

## Lesson Objectives

After completing this lesson, learners should be able to:

- paraphrase some of the key events in the recent history of abortion legalization.
- communicate some of the statistics demonstrating the magnitude of abortion as a social issue.
- describe the prevalence of abortion in the Christian church.

## Prepare

### Pray:

Ask God for the grace and wisdom to sensitively and humbly set forth the truth in this lesson.

### Consider:

- It is possible (even likely) that there may be someone in your class who has undergone, encouraged, or performed an abortion in the past. A person in this situation may now feel the weight and horror of what was done.
  - o Seek to be pastorally sensitive to all of the students in your class without minimizing the biblical reality that abortion is an offense against God and an assault on those made in his image.
  - o Endeavor to strike a balance between declaring forgiveness and declaring outrage.
- This course is explicitly based on God's revelation in the Bible. We will argue that a Christian is obligated to speak the truth from God's Word even if those who are rebelling against their Maker reject it outright.
- This course will not focus on apologetics, political action, or legal reasoning. However, it is important for learners to speak about abortion in ways that an atheist, agnostic, or humanist will appreciate - ways that will be accepted by the general population.
  - o Expect to find a variety of resources in this course. Some do not argue from a biblical ground while others do. Notice how the following authors argue against abortion.

Francis Beckwith - *Defending Life* (New York: Cambridge University Press, 2007).

I do not argue for the pro-life position by appealing to theological reasoning or the authoritative writings of any particular religious tradition. The main thrust of this book is philosophical and jurisprudential. Hence, if my arguments are sound, an atheist, agnostic, or humanist is intellectually obligated to become pro-life.

Richard Hays - *The Moral Vision of the New Testament* (New York: HarperCollins, 1996)

Our deliberation about these matters should not be constrained by the categories and norms of a secular pluralistic society. Stanley Hauerwas describes the reasons for the futility of the usual debates about abortion:

... Christian opposition to abortion on demand has failed because by attempting to meet the moral challenge within the limits of public polity, we have failed to exhibit our deepest convictions that make our rejection of abortion intelligible. We have failed then in our first political task because we accepted uncritically an account of "the moral question of abortion" determined by a politics foreign to the polity appropriate to Christian convictions.

We must not get trapped by the way the world defines the issue, by the questions that pollsters are likely to ask. Instead, the church must seek to frame its moral reflection within the categories offered us by Scripture. (445-446)

\*(Please note that by quoting Hays and Hauerwas, we do not thereby signal complete agreement with either of their perspectives on the abortion issue.)

**Abortion is About God****Plan**

How to use this section:

Read the lesson. Complete lesson activities. Choose (✓) one Choice or any Optional activity that will work best with your time frame and your students. Activities most closely associated with objectives are chosen (✓) for you. Remove this section from the binder and use it alongside the lesson as needed. The (*italicized*) answers are intended for instructional support. The activities are listed in the recommended order. Activity times are only suggestions; adjust activities to fit your timeframe and teaching style.

Note: Group work requires more time than individual work or whole-class discussion.

<b>Activities</b>	<b>Materials</b>	<b>Minutes</b>
<b>Welcome/Prayer</b>		
✓ Greet students as they arrive. Open the lesson by exalting God in prayer.		1-3
<b>Personal Introductions</b>		
<u>Choice 1</u> : Introduce yourself. Encourage students to answer the following get-to-know-you questions or create you own: What is your name? Can you tell the class a little about yourself? Why are you enrolled in this course? What are you hoping to gain from the course?		15-30
<u>Choice 2</u> : Introduce yourself. Invite students to tell their name and one thing about themselves. Explain that they will have opportunities to get to know each other better through small group work and class discussions.		7-10
<b>Syllabus Review</b>		
✓ Distribute you customized course syllabus. Guide the class through it. Read each item. Answer student questions.		3-5
<b>Lesson Introduction</b>		
<u>Choice 1</u> : Read the quotes on SWB 1. Discuss why some tragedies impact us more than others. ( <i>Possible answers: We are affected by tragedy when we have a personal and/or emotional attachment to the people involved, when we feel the weight of the realness of what is happening, when we are able to empathize with the people involved, etc.</i> )	SWB p.1	3-5
<u>Choice 2</u> : Help students empathize with the humanity of a pre-born child. Describe the development of a baby during the first trimester. Ask students to imagine the progression of development. Read Randy Alcorn's, description of a baby's development in the womb found in <i>Prolife Answers to Prochoice Arguments</i> (rev. ed.; Sisters, Oregon: Multnomah, 2004), pp. 65-66:  At eighteen days after conception the heart is forming, and the eyes start to develop. By twenty-one days the heart is not only beating, but pumping blood throughout the body. By twenty-eight days the unborn has budding arms and legs. By thirty days she has multiplied in size ten thousand times. She has a brain and blood flows through her veins. By thirty-five days, mouth, ears, and nose are taking shape. At forty days		3-5

## Lesson 1: Teacher's Guide

**Activities**

the preborn child's brain waves can be recorded. The child's heartbeat, brain and blood flows through her veins. The child's heartbeat, which began three weeks earlier, can already be detected by an ultrasonic stethoscope. By forty-two days the skeleton is formed, and the brain is controlling the movement of muscles and organs. The unborn reflexively responds to stimulus and may already be capable of feeling pain. This is before the earliest abortions take place.

By eight weeks hands and feet are almost perfectly formed, and fingerprints are developing. Already, "Mother's movements stimulate the fetus's balance and motion detectors." By nine weeks a child will bend fingers around an object placed in the palm. Fingernails are forming, and the child is sucking his thumb. The nine-week baby has "already perfected a somersault, backflip and scissor kick."

By ten weeks the child squints, swallows, and frowns. By eleven weeks he urinates, makes a wide variety of facial expressions, and even smiles. By twelve weeks the child is kicking, turning his feet, curling and fanning his toes, making a fist, moving thumbs, bending wrists, and opening his mouth.

All this happens in the first trimester, the first three months of life. In the remaining six months in the womb nothing new develops or begins functioning. The child only grows and matures.

**Materials Minutes****Lesson Orientation**

- |   |  |         |     |
|---|--|---------|-----|
| ✓ | Direct attention to the Lesson Outline and Learning Strategy. Point out the lesson structure. Point out the learning strategy (Connect, Organize, Synthesize, Tell - COST). Explain that through engagement in these activities learners should be able to learn, remember, and thoughtfully communicate the legislative and statistical information presented in this lesson. | SWB p.1 | 1-3 |
|---|--|---------|-----|

**How we got to where we are**

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|---|---|---------------------------|-----|
| ✓ | <p><u>Optional</u>: Read Randy Alcorn's quote along with the bulleted facts. Collect additional facts at <a href="http://www.abort73.com">www.abort73.com</a> related to the history of abortion. Choose the <i>Facts About Abortion</i> tab and then the <i>U.S. Abortion History</i> link from the drop down menu. Present additional facts.</p>  | SWB, p.2<br>abort73 facts | 3-5 |
| ✓ | <p>Read the <i>Connect</i> directions. Explain that connections are a helpful way to deepen understanding and increase retention. Read the 1847-1990 information found beneath the "Recent history of abortion in this country" heading. Model your connections. (<i>Possible connections: I have never thought about abortion being practiced in 1847. I wonder what criteria were used to make the decision to abort a baby in 1847. I wonder how many babies were aborted in the 1800's. I think "quickening" describes the mother's early detection of a baby's movement in the womb. I wonder what anti-abortion argument feminists were making. How/why did the feminist position change? It took over 50 years to make abortion illegal. How long has it been legal again?</i>) Invite students to contribute their connections. Provide time for students to work on their own to complete this exercise with the remaining information. Invite students to verbalize some other connections.</p> | SWB, p.2                  | 5-7 |

**Abortion is About God****Activities****Materials      Minutes**

Optional: Direct attention to paragraph (c) in *Roe v. Wade*. Emphasize this ruling allows individual States to “proscribe” (outlaw) abortions after the unborn becomes viable (able to live outside the womb) if they so choose. Explain that, when what is meant by the “life or health” of the mother is considered, this restriction becomes meaningless. Read or paraphrase Francis Beckwith’s quote (below) from his book, “*Defending Life*,” pp. 20-21, to clarify. Invite learners to react to the quote. Discuss reactions that will further understanding.

SWB, p.3

3-5

But this restriction is a restriction in name only. For the Supreme Court so broadly defined health in *Roe*’s companion decision, *Doe v. Bolton* (1973), that for all intents and purposes *Roe* allows for abortion on demand. In *Bolton* the court ruled that health must be taken in its broadest possible medical context and must be defined “in light of all factors – physical, emotional, psychological, familial, and the woman’s age-relevant to the well being of the patient. All these factors relate to health.” Because all pregnancies have consequences for a woman’s emotional and family situation, the court’s health provision has the practical effect of legalizing abortion up until the time of birth if a woman can convince a physician that she needs the abortion to preserve her emotional health. This is why in 1983 the U.S. Senate Judiciary Committee, after much critical evaluation of the current law in light of the Court’s opinions, confirmed this interpretation when it concluded that “no significant legal barriers of any kind whatsoever exist today in the United States for a woman to obtain an abortion for any reason during any stage of her pregnancy.

Optional: Explain that one horrendous outcome of legislation associated with *Roe v. Wade* is partial-birth abortion. Present graphic information from the following description of partial-birth abortion taken from John Piper’s sermon, *Be Strong and Fervent in Spirit in the Cause of Truth and Life* (available online at the DG website). Invite learners to react to this description. Discuss reactions in a sensitive manner.

3-5

**Partial-Birth Abortion**

But before I read it, I wonder if you all know what partial-birth abortion is. Both the Senate and House of Representatives passed a bill banning this hideous procedure unless the mother’s life were at stake. On April 10, 1996, President Clinton vetoed the bill and the override was not sustained in the Senate. The President insisted that there must be an exception clause for the “health” of the mother—which, as in *Roe v. Wade*, has proved, as everyone knows, to be an abortion license whenever the mother wants one.

**What is this procedure?**

In September, 1993, Brenda Shafer, a registered nurse with thirteen years of experience, was assigned by her nursing agency to an abortion clinic. She considered herself pro-choice and didn’t see a problem. She was wrong. Here is what she said:

I stood at the doctor’s side and watched him perform a partial-birth abortion on a woman who was six months pregnant. The baby’s

**Activities****Materials Minutes**

heartbeat was clearly visible on the ultrasound screen. The doctor delivered the baby's body and arms, everything but his little head. The baby's body was moving. His little fingers were clasping together. He was kicking his feet. The doctor took a pair of scissors and inserted them into the back of the baby's head, and the baby's arms jerked out in a flinch, a startle reaction, like a baby does when he thinks that he might fall. Then the doctor opened the scissors up. Then he stuck the high-powered suction tube into the hole and sucked the baby's brains out. Now the baby was completely limp. I never went back to the clinic. But I am still haunted by the face of that little boy. It was the most perfect, angelic face I have ever seen. (Quoted from the Internet Home Page for "Campaign to End Partial-Birth Abortions.")

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|---|---|----------|------|
| ✓ | Read the <i>Organize</i> directions. Explain that information is more easily learned when it is organized in a way that is meaningful to the student. Challenge students to create a timeline that includes the legislation and also shows the bigger picture. ( <i>Timelines may vary from detailed to general. They may demonstrate an overall idea such as movement from abortion as less restrictive to more restrictive and back to less and less restrictive.</i> )   | SWB, p.3 | 5-7  |
| ✓ | Read the <i>Synthesize</i> directions. Explain that synthesizing makes new information easier to recall at a later date. Encourage students to work on their own to complete this activity. ( <i>Possible response: Abortion legislation has been relaxed over the past thirty-five-plus years almost to the point of being ineffective in preventing abortions even among minors. One major reason is the health and well-being of the mother is loosely defined and more highly valued than the health and well-being of the baby. This is true even when the outcome is imbalanced – stress may be the mother's outcome while death results for the baby. Prior to "Roe v. Wade", abortion was outlawed for eighty-plus years. Perhaps there is a way to turn the tide on abortion thinking like the AMA, anti-obscenity crusaders, and feminists did in 1900.</i> ) | SWB, p.3 | 5-7  |
| ✓ | Read the <i>Tell</i> directions. Encourage students to think of this activity as preparation for later conversations about abortion that might come up at work or social events. Divide students into groups of two or three. Instruct them to take turns discussing their timeline and synthesis response. Encourage interaction. Listen in on two or three groups. Provide feedback by pointing out accurate and helpful timeline features and insights you noticed.  | SWB, p.3 | 7-10 |

**Where we are**

- |           |  |          |     |
|-----------|--|----------|-----|
| Optional: | Read the circled information in the box at the top of the page. Invite a volunteer to read the bulleted points. Challenge students not to lose sight of the fact that each number is a human life. | SWB, p.4 | 1-3 |
|-----------|--|----------|-----|

**Abortion is About God**

<b>Activities</b>	<b>Materials</b>	<b>Minutes</b>
<p><u>Optional</u>: Encourage students to use their imagination to comprehend the evil of abortion as John Piper does in his sermon, <i>Abortion: You Desire and Do Not Have, So You Kill</i> (available online at the DG website). Read Dr. Piper’s quote. Invite learners to react to this description. Discuss reactions in a sensitive manner.</p> <p>Third use your imagination to see what abortion really is! Fight against the kind of social stupor that gripped Nazi Germany – the feeling that the problem is so huge and so horrendous and so out of our control that I just can’t be wrong to let it be. Use your imagination to see and feel what is really happening behind those sterile clinic doors.</p> <p>If you could see each little handiwork of God and what it looks like when it is being crushed or poisoned or starved, you would say, this can’t be happening. Civilized people do not do this! The children will not be saved and God’s work will not be revered without an act of sustained sympathetic imagination. Otherwise it is out of sight, out of mind-just like Dachau, Buchenwald, Belsen, and Auschwitz. It just couldn’t be happening. And so we act as if it isn’t.</p>		3-5
<p>✓ Read the <i>Connect</i> directions. Draw a two-column chart on the board. Label one column, “Similarities” Label the other column, “Differences.” Invite students to organize the information in the “War and Abortion box” under each column. Ask volunteers to suggest other similarities and differences. Add those to the chart.</p>	SWB, p.4 White-board Markers	3-5
<p><u>Optional</u>: Direct attention to the circled quote and chart at the bottom of the page. Emphasize the statistics came from Randy Alcorn’s revised 2000 edition entitled, <i>ProLife Answers to ProChoice Questions</i>. Get more recent data, from <a href="http://www.abort73.com">www.abort73.com</a>. Choose the <i>Facts About Abortion</i> tab and then the <i>U.S. Abortion Statistics</i> link from the drop down menu. Inform students of the most recent statistics.</p>	SWB, p.4 <a href="http://www.abort73.com">www.abort73.com</a> data	3-5
<p><u>Optional</u>: Warn students that you are about to show material that graphically portrays the human remains from abortion procedures. Allow those who do not want to watch to leave. Go to <a href="http://www.abort73.com">www.abort73.com</a>. Choose <i>The Case Against Abortion</i> tab. Choose the <i>Abortion Pictures</i> link. Show the 3 min., 51 sec. video. Read John Piper’s quote as cited in his sermon, <i>Abortion Shall We Listen to Men or God</i>, (available online at the DG website). Discuss the effect of such images in a sensitive manner.</p> <p>If showing pictures of mutilated babies threatens your desire for abortion on demand, then the pictures are emotionally manipulative or in bad taste or irrelevant. But if showing dead sea otters or oil slickened cranes or mutilated seals helps your cause, then this is simply telling it like it is and forcing people to come to terms with what is really happening.</p>	Computer Screen Internet	5-7
<p>✓ Read the <i>Connect</i> directions. Encourage students to complete this activity on their own.</p>	SWB, p.5	3-5

## Lesson 1: Teacher's Guide

**Activities****Materials Minutes**

Optional: Provide additional information about abortion in the church. Read John Piper's quote from his sermon, *The Darkness of Abortion and the Light of Truth* (available online at the DG website). Invite students to discuss the things they found surprising or shocking in the Abortion in the church? excerpt and in the quote below.

3-5

In his new book from Focus on the Family, *Answering the Call* (2003), John Ensor points out that one in six abortions are done on women identifying themselves as "born again" Christians: and 31% are done on women who say they are Catholic. When he was a pastor in Boston in 1989 he was shocked, he said, to discover that 30% of the women in his church had had an abortion (pp 21-22). Ensor concludes, "Indeed, the abortion industry could not survive financially without paying customers drawn from the church (pp.21)."

Which puts me, as always, in the position of needing, on the one hand, to declare forgiveness and hope to dozens of men and women in this church who have had and have approved abortions, and, on the other hand, to declare the outrage of abortion as something we should oppose with all the wisdom and courage and perseverance and sacrifice that God will give us.

- ✓ Read the *Organize* directions. Divide students into groups of two or three. Encourage students to contribute their ideas to complete this activity. Suggest that the data can be rounded. Explain that the information may be displayed in one or more graphs. Encourage variety. Allow time for groups to show and explain their graphs to the whole group. Provide feedback by pointing out insightful graph features. SWB, p.4-5 7-10
- ✓ Read the *Synthesize* directions. Encourage students to complete this activity on their own. (*Possible response: More than one-fifth of all abortions are carried out on women who identify themselves as Christians. That means about four times more babies are killed in the church than soldiers in the Vietnam War. The church should be a place where innocent babies are protected. Is the reason this is happening a failure to educate or something else?*) SWB, p.4-5 5-7
- ✓ Read the *Tell* directions. Divide students into groups of two or three. Instruct them to take turns discussing their response. Encourage interaction. Listen in on two or three groups. Provide feedback by pointing out thoughtful responses. SWB, p.5 5-7

**Conclusion**

- ✓ Refer back to the lesson outline. Remind students *Where we are* is directly related to *How we got to where we are*. Suggest that the *Roe v. Wade* legislation is directly related to the astronomical abortion numbers. SWB, p.1 1-3

**Abortion is About God****Activities****Materials**      **Minutes**

Optional: Read Francis Beckwith's quote in the *Synopsis* box. Invite students to consider future implications if the thought process that leads to abortion is applied to other situations. Explain that much of Beckwith's book argues from analogies grounded in "our deeply held intuitions about human equality" (xi). Read the quote below. Explain that there will be further discussion about how abortion relates to God's glory in future lessons.

SWB, p.6

3-5

So, for example, if there is almost uniform consensus in American society that it is wrong to kill someone in a comatose state, certain pro-abortion arguments unravel. These intuitions, however, may disappear in the future. Even some ethicists, such as Peter Singer, are even now arguing that parents should have the right to kill their born infants. Therefore, while the effectiveness of our cultural argumentation might ebb and flow, our theological task remains. We must say, as Christians, that the abortion issue is not fundamentally about the sanctity of life or human equality, but about the glory of the God who created us and to whom we own ultimate allegiance.

- ✓ Read the *Synthesize* directions. Divide students into groups of 2 or 3. Encourage them to put their ideas together to complete this activity. Allow time for groups to read or show their slogans. Challenge students to make others aware of the proportion of abortion and associated legalization as opportunities arise.

SWB, p.6

5-7

- ✓ Clarify that the direction this curriculum is taking is to argue that abortion is about God and his glory foremost. Invite a volunteer to read *Abortion is about God* at the bottom of the page. Explain that the relationship between the supremacy of God and the right to life will be explored more fully in future lessons.

SWB, p.6

1-3

- ✓ Direct attention to lesson 2. Challenge students to read carefully and complete all activities so that class discussion will be as profitable as possible. Remind them to listen to the required sermon and complete the sermon guide.

SWB, p.7

1-3

## Lesson 1: Abortion in the modern secular world

### Consider:

Perhaps it is human nature not to be much moved by raw statistics. Without a personal connection, such information is cold and lifeless. The detective in one of Josephine Tey's novels makes this observation:

He turned the pages and marveled how dull information is deprived of personality. The sorrows of humanity are no one's sorrows, as newspaper readers long ago found out ... A thousand people drowned in floods in China are news; a solitary child drowned in a pond is tragedy.<sup>1</sup>

Thousands of babies are aborted every day in the United States. Such figures are rarely considered news, let alone tragedy. Even for those within the church, it is difficult to comprehend the sheer magnitude of abortion in America today and, indeed, the world. John Jefferson Davis, professor of systematic theology and Christian ethics at Gordon-Conwell Theological Seminary, reminds us not to view the issue in the abstract:

Abortion in America today is not just a mass of statistics or a massive social problem, but an intensely personal reality that profoundly affects the lives of countless individuals ... The debate is not a theoretical one, but is daily being played out in abortion clinics, intensive care units, and legislative halls across the nation.<sup>2</sup>

### Lesson Outline:

#### How we got to where we are

##### Examine abortion legislation:

- 1847 to 1976



#### Where we are

##### Compare annual U.S. abortions to:

- American war casualties
- Abortion in the American church

In this lesson you will have opportunities to:

- **Connect:** Think about what you know about abortion legislation. About the magnitude of abortion? About abortion in the church.
- **Organize:** Create a timeline to illustrate the historical sequence of legislative events. Create graphs to illustrate statistical findings.
- **Synthesize:** Merge important historical and statistical information with your insights.
- **Tell:** Communicate what you have learned.

<sup>1</sup> *The Daughter of Time* (New York: Simon & Schuster, 1995), 52.

<sup>2</sup> *Evangelical Ethics* (3rd ed.; Phillipsburg, New Jersey: P&R Publishing, 2004), 138.

abortion in the modern secular world

**Abortion is About God**

**How we got to where we are**

<p>Did you know ... ?</p> <ul style="list-style-type: none"> <li>• The practice of abortion is thousands of years old.</li> <li>• Social pressures and medical complications made abortion unacceptable for a while.</li> <li>• Christians have stood against abortion since the earliest days.</li> <li>• Other countries legalized abortion before the United States.</li> <li>• Abortions in America represents only a fraction of annual world-wide abortions.</li> <li>• Abortion has never been as prevalent as it is today.</li> </ul>	<p><b>Randy Alcorn</b></p> <p>Christians throughout church history have affirmed with a united voice the humanity of the preborn child.</p> <p>... New Testament scholar Bruce Metzger comments, "It is really remarkable how uniform and how pronounced was the early Christian opposition to abortion."<sup>3</sup></p>
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**Connect**

Directions: (1) Read the historical facts in the left-hand column of the chart below. (2) Record thoughtful connections that come to mind in the right-hand column. (A connection is the interaction between the information below and something you wonder, previously read, learned, or have first-hand knowledge about.)

Recent history of abortion in this country	Connections
<p>1847-1990: When the American Medical Association (AMA) was formed in 1847, abortion was commonly practiced "before quickening." But through the efforts of the AMA and anti-obscenity crusaders and (ironically) feminists, abortion became illegal everywhere in the U.S. by 1900. Abortions went underground or out of the country.</p> <p>January 22, 1973: The Supreme Court in <i>Roe v. Wade</i> made the following ruling thereby reversing the previous legal situation:</p> <ul style="list-style-type: none"> <li>• that no state may make laws regulating abortion during the first three months of pregnancy except to provide that they be done by licensed physicians;</li> <li>• that laws regulating abortion between the third month and the time of viability are constitutional only in so far as they are aimed at safeguarding the health of mothers;</li> <li>• that laws relating to the time from viability (6 to 6 ½ months) until the end of the pregnancy may not prevent abortion if it is "to preserve the life or health of the mother";</li> <li>• that the "health" of the mother includes "all factors – physical, emotional, psychological, familial and the woman's age – relevant to the well-being of the patient."</li> </ul> <p>July 1, 1976: The court extended its original decision to affirm:</p> <ul style="list-style-type: none"> <li>• that abortions may be performed on minor daughters without the knowledge or consent of their parents, and</li> <li>• that women (whether married or unmarried) may obtain abortions without the knowledge or consent of the baby's father.</li> </ul> <p>Today: In effect, therefore, the law of our land today is that any abortion is legal in America until birth if the mother can give reason that the pregnancy or the child will be an excessive burden or stress on her well-being.<sup>4</sup> (See <i>Roe v. Wade</i> on page 3.)</p>	

<sup>3</sup> *ProLife Answers to ProChoice Questions* (rev. ed.; Colorado Springs: Multnomah Books, 2000), 316, 317.  
<sup>4</sup> "Abortion: You Desire and Do Not Have, So You Kill," an online sermon at the DG website ([www.desiringgod.org](http://www.desiringgod.org)). The definition of the mother's "health" was actually given a companion decision of the Supreme Court also made in 1973 - *Doe v. Bolton*.

***Roe v. Wade***

Consider the actual wording from *Roe v. Wade* regarding the legalization of abortion:

A state criminal abortion statute of the current Texas type, that excepts from criminality only a life-saving procedure on behalf of the mother without regard to pregnancy stage and without recognition of the other interests involved, is violative of the Due Process Clause of the Fourteenth Amendment.

- (a) For the stage prior to approximately the end of the first trimester, the abortion decision and its effectuation must be left to the medical judgment of the pregnant woman's attending physician.
- (b) For the stage subsequent to approximately the end of the first trimester, the State, in promoting its interest in the health of the mother, may, if it chooses, regulate the abortion procedure in ways that are reasonably related to maternal health.
- (c) For the stage subsequent to viability the State, in promoting its interest in the potentiality of human life, may, if it chooses, regulate, and even proscribe, abortion except where necessary, in appropriate medical judgment, for the preservation of the life or health of the mother.<sup>5</sup>

*Roe v. Wade*  
 was a case in which  
 "Jane Roe" (a.k.a.  
 Norma McCorvey) sued  
 the state of Texas to obtain  
 the right to an abortion,  
 since abortion at that time  
 was illegal in Texas if the  
 life of the mother was not  
 threatened.

**Organize**

Directions: (1) Refer back to the chart on page 2. (2) Create a timeline in the space below. (3) Organize the history of abortion in this country along the timeline. (4) Insert meaningful labels or pictures that will help you remember important details.

**Synthesize**

Directions: (1) Refer back to the chart on page 2. (2) Underline the most important information in both columns. (3) Merge your thinking to incorporate the most important historical information with your most important connections. (4) Write a short response in the space below that emphasizes the most important factual and personal information.

**Tell**

Explain your timeline and response to someone.

<sup>5</sup> *Roe v. Wade*, 410 U.S. 113 (1973), 164-165, as quoted by Francis Beckwith, *Defending Life* (New York: Cambridge University Press, 2007), 19.

abortion in the modern secular world

**Abortion is About God**

**Where we are**

<p>Did you know ...?</p> <ul style="list-style-type: none"> <li>• The total number of abortions committed worldwide every year is about 40 million! That is about seven times the total number of people killed in the Holocaust – every year!</li> <li>• It has been estimated that since the ruling made in <i>Roe v. Wade</i> over 35 years ago, more than 47 million abortions have been performed in America alone.</li> <li>• In 2008, about one in four American pregnancies ended in abortion.</li> <li>• In China, about 9 million babies are aborted every year.</li> <li>• In Eastern Europe, the number of abortions has exceeded the number of live births for decades.</li> </ul>	<p>The blatant disregard for unborn human life has resulted in catastrophic loss. Abortion has become more deadly than any plague or war ever has been.</p>
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**Connect**

Directions: (1) Think about how war and abortion are similar. (2) Add your thoughts about the similarities/differences between war and abortion.

**War and Abortion: Similarities and Differences**

Wars claim victims who have died fighting for (presumably) a just cause. Notice the number of war casualties in the chart below. Nevertheless, passions and protests arise over the war carnage and oftentimes erupt into full-blown anti-war movements.

Abortion, like war, also claims victims. Compare the total number of war casualties with the annual abortion casualties. Innocent abortion victims, however, die needlessly for a totally unjust cause. Furthermore, even within the church, passions and protest dull in comparison with those of anti-war movements.

Add your thoughts here:

*Randy Alcorn*

The  
total American  
casualties in all  
wars in our nation's  
history is less than 1.5  
million people. This  
is comparable to the  
number of children  
killed annually in the  
war against our  
offspring.<sup>6</sup>

American War Casualties	Total	Abortions	Total
Revolutionary War	25,324	Annual	1,370,000
Civil War	498,322		
World War I	116,708		
World War II	407,316		
Korean War	54,246		
Vietnam War	58,655		
Gulf War	79		
<b>Combined</b>	<b>1,160,660</b>	<b>Annual</b>	<b>1,370,000</b>

<sup>6</sup>Alcorn, *ProLife Answers*, 276. The statistics in the table following this quotation are taken from the same source on the same page.

### Abortion in the church?

#### Consider ...

Since 18 percent of women getting an abortion identify themselves as an evangelical or born again Christian, this means that if there are 1.3 million abortions in a year, 234,000 are performed on Christians. Add chemical abortions and the figure would be much higher. This means that the church is killing its own children at an alarming rate. Our congregations are filled with single girls and boys, young couples, parents, grandparents, sympathetic friends, and even pastors, elders, and deacons who, through their counsel or lack of counsel, have innocent blood on their hands.

Prolife Christians have believed too long that our primary job is to convince the world of what we already know to be true about the unborn. In fact, the church has failed to educate its own people about abortion. If the church is to stop the killing in society, it must start by stopping the killing in its own midst. "For it is time for judgment to begin with the family of God" (1 Peter 4:17). If the church does not stand up for the unborn, surely the world never will.<sup>7</sup>

**Randy Alcorn**

A quarter of a million babies [in America] are aborted each year by women who describe themselves as "evangelical" or "born again."#

#### Connect

Directions: (1) Circle the information you find surprising or even shocking in the *Abortion in the church?* excerpt above. (2) Underline the statements you agree with.

#### Organize

Directions: (1) Refer back to the *War and Abortion* table on page 4 and the *Abortion in the church?* article on this page. (2) Focus on the statistics (3) Rearrange the statistical data into a graph(s) (pictorial, line, bar, pie). (4) Apply meaningful labels that will help you explain your graph(s).

#### Synthesize

Directions: (1) Consider your graph(s) above and the information you circled and underlined in the *Abortion in the church? excerpt*. (2) Merge the thinking you have already done in these two activities. (3) Write a short response in the space below that emphasizes the most important factual and personal information.

#### Tell

Explain your graph(s) to someone. Discuss your response.

<sup>7</sup> *ProLife Answers*, 293-294.

abortion in the modern secular world

**Abortion is About God**

**Synopsis**

Francis Beckwith: The public does not seem to fully understand the scope of what the Court declared as a constitutional right on that fateful day in 1973. The current law in the United States, except in a few states, does not restrict a woman from procuring an abortion for practically any reason she deems fit during the entire nine months of pregnancy.<sup>8</sup>

Today  
abortion laws in  
our country could hardly  
be more permissive and  
less restrictive.

**Synthesize**

Directions: (1) Review the timeline and graph(s) you created. (2) Review your thoughts for each of these activities. (3) Design an awareness slogan in the space below that uses both personal and factual information to alert others to the plague-like proportions of abortion.

**Tell**

Show someone your slogan.

**Abortion is about God**

John Piper: And not, to supplement that gospel declaration – and I pray with your heartfelt support – I want to go on record again, as I have each January for the last 17 years, that I believe abortion is morally outrageous:  
fatal for children,  
damaging to women,  
corrupting to men,  
debasing to culture,  
mangling to human reason and language,  
and an assault on Jesus Christ, through whom all things are made.<sup>9</sup>

Abortion  
is about God and  
his glory, first and  
foremost.  
Abortion is detrimental  
and sinful in many  
respects, but it is  
fundamentally an  
offense to the glory  
of the Creator.

**Resources**

- [abort73.com](http://abort73.com)
- [www.str.org](http://www.str.org) (see the “Resources on Bio-Ethics” page)
- John Piper, “Jesus Christ and the Fight for Life,” an online conference message at the DG website.

<sup>8</sup>Defending Life, 19.

<sup>9</sup>Piper, “The Darkness of Abortion and the Light of Truth,” an online sermon at the DG website.