

Abortion: The American Holocaust

By James Moriello

“For you formed my inward parts; You covered me in my mother’s womb.”

(Psalm 139:13)ⁱ

Since the infamous Roe v. Wade decision in 1973, over fifty million babies have been legally murdered in the United States.ⁱⁱ The Holocaust of Abortion is justified, and even advocated for, by many powerful people and interest groups in our country for a variety of reasons. Perhaps you are reading this and have wondered what the basis is for the statements I have just made here. Many would say that they constitute an extreme position. While this essay is indeed written from the perspective of a Christian Pastor, the ethical dilemmas that will be confronted should be within the ability of even the most agnostic skeptic to understand and ponder. We will begin by defining when life begins. Then, we will address what I call the ‘pro-choice fallacy’. Having done so, we will answer several arguments put forth by the proponents of legalized abortion.

We will begin by defining when human life begins. From the Christian perspective, we turn to the pages of the Holy Bible, which is the guide for all Christians everywhere with regard to all matters of faith and practice. *“Behold, I was brought forth in iniquity. And in sin my mother conceived me”* (Psalm 51:5). David affirms that he existed as a person beginning at the moment of conception. The New Testament says of Elizabeth that *“the babe leaped in her womb”* at the greeting of Mary (Luke 1:41). According to God’s Word, life begins at conception, and there is a baby in the womb from that point until birth. Therefore, for the Christian, the case is closed. Human life clearly begins at conception. What about those who do not accept these things as true because they do not believe the Scriptures? Humanly speaking, we cannot say for sure when life begins, or can we? I submit to you that we can, and the line of reasoning goes as follows. The human life is a continuum, which begins as a single cell at fertilization. We might say that this is the ‘most embryonic’ stage of human life. From that point forward, the person continues to develop as a human being. Blood cells begin to form after seventeen days, the heart begins to form at eighteen days, the heart begins to beat at twenty-four days, the baby looks distinctly human after one month, reflexes and

brain waves are operational by the end of two months, and so forth.ⁱⁱⁱ Ever since fertilization, or conception, we have a person with the capacity to be a functioning adult. There is no time between the points of conception and death that a viable human being does not exist. On what basis then do some select a particular point of time at which a baby goes from ‘un-personhood’ to personhood? It would be untenable to argue that life begins at some point in the womb—say three months—because that is simply a point on the continuum of development. That is, there is no radical change or interruption in the child’s development that would justify such a reach. A second option is viability. Again, who gets to determine viability? Are the infirm elderly, terminally ill, and mentally disabled going to be deemed ‘not viable’ by similar standards? The third option is to say that life begins at live birth. The question then is one of who decides whether or not that child has the inalienable right to live or not.^{iv} *“You shall not commit murder”* (Exodus 20:13). Murder is the deliberate killing of another human being. Society does not consider it morally acceptable to strangle a six month old infant? Why then is it acceptable in society, by virtue of making it a legal act, to strangle a baby who has lived five months in the womb of his or her mother? Yes, this happens! And this is not the only barbaric way that the purveyors of infanticide kill babies. They also use suction to pull out the unwanted child piece by piece! These things may sound like scenes from a horror movie, but they happen every day across America in hospitals and clinics.

Now we will speak to those take the ‘pro-choice’ position. First of all, the term is a fallacy. What they really mean is that the mother gets to choose whether or not to kill her baby. However, there is no choice at all for the unborn child, who is unable to fend for him or herself. To coin a term, we will call this the ‘no-choice’ position, as it far more closely describes the reality of the situation. The unborn baby has no choice, for he or she has received a death sentence. *“Behold, children are a heritage from the LORD, the fruit of the womb is a reward”* (Psalm 127:3). The Creator has entrusted the mother with another human life. With that comes responsibility, whether the actions that brought her to this point were planned or not. It is true that the baby cannot live apart from the mother, but he or she still ought to be protected by her. A mother would not leave her two month old baby exposed to the elements without food, would she? She has an obligation, and privilege, to provide basic needs. Now if the baby two months in the world could not survive apart from the mother, this surely would not justify killing the

child for, say, economic reasons. Yet, this is the very logic used by the ‘no-choice’ folks to justify murder of a dependent baby in the womb. Abortion, especially for the Christian, is a social justice issue. Someone needs to stand up for those who cannot for whatever reason stand up for themselves. It is ironic that many who are the most vocal in their concern about civil rights issues and disenfranchisement of the poor fail to speak up for the most defenseless people of all—children in the womb.

Let us now address some of the arguments and objections raised by the ‘no-choice’ camp one by one. These are smoke screens designed to break down the resolve of those who advocate for children. The argument appears in standard text, and my response follows in italics.^v

- 1) Abortion is a private matter between a woman and her doctor. *This entirely ignores the fact that whether or not the child lives hangs in the balance. Both God and the child are both deeply involved and deeply concerned with the matter. So is anyone concerned with advocating for social justice, that the baby may live and not die.*
- 2) The government has no right infringing upon the matter and legislating morality. *One of the responsibilities of human government is to encourage good and to discourage and punish evil (Romans 13:1-5). Otherwise, we would have chaos in society. Government legislates morality all the time. For instance, rape is considered a serious crime and is punished as such.*
- 3) Abortion is not a religious issue, and the church has no right getting involved with it. *This is partially true. It is primarily a social justice issue—speaking up for those who cannot speak for themselves. However, for those whose consciences are informed by God through Scripture, there is a greater conviction to act on behalf of unborn babies.*
- 4) Restricting abortion would turn back the clock on women’s liberties. *Separate issue, or maybe not on second thought. Twenty five million female babies have already lost their liberties because the clock of their lives was stopped prematurely. They never had a chance—or a choice.*

- 5) Criminalizing abortion would bring us back to the days of unsafe abortions. *This is preposterous! We should not sanction murder for the reason that it can be 'done more efficiently'!*
- 6) Rape and incest are special cases. *Studies show that this is true of mothers involved in less than seven percent of abortions. Both involve a terrible crime being perpetrated on the woman. However, the baby would then become the innocent victim. Two wrongs do not make a right.*
- 7) Life of the mother is a special case. *This is also relatively rare. In such cases, we must do all we can to avoid killing the child, but insofar as it is possible, preserve both lives, ascribing to them equal value.*

In conclusion, I challenge you the reader to take a position and a stand on the matter. The murder of unborn babies is a serious crime against humanity, and it is happening legally in our country today. Do not vote for politicians or support organizations that are complicit in the American Holocaust called abortion. Murder under any other name is still murder. If you have been involved in abortion, God's hand of grace reaches out to you. You cannot undo the wrong, but you can repent before Almighty God and find grace and forgiveness in time of need. May God bless you today.

ⁱ All Scripture in this document is taken from the New King James Version of the Holy Bible, Thomas Nelson, 1984.

ⁱⁱ According to the Alan Guttmacher Institute; 'official' CDC numbers tend to be slightly lower

ⁱⁱⁱ 'The Moral Question of Abortion', by Stephen Schwarz, Loyola University Press, Chicago, 1990, pages 1-19

^{iv} The inalienable right to life, of course, is one of the fundamental rights stated in the Declaration of Independence, upon which our great country was founded. This is also the crux of the legal argument with regard to making the form of murder that we call abortion illegal.

^v 'The Moral Question of Abortion', by Stephen Schwarz, Loyola University Press, Chicago, 1990, pages 197-215