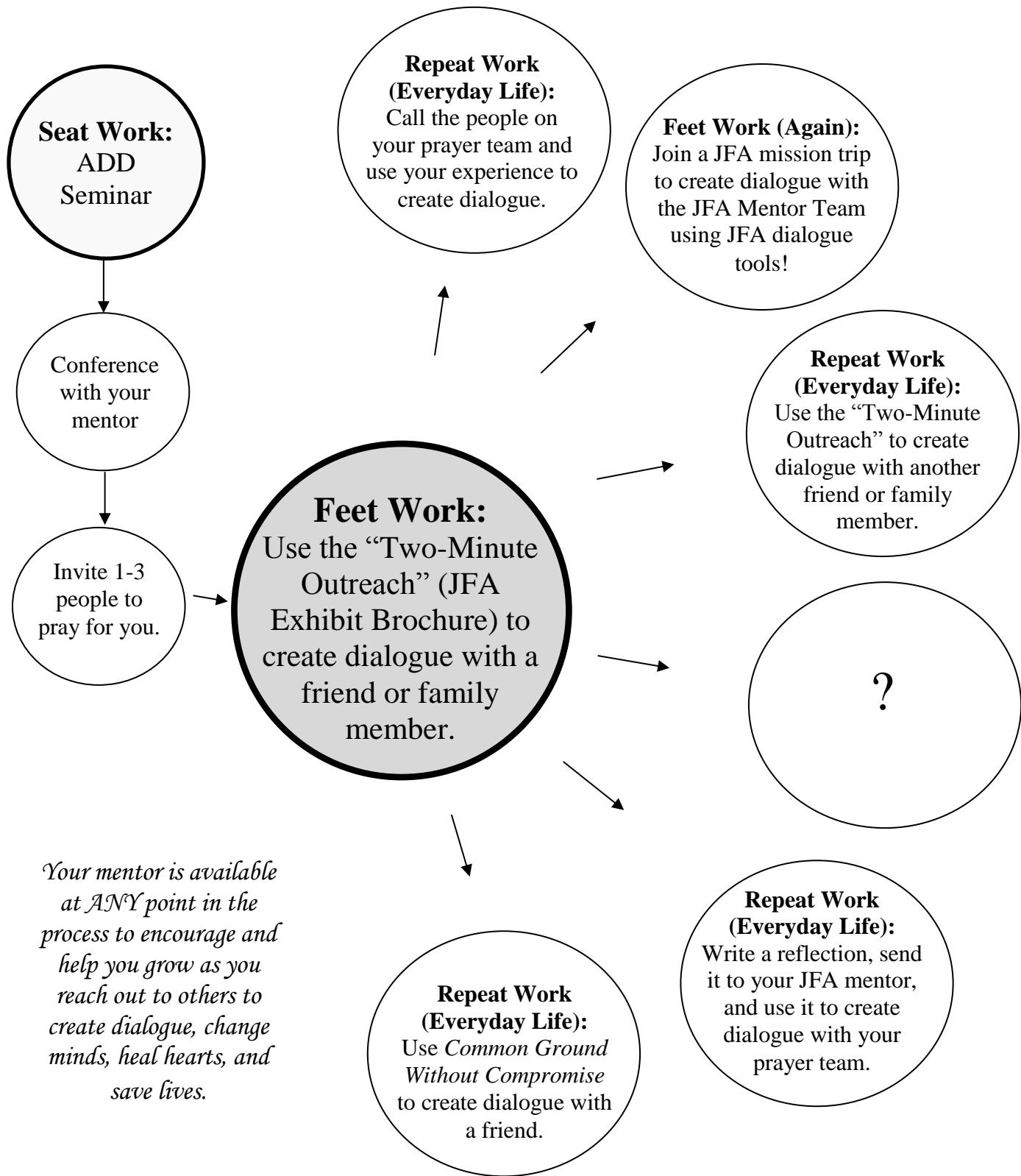
- www.AbortionNO.org (Abortion photos, video. Caution: Home page has video of abortion in progress.)
- www.Abort73.com (Abortion photos, video)
- Justice For All Exhibit Brochure (Call 800-281-6426 or www.jfaweb.org/brochure for copies)
- www.ehd.org (Prenatal development facts, photos, video)
- www.abort73.com/abortion/prenatal_development (Prenatal development facts, photos, drawings)
- [http://abort73.com/abortion/abortion_risks](http://www.abort73.com/abortion/abortion_risks) (Abortion risks)

*The original version of this document was created in the late 1990's. This version was edited and updated in 2010 to accompany the Justice For All training program.

From Seat Work to Feet Work

Follow this plan if you can't come to a JFA Outreach.

Note: Use this space to plan with your **mentor** how you will create dialogue on abortion.



Activity 7: The Two-Minute Outreach (Exhibit Brochure)

Give an explanation of the JFA Exhibit Brochure to start dialogue.

ANALYZE

1. You can give an explanation of the Justice For All Exhibit using the Exhibit Brochure even if you aren't ready yet to create dialogue. It takes less than two minutes!
2. Like a museum tour, both people can look at the same information at the same time. Neither has privileged access.
3. You can use the exhibit brochure anywhere. It's something you've learned about that you can share with another person and ask her to share her opinion.
4. Because you can warn the person about the graphic content of the brochure beforehand (the brochure includes a handy cover with a warning), you won't have to deal with the frustration some have with the public display of graphic photos.
5. The tour/explanation below is composed of two summary questions for each side of the exhibit (every four picture pages of the brochure). To move from explanation to dialogue, simply ask, "What do you think?" after any of the summary questions.
6. After the tour/explanation (or after further conversation), ask the person to fill in the response card. Sometimes people share something on the response card that can help you create more significant conversation with them!



IMITATE, PART 1: JUST SIDE 1

Objective: While role-playing as a tour guide for Side One of the Exhibit (using the Exhibit Brochure), students will show an ability to explain two summary points (in question form) and to ask a person for his/her opinion.

Break the Ice: Everyday Life

1. [Suggestion: Invite your friend to coffee and let him or her know up front that you have a specific purpose for meeting. See #2.]
2. "I recently learned about the Justice For All Exhibit, which is a tool used to create dialogue on abortion. It's pretty controversial, and I'm thinking through what I think of the exhibit and abortion. May I give you a quick explanation of the Exhibit and get your opinion about it? It will take less than two minutes and then we can talk about it for as long as you'd like."

Pages 2-3 (Exhibit Side 1, Panels 1-2)

3. [Page 2] The exhibit shows a picture of the unborn at eight weeks from fertilization. If you think about it, each of us was once the size of a quarter, just like this embryo.
4. [Page 2] Questions at the tops of the panels signal that this exhibit is trying to encourage dialogue and listening.
5. [Pages 2-3] The exhibit shows pictures of humans through all stages of development.
6. So, with these two panels, the exhibit is asking, "**Is the unborn a human being?**"
7. [Before turning to pages 4-5] "The next two pages are graphic. Are you willing to view them?"

Pages 4-5 (Side 1, Panels 3-4)

8. This is Samuel Armas...after birth...and then also before birth. Samuel has a condition called spina bifida. The developing spinal column has a hole where it hasn't closed properly. If untreated, usually the baby in the womb will injure his spine while moving around in the womb.
9. That's his mother's uterus; it's been lifted outside of her body, and the surgeon went in to fix a hole in his spinal column. After the surgery, Sammy popped his hand out of the uterus and the doctor slipped his finger underneath. A little bit like the first doctor-patient handshake!
10. This is how we treat wanted unborn children. We treat them humanely. We give them surgeries to help them live more normal lives. But how do we treat unwanted unborn children? We give them a very different surgery: abortion [pointing to page 5 (Side 1, Panel 4)].
11. So, the question we're asking is, "**Does being wanted or unwanted change the value of a human being?**"

Move the Conversation Forward

12. [Option One] I'm curious: What do you think?
13. [Option Two] Let's go back to Side One, Panel Two (Page 3). You remember we asked the question, "Is the unborn a human being?" I'm curious, "What do you think?"

IMITATE, PART 2: WHOLE EXHIBIT (BROCHURE)

Objective: While role-playing as a tour guide for each side of the Exhibit (using the Exhibit Brochure), students will show an ability to explain two summary points (in question form) and to ask a person for his/her opinion.

Break the Ice: Everyday Life

1. [Suggestion: Invite your friend to coffee and let him or her know up front that you have a specific purpose for meeting. See #2.]
2. "I recently learned about the Justice For All Exhibit, which is a tool used to create dialogue on abortion. It's pretty controversial, and I'm thinking through what I think of the exhibit and abortion. May I give you a quick explanation of the Exhibit 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."

Pages 2-3 (Exhibit Side 1, Panels 1-2)

3. [Page 2] The exhibit shows a picture of the unborn at eight weeks from fertilization. If you think about it, each of us was once the size of a quarter, just like this embryo.
4. [Page 2] Questions at the tops of the panels signal that this exhibit is trying to encourage dialogue and listening.
5. [Pages 2-3] The exhibit shows pictures of humans through all stages of development.
6. So, with these two panels, the exhibit is asking, "**Is the unborn a human being?**"
7. [Before turning to pages 4-5] "The next two pages are graphic. Are you willing to view them?"

Pages 4-5 (Side 1, Panels 3-4)

8. This is Samuel Armas...after birth...and then also before birth. Samuel has a condition called spina bifida. The developing spinal column has a hole where it hasn't closed properly. If untreated, usually the baby in the womb will injure his spine while moving around in the womb.
9. That's his mother's uterus; it's been lifted outside of her body, and the surgeon went in to fix a hole in his spinal column. After the surgery, Sammy popped his hand out of the uterus and the doctor slipped his finger underneath. A little bit like the first doctor-patient handshake!

- This is how we treat wanted unborn children. We treat them humanely. We give them surgeries to help them live more normal lives. But how do we treat unwanted unborn children? We give them a very different surgery: abortion [pointing to page 5 (Side 1, Panel 4)].
- So, the question we're asking is, "**Does being wanted or unwanted change the value of a human being?**"

Page 8 (Side 2, Panel 1)

- Let's move on to Side Two. This is the most difficult side of the exhibit to look at. It's very graphic because it shows what abortion looks like. Still, we believe it's important for people to see because pictures communicate the truth about abortion in a way that words never can. You can see dimes, quarters, and other objects in the abortion pictures. They're there for size reference.

- So, if the unborn is a human being, this panel is asking, "**Does abortion kill a human being?**"

Pages 9-10 (Side 2, Panels 2-3)

- And if abortion is legal, and in America we kill 3500-4000 per day, we're asking, "**Could injustice like these be happening again with abortion?**"
- Some people misunderstand our comparison here. They think we're saying women who have abortions are genocidal maniacs...that they are like Hitler or Stalin.
- That's not what we're trying to communicate. We're saying that if our society allows this (abortion) could it be similar to past societies that allowed these injustices.

Pages 14 and 17 (Side 3, Panels 1 and 4)

- On Side Three of the Exhibit, we focus on why this is happening; we focus on the reasons women give for their abortions. You can see these on panel one and panel four.
- So, the exhibit is asking the viewer to ponder the question, "**Which reasons do you think are good ones, and which ones are not so good?**"

Page 16 (Side 3, Panel 3)

- Many people are offended by our use of graphic pictures.
- We understand that they are difficult to look at, but we think of Annie, pictured here. Her mom came across a similar exhibit on her campus and said, "I don't know what I'm going to do...but I know what I'm not going to do."
- So we ask, "**If this exhibit saved the life of one child, like Annie, would it be worth offending people or making them uncomfortable?**"

Move the Conversation Forward

- [Option One] I'm curious: What do you think?
- [Option Two] Let's go back to Side One, Panel Two [Page 3]. You remember we asked the question, "Is the unborn a human being?" I'm curious, "What do you think?"

IMPROVISE

Objective: *Practice giving people a tour!*

Directions: *Without referencing the script above, give a friend or relative a tour of the exhibit using the brochure! Go to www.repeatwork.blogspot.com, Justice For All's Facebook page, or email your mentor to tell JFA what happened!*

JFA Outreach (Feet Work) Reflection Assignment

Assignment

Write a short (3-10 paragraphs), thoughtful reflection of your experience with the Justice For All Outreach. Unless your handwriting is extremely legible, we ask that you type your reflection. Your attention to good grammar and clarity will be greatly appreciated! Turn in your reflection to the administrator of your school program, or send it to Reflection@JFAweb.org.

Why Write a Reflection?

1. It's a way to further your learning. As you write, you'll process your successes and shortcomings. You can give thanks to God and pray for your next encounter.
2. You can use your reflection to impact others long after the outreach. You can share it with your prayer team, your church, and others who might be encouraged by it or learn from your experience. You can use it as a springboard to having a conversation about abortion.
3. JFA may use your reflection to edify others and promote the work of Justice For All. If you do **not** want to be quoted by name, write "**Please do not quote me by name**" at the top of your reflection. *We will absolutely honor your request.*
4. JFA will use your reflection internally to improve future seminars and outreaches. We value your ideas and constructive criticisms!

What Should I Write About? (Use the Following Questions as Guidelines.)

1. What were your thoughts before the outreach?
2. Describe the outreach from your perspective. About which aspect are you most enthused?
3. Were there any experiences and/or conversations during the outreach that were particularly noteworthy? Were you able to exchange contact information with anyone so you can continue the conversation?
4. Reflect on how the outreach experience changed or affected you.
5. What was particularly valuable about the pre-outreach training seminar? How could it be improved? What were your thoughts before and after the seminar?
6. If your outreach experience included an overnight stay, was there any aspect of housing, food, or transportation that could be improved?
7. Think of three people you know who would benefit from a dialogue with you about abortion. First, name the person in your life with whom it would be most difficult to have a conversation about abortion. Second, name the person with whom it would be moderately difficult. Finally, name the person that would be easy to talk to. Do you plan to at least talk to the person in the "easy" category, using the exhibit brochure?
8. If you could choose, would you participate in such an outreach again? Why or why not?

Tips for Preparing to Write Your Reflection

At the outreach, keep a pen and paper handy at all times for writing journal notes (helpful for writing your reflection later) or for giving someone your contact information.

- Note important moments of each significant conversation (some write quick notes and some script the conversation – both have benefits).
- Note how the student changed
- Reflect briefly: How can you do better in the next interaction? Are there better questions that will further conversation? Did you listen? Did the person hear Christ's perspective? (See "Scribe-Evaluate-Brainstorm-Pray" for a step-by-step guide.)