

People try to dismiss the seriousness of abortion by saying it is a relative issue — that there is no right or wrong. But do we say this about the Hutus killing the Tutsis? Do we say this about the Nazis killing the Jews?

The victims of abortion, like the victims of the Holocaust and slavery, are forced to bear responsibility for the social and economic problems of their oppressors. They pay the price for the selfishness of others.

People try to dismiss the seriousness of abortion by saying it is a relative issue — that there is no right or wrong. But do we say this about the Hutus killing the Tutsis? Do we say this about the Nazis killing the Jews? Do we say this about slave owners killing their “property?” Do we say that these are situations where there is no right or wrong?

In all these instances, abortion included, human beings’ lives are at stake. And when it comes to human beings, the wrongness of killing them is not a matter of opinion, it is a matter of fact.

**Concluding Thoughts...** The rhetoric of choice must be examined. When it comes to abortion, ask yourself, “The ‘choice’ to do *what*?” The answer is undeniably “to kill a baby.” The humanity of the unborn cannot be denied. The inhumanity of abortion cannot be ignored.

The challenge for the culture is this — will we trade short term pain for long term gain? Will we do what is right even when it doesn’t seem easy? Will we make choices that are selfish or selfless?

#### Acknowledgements:

1. Ideas in this section are taken from Scott Klusendorf, *Pro-Life 101: A Step-by-Step Guide to Making Your Case Persuasively* (California: Stand to Reason Press, 2002). This book can be ordered by calling: (562) 595-7333).
2. This list forms an acronym called SLED. Concept is from Stephen Schwartz, *The Moral Question of Abortion* (Chicago: Loyola University Press, 1990).

**Contact us:**  
**Center for**  
**Bio-Ethical Reform**  
[www.ProLifeOnCampus.com](http://www.ProLifeOnCampus.com)  
[www.abortionNo.org](http://www.abortionNo.org)  
[cbrsoutheast@cbrinfo.org](mailto:cbrsoutheast@cbrinfo.org)

P.O. Box 20115  
 Knoxville, TN 37940



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**“Injustice anywhere is a threat to justice everywhere.”**

Dr. Martin Luther King, Jr.

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# Unmasking Choice



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**The word “choice” sounds good, doesn’t it?**

Everyone likes the freedom to choose what he or she wants. But what if our choices harm other human beings?

For example, during the Holocaust the “choice” to exterminate the Jewish people was wrong. In the United States, the “choice” to lynch African Americans was also wrong.

But not too long ago, both these groups were not considered to be people. They were viewed as sub-human. Harming and even killing them was considered to be a “choice.”

But, as you know, some choices are wrong.

Unfortunately, a lot of people today don’t question what “choice” in our society can mean; therefore, innocent victims are suffering because of some peoples’ “choices.”

Take abortion as an example. The abortion issue has been framed successfully (albeit misleadingly) in terms of “choice.” As a result, many people don’t view abortion as the evil that it is. But if we are going to be intellectually honest, we need to unmask the slogans of choice and confront the reality of what abortion is and does.



**The heart of the issue** is centered on one question: "What is the unborn?"<sup>1</sup> From a scientific point of view, the unborn is undoubtedly a human being. The Law of Biogenesis dictates this — two human parents *can only produce human offspring*. At the moment of conception, a unique human being, with a genetic identity different from his or her parents, comes into existence.

Because the unborn are human beings, they deserve the same right to life as born human beings. To grant them anything less is simply discrimination based on size, level of development, environment and/or degree of dependency...

**Size<sup>2</sup>:** Is Arnold Schwarzenegger more of a person than Celine Dion because he's bigger? If not, then does the argument directed towards the unborn "It's only the size of a grain of rice" hold up?

*Our size does not determine our humanity.*

**Level of Development:** It is true the unborn are less developed than the newly born. A newborn, however, is less developed than a toddler, and a pre-pubescent girl or boy is less developed than a teenager. Does level of development make the younger child less human than the older?

*Our level of development does not determine our humanity.*

**Environment:** The unborn do live in a special place, one of amniotic fluid, designed for them to grow and thrive. Born people also live in a special environment, one of oxygen and nitrogen, designed for us to grow and thrive. Does our location determine who we are? Why should a child outside the birth canal be more of a person than one inside it?

*Our environment does not determine our humanity.*

**Degree of Dependency:** If viability is what makes one human, then it follows that all born people dependent on incubators, dialysis machines, or insulin are non-human or less human than those of us who are not. Babies are more dependent than adults, but are they less human?

*Our degree of dependency does not determine our humanity.*

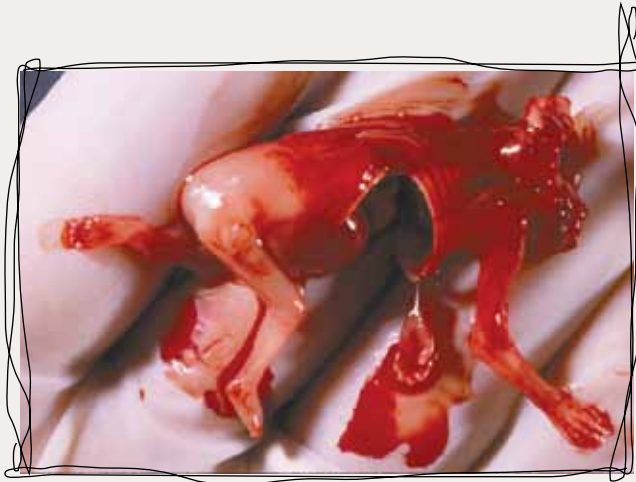
Our value isn't based on what we look like or our current abilities; it's based on what we are.

Simply put, the unborn are human beings and *abortion is an act of violence that kills* them.

Society tries to distract from this key point and focus instead on issues like unwantedness, poverty, or rape. An individual, however, is the same valuable human being whether she or he is wanted or unwanted, rich or poor, conceived in love or conceived through violence.

After all, we don't kill born people who are unwanted, poor, or were conceived through violence; neither should we kill the unborn. A person's value is independent of these factors.

**Science proves the unborn are human;  
pictures prove that killing them is inhumane.**



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The word "abortion" has lost most of its meaning. Visual depictions of abortion are indispensable to the restoration of that meaning. Abortion represents an evil so inexpressible that words fail us when we attempt to describe its horror.

Dr. Martin Luther King, Jr., and his allies used images on the nightly news to expose racial injustice and prick the conscience of our nation. The September 11 terrorist attack was made more real in people's minds because of the horrific images of people jumping from burning towers in desperation.

Educators frequently use graphic images to teach about the reality of atrocities and we are simply applying this technique to abortion. Pictures make clear to people of conscience the fact that abortion is an evil whose magnitude is comparable to that of any crime against humanity.

**Comparisons identified...** Throughout history, groups of people have been dehumanized. Such individuals are portrayed as "undesirable." They are stripped of their personhood status. Consequently, influential individuals convince the powerful in those societies to destroy the targeted weak and vulnerable groups.

At the time injustice is occurring, those who commit it or permit it don't want to admit it. Why? Because acknowledging the wrong requires change, sacrifice, and ownership of guilt.

This happened during various atrocities that have scarred the world's history — the Rwandan Massacre, the Cambodian Killing Fields, the Jewish Holocaust, and the Jim Crow Era, to name a few. Sadly, this knowledge of history has not prevented society from making similar mistakes. Millions of babies are being slaughtered every year through abortion and the world is turning a blind eye to this truth.

The victims of abortion, like the victims of the aforementioned atrocities, are denied their value. In the past, it was considered acceptable to mistreat and even kill people based on issues such as religion, skin color, or education level; today the unborn are killed because similar arbitrary factors allow society to view them as less than human.