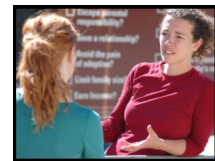




Catherine's March Update



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JFA Update

March 2010

Don't Debate - Dialogue!

Overheard at Middle Tennessee State University, March 17, 2010

Kayla was very upset when she and her girlfriend Emily came up to the JFA Exhibit (names changed)...

Kayla (angrily): Don't you care about women's rights? Women should have the choice to have an abortion if they need one!

Me: I definitely care about women's rights. I can tell you do, too. What do you mean by "if they need" an abortion?

Kayla: (yelling) If she was raped! She shouldn't be forced to watch her belly grow with her rapist child inside! What do you think about rape?!

Me: I think it's sick. I have friends who've been raped; it's the scariest thing I can imagine happening to me. We need to do much better at caring for women who are raped and getting them the real help they need.

Kayla: (not longer yelling) Um, o.k.

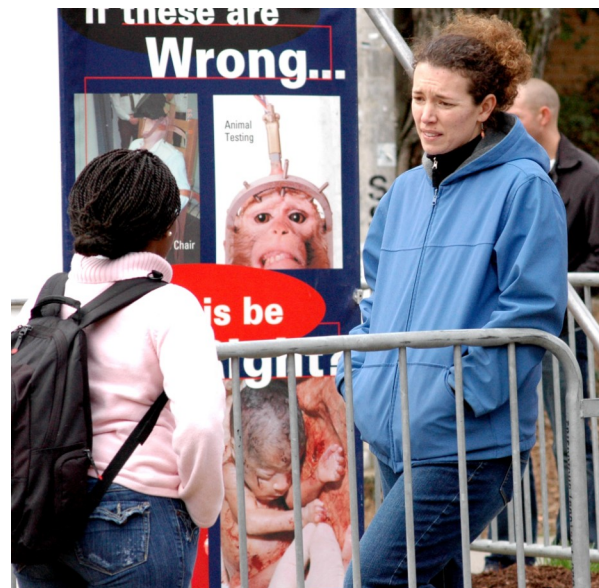
Me: Also, too many rapists get away with it. I've met many women around the country who've told me they were raped. I've asked almost all of them if their rapists

(See "Dialogue" on page 2)

Dear family and friends,

The question of rape is the toughest and most common I encounter during campus outreaches. The tragedy of rape causes even the most pro-life students to hide in the shadows.

At JFA we teach that the morality of abortion hinges on one simple question: "Is the unborn human?" If not, no justification for abortion is necessary. But if it is, no justification for abortion is adequate!



Me speaking with a student who was raped as a child in Africa. We must care for women AND their children!

For example, we don't kill 2-year-old products of rape to save their moms from remembering their rapes. It should follow that if the unborn is a human being like the toddler, we shouldn't kill him either. Simple, right?

Morally, yes, it's that simple. Relationally, though, there is usually a lot more going on in a conversation about rape and abortion that we must be prepared to address if we are to be loving ambassadors for Christ (2 Cor 5:20).

When someone asks you, the pro-life advocate, "What about rape?", they don't care whether the unborn is human - at least not initially. They're wondering if *you* are human. They want to know whether you care about women who've been assaulted, or are just a pro-life robot, incapable of sympathizing with another person's pain.

* <http://www.guttmacher.org/pubs/psrh/full/3711005.pdf>

(See "What about rape?" on page 2)

(“Dialogue” from page 1)

were prosecuted. You know, I have never had one of them say “yes.”

Kayla: Yah - None of mine were.

(Pause)

Me: I am so sorry to hear that.

Emily (Kayla’s girlfriend): But you think a woman who’s pregnant from a rape shouldn’t be able to abort?

Me: Well, let’s imagine a scenario. Suppose I got raped, conceived a child, and chose to raise the child. But two years later my little boy’s starting to look more and more like my rapist. It’s traumatizing to me. Can I kill my kid at 2 years old to stop my mental and physical pain?

Emily and Kayla: No!

Kayla: But it’s born - it’s a human being, you can’t just kill it.

Me: Is being born what makes us human? Does location change our value and rights?

Kayla: No, I guess not.

Me: So if it’s not okay to kill a 2-yr-old child because it’s human, why would it be okay for me to kill the same kid, just 2 1/2 years earlier while he’s still in the womb?

Emily: I see your point - that makes sense.

Kayla: I guess so. Well, I have to go to class now. (Reaching over to shake my hand) It’s been nice talking to you. And thanks for being reasonable.



Our great crew of staff and volunteers at Middle Tennessee State University in March!

(“What about rape?” from page 1)

Time after time, I’ve had conversations like the one with Kayla (left box) that began angrily but were transformed into respectful discussions because I first addressed crucial relational concerns.

Once the person you’re talking with sees that *you* are a reasonable, compassionate human being, they’ll be much more open to considering your case that the *unborn are also* valuable human beings.

Christ’s Peace, Catherine

In Summary...

From: “Abortion: From Debate to Dialogue” Seminar Guide, v0095 © 2009 Stephen Wagner, Produced by Justice For All.

...Start with showing concern for the woman who was raped:

- “I think 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...or kill her own child.
- Not only that, he forced her into nine months of pregnancy (which is difficult), into giving birth (which is painful).
- She was also forced to either give her child up for adoption or care for her child at a cost of about \$300,000 over the next eighteen years. 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, you’ve focused your concern on the rape victim. If you judge that it’s helpful or necessary, you can then show concern for the unborn by asking a simple question:

- “But why should we allow a young human being to be killed because of how he or she came into being?”