

Abortion Wrongs

July 12, 2016



We hear a lot about abortion rights.

This is an article about abortion wrongs. Much misinformation is distributed on this subject. Let us consider the common arguments for abortion.

A WOMAN HAS A RIGHT OVER HER BODY.

We are blessed to live in a country with a Bill of Rights. Each is entitled to privacy, liberty, and life. Women should be allowed to make decisions about their own bodies, of course, as should men. But, personal rights end when exercise of them could and does lead to endangering one's own life and the lives of others (i.e. drunk driving and drug addiction, murder, endangering another's life through negligence).^[1] When a woman gets pregnant, she becomes responsible for another body. The Golden Rule applies in this situation: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12; cf. Philippians 2:4). Would I want to be aborted? Ronald Reagan was right when he said, "I have noticed that all those who are in favor of abortion were born."

A political cartoon pointed out the inconsistency and the real problem behind abortion:

- First frame: He kissed me and I melted.
- Second frame: My heart pounded at his touch.

- Third frame: His embrace sent blood coursing through my veins.
- Fourth frame: I was overcome with passion. I couldn't refuse.
- Fifth frame: Well, now I'm pregnant and I want an abortion.
- Last frame: After all, a woman should have control over her body.^[2]

If there is irresponsibility prior to pregnancy, the chances are greatly increased there will be irresponsibility afterwards.^[3]

It is sometimes argued that though the baby is human and alive, it does not have the same rights that a mother does. Some even use Exodus 21:22 to say God sanctions such an idea. Actually, this text teaches the opposite (cf. Exodus 21:28-37). Moses wrote, "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine" (Exodus 21:22). The phrase no mischief follow means that the baby is born prematurely but is healthy. But if mischief followed, that is, the baby was injured or died, then punishment was to be exacted according to the injury (eye for an eye, etc.).

MOTHER'S LIFE ENDANGERED.

This is very rare, and due to medical advancements, abortion can almost always be avoided. Dr. C. Everett Koop, former U.S. Surgeon General, said: "Protection of the life of the mother as an excuse for an abortion is a smoke screen. In my 36 years of pediatric surgery, I have never known of one instance where the child had to be aborted to save the mother's life. The doctor will either induce labor or perform a Caesarean section. His intention is to save the life of both the mother

and the baby. The baby's life is never willfully destroyed because the mother's life is in danger." Dr. R. J. Hefferman said, "Anyone who performs a therapeutic abortion (for physical disease) is either ignorant of modern methods of treating the complications of pregnancy, or is unwilling to take the time to use them."^[4]

In those extremely rare cases when a choice must be made between a mother's life and the child's (e.g. tubal pregnancies), what should be done? The dilemma is the same faced when two lives are jeopardized in a fire or flood. If both cannot be saved, which is to live? This would, obviously, be a difficult choice. In the case of choosing between a mother and a child, the decision would be made by much prayer by the loving parents. Abortion is justifiable in such a case, as an act of self-defense. This is not an argument for abortion on demand. Abortion would be like casting an unwanted child back into the fire or water!

CHILD ABUSE WOULD SKYROCKET.

Child abuse is a horrible crime. It needs to be addressed; violators need to face severe punishments. But is the answer to child abuse killing unwanted children? Is not this the ultimate form of child abuse?

Actually, since abortion was legalized, child abuse has climbed by at least 500%, even though we have prevented the birth of more than 40,000,000 unwanted children.

There is much that we still do not know about the sick psychology that leads to child abuse. One thing does stand out, however: Prenatally, these were not unwanted pregnancies, they were super-wanted pregnancies. The landmark study on this was done at the University of Southern California. Professor Edward Lenoski studied 674 consecutive battered children who were brought to the in- and out-patient departments of that

medical center. He was the first to go to the parents and study to what extent they wanted and planned the pregnancy. To his surprise, he found that 91% were planned and wanted, compared to 63% for the control groups nationally. Further, the mothers had begun wearing, on average, pregnancy clothes at 114 days compared to 171 days in the control, and the fathers named the boys after themselves 24% of the time compared to 4% for the control groups.^[5] The parents commonly grew up in a hostile environment, and were themselves abused. When the children fail to satisfy their [unrealistic, neurotic expectations of perfection] emotional needs, the parents react with the same violence they experienced as children.^[6]

Isaiah urged, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions" (Isaiah 58:1).

WHAT ABOUT IN CASES OF RAPE?

For a man to force a woman is an unspeakable crime. Every woman fears such circumstances above nearly any other evil. Every husband and father of a daughter abhors the thought of those under his care being violated. Such cowardly evil boils the blood of every true man, and turns the stomach of any normal person. Such selfishness shows a heart so small and closed that it hardly qualifies to say it is made in God's image.

Whenever abortion is argued, invariable the pro-abortion speaker will say, "If you outlaw abortion, then rape victims would have no recourse but to bear a rapist's child." Is this a valid reason to keep abortion legal for any woman for any reason? Let us consider three introduction points, and then a brief discussion.

First, let us define rape. Rape is the forcible imposition of a man on a woman for sexual intercourse. This study is

discussing assault (forcible) rape, not marital rape or remorse over consensual sex. Whether a rape occurs behind the bushes or on a date, it should be reported to police and charges filed. (College students, are you listening?)^[7]

Second, it is interesting that the percentage of rape abortions is actually less than the percentage of unwanted babies conceived outside of marriage. Fifty-one percent of unmarried women who become pregnant with boyfriends have abortions; less than half of rape pregnancies are aborted. The rest carry the baby to term and give the child up for adoption or opt to keep it. In one study of 37 rape pregnancies, 28 carried to term.^[8]

Third, stiffer laws and enforcement is better protection for women than abortion rights. Sex criminals should face the quick and severe wrath of an angry society (government) (Romans 13:1-5); this would go far in preventing these tragedies (Ecclesiastes 8:11).

UNCOMMON.

The rape argument for abortion is a smokescreen used to prejudice undecided minds. These situations make up a very small percentage of abortions in the United States. The Alan Guttmacher Institute, a research arm of Planned Parenthood, completed a survey of 1900 women who had an abortion. The reasons for having an abortion:

- 21% said they were not ready for the responsibility.
- 21% said they could not afford the baby.
- 16% were concerned about how a child would change their lives.
- 12% blamed a relationship problem.
- 11% felt they were not mature enough.
- 8% said they had all the children they wanted.
- 1% were the result of rape and incest.

Keep in mind that this 1% figure is from a pro-choice source. The AGI Mission Statement says it favors the freedom to terminate unwanted pregnancies. According to their data, about 14,000 women have abortions each year because they became pregnant after rape or incest. This is out of a total of million abortions.^[9] There is the likely possibility that the true number is even smaller. In many cases, there is social pressure to claim rape to justify a decision to abort. Forty-three percent of women obtaining abortions identify themselves as Protestant and 27% as Catholic. Both groups are historically anti-abortion, but often give exceptions in cases of rape or incest.

That false claims of rape are made is commonly understood in discussion of the abortion issue. The story of Jane Roe, of the infamous Roe v. Wade Decision, is a case in point. In the early 1970s, Norma McCorvey (her real name) fabricated a story about being gang raped at a circus, mistakenly thinking this would permit her to obtain a legal abortion in Texas. In 1987 she revealed that the baby was actually conceived through "what I thought was love."^[10] She had made up the story. Another case is Pennsylvania's Medicaid program. Up until 1988 abortions were funded for women who claimed they had been raped, without requiring reporting to a law enforcement agency. Abortion clinic personnel issued thinly veiled invitations for women to simply say they'd been raped. Since they didn't have to prove it, and no one would arrest the rapists, many took advantage of the offer. Based on unsubstantiated claims, the state funded an average of 36 abortions a month. When the legislature added a requirement for reporting the rape to a law enforcement agency in 1988, the average dropped to less than three abortions per month.

UNLIKELY.

The likelihood of becoming pregnant from rape is, thankfully, very low. Pregnancy occurs in only about one in four thousand

rapes.^[11] (Normal pregnancy rates are about 1 in 1,000 copulations.) There are physical reasons for this. It is likely because of timing (not during the three days a month a woman is likely to get pregnant), and because the rapist often does not finish the sex act. Also, some women who are raped are sterile, are on contraception, or are before/after child-bearing years.

There are emotional reasons for this. A rape victim rarely gets pregnant because conception is unlikely during psychological trauma. Our benevolent Creator so made the feminine reproductive system that she rarely conceives under stress. All have known married couples who wanted a baby and tried to conceive – but met with frustration. Finally they adopted a baby and then conceived shortly afterward. To get pregnant and stay pregnant, a woman's body must produce a very sophisticated mix of hormones. Hormone production is controlled by a part of the brain which is easily influenced by emotions. Every woman is aware that stress and emotional factors can alter her menstrual cycle. There's no greater emotional trauma that can be experienced by a woman than an assault rape. This can radically upset her possibility of ovulation, fertilization, implantation, and even nurturing a pregnancy.

UNWISE .

What advice should be given a rape victim in the most traumatic time of her life? In most cases where there is a pregnancy, the victim did not report to a hospital for help; she kept it to herself. For several weeks, she has thought of little else. Now, she has finally asked for help, has shared her upsetting story, and is in a very vulnerable, frightening situation. Her main questions are: What should I do now? Should I carry the baby or have an abortion? Is abortion her best option (or as many see it – her only option)? When pregnancy follows rape, victims need moral support,

financial help, frank understanding, and sheltering by caring family/friends, and assistance from a fair government. Abortion should not be counseled.

Why? First, two wrongs do not make a right. There is no way to ignore God's words: "no murderer hath eternal life abiding in him (1 John 3:15)." The trauma has already occurred. She has been raped. She will live with that fact regardless of whether she has an abortion or not. She has been the victim of one violent act. Should we now ask her to be a party to a second violent act? Many would counsel her to return violence (killing a baby) for violence (rape) (cf. Matthew 5:38-41). Will she be able to live comfortably with the memory that she had an abortion? Would she ultimately be more at peace with herself if she could remember that, even though she became pregnant unwillingly, she nevertheless solved her problem by being unselfish, by returning love for hate. Compare this memory with the woman who can only look back and say, "I killed my baby." One study concluded, "We found the rape experience is forgotten (what he did), replaced by remembering the abortion, because it is what they did."^[12]

Second, abortion is unwise because abortion can be dangerous to the mother. This is true physically. Unsuccessful second pregnancies occur more than twice as often among those who have had abortions. Dr. John Wilke explains that in the first and third trimesters, a woman who has had a previous abortion is two times more likely to have a miscarriage and in the second trimester is ten times more likely.^[13] Further, her baby is two times more likely to die after birth than a baby of a mother who has not had an abortion. Other dangers include premature births, tubal pregnancies, loss of interest in sexual activity, damage to the reproductive organs, intractable hemorrhages, pelvic pain, infertility, severe emotional and psychiatric problems, and even death.^[14]

Abortion is also dangerous to the mother emotionally. Many

feel serious emotional pain after having had an abortion. In recent years it has become clear that women who had abortions after rape can suffer from Post-Abortion Syndrome. A national research project on PAS included these statements from women who had obtained abortions (reason for abortion not given):

- It affected my relationship with my children because I emotionally pushed them away – I felt I didn't deserve them;
- I would go to the cemetery wondering what they did with my baby;
- Initially I also felt a sense of relief that it was all over. But it was a strange brand of relief that did everything relief should, except make me feel any better.

A woman who aborted a rape baby can carry the same burdens of guilt, denial, and depression that a woman who aborted a love baby often does. Why is this? At least two dynamics seem obvious. Rape was something done to her. She was not responsible. She was the innocent victim of another's violence. By contrast, the abortion was done by her. She agreed to it. It was her decision to solicit the second act of violence. And she comes to see it as her own unborn child. The newly-conceived baby is certainly the rapist's child, but he or she is also her child – half of the new baby's genetic material came from her.^[15]

UNFAIR.

Let's look at it this way. Do we punish other criminals by killing their children? The innocent baby committed no crime. He should not bear punishment for the crimes of his father (Ezekiel 18:4, Ezekiel 18:20). Just as there are lasting emotional consequences of this violent crime, when pregnancy follows, there are physical consequences as well. Our philosophy of judgment seems terribly unequal at this point.

Our courts have declared capital punishment for rapists to be cruel and inhumane. The guilty father only gets a few years' punishment, and often gets nothing but a slap on the wrist. But we execute capital punishment on the innocent baby!

There is no happy solution to every problem pregnancy, but evidence of concern from society for both mother and child, positive support, and financial assistance is more humane. It may surprise you that a rape victim's chief complaint is not that she got pregnant. The most common complaint is how other people treat her. The most frequently cited factors that make it difficult to continue her pregnancy are other's opinions, attitudes, and beliefs (in other words, how her family, friends, and associates treat her).^[16] This should cause us to reflect and consider. Do we try to understand her trauma, and love and support her more because of it? Or, do we avoid her because we don't know what to say. Do we act as if it was partly her fault, or that she just made it up? If all such victims were given generous love and support, perhaps many more would carry their babies to term.^[17]

Adoption, rather than abortion, is the best option.

God has promised to give strength to get through troubled times (1 Corinthians 10:13; Philippians 4:13). We must let rape victims know that it is acceptable to feel that they cannot cope with rearing a child fathered by a rapist. The baby need not grow up feeling unwanted. Innumerable arms are outstretched, aching for a child to love. Adoption agencies across the nation have long lists of those waiting for babies.

Does anyone win after a rape? Once, after a program of answering questions about rape on a radio show, an author was called to the phone. He heard a woman's voice say,

You were talking about me. You see, I am the product of

rape. An intruder forced his way into my parents' house, tied up my father and, with him watching, raped my mother. I was conceived that night. Everyone advised an abortion. The local doctors and hospital were willing. My father, however, said, Even though not mine, that is a child and I will not allow it to be killed! I don't know how many times that, as I lay secure in the loving arms of my husband, I have thanked God for my wonderful Christian father.

And so, does anyone win? Yes, the baby does.

WHAT ABOUT INCEST?

Incest is intercourse by a father with his daughter, uncle with niece, or other close relation. In the Old Testament it was defined as intercourse with mother, stepmother, half-sister, granddaughter, stepsister, aunt, uncle's wife, daughter-in-law, sister-in-law, stepdaughter, step-granddaughter, or mother-in-law. Under Jewish law it was a capital offense, punishable by burning.

When incest occurs, it is seldom reported and, when reported, is difficult to prove. It usually involves a sick man, a sick mother who knows it is happening (even if not consciously admitting it), and an exploited child.

Fortunately, pregnancy is not very common.^[18] When pregnancy does occur, it is often an attempt to end the relationship/stop the incest, an attempt to unite mother and daughter, or a way to get out of the house. In a twisted sort of way, however, the father is often a love object. In one study, only 3 of 13 child-mothers had any negative feelings toward him.^[19] Most incestuous pregnancies, if not pressured, will not get abortions. As socially inappropriate as incest and incestuous pregnancies are, their harmful effects depend largely upon reaction of others.^[20]

Most pregnancies from incest have a very different dynamic than pregnancy from rape. These are usually counseled in a very different manner. Even strongly pro-abortion counselors, if they approach an incest case professionally, must be absolutely convinced before advising abortion. This is for two reasons. One, often the young mother sees it as an assault on her for she may well be pregnant with a love object. Two, it may completely fail to solve the original problem. It is unusual for wisdom to dictate anything but adoptive placement of the baby.

A HANDICAPPED CHILD.

The basic issue is, Is all human life sacred? If the answer is yes, then no baby should be killed. If the answer is no, then the question is, Who gets to decide which life is sacred (important), and which is not? From a Christian perspective, it is not in man's prerogative to take what rightly belongs to God. Joseph asked, "am I in the place of God?" (Genesis 50:19). The question is rhetorical – its implied answer is, Of course not! To terminate a single life is to set up man's wisdom as superior to God's wisdom. Paul reminded the Corinthians: "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Corinthians 1:25). The import: God on His worse day is better than man on his best day.

Many of these abortion decisions are made in second and third trimesters because this is when defects are usually discovered. These abortions are often partial birth abortions, which is the blue flame of the current red-hot debate. Dr. Bernard Nathanson^[21] testified before Congress on reproductive technologies on February 9, 2000. Consider these excerpts from his speech:

"Partial-birth abortion is not an abortion at all. Abortion is defined as the separation of a mother from the fetus

before 20 weeks. Most of these so-called operations are performed at 28 to 30 weeks. I happen to know one of the doctors who performs these operations. They are really infanticides. He has told me point-blank that 80 percent of the operations he does are done after 30 weeks when someone, the mother or the doctor, discovers things are not going right with the pregnancy. They do an ultrasound and find a congenitally defective baby and therefore the mother elects to have the procedure done. What I'd advocate is what is done in England by law; that every pregnant woman have an ultrasound at 18 weeks. That may not cut the rate of abortion by much but at least it would cut these so-called partial-birth abortions down, and it leaves the mother more breathing room, more time to make up her mind and it allows more time for us pro-life people to do the appropriate counseling to allow her to carry the pregnancy to term and then have the congenital defect repaired."

We are blessed to live in a time when half of such cases can be corrected. We need to continue to pray that doctors will find ways to cure other children who are born handicapped.

To say that it is moral to kill any baby in the womb is to open the door for more than most abortionists bargain for. Why not kill the defective child after birth? What level of perfection is required before a baby should be allowed to live? All of us have imperfections. Who has the power to decide? The doctor? Parents? A panel of experts? Why not wait and ask the child?!! Dr. C. Everett Koop, prior to becoming Surgeon General of the United States, did just that. He spent his life as a pediatric surgeon repairing nature's mistakes. For some children this meant 30 or more operations. At one reunion of the kids he repaired (with all the pain and therapy this implies), he asked if they had to start over, would they want the surgery again? These young people unanimously said yes.

It helps to understand what most who push for abortion in

education and the media have as a basic philosophy of life. They are humanists; that is, they have an atheistic worldview where man is his own god (cf. Judges 17:6). He rules his life and determines his destiny. Man is a highly-evolved, tool-using animal whose value is measured by his productivity. The unborn is not productive to society, and if he will never be able to function normally, he is undesirable. From a humanist perspective, taking a useless life is not immoral, it's practical.

- The Australian ethicist, Peter Singer, wrote that “the sanctity-of-life view, the religious mumbo-jumbo, should be stripped away. Species membership in Homo-sapiens is not morally relevant. If we compare a dog or a pig to a severely defective infant,” he said, “we often find the non-human to have superior capacities.” To Singer, quality of life is the only guide.^[22]
- Joseph Fletcher suggested using the I.Q. measurement and allow those with an I.Q. under 20 or perhaps 40 to be declared non-human.
- They followed Nobel Laureate, James Watson, the man who cracked the genetic code: “Because of the present limits of such detection methods, most birth defects are not discovered until birth. If a child were not declared alive until three days after birth, then all parents could be allowed the choice the doctor could allow the child to die, if the parents so choose, and save a lot of misery and suffering.”^[23]

Save a lot of misery and suffering? Death by starvation, dehydration, and exposure is hardly pain-free. Should we say that Hitler was ahead of his time, or that we have regressed to him?

THE PARADOX OF MODERN THINKING

Save the rivers from industry!
Save the mountains from the strip-mines!
Save the redwoods from the woodsman!
Save the earth from her polluters!
But kill the babies in their mothers.

Save the whooping cranes! Save the wolves!
Save the blackbirds! Save the gators!
But kill the baby (spare the rapist father).

Save the seal pups! Save the fur bearers!
Save the hawks! Save even the vultures and the crows!
But kill the babies at the whim of their mother.

Save the whales! Save the beaver! Save the snail darter!
Save the murderers, terrorists, and assassins!
But kill the babies, the weak and the defective.

Kill the unwanted babies! Kill the senile grandfathers!
Kill the deformed and the retarded!

Kill the mentally and terminally ill!^[24]

Another more practical reason to avoid abortion in such cases is that parents emotionally handle the abortion of a handicapped baby very poorly. One study reported maternal depression of 92% and paternal depression of 82%, plus a 30% incidence of marital separation after the abortion.^[25]

SOME HOPEFUL NEWS

The Pro-Life Movement in our country is making progress.

- According to a USA Today/CNN/Gallup Poll in May, 1999: 16% of Americans believe abortion should be legal for any reason at any time during pregnancy and 55% of American believe abortion should be legal only to save

the life of the mother or in cases of rape or incest.

- According to a Gallup Poll in January, 2001: People who considered themselves to be pro-life rose from 33% to 43% in the past five years, and people who considered themselves to be pro-choice declined from 56% to 48%.

Still, there is much work to be done. John Adams sent a simple letter to the Continental Congress during the battle for independence with three questions:

1. Is anyone there?
2. Does anyone see?
3. Does anyone care?

Martin Niemoller was a preacher of a church in Germany in the 1930s. Eventually, Niemoller became one of the millions of victims arrested and killed in Hitler's concentration camps. Shortly before his death, he wrote:

In Germany they first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was Protestant. And then they came for me, and by that time no one was left to speak up.

Niemoller learned too late that indifference kills. We can murder by arranging a death, or we can murder by allowing a death (1 John 3:16-18). Is your voice being heard in the abortion battle?^[26] Is your vote ever cast for a pro-choice candidate when a pro-life candidate is available? Could there be any issue more important than abortion in any election? Party loyalty or economic philosophies must take a backseat to moral issues. Solomon's statement needs considering in voting booths: "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34). Soldiers of Christ

arise and put your armor on.

REFERENCES

[1] Supreme Court Reporter, 1973. Even the 1973 Roe v. Wade Supreme Court decision allowing abortion did not allow for the my body argument. It gave a woman the rights to privacy and abortion if there was perceived danger to her. It did not give unlimited rights to do with her body as she pleased.

[2] Sanctity of Life, Swindoll

[3] Swindoll

[4] Waddey

[5] E. Lenoski, Heartbeat, vol. 3, no. 4, Dec. 1980

[6] 258 J. Walsh, IL Dept. of Child and Family Services Newsweek, July 24, 1972. Not much has changed since these earlier investigations.

[7] If the woman goes directly to the hospital, her word is accepted as enough proof of rape. Reporting the rape to a law enforcement agency is needed and any hospital emergency room will handle this. If done within a day or two, she can be examined, given medicine for sexually transmitted diseases and counseled. Sadly, through fright or ignorance, the average rape victim does not report it. She quietly nurses her fears. She misses her period and hopes against hope that it isn't what she thinks it is. Sometimes months go by before finally, in tears, she reports to her mother, her physician, or some other counselor or confidante. To prove rape at that point is impossible. The only proof of rape then is to have a reliable witness corroborate the story, and such a witness almost never exists.

[8] S. Makhorn, in Psychological Aspects of Abortion, Mall & Watts, Univ. Pub. 1979, Pg. 58

[9] AGI Website

[10] Post, September 9, 1987.

[11] From a review of two separate studies, Dr. Charles M. Jarrett.

[12] M. Uchtman, Director, Suiciders Anonymous, Report to Cincinnati City Council, September 1, 1981.

[13] Video, Pro-Life Doctors Speak Out, American Portrait Films Inc, Cleveland, OH. 1986.

[14] In a two year period, 26 with legal abortions and 14 with spontaneous abortions.

[15] If one has symptoms of Post-Abortion Syndrome, she can call 1-800-5-WE-CARE (National Office of Post-abortion Reconciliation and Healing).

[16] Mahkorn, Pregnancy & Sexual Assault. In Psychological Aspects of Abortion, University Publishers of Amer., 1979, pp. 53-72

[17] Mahkorn & Dona, Sexual Assault & Pregnancy. In New Perspectives on Human Abortion, University Publishers of Amer., 1981, pp. 182-199 Mahkorn, Pregnancy & Sexual Assault. In Psychological Aspects of Abortion, pp. 53-72

[18] Considering the prevalence of teenage pregnancies in general, incest treatment programs marvel at the low incidence of pregnancy from incest. Several reports agree at 1% or less. G. Maloof, The Consequences of Incest, The Psychological Aspects of Abortion, University Publications of Amer., 1979, p. 74 245.

[19] H. Maisch, Incest, New York: Stein & Day Publishers, 1972.

[20] G. Maloof, The Consequences of Incest, The Psychological

Aspects of Abortion, University Publications of Amer., 1979, p. 100.

[21] Dr. Bernard Nathanson, 73 at the time, a co-founder of the National Abortion and Reproductive Rights Action League, a leading pro-life advocate.

[22] P. Singer, "Sanctity of Life or Quality of Life?" *Pediatrics*, vol. 73, no. 1, July 1983, pp. 128-129

[23] *Children from the Laboratory*, J. Watson, *AMA Prism*, Ch. 3, p. 2, May 1973

[24] via HILLCREST NEWS, Neosho, MO (via Daily Bread email, 12/30/03).

[25] Blumberg et al., *Psychiatric Sequelae of Abortion for Genetic Indication*, *Amer. Jour. OB/GYN*, vol. 122, no. 7, Aug. 1975, pp. 799-780

[26] For information on where abortions are done close to you, see the Planned Parenthood website ([http://www.plannedparenthood.org](#)) or go to [http://www.plannedparenthood.org](#). Those closest to us include: In Birmingham ([http://www.plannedparenthood.org](#)): (1) New Woman All Women Health Care, Abortion Services, 1001 17th Street South Birmingham, Alabama 35205, 205-933-1118 / 800-810-2101. [We have been providing abortion and gynecological services in Birmingham for more than 15 years. We are located in Birmingham's Southside on the corner of 10th Avenue and 17th Street South.] (2) Summit Medical Center, 1032 18th St., S. Birmingham, AL 35205 (205) 933-6735; (800) 292-4904. ([http://www.summit-bham.com](#)). In Tuscaloosa ([http://www.plannedparenthood.org](#)). In Atlanta: Atlanta Women's Medical, 235 West Wieuca Road, Atlanta, Georgia, Alabama 30342, (404) 257-0057. There are two others registered in Atlanta. Interesting note: Abortion is still illegal in Alabama, as the law has never been changed, however it is not enforced, since the law is now unconstitutional (according to the *Encyclopedia of Abortion*).