

Seat Work,
Level I

Name: _____

Mentor's Name: _____

Mentor's Contact Info: _____



ABORTION: FROM DEBATE TO DIALOGUE

THE INTERACTIVE GUIDE

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

© 2011 Justice For All, Inc.

Published by Justice For All, Inc. Wichita, Kansas

COPYRIGHTED MATERIAL. ALL RIGHTS RESERVED. DO NOT COPY THIS DOCUMENT OR TRANSMIT IT IN ANY FORM, IN WHOLE OR IN PART, WITHOUT PRIOR PERMISSION FROM JUSTICE FOR ALL.

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 2.5) was updated in August 2011.

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 sometime yields 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.

Contact

- 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. For more information about our mentors, see www.jfaweb.org/Meet_the_Mentors.html.

JFA Mentors (as of August 2011)

Laura Beeson ~
Tim Brahm *
Jacob Burow *
Tammy Cook *
Gene (Bubba) Garrett *
Rebecca Haschke *
Paul Kulas *

David Lee *
Matthew McKinley *
Maureen McKinley *
John Michener *
Jacob Nels *
Brit Nels *
Josh Pedrick~

Claire Rice *
Jonathan Wagner *
Rebecca Wagner ~
Stephen Wagner *
Paul Wilson ~
Catherine Wurts *

Trent Horn (Respect Life Coordinator, Roman Catholic Diocese of Phoenix) +
Josh Brahm (Right to Life of Central California) +
Kyle Goddard (Right to Life of Central California) +
Jon Keller (Right to Life of Central California) +
Liz Goddard (Volunteer, Right to Life of Central California) +
Sierra Seaward (Volunteer, Right to Life of Central California) +
Dr. Daryl Rodriguez (Love of Truth Ministries, Spring Branch, Texas) +
Mark Wood (Field Street Baptist Church, Cleburne Texas) +

* Regular (current regular mentors)

~ Reserve (ready to be called on)

+ Partner (mentors who work for organizations with whom JFA partners)

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

Table of Contents

Mentors: A JFA Distinctive	3
Acknowledgements: A Note from JFA’s Executive Director	4
Seat Work...Feet Work...Repeat Work.....	6
ADD Training Program Objectives	7
How This Guide Is Structured	8
Activity 1: Three Essential Skills	9
Activity A: Using Common Ground to Create Dialogue	11
Activity 2: Only One Question.....	12
Activity B: Only One Question.....	13
Activity 3: “No One Knows When Life Begins!”	14
Activity 4: “It’s Human, but It’s Not a Person!”	16
Activity C: “It’s Human, but It’s Not a Person!”	18
Activity D: The Real World	19
Activity 5: “My Body, My Choice!”	20
Activity 6: “What about Rape?”	22
Helping a Friend with an Unplanned Pregnancy	27
From Seat Work to Feet Work	28
Activity 7: The Two-Minute Outreach (Exhibit Brochure)	29
JFA Outreach (Feet Work) Reflection Assignment	32

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

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

1

Seat
Work

Reorient Yourself: From Debate to Dialogue

Read the material sent in the *Abortion: From Debate to Dialogue* intro email.



Interview a Friend

To practice listening, ask two questions and record. Request a follow-up meeting.



Abortion: Debate to Dialogue Seminar and Materials – SEAT WORK

Learn to engage the culture using ambassador skills and the Justice For All Exhibit.



Guided Outreach Using a Justice For All Dialogue Tool(s) – FEET WORK

Create dialogue on abortion, truth, and faith.



Shadow Your Mentor → Create Dialogue → Debrief (Repeat)



Outreach Reflection

In writing, share what God has done with your JFA mentor and your prayer team.



Share Your Reflection – REPEAT WORK

Share your reflection *in person* with your church or small group.



Engage Your World – REPEAT WORK

With your mentor, make a plan to create dialogue in your world within 2 weeks.



Connect with a JFA Mentor

Conference with your mentor to debrief your “repeat work” and plan more.

2

Feet
Work

3

Repeat
Work

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 (The JFA 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 (Seat Work and Feet Work Again)

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

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. I think they have a right to show pictures, but it's really in poor taste.

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: No, I agree that it's not really possible to make adultery illegal. [Common Ground]

C: See, that's my view. I think it's not really possible to make abortion illegal.

L: But aren't harmful acts that kill people in a different category than other harmful acts? If abortion kills a human being, shouldn't it be in a different category than adultery and other acts that don't kill humans? [Type III: Challenge]

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 this Exhibit?

Pro-Choice: It's disgusting!

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 for clarification: "What do you think is disgusting about it?"
- 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**?



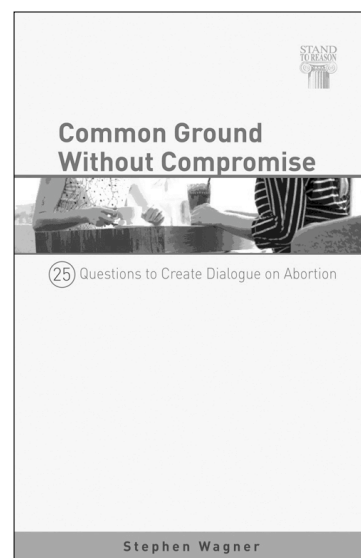
Tired of hearing pro-life and pro-choice advocates shout at each other ?

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 25 ideas 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.)



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 1 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!]

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!
- More information on why women have abortions: See *Abortion: Facts and Figures* (Ch. 4).

Activity 3: “No One Knows When Life Begins!”

Show that the unborn is a biological human being.

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 it’s 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.
 - Actively developing itself through the stages of human development
 - From conception, needs only a proper environment and adequate nutrition, just like adults
 - Integrating its body parts for the good of the whole

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 I, 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 all we need to *continue* to develop our bodies is adequate nutrition and proper environment? (Point to *JFA Brochure*, p. 3, "Young Adult.")

C: Sure.

L: The same was actually true of us as embryos: All that was added to us was food and environment from fertilization onward. (Point to *JFA Brochure*, p. 3, "Fertilization.") There was no injection of DNA or essential material after fertilization. Our bodies weren't "constructed" of parts like automobiles on the assembly line. Our bodies "developed" themselves, much like the old Polaroid photos.*

C: So what's your point?

L: If *you and I* are organisms now, wouldn't the embryo at fertilization *also* be an organism?

C: I'll have to think about that.

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: I guess...

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 Revelopment" (www.uffl.org/vol17/STITH07.pdf). See also *Ch. 3* & *Ch. 4* for more on the biology of the unborn.

Activity 4: “It’s Human, but It’s Not a Person!”

Reasons given to disqualify the unborn also disqualify humans outside the womb (SLED).

STEPHEN WAGNER

ANALYZE

Many people say the unborn are not persons. When you ask, “Why do you think the unborn aren’t persons?” they reply by saying that the unborn lack the characteristics of persons. Typically, those characteristics fall into one of four categories. You can remember these categories with the handy acronym, SLED: **S**ize, **L**evel of Development, **E**nvironment, and **D**egree of Dependency.¹ For each difference in the SLED Test,

Size

Level of Development

Environment

Degree of Dependency

- **Affirm the difference.** (*I agree the unborn is small.*)
- **Ask why that difference matters.** (*Can you help me understand how size determines value?*)
- **Point to a human outside the womb.** (*Have you ever considered that infants are smaller than adults, but they have the same basic right to life as adults?*)

Remember, the goal is not to “one-up” the person in the argument. The goal is clarity. Both you and the person to whom you’re talking are attempting to give an explanation for human rights that makes sense of the data. When you “Ask why it matters” or “Point to a human outside the womb,” you should have an attitude of working together on a common problem or mystery. Both participants can submit clues helpful for solving the puzzle. The person to whom you’re talking has valuable insight to share.

IMITATE, PART I (SIZE)

Pro-Life: Why do you think the unborn is not a person?

Pro-Choice: It’s small; it doesn’t look like a person.

L: I agree that the unborn is smaller than you and I. Can you help me understand how size is relevant to value?

C: I just don’t see how a person could be microscopic.

L: I can identify with that. The people we see and talk to every day are much larger than the unborn. But if the extreme smallness of the unborn makes the unborn less valuable, wouldn’t we be forced to say that a toddler is less of a person than an adult because he is also smaller?

C: I guess it’s not size exactly...

IMITATE, PART II (LEVEL OF DEVELOPMENT)

C: ...I think what I mean is that the unborn can’t feel pain.

L: You’re right that there’s not much evidence that the unborn can feel pain until sometime late in its development. I’m curious: Why do you think our level of development determines our value?

C: It’s just what I think.

L: Did you know that some humans outside of the womb can’t feel pain? Gabby Gingras is an example.² She’s now about ten years old, but she can’t feel pain.

C: That’s interesting. But she can think. The unborn can’t.

L: I agree that early on the unborn can’t think. Would you agree that some people outside the womb have less thinking ability than others? If thinking ability makes us valuable, wouldn’t those with more ability have more value?

C: But Gabby Gingras is also self-aware. She knows she exists. The unborn doesn't.

L: I agree that the unborn lacks self-awareness. Don't newborns also lack that functional ability?

C: Interesting point...

IMITATE, PART III (ENVIRONMENT)

C: ...But still, the unborn is in the womb. It's not even in the world yet.

L: You're right that it's in a different location than we are. But should environment or location matter when we're talking about human value?

C: I'm not sure I mean it in the way you just put it.

L: That's fair. Do you think that changing location changes the value of humans outside the womb?

C: No... and I think I see your point. It would be odd to say that those inside the womb change their value if they change location.

IMITATE, PART IV (DEGREE OF DEPENDENCY)

L: I see the same problem. But I think you were saying that you meant something different than location.

C: I think it's that the unborn is in a very specific location *because* it can't live without the mother.

L: That's true. The unborn is dependent. Do you think the fact that someone is dependent makes him or her less valuable?

C: Not exactly. I mean...newborns and toddlers can't live without their mothers or fathers. But, the unborn is totally dependent only on one person.

L: I agree that the unborn is totally dependent on the mother.

C: So it can't be a person. It's not independent.

L: Let's say a one-year-old fell in a pool, and you were the only one nearby. What would you do?³

L: Save him, of course.

L: Why? Isn't he dependent only on you?

C: I don't really know what to say to that...

IMPROVISE

Use the prompt below to practice each letter of the SLED acronym. Refer to the JFA Brochure (p. 3) when possible.

Pro-Life: So we agree that the unborn is a biological human being?

Pro-Choice: Sure. But it's not a person.

L: Why do you think the unborn is not a person?

C: The unborn is _____. [*Pick one of the four differences of the SLED Test*]

L: ???

[Repeat the exercise, using another difference between the unborn and those already born.]

NOTES & ADDITIONAL HELP

¹ The SLED Test concept was originally created by Steven Schwarz (Steven Schwarz, *The Moral Question of Abortion*, 1990) and was popularized by Scott Klusendorf (www.prolifetraining.com & www.caseforlife.com).

² Search "Gabby Gingras" at www.google.com to find out more about Gabby.

³ JFA's Executive Director, David Lee, created this memorable illustration for responding to the dependency claim.

Note: See *Ch. 3* for more help making a philosophical case for the value of the unborn.

Activity C: “It’s Human, but It’s Not a Person!”

What’s a person? Who decides?

STEPHEN WAGNER

ANALYZE

The term “person” is legal language that’s been used throughout history to disqualify and harm human beings. And isn’t it arbitrary anyway? Don’t we need something more solid than mere opinion? To ground our rights, don’t we need to appeal to some quality that we all have equally (who we are), rather than functional abilities that vary from person to person (what we can do)? [I owe these insights to Greg Koukl of Stand to Reason and J.P. Moreland of Talbot Seminary. – Stephen Wagner]

IMITATE

L: So, you think there are some biological human beings who aren’t persons?

C: I guess so.

L: This whole discussion of personhood makes me uncomfortable because it seems that throughout history “person” is a term that’s been used to disqualify human beings so that horrible things can be done to them. [*Point to pictures on Side 2, Panel 2 of the JFA Exhibit.*] Are you sure you want to fall in line with this sort of discrimination that’s been done in the past?

C: That’s seems like an accusation! I’m not trying to hurt anyone.

L: Oh, I didn’t mean to accuse you. I know you’re not *trying* to hurt anyone. But how can you be sure you’re not hurting anyone? How do you know the unborn is not a person?

C: It just doesn’t seem like a person.

L: I am with you on that. It’s small and undeveloped and dependent. And the government says it’s not a person.

C: Well, that’s not what I mean. I don’t think the government always gets it right. They were wrong on Native Americans and African Americans after all.

L: I agree. So how do we know who’s a person?

C: We all decide together who’s a person.

L: So in theory, we could all decide that newborns aren’t persons, right?

C: No, newborns are obviously persons. They’re aware and they can feel pain.

L: So, are you saying that in order to be a person a human being has to be aware or feel pain?

C: Yes.

L: I’m curious. What if I disagree with you and say that in order to be a person, a human being has to be self-aware? Who gets to decide who a person is?

C: I see the problem. Any group of people could get together and decide another group isn’t a person. That’s pretty arbitrary.

L: I agree. Here’s something else to consider. If the thing that makes us valuable is a functional ability like pain sensation or awareness, then shouldn’t those who have better functioning have more value than those with a lower level of functioning?

C: I guess we wouldn’t have equal rights then, would we?

L: I think you're right. There's got to be some other grounding for equal rights. If we just take all of the humans that are out of the womb, and say they deserve equal treatment, then there must be something about them that's actually the same. What do you think makes us all the same?

C: We all have human parents.

L: So, we are all members of a natural kind, humans, right? We all are equally human.

C: Yes, I agree with that. No one is more human than anyone else.

L: So, if your rights and my rights are based on our equal human nature, then shouldn't anything with that same human nature have the same basic rights we do?

C: That makes sense, but I just can't see how the unborn can be equal to us.

L: I can understand that. Are you thinking that the argument that they are equal makes sense, but that your visual senses tell you something different?

C: Perhaps. I'll have to think about this some more.

L: I've appreciated our discussion and I'd be interested to hear more from you on this. Here's my email address; would you be willing to give me your email address?

C: Sure...

FURTHER STUDY: CHAPTER 3

Activity D: The Real World

Practice all of the tools in Activities 1-4.

IMPROVISE

Use the prompt below to create a free-wheeling dialogue on abortion using all of the tools of activities 1-4. Make sure to use the Justice For All Exhibit (signs or brochure) to make your discussion more productive!

Pro-Life: Have you seen pictures like these before?

Pro-Choice: No, not really. They're gross. What do you think about them?

L: I think that if the pictures are gross, the practice must be a lot worse.

C: So you're against abortion?

L: Only if it kills an innocent human being.

C: Do you think it kills humans?

L: If the unborn has human parents, and abortion kills the unborn, how could abortion not kill humans?

C: Are you with this exhibit?

L: I volunteered today to come out here and listen to people's opinions and to dialogue with them about the issue of abortion. What do you think about abortion?

C: I think women should have the right to choose.

L: ???

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 then 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?

Pro-Choice: 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.

Pro-Life: ???

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

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* 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 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 exactly the same situation except for one thing. 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...
- L: Like Size, Level of Development, Environment, and Degree of Dependency?
- C: Sounds familiar...well, the person I was talking to gave me some good responses and 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 a person does something to cause another person to be in need, they should have the right to kill the needy person because of the burden he or she 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

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

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.

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

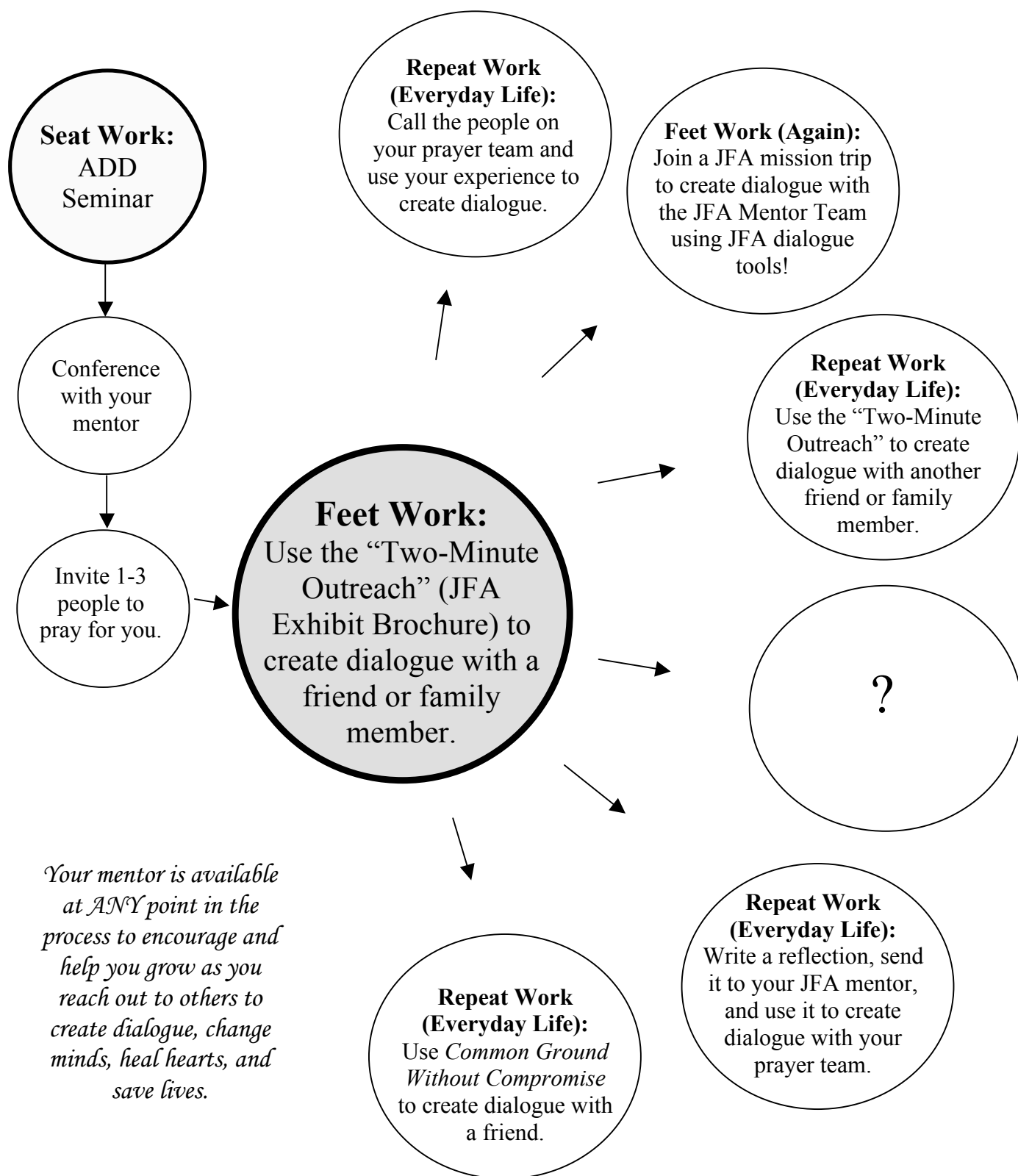
- www.AbortionNO.org (Abortion photos, video. Caution: Home page has video of abortion in progress.)
- www.Abort73.com (Abortion photos, video)
- Justice For All Exhibit Brochure (Call 800-281-6426 or www.jfaweb.org/brochure for copies)
- www.ehd.org (Prenatal development facts, photos, video)
- www.abort73.com/abortion/prenatal_development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



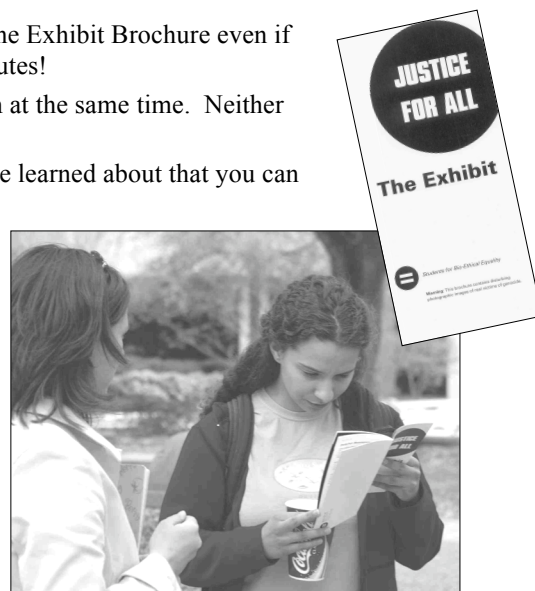
Your mentor is available at ANY point in the process to encourage and help you grow as you reach out to others to create dialogue, change minds, heal hearts, and save lives.

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 his 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 Side 1, Panel 4]
11. 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)

12. 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.

13. 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)

14. 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?"**
15. 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.
16. 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)

17. 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.
18. 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)

19. Many people are offended by our use of graphic pictures.
20. 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."
21. 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

22. [Option One] I'm curious: What do you think?
23. [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 Exhibit 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.)

2

Feet Work,
Your First
Outreach

Name: _____

Mentor's Name: _____

Mentor's Contact Info: _____



ABORTION: FROM DEBATE TO DIALOGUE *THE INTERACTIVE GUIDE*

Chapter 2 *Feet Work (Your First Outreach)*

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

© 2011 Justice For All, Inc.

Published by Justice For All, Inc. Wichita, Kansas

COPYRIGHTED MATERIAL. ALL RIGHTS RESERVED. DO NOT COPY THIS DOCUMENT OR TRANSMIT IT IN ANY FORM, IN WHOLE OR IN PART, WITHOUT PRIOR PERMISSION FROM JUSTICE FOR ALL.

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 2.5) was updated in August 2011.

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

Justice For All attempts to give credit where credit is due whenever possible. Please see Page 2 (Chapter 1) for an important note about authorship throughout the *Abortion: From Debate to Dialogue* materials.

Mentoring and Justice For All Certification: You're Invited!

One of the distinctives of the *Abortion: From Debate to Dialogue* training program is Justice For All's team of mentors who walk with our volunteers through the learning process. Please see Page 3 (Chapter 1) for a special invitation to join the JFA Training Certification program to learn to mentor others as they learn to create life-changing dialogue on abortion.

Acknowledgements

Please see Page 4 (Chapter 1) for an important note from Justice For All's Executive Director, David Lee, giving thanks to all who participated in making these *Abortion: From Debate to Dialogue* materials possible.

Contact

- 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.

Table of Contents

The JFA Exhibit Outreach (Feet Work) Activities.....	36
Justice For All Exhibit Interaction Tools.....	36
Activity 8: The Tour [JFA Exhibit Outreach]	37
Activity 9: “You Shouldn’t Force People to See These Pictures!”	40
“Why Do You Have to Show Such Graphic Photos?”	41
The Emmett Till Story	43
“These Pictures Are Misleading!” – Part 1 (Inaccurate, Fake)	44
“These Pictures Are Misleading!” – Part 2 (Too Big)	45
“These Pictures Are Misleading!” – Part 3 (Not the Whole Story).....	46
Activity 10: Free Speech Board [JFA Exhibit Outreach]	47
JFA Exhibit Outreach: Other Dialogue Tools	48
Activity 11: The Poll Table [JFA Exhibit Outreach]	49
Activity 12: JFA Exhibit Survey [JFA Exhibit Outreach]	51
Guidelines for JFA Volunteers	52
Volunteer Agreement	54
JFA Outreach (Feet Work) Reflection Assignment	56
Praying for the Outreach (Feet Work)	57
Scripture for Reflection Before Outreach Events	58
JFA Outreach and Conversation Tips	59

The JFA Exhibit Outreach (Feet Work) Activities

1. Listen to JFA mentors in conversation with students
2. Start your own conversation using...
 - The Exhibit
 - A Free Speech Board
 - A Poll table
 - A Survey
3. Debrief your conversations with a JFA mentor.
4. Pray for those engaging in conversations.
5. Counsel your colleagues **only if** they invite critique or input.
6. Offer encouragement to your colleagues.
7. Journal about your conversations (See “Scribe-Evaluate-Brainstorm-Pray” for a template)
8. Pray for people you’ve talked to.
9. Share your experiences with others you think might benefit from hearing or who you simply want to know of your experience.
10. ?

Justice For All Exhibit Interaction Tools

A Few Guidelines

Evaluate the Tools

1. Which tool is easiest for you to use? Which tool is most difficult? Why?
2. All of us have times when fear keeps us from starting conversations. Remember three things:
 - a. Our fear could cost a child her life.
 - b. Our fear could keep us from being able to comfort others with the comfort of Christ.
 - c. We (your colleagues and the Justice For All Staff) are praying for you.
3. The other person is a person. Ask for his/her name and shake hands to lessen the tension.
4. Extend the Exhibit: Trade email addresses if possible. Then follow up.

The Tools

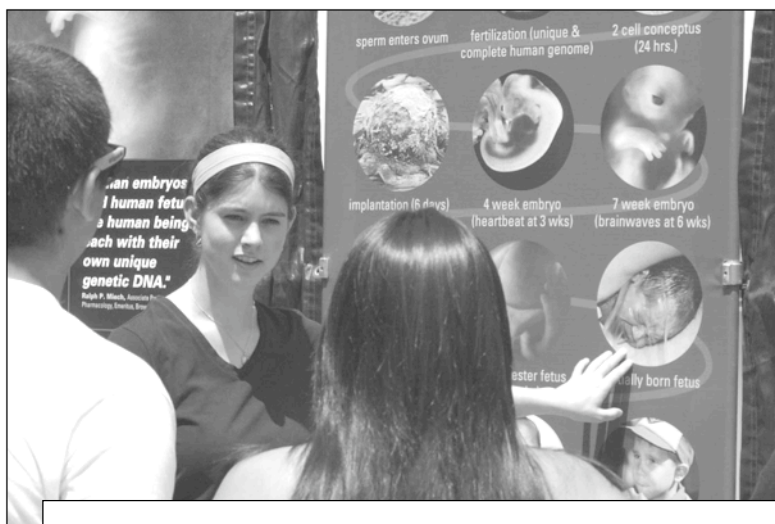
- The Tour (Exhibit)
- Exhibit Brochure
- Exhibit Brochure Response Card
- Free Speech Board
- Poll
- Survey
- Protests
- Open Mic & Crowds

Activity 8: The Tour [JFA Exhibit Outreach]

Give an explanation of the JFA Exhibit to start dialogue.

ANALYZE

1. You can give an explanation of the Justice For All Exhibit even if you aren't ready yet to create dialogue.
2. Like a museum tour, both people can look at the same information at the same time. Neither has privileged access.
3. At the exhibit, asking if a tour or explanation will be helpful is an easy way to break the ice. The exhibit motivates and informs the dialogue.
4. The tour/explanation below is composed of two summary questions for each side of the exhibit. To move from explanation to dialogue, simply ask, "What do you think?" after any of the summary questions.
5. After the tour/explanation (or after you create dialogue with them), 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!
6. To give a tour of the exhibit no matter where you are (with the Exhibit Brochure), see *The 2-Minute Outreach (Exhibit Brochure)* in Chapter 1.



JFA Intern Rebecca Haschke gives an explanation of a small version of the JFA Exhibit at Pasadena City College (2009).

IMITATE

Objective: While role-playing as a tour guide for each side of the Exhibit and/or 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: At the Exhibit)

1. Hi, I saw you looking at the exhibit. I'm a volunteer and I'm wondering, "Would it be helpful if I gave you an explanation of the exhibit?"

(Side 1, Panels 1-2)

2. [Panel 1] 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
3. [Panels 1 and 2] Questions at the tops of the panels signal that this exhibit is trying to encourage dialogue and listening.
4. [Panel 2] The exhibit shows pictures of humans through all stages of development
5. So, with these two panels, the exhibit is asking, **"Is the unborn a human being?"**
6. [If using the brochure, before turning to pages 5-6 (Side 1, Panels 3-4), say, "The next two pages are graphic. Are you willing to view them?"]

(Side 1, Panels 3-4)

7. 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.
8. 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!
9. 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 Side 1, Panel 4]
10. So, the question we're asking is, **"Does being wanted or unwanted change the value of a human being?"**

[If giving only a tour of Side 1, stop here and ask, "What do you think?"]

—

(Side 2, Panel 1)

11. Let's move on to Side Two. This is probably the most difficult side of the exhibit to look at. It's very graphic because it shows the results of abortion in the first and second trimesters. We believe it's helpful 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.
12. So, if the unborn is a human being, this panel is asking, **"Does abortion kill a human being?"**

(Side 2, Panels 2-3)

13. 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?"**
14. 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.
15. 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.

(Side 3, Panels 1 and 4)

16. 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.
17. 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?"**

(Side 3, Panel 3)

18. Many people are offended by our use of graphic pictures.
19. 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."
20. 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)

21. [Option One] I'm curious: What do you think?
22. [Option Two] Let's go back to Side One, Panel Two. 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!*

FURTHER STUDY

Summary Questions in a List

1. Side 1, Panels 1-2: "So, the first two panels are asking, 'Is the unborn a human being?'"
2. Side 1, Panels 3-4: "So, these panels are asking the question, 'Does being wanted or unwanted change the value of human beings?'"
3. Side 2, Panel 1: *Summarize*: "The Exhibit asks, 'Does abortion kill a human being?'"
4. Side 2, Panels 2-3: "The Exhibit asks, 'If abortion is legal, and we kill 3,500 to 4,000 unwanted unborn children every day, 'Could injustice like these [point to black and white pictures of historic genocides] be happening again with legalized abortion?' [point to color pictures of abortion]'"
5. Side 3, Panels 1 and 4: "So, this side of the exhibit asking the viewer to ponder the question, 'Which reasons do you think are good ones, and which ones are not so good?' "
6. Side 3, Panel 3: "If this exhibit saved the life of one child, would it be worth offending people or making them uncomfortable?"

Breaking the Ice to Start the Tour

(At the Exhibit)

- Have you seen pictures like this before?
- Did you see this exhibit the last time it came to campus?
- I noticed you taking a look at the Exhibit. I'm volunteering with the Exhibit and I'm wondering: Would it be helpful if I gave you a mini-tour?

(In Everyday Life)

- See *The Two-Minute Outreach (Exhibit Brochure)*

Activity 9: “You Shouldn’t Force People to See These Pictures!”

Use this concern to refocus on the question, “What is the unborn?”

ANALYZE

It’s understandable that people are frustrated with the posting of a large graphic exhibit in public space. In order to help someone use this frustration productively (to motivate them to care about discussing abortion), use these tips:

- Don’t deny people’s feelings. Sympathize. How did you feel when you first saw these pictures?
- Build common ground: “I agree the pictures are disgusting; do you agree they’ve produced good dialogue?”
- Focus on the use of pictures throughout the history for moral education and moral reform.
- Ask, “What is wrong with forcing images on people? If it is wrong because it restricts freedom, isn’t it much more wrong to kill the unborn by abortion and restrict their freedom?” (Refocus on the unborn child.)
- Ask, “If this exhibit saved the life of one child, would it be worth offending people?”
- Suggest that women are strong enough to handle the visual facts about a surgery they may decide to have.

IMITATE

Pro-Choice: You shouldn’t put up graphic pictures in public because people shouldn’t be forced to see something they don’t want to see.

Pro-Life: I agree with that in principle. In general, we shouldn’t force people to look at things that are disturbing.

C: So, I just don’t understand why you’re forcing me to look at this Exhibit.

L: You may have been forced into a one-second glance, but have you been forced to continue looking at the Exhibit?

C: No. I guess I just mean that the Exhibit is hard to avoid and hard to ignore.

L: Have you noticed the conversations people are having on campus because of this exhibit? I think that’s positive.

C: Sure, I agree that dialogue is important. But this is just over the top.

L: Kind of like Emmett Till.

C: Huh? Wasn’t he the black boy who was lynched in 1955?

L: Yes, but his mother also allowed a photograph of his disfigured corpse to be printed in *Jet Magazine*. Many historians believe the printing of that photograph shocked people so much that the civil rights movement began.

C: I suppose you think abortion is a civil rights issue?

L: If the unborn is a human being, and women use abortion to kill them over 3,500 times a day for reasons like “I don’t want a baby,” then yes, I do think it’s a civil rights issue. What do you think?

C: I just think you shouldn’t put this up. It’s always wrong to put up disturbing images in public spaces, since most people prefer for public space to be uplifting and beautiful.

L: I want things to be beautiful, too. But if people are being killed, are things truly beautiful simply because we can keep the injustice and violence hidden? It seems to me that even though this campus looks beautiful without the Exhibit, if human children are being killed, it’s not very beautiful after all.

C: Human children aren’t being killed. This exhibit is extreme and tasteless.

L: I’ll agree with you, for the sake of argument, that it is horrible and wrong for the Exhibit to be here. But you just said abortion doesn’t kill human children. Did I hear you correctly? If the embryos and fetuses pictured on the Exhibit aren’t children, would you at least agree that they are human beings?

IMPROVISE

Pro-Life: What do you think about this Exhibit?

Pro-Choice: These pictures are disgusting. I don’t think they should be forcing such extreme propaganda on people.

L: ???

“Why Do You Have to Show Such Graphic Photos?”

Defending the Public Display of Accurate Pictures of Abortion

STEPHEN WAGNER

First, Seek to Understand

When someone expresses frustration that the Justice For All Exhibit shows graphic pictures of abortion in public space, I can identify. There are many images I don't want to be shown in public. With two children of my own, I am concerned every time I take them through the grocery store checkout line. I also appreciate the beauty of the outdoors and feel violated when people clutter the public landscape with salacious billboards or graphic signs. I think certain kinds of art and images should be kept out of the public space.

If it's generally reasonable to expect that public space will be friendly to children and to our aesthetic sensibilities, we'll have to have some pretty strong reasons for putting up graphic photos on a college campus. If the unborn are human beings and if they are being killed by legalized abortion over 3,000 times each day (we are able to argue persuasively that both are true), then disrupting public space to change public opinion makes a lot more sense than it first appeared. For some, though, it will help to explain in more detail why we show graphic photos in public. I share suggestions in the following paragraphs.

Make a Comparison: Tell the Emmett Till Story

In 1955, graphic pictures of Emmett Till's mutilated corpse were published in *JET Magazine* and other publications. Some of these readers did not expect or wish to see such difficult images. Why did Emmett's mother Mamie allow these pictures to be taken? She said she wanted the “whole world to see what they did to my boy.” And the effect was no less than the beginning of the Civil Rights movement. Was it legitimate for these pictures to be forced on the American public? (See “The Emmett Till Story” for a list of talking points for this story.)

***Make Another Comparison: Education and Intellectual Honesty*²**

Good education about the Holocaust and other gruesome acts includes graphic pictures (*Schindler's List*). Education about smoking and drunk driving also many times includes graphic pictures. If we are intellectually honest, we will allow the pictures to be admitted as evidence in the discussion of abortion.

In addition, our audience has the following characteristics:

- Visual learners (processing information through pictures: internet, television, magazines, movies)
- Postmodern thinkers (preferring stories to arguments and facts)
- Committed to entitlement (deserving the immediate disappearance of difficult life problems)

Given these characteristics, what means of communication is going to be effective? Our audience hears the word abortion and thinks meaningless surgery that helps the mother. For this audience, pictures communicate truth about abortion in a way words never can.

² Much of this section borrows from Stand to Reason's *Making Abortion Unthinkable* curriculum. See www.str.org to order.

Remind Students that the Stakes Are High

Angry onlookers sometimes suggest that we put the pictures in a room or in a binder, so that people can choose to see them if they want. In response, ask for an alternative:

“We’d be happy to consider suggestions for an alternative approach, but can you demonstrate that your alternative will result in lives being saved and won’t result in the deaths of human beings whose lives might have been saved had we shown the pictures?”

For testimonies on the effectiveness of graphic pictures for saving lives, see www.abort73.com. The evidence is good that graphic pictures (even when forced on people) save lives because pregnant women see them and decide against abortion. If those who object don’t have good evidence that they can save as many lives without showing them, perhaps they should join you in showing the pictures. For some, the real difficulty with the graphic pictures is that they clearly show the killing of innocent human beings and *we have all been complicit* in this injustice. At this point, perhaps some would object that the unborn are not human beings. We’re back to only one question.

Focus on Dignifying Women

Why do we have to show these pictures? Here’s a three-sentence sound bite:

“We want to dignify women with all of the information they need to make a serious decision. Planned Parenthood will never show pictures like this. Don’t you think that women are smart enough and strong enough to make an informed decision?”

Pro-choice feminist Naomi Wolf makes a similar point:

“The pro-choice movement often treats with contempt the pro-lifer’s practice of holding up to our faces their disturbing graphics...

How can we charge that it is vile and repulsive for pro-lifers to brandish vile and repulsive images if the images are real? To insist that truth is in poor taste is the very height of hypocrisy. Besides, if these images are often the facts of the matter, and if we then claim that it is offensive for pro-choice women to be confronted with them, then we are making the judgment that women are too inherently weak to face a truth about which they have to make a grave decision. This view is unworthy of feminism.”³

³ Naomi Wolf, "Our Bodies, Our Souls," New Republic, October 16, 1995 (p. 32); available online at <http://www.epm.org/articles/naomiwolf.html>

The Emmett Till Story

Talking Points and Resources

STEPHEN WAGNER

The Basic Core Facts

- Emmett Till, a black boy from Chicago, was 14 when he visited his uncle and cousins in Money, Mississippi for a two-week trip in the summer of 1955.
- On Wednesday, Emmett bought a piece of gum from the white woman behind a grocery store counter (Bryants' Grocery in Money, MS). While talking with his friends outside, he whistled (many times this was a side effect of a stuttering problem he had); at about the same time the white woman walked toward her car. The boys ran off, fearing that she was going to get a gun.
- Emmett was taken from his uncle's home at 2 a.m. on Sunday morning. His body was found in a river a few days later, tied to a cotton gin fan with barbed wire. He was hardly recognizable, and it was clear that he had been beaten severely and shot through the head.
- His mother held an open casket funeral saying, "I want the world to see what they did to my boy."
- Pictures of the mutilated body were published in *JET* Magazine
- His story provided a catalyst for the Civil Rights Movement.

Did Emmett Break Southern Rules?

In an attempt to separate fact from fiction, the talking points I listed above come from Wheeler Parker's account of the incident as retold by Mamie Till-Mobley in *The Death of Innocence*. Wheeler Parker was with Emmett during the incident at Bryant's grocery. Till-Mobley's retelling leaves the question of whether Emmett did anything "wrong" (what whites expected blacks not to do) unanswered. But other details from her book give an indication that Emmett probably talked to Carolyn Bryant in some way.

In the South in 1955, African-Americans were expected to show extreme deference to whites, sometimes under penalty of death. The expectations included speaking only if spoken to first, not looking a white in the eyes, and black men not interacting with white women or even looking at pictures of white women. Although there is some question about whether Emmett did anything at all to incite the whites to lynch him, it is likely that Emmett did in fact speak to Carolyn Bryant inside her store that day. Here is one reason to believe this: Mamie Till-Mobley had the opportunity to correct two major tributes to Emmett Till which claim that he said at least something to Carolyn Bryant. The *Eyes on the Prize* film series on the Civil Rights Movement makes this claim and the Civil Rights Memorial (Montgomery, Alabama) lists Emmett's name with his legacy: "28 • AUG • 1955 Emmett Louis Till • Youth Murdered For Speaking To White Woman • Money, MS". Mamie Till-Mobley had opportunity to correct both accounts, but didn't, so we can assume that she at least agreed with the assessment that Emmett said something to Carolyn Bryant inside Bryant's grocery. By all accounts, Emmett also had a stock photo of a white actress that had come with his wallet. This may have further angered his captors after he was abducted.

For More Information about Emmett Till

- Mamie Till-Mobley, *The Death of Innocence* (New York: Random House, 2003)
- Clenora Hudson-Weems, *Emmett Till: The Sacrificial Lamb of the Civil Rights Movement* (Troy, MI: Bedford, 2000)
- Clenora Hudson-Weems, "Resurrecting Emmett Till: The Catalyst of the Modern Civil Rights Movement," *Journal Of Black Studies*, vol. 29 No.2, November 1998, 179-188
- *The Murder of Emmett Till* (documentary film made by PBS)
- PBS website with resources for *The Murder of Emmett Till*: www.pbs.org/wgbh/amex/till/
- *Eyes on the Prize* (documentary film series on the Civil Rights Movement)

“These Pictures Are Misleading!” – Part 1 (Inaccurate, Fake)

Are these pictures fake?

STEPHEN WAGNER

Common Concerns About the Accuracy of the Photos

- “These pictures are not real. They must be fake.”
- “These are pictures of miscarriages.” (Implied: Abortion doesn’t look like this or doesn’t happen at this stage.)
- “How can I be sure this is what an abortion looks like? I think you doctored these photos with *Photoshop*.”
- “I don’t trust these pictures.”

Approach #1: Use the Common Ground of Non-Abortion Photos

- The Lennart Nilsson photos: Found on Side 1 (Panel 2) of the Justice For All Exhibit and on the fetal development sign in the Genocide Awareness Project.

Step 1: Would you agree with me that at least this picture of an eight-week embryo is accurate?

Step 2: If not, are you saying Lennart Nilsson, who produced this photo in a book called *A Child is Born*, is a deceptive journalist? (Nilsson also produced the famous photo essay, *Life Before Birth* in LIFE Magazine– April 30, 1965)

Step 3: If so, when an abortion doctor takes a tube with a sharp end on it, connects it to a high-powered vacuum, scrapes the uterus and sucks this body through it, what do you think it will look like when the nurse puts the pieces together in a tray? Would it look like this picture?

Step 4: If it doesn’t look like this picture, what does it look like? Does it actually look better or worse?

- Embryology Texts: Embryology textbooks feature standard size measurements of the unborn throughout development. Compare these measurements with the size references included with the abortion photos to show that the captions are accurate.

Approach #2: Ask for an Accurate Picture of an Abortion

“If you are sure these pictures aren’t accurate, then you must have a real picture of abortion by which you are judging these. May I see it?”

Approach #3: Reference Medical Affidavits for the Photos

The Center for Bioethical Reform houses the largest library of aborted baby pictures in the United States. The graphic photos on the Justice For All and Genocide Awareness Project exhibits come from this library. CBR warns that it is prepared “to take legal action against pro-abortion defendants who falsely accuse CBR of fraudulently altering pictures of aborted embryos and fetuses.” CBR also cites a doctor’s certification of accuracy for each of the photos (www.abortionno.org/About_Us/lawsuits/authenticity.html).

See www.abortionNO.org for more information. (WARNING: this website shows extremely graphic video of abortion-in-progress on its *home* page. Viewer discretion advised!)

“These Pictures Are Misleading!” – Part 2 (Too Big)

Does the size of the photos make abortion look worse than it is?

STEPHEN WAGNER

Objection: Magnification

“These pictures are inaccurate because they’re so big. Abortion doesn’t look so graphic in real life. Magnifying fetus pictures makes abortion look worse than it is.”

Response:

I once saw a video* that showed the contents of the tray after an early abortion. It looked like a bloody soup with white globules in it. It certainly didn’t look like our abortion photos and it didn’t look much more graphic than a woman’s normal menstrual flow. Why? Because we were not shown a close-up of the tissue. This is why we show abortion photos in an enlarged size: it helps us to see what abortion actually does to the unborn.

So although this objection (to our enlargements of the images) is understandable, it is misguided. Five responses help the objector see this:

- Microfilm: Would you agree that a microfilm image of a newspaper article also looks like nothing significant when you view it with the naked eye, but that when you view it with the appropriate magnification, you see more accurately what is actually there? (similar example: the icon that represents a whole book on computer disc looks like nothing until you view it with the appropriate tool)
- DNA Evidence: Think about a murder investigation in which hair is taken from the coat of a suspect and examined under a microscope to see if it is similar to the hair taken from the crime scene. Wouldn’t you agree that we cannot tell anything significant about the hair specimens unless we magnify their cells many times and view the DNA code in each? How else can we be sure to understand what the evidence of the hair shows us? Similarly, doesn’t it seem helpful, at least in some cases, to see what abortion actually looks like up close?
- Hidden Injustice Is Still Injustice: Wouldn’t you agree that if an injustice is too small to see it doesn’t remove the injustice? Certainly some injustices are also out of our immediate field of vision – they are hidden (see www.hrw.org for some recent human rights abuses that we don’t see from our American vantage point). Does this change the fact that injustice is being done?
- Intellectual Honesty: You’re 15 feet away from those photos. Would you be able to see the detail of what is actually there if I made those photos actual size? Not unless you were right up close. But of course, then not everyone would have equal access to this exhibit. And we could be criticized for not showing the whole story with abortion because we made the pictures so small that people could not evaluate the evidence. So, isn’t it just simple intellectual honesty that demands that these pictures be enlarged for public viewing?
- Not Worse, More Accurate: Wouldn’t you agree that showing these photos enlarged actually helps us see how bad abortion is? Why not trust our visual senses in this case when they tell us we are looking at the horrific killing of an innocent human being?

* See <http://www.pbs.org/wgbh/pages/frontline/twenty/watch/abortion.html>, Ch. 3, Time Markings 5:34 and 6:01.

“These Pictures Are Misleading!” – Part 3 (Not the Whole Story)

Are we misleading our viewers if we only show abortion photos?

STEPHEN WAGNER

Objection: Unwanted Children

“You’re not showing the whole story. Where are the pictures of starving babies and distressed mothers, and foster children who won’t be adopted?”

Responses:

- **Clarify:** *How would those pictures help to justify abortion?*
- **Clarify:** *I don’t mind at all if you show those pictures. I agree with you that it is unjust to abuse women and children. But don’t most people agree that we should do our best to care for all born people? If people already care about born people, how would pictures of them help?*
- **Offer a Challenge:** *Are you saying that unless I show pictures of every injustice, I can’t show pictures of any injustice? Are you willing to criticize Holocaust historians for the same reason?*
- **Offer a Challenge:** *It sounds like you’re saying that unless we are allowed to kill our children we will be forced to abuse them? Is that your view?*

Objection: Illegal Abortion

“You’re not showing the whole story. Where are the pictures of the women who aborted their own children with coat hangers and bled to death in the back alleys?”

Responses:

- **Ask for relevance:** Why is it essential that I show those pictures?
- **Show concern:** I am saddened as you are by instances where women have hurt themselves and their unborn child. Did you know someone who did this?
- **Clarify the issue:** How would those pictures help to justify abortion?
- **Clarify the difference between the killings:** Are you saying that there is no difference between a woman who kills herself and her child and the child who was killed? We certainly agree that many women who did this were in very dire and difficult circumstances and that the end was tragic. We may disagree about whether the woman was innocent, but can’t we at least agree that the child was innocent?
- **Compare with other suicides:** Imagine that a person commits suicide by pouring gasoline around his home and setting it on fire. This would be tragic, to say the least. But now imagine that he did it out of desperation because he and his wife had a frustrating relationship. Now, imagine that both bodies were found in the rubble completely charred and horrifically disfigured. If I were distraught about the injustice done to the woman and decided to show the photo of her body to the press and the public, would you oppose my action because I did not show the charred body of the husband? How does the way his body looks change the nature of the crime done toward her? In a similar way, how does the picture of the woman who died aborting her baby help us understand whether it was morally right for her to abort that baby?

Activity 10: Free Speech Board [JFA Exhibit Outreach]

A Blog Comment Board Minus the Computers

COLLABORATORS: MATTHEW MCKINLEY, STEPHEN WAGNER

ANALYZE

The Free Speech Board is one of our most adventurous dialogue tools. It's also one of the easiest. Take an Internet chat room or blog or Facebook wall. Subtract the computer. Add face-to-face contact and physical pens and paper. Voila. You have a JFA Free Speech Board.

When we set the Free Speech Board up in the morning it's a blank piece of paper. Throughout the day, students will write questions or statements. Others will stand by and read. It's our goal that our volunteers engage every person who shows interest in the Free Speech Board and give them an opportunity for dialogue.



Two Opportunities for Dialogue

- Ask a person writing a comment for clarification
- Ask an onlooker which comment is most interesting to him (or ask him about a specific comment)

Benefits and Challenges

- Benefit #1: Before you engage in dialogue, you know something about his/her view. Ask a question that's relevant to what he wrote. Because he's written his view in some detail, the Board really helps me to know which direction to head with the conversation.
- Challenge #1: Many times the person is writing about things I know nothing about. Here's what I do in these situations. I go into fact-finding mode and aim to exchange email addresses. That way, the pressure's off and I can just focus on listening and asking questions. Then I can continue the conversation after I've had some time to think and study.
- Challenge #2: The person is passionate enough to write on the board (some are angry, some are gentle; you won't know until you ask). Some people will even write angry remarks or write them furiously so you know they're upset. It may surprise you, but many of those students WANT someone to engage them and ask them about what they wrote. [Suggestion: Three Essential Skills]

Step #1: Break the Ice in a Natural Way

- [To a Writer] "I'm a volunteer here and I saw what you wrote. May I ask you a question?"
- [To a Writer] "I'm helping with this exhibit; do you have time for me to ask you a question about what you wrote?"
- [To an Onlooker] "I'm a volunteer here today and I'm wondering, 'Which comment do you find the most interesting?'"
- [To an Onlooker] "Have you weighed in on this yet?"

Step #2: Ask a Clarification Question

Think of the Three Essential Skills. Ask a “What” or “Why” question. Gather information or ask for evidence. Or, ask a question that seeks to build common ground.

Make sure your question relates to the specific comment the person has written on the board. If you are knowledgeable of the abortion debate, you’ll probably be tempted to ask a challenging question that really obliterates the person’s viewpoint. If you don’t have much experience in dialogue on abortion, you’ll probably be tempted to ask a question that’s not very engaging at all (“Can you tell me more about your comment?”).

You might simply ask, “I noticed what you wrote and I’m curious, how did you come to believe that?”

IMPROVISE

The purpose of the role-playing exercise is to start the conversation by introducing yourself and then asking a clarification question. One of you will pick a comment (pro-life or pro-choice), read it out loud to your partner as if you were writing it, and your partner will engage you. Talk for about 30 seconds and then freeze the conversation.

Volunteer: [After partner acts like she’s writing one of the comments on the Free Speech Board]

Hello, I’m volunteering here today and I saw what you wrote on the Free Speech Board. May I ask you a question?

Writer: Sure.

Volunteer: [Ask a question that seeks clarification: *What, Why, or Common Ground*]

Writer: ???

JFA Exhibit Outreach: Other Dialogue Tools

Open Mic, Protests

Open Mic & Crowds

- Benefit: People are already interested in what is happening.
- Challenge: Be sensitive to whether the person wants to talk or listen/watch the spectacle.
- Suggestion #1: If a crowd forms, use it as an opportunity for dialogue. Ask the person next to you, “What do you think?”
- Suggestion #2: When the mic is turned off, you have about ten seconds to ask someone nearby, “What do you think?” If you miss the window, many people will move on without anyone having engaged them.

Protests

- Protesters come out to the JFA Exhibit to share their opinion on signs, but you can’t really know what they think until you ask! Protesters are human beings with the same fears and needs you have. Treat them like anybody else, and many times they’ll be willing to engage in dialogue. You might even become friends!
- A good example of what to do with protests came from the 2008 CSU Exhibit. Protesters “secretly” passed around an invitation to “sit-in” to obstruct the set-up of the Exhibit one morning at 7 AM. Instead of showing up and immediately ordering the protesters removed (which the pro-life student club and JFA rightfully could have done), JFA Executive Director David Lee and pro-life students sat down and joined the protesters. He listened to their concerns and engaged in dialogue with them for about an hour. Set-up was delayed, but the purpose of the Exhibit was fulfilled! The protesters continued their “sit-in” in another location throughout the day, and they even invited JFA staff to come and talk to them again!

Activity 11: The Poll Table [JFA Exhibit Outreach]

A Better Survey Experience: People Get to Explain What They Really Think!

COLLABORATORS: MAUREEN MCKINLEY, STEPHEN WAGNER

ANALYZE

The first day we're on campus, we ask students, ***"Should Abortion Remain Legal?"*** Even though many people fall somewhere in between a YES or NO answer, this question compels many to sign one side or the other. Once they do we can ask a question to find out more about what they think and help lead us back to the question of what the unborn is. So the poll table gets people to stop to do something they want to do: give their opinions. It's makes starting a conversation a little easier.

"Where Should I Stand?"

To use this tool, you want to position yourself nearby in a way that will allow people to feel comfortable signing but will also allow you to introduce yourself once they've finished signing. After you start a conversation, try to move your conversation to the side so others can sign the poll. You might say, "Let's step over here so we're not blocking other people's opportunity." Before, during, and after conversations, be careful not to block any of the signs. People will be more likely to sign the poll if they can read it!



Best Follow-Up Question – "Yes" Side

If someone signs the YES side, a good follow-up question to ask is,

"Do you think abortion should remain legal through all nine months?"

This question helps find common ground immediately because most people are opposed to late term abortion. It's also helpful in immediately getting back to talking about the unborn child. We'll demonstrate how this would happen on campus.

IMITATE: "YES" SIDE

Volunteer: [After watching "poll signer" sign the YES side] Hello, I noticed you signed the YES side to the poll table. I'm volunteering here today and I was wondering, do you think abortion should remain legal throughout all nine months of pregnancy?

Poll Signer: Uh, oh no. I'm against late-term abortion. I just think that early in the pregnancy, while its still just cells, she should have a choice.

Volunteer: (using JFA Exhibit Brochure) So up until what point do you think abortion should be legal?

Poll Signer: Umm...I'd say somewhere between the 7-week picture and that 18-week picture.

Volunteer: Oh, okay. So why do you think that?

Poll Signer: Well, it's just not that developed in those stages....

[Continue the conversation using the ideas from Activities 3 (Biology) and 4 (SLED Test).]

Notes about the “Yes” Side

The poll question made it easy to start this conversation in terms of getting a person interested and stopping her. It’s also easy because you know what topic you’re going to start with, you know a bit about what the person thinks, and you just have to remember one question for each side in order to start a dialogue.

But it takes courage to step out and introduce yourself, especially when the person disagrees with you (at least somewhat). Sometimes he or she is also moving quickly, so you have to introduce yourself quickly too. I suggest just practicing getting the words out of your mouth. The conversation will be amazing once you start it.

Best Follow-Up Question – “No” Side

If a person signs the NO side, saying that she thinks abortion should be illegal, do we want to talk to her? Of course! Ask the following question to get the dialogue started:

“Why do you think abortion should be illegal?”

We want to help her clarify what her view is and then give her reasons for the pro-life view that she can share with others. Make sure she knows about the on-campus pro-life club and encourage her to fill out a **response card** to get connected with JFA and the club. Then, we want to encourage her to do something specific to protect the unborn, namely, **share the brochure** with a friend. You can give her a tour of the Exhibit using the Brochure (see “2-Minute Outreach”) as a model.

Some Questions to Get Pro-Life Advocates Thinking (“No” Side)

- I’m curious...would you share your view on abortion in a discussion with classmates if you had opportunity?
- If you were asked why you’re pro-life, how would you explain your views to them?
- I’m curious...what are you doing to stop abortion in this community?
- Have you wanted to do something, but just don’t know what to do?
- Have you considered joining the pro-life club?

IMITATE: “NO” SIDE

Volunteer: [After watching “poll signer” sign the no side] Hi there! I noticed you signed the NO side of the poll table. I’m a volunteer with the Exhibit and I was wondering, “Why do you think abortion should be illegal?”

Poll Signer: Well, I’m a Christian and I just think that abortion is killing a baby. So it should be illegal.

Volunteer: I agree that abortion kills a baby and it should be illegal. What do you think that we should be doing about it?

Poll Signer: I don’t really know, I think what you guys are doing here is great.

Volunteer: Thanks. You could do the same thing really easily. We have copies of the Exhibit in brochure form that we give away to students like you who want to share this information with their friends. May I show you how you can easily give someone else an explanation of the Exhibit?

IMPROVISE

Without referencing the Imitate scripts above, approach a person (your partner) signing either side of the poll. Begin by breaking the ice and then ask a question to get the dialogue started. Let the dialogue run a few exchanges back and forth. Then freeze the action, debrief, and switch roles so both people get to practice.

Activity 12: JFA Exhibit Survey [JFA Exhibit Outreach]

For Use with the Large JFA Exhibit

ANALYZE

- **Ask anyone.** Don't discriminate. If you have a choice, though, ask people who are "just hanging out" or studying. It's like sales, expect people to say "No." You're that much closer to a "Yes." JFA Volunteer, Matt Ohm, said, "If I get rejected, I say, 'There are 30,000 other people on this campus. I'll just go and see if one of them will take the survey.'"
- **Supplies:** clipboard with surveys, pen, map with highlighted area(s), 10-20 brochures.
- **Go in pairs.** (Generally, at least one girl.) One person holds clipboard and writes; the other asks the questions (have a copy of the survey in hand). Mark down the place you gave the survey.
- **Create dialogue:** Why do we ask the last question, "What do you think about late-term abortion?" (It's an easy opportunity to create dialogue with common ground. Most will be against it, and you can ask "Why?")

IMITATE

Practice giving the following survey to your partner. Don't forget to end the survey by saying, "This concludes the formal part of the survey, but I'm interesting in talking more about this. May I ask you another question off the record?" Then ask for further clarification for his or her view on late-term abortion ("Why are you against it?").

Intro: *Hi, we're doing a survey about the abortion exhibit at _____.
Would you mind taking a few minutes to participate?*

1. Do you know about the abortion exhibit?

☐ Yes

Which of these describe how you know about it? (one or more)

☐ Saw it.

☐ Friend

☐ Newspaper

☐ Brochure

☐ Class

☐ Other _____

☐ No

We have a copy of it here, would you be willing to take a moment to look at it and answer a few survey questions?

☐ Yes.

(Go to next question)

☐ No. (Are you interested in having a copy of the exhibit?)

2. In a sentence, state the message of the exhibit.

3. Which best describes your view on abortion after seeing this exhibit?

☐ More in favor

☐ Less in favor

☐ No change

4. Speaking about legalized abortion, which of the following best describes your position?

☐ strongly opposed

☐ moderately opposed

☐ undecided

☐ moderately in favor

☐ strongly in favor

5. How do feel about late-term abortion?

6. Are you interested in finding out more about the JFA Club?

Name: _____ Email: _____

If asked, "Why are you taking this survey?" or "For whom are you taking this survey?"... "It's being done on behalf of the _____ student club as a way to get feedback from students on the project."

Guidelines for JFA Volunteers

Essentials for Volunteers at the JFA Outreach (the Feet Work Portion of the ADD Training)

What Qualifies a Volunteer to Represent JFA?

Volunteers must have personally participated in the JFA *Abortion: From Debate to Dialogue (ADD)* training seminar, read the *ADD Interactive Guide*, and completed a JFA Volunteer Agreement. In short, volunteers must agree to follow JFA's approach and work hard to have the three qualities of a good ambassador: an accurately informed mind (knowledge), an artful method (wisdom), and an attractive manner (character). This will help keep the conversation on a productive track.

What Should I Do When I Arrive at the Outreach?

Go to the Volunteer Information Table (large events) or find your JFA Mentor (smaller events). Spend about an hour alongside your mentor to get a feel for JFA's approach and dialogue tools. The knowledge you've gained (from the *Abortion: From Debate to Dialogue* seminar or elsewhere) is not the only important preparation for the exhibit. Watching those who are skilled and listening to them put their knowledge in practice is the quickest way to learn these skills yourself. Spending time with seasoned JFA mentors will not only be fun, it will also minimize your own frustration, mistakes, and fear.

Inside and Outside the Free Speech Rail (Applies to the Large Exhibit Outreach Only)

Inside the Free Speech Rail is reserved for qualified staff and select volunteers. If you are outside the free speech rail, you are in perhaps the best place for conversations! It is a less confrontational environment in which you can seek people out (you don't have to wait for them to come to you). You also have the freedom to roam near the free speech board or near the poll.

What Do I Do If Approached By the Media?

Say, "Let me introduce you to the spokesperson from the national Justice For All organization." At the large exhibit outreach, walk the media person to the Volunteer Information Table. The JFA Staff member at the table will take it from there. At a smaller JFA outreach, any JFA staff member can help you.

What if students ask to interview me for a class?

Answer their questions.

What if I See Something Suspicious?

Find a JFA staff person. He or she will use a two-way radio to notify the JFA staff person in charge of safety on site.

Is JFA a Political Organization?

JFA is an educational organization that creates dialogue about abortion and the unborn. JFA is not a lobbying or political organization and does not endorse political candidates.

Don't Surround Them!

Always be aware of multiple pro-lifers surrounding one pro-choice student. Don't do this! Sometimes the most helpful thing you can do is allow someone else to have a conversation even if she doesn't say things the way you would. As a servant to the King, always think about what will make the conversation most productive. This may mean you humbly remove yourself. Strike up a different conversation. Is it okay to join a crowd? Absolutely. This is important to Exhibit dynamics. Feel free to listen in on a conversation. Just be aware when one pro-choice student is surrounded by many pro-lifers.

Productive Conversation

We strive always to keep conversations on a productive track. Harsh statements, though they may contain kernels of truth, can distract your audience from the important issue at hand (What is the unborn? What is abortion? Can we know what's right? Where did humans come from?) and hurt the dialogue.

Please refrain from proclamations like, "You're going to hell or "You're murderers" or any similar focus on the person. Instead, focus on the argument by asking for more clarification (what did you mean by...?) or by asking for evidence (why do you believe...?).

Do all you can to protect and affirm a person in conversation, but don't be afraid to expose his or her bad ideas for what they are. Should you be honest? Yes. But just as importantly, you need to be wise. If someone asks you directly for a rejection ("What? You think I'm a murderer, don't you?"), take care that you don't assume you know what the person means. Carefully refocus on the argument ("What do you mean by murder?") instead of feeling trapped by the question. Remember: our goal is to stimulate discussion and we should be very hesitant to make hasty statements that shut off dialogue.

Copies of the Exhibit

Museum-quality copies of the exhibit are available (they cost us about \$.75 each). Keep 2-3 exhibit brochures with you and after a conversation, offer a copy of the exhibit.

Response Cards

You can ask anyone viewing the JFA Exhibit or Brochure to fill out the tear-off response card (last page of the brochure). You can do this before, during, or after a conversation.

JFA Intern Lauren Harrast (2009) found that inviting feedback in this way gave many people the opportunity to share thoughts and feelings that led in turn to a more productive conversation. See Lauren's blog (www.laurenjfa.blogspot.com) for examples of conversations (including pictures of actual response cards) she had with people using the response card.

What If I Talk to a Student Who Has Had an Abortion or Considering Abortion?

The most important thing is to listen to the student and show concern. Then introduce the student to a JFA staff member or to an on-site crisis pregnancy counselor. If a pregnancy resource center is visible on campus, introduce the student to a counselor from the center.

You can also use the Exhibit Brochure, Page 20. You can highlight Choices Medical Clinic's phone number: 888-922-1010. (This number only works outside the 316 area code. In the 316 area code, please dial: 316-687-2792). Also, see the pregnancy help center information on the Volunteer Information Packet for the outreach in your area.

Extending the Outreach

If your conversation with a student is interrupted or cut short, or if you are stumped, or if he/she must go to class, offer your email address to continue the conversation and ask for his or her email address also. If you don't get his/her email address, you will probably never hear from him/her again.

You can also make an appointment to meet later in the day or week. Make sure he/she knows your name (and you should know his/hers). Have him or her come find you at the Exhibit or meet at an agreed-upon location -- coffee shop in the student union, etc.

Take Pictures

You obviously can't take a picture of people you are talking to, but if you see a friend in a good conversation, take his or her picture (get as close as possible without intruding).

Volunteer Agreement

Justice For All

All volunteers representing Justice For All (“JFA”) at a JFA Exhibit Event (“an Exhibit”) are required to confirm in writing that they will abide by the terms of this Volunteer Agreement. If anyone refuses to or does not sign this agreement, that person will not be allowed to represent JFA at an Exhibit as a volunteer.

Rules of Engagement at an Exhibit. The volunteer agrees to abide by the following Rules of Engagement:

1. I will never pressure anyone to look at the exhibit.
2. I may offer approved literature to passers-by but will never push it on them.
3. I will always treat people with respect, even if they are angry and/or verbally abusive. I will not shout at people.
4. I will never trespass on private property or disrupt any event at which an Exhibit takes place.
5. If passers-by threaten JFA property, I will call for law enforcement officers. I will not attempt to physically stop anyone who makes such a threat or attempts to carry it out.
6. If passers-by threaten JFA staff, volunteers (including myself), or others, I will call for law enforcement officers. I will make reasonable efforts to remove others and myself from the presence of those making threats, but if I am unable to do that, I understand that I am allowed to take lawful steps to protect others and myself from injury.
7. I condemn abortion-related violence in all forms.

Reflection on Exhibit Experience. Within 2 weeks after attending a JFA Exhibit, I will give JFA a short (1-2 pages) typed reflection on my experience at the Exhibit, including my interaction with students and the impact the Exhibit had on me personally. JFA may share some or all of my written reflection with others. If I do not wish to be quoted by name, I will write “Please do not quote me by name” at the top of my reflection.

Use of Photographs. I permit the use by JFA of any video, photos, slides, films, or sketches of me taken while volunteering at an Exhibit for publicity, advertising, promotion or other non-commercial purpose.

I HAVE READ THE ABOVE VOLUNTEER AGREEMENT, INCLUDING THE WAIVER AND HOLD HARMLESS PROVISION ON THE REVERSE SIDE, and by signing it agree to abide by its terms. It is my intention to exempt and relieve the organization from liability for personal injury, property damage, or wrongful death caused by negligence or any other cause.

Signature

Name (printed)

Date

Street Address

City

State & Zip

School

Email

Telephone

In Case of Emergency Please Call:

Name

Telephone

Relationship

WAIVER AND HOLD HARMLESS PROVISION:

I hereby request acceptance to participate as a JFA volunteer at an Exhibit at:

_____, _____
Campus Name Month/Day(s)/Year

In consideration of my voluntary participation in the Exhibit(s), I hereby waive all claims of action against Justice For All, Inc. and its officers, directors, employees, and agents, all of which are collectively in this waiver and hold harmless provision referred to as “the Organization”, arising out of my voluntary participation in the Exhibit and hereby release, hold harmless, and discharge the Organization from all liability in connection therewith.

Knowing, understanding, and fully appreciating all possible risk, I hereby expressly, voluntarily, and willingly assume all risk and dangers associated with my participation in the exhibit. These risks could result in damage to property, personal and/or bodily injury or death.

I agree to use my personal medical insurance as the primary medical coverage payment if accident or injury occurs.

I have read this waiver and release and understand the terms used in it and their legal significance. This waiver and release is freely and voluntarily given with the understanding that right to legal recourse against the Organization is knowingly given up in return for allowing my participation in the Exhibit.

My signature on this document is intended to bind not only myself but also my successors, heirs, representatives, administrators, and assigns.

JFA Outreach (Feet Work) Reflection Assignment

Assignment

Write a short (3-10 paragraphs), thoughtful reflection of your experience with the Justice For All Exhibit 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.)

Praying for the Outreach (Feet Work)

Depending on God as Faithful Ambassadors

Why Pray?

As ambassadors for Christ, we must rely on His Holy Spirit for power, opportunity, effectiveness, and especially results. We do our best by His power and trust Him to work in people's hearts. Whether you are frightened or eager or excited or nervous, turn to God in prayer (Luke 18:1; I Thessalonians 5:18).

A Plan for Prayer

Ask ten close friends or family members to pray regularly before, during, and after your work at the exhibit. (Decide now whom you will email later today). Make sure to include your pastor(s), church/small group/school prayer network, friends, and family. Think also about people you connect with via text message, Facebook, and/or Twitter.

Name	Email Address
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

Sample Prayer Requests

- **Weather (for outdoor outreach events):** Winds can make exhibit set up more difficult; mellow warm weather helps people stay longer at the exhibit
- **Boldness:** To create conversations; to listen to understand; to ask tough questions
- **Lives Saved:** Saving babies at risk to abortion is one of our primary goals
- **Opportunities:** To share the gospel, to bring healing to those who have had abortions, and to extend contact past the exhibit

Notes

- Email prayer partners before, during, and after campus outreach events
- Meet with others to pray the night before your outreach event.

Place: _____ Date: _____ Time: _____

Scripture for Reflection Before Outreach Events

All References: New American Standard Bible (Lockman Foundation: La Habra, CA 1995)

I Pet. 3:13-17

Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, you are blessed. and do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

II Cor. 5:17-21

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

II Cor. 10:3-5

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete. [Editor's Note: This passage says to destroy speculations, or *arguments*, not *people*.]

I Thess. 2:1-12

For you yourselves know, brethren, that our coming to you was not in vain, but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. For we never came with flattering speech, as you know, nor with a pretext for greed--God is witness--nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority. But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

JFA Outreach and Conversation Tips

Joining A Conversation-In-Progress

When joining a conversation, listen carefully for awhile so that you will not compromise the work that is already being done there.

With other volunteers, be careful not to hijack a conversation where the person has worked hard to move in a certain direction. Only jump in if there seems to be a lull or an impasse with which you can help.

Your JFA Mentor is generally eager to bring you into the conversation and many times your JFA Mentor is happy to let you do the talking (and listening!). If you're listening to his or her conversation and want to join the dialogue, just ask if it's okay with both parties.

What if I Am Getting Nowhere in this Conversation?

Don't get discouraged or lose hope. Many times you cannot know what impact you are making. Your job is to be faithful to the message and pray that God brings results. There may be times when the conversation seems entirely unproductive (when the person is not listening, when you have gone around in circles).

It is entirely appropriate sometimes to graciously exit the conversation by saying, "I appreciate our conversation, but I need to talk to some other people. Is there one last question I can answer?" and you might add, "Here's my email address in case you'd like to continue the conversation..." (ask for his/her email address too if you want to follow up).

Who Are We Here to Talk To?

When you're at the outreach, try to keep focused on the task at hand: learning to dialogue with students on campus. Try to limit your conversation with staff and volunteers to topics that will advance this goal for everyone. Chatting about other topics is important to us, too. We want to get to know you! Let's find a time to do that when student interactions will not be lost. The students are less likely to approach the dialogue tools or be willing to talk to us if a group of us are standing together. Remember, the purpose of the outreach is to meet the needs of students on campus. Let's focus on creating dialogue with them.

Copies of the Exhibit

When offering the exhibit, we don't say "Would you like some literature?" This cheapens what can be the most important artifact people take from the exhibit experience. Instead we say, "We have copies of the exhibit available." This directs their attention to the Exhibit as the centerpiece and treats the brochure as what it is, a museum-quality artifact.

Dress at the Outreach

Dress for the exhibit in a way that doesn't call attention to you, but encourages students to see you as a reasonable, normal human being. Overt statements on T-shirts that trumpet your beliefs (e.g. Bible verses, references to Jesus, pictures of aborted fetuses, statements about abortion) may compromise your opportunities for constructive conversation unnecessarily.

The JFA exhibit is offensive in itself and it doesn't need help. Think strategically: If I wear this, will it help students to have serious, level-headed discussions with me, or will it give them a first impression that encourages them to think of stereotypes like "right-wing religious extremist" or "conservative fundamentalist whacko?" In general, we want to create as few obstacles to meaningful dialogue as possible.

ADD SEMINAR: SEAT WORK

BEFORE YOU LEAVE THE SEMINAR

- ☐ Complete the **JFA response card**. Be sure to place your mentor's name in the top-right corner.
- ☐ Read and sign the **Volunteer Agreement** (pp.54-55)
- ☐ Give a suggested donation to receive Wagner's *Common Ground Without Compromise* (\$12/1, \$20/2).
- ☐ Connect with your JFA Mentor: Ask questions, ask for prayer, share your response.

THE JUSTICE FOR ALL EXHIBIT OUTREACH: FEET WORK

PLAN TO PARTICIPATE

- ☐ *Where and When*: See the **JFA Outreach Information** document.
- ☐ I told my mentor I plan to come to the Exhibit Outreach at the following time(s):
 - Day(s) and Time(s): _____
- ☐ I signed up to help with set-up at _____ AM on _____
- ☐ I signed up to help with take-down at _____ PM on _____

PREPARE

- ☐ **Email ten people**, asking them to pray for you (p. 57)
- ☐ Read the **Volunteer Guidelines** (pp. 54-55).
- ☐ Read the remainder of *Abortion: From Debate to Dialogue – The Interactive Guide*
- ☐ Review the two-sided handout, *What Are the Facts? Frequently Asked at Justice For All Events*. Bring this to the outreach.

AT THE OUTREACH

- ☐ See the table labeled “JUSTICE FOR ALL INFORMATION” when you arrive. A JFA Staff member will help you make the most of the JFA Outreach!

AFTER THE OUTREACH

- ☐ **IMPORTANT**: Write a short reflection on the outreach experience. Send it to Reflection@jfaweb.org.
- ☐ Call or email your mentor to plan your next outreach (Training Phase 3: “Repeat Work”). Contact MentorCoordinator@JFAweb.org if you don't know who your mentor is.

REACH YOUR WORLD AFTER THE OUTREACH: REPEAT WORK

See your mentor, *Chapter 5* of this guide, or www.repeatwork.blogspot.com for help planning your next step.

- ☐ Share Your Exhibit Outreach reflection with your...
 - Friends and/or family members.
 - Members of your small group and/or Sunday school group.
 - Whole congregation.
- ☐ Share Side 1 of the Justice For All Exhibit (Brochure, pp. 2-5) with a friend.
- ☐ Share Wagner's *Common Ground Without Compromise* with a friend (www.commongroundbook.com).