

LOVE PROTECTS LIFE

HOW THE CHURCH *(and Love)*
RESTORES PROTECTION
FOR THE UNBORN.



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Chapter One

LOVE PROTECTS LIFE

*Abortion is an act of violence,
which ignores a person's unalienable right to life
and kills an innocent human being.*

FROM THE VERY BEGINNING, the Church protected life. Christians defended human life because they knew instinctively and theologically that life is God's gift. It is explicitly clear there are two ways: the way of life or the way of death. We can learn a great deal from our ancestors—from these first believers—who withstood great persecution, affliction, and even martyrdom as they boldly proclaimed and witnessed to the sanctity and holiness of human life—from conception to natural death.

From the very first sentence of one of the earliest documents of the church, *The Didache: The Teaching of the 12 Apostles*, it is clear those who follow Jesus Christ—who called Himself “*the way, truth and Life*”—are to be witnesses to His love and protectors of human life.

“There are two ways, one of life and one of death; but there is great difference between the two ways. The way of life is this: First, you shall love God who made you; second, your neighbor as yourself; and all things whatsoever you would not occur to you, do not also do to another.”

“Do not murder a child by abortion or kill a newborn infant.”

Two thousand years later, the Church is presented with our own moment to proclaim, persuade, and protect human life in a culture which does not value life. The message of Life has not changed because God does not change, nor do His decrees about killing, murder, and violent acts. You shall not kill. You shall not murder. Love your neighbor as yourself. The Church and Christ followers

are given this present moment in history to stand with a determined, brave, and unrelenting courage as the early Church did. This is our legacy and our responsibility.

In short, it is our obligation as Christ followers to stand for the preservation, sanctity, and holiness of life no matter the cost. We are afforded both an opportunity and a deeply profound responsibility to act on that legacy of life with conviction, so we might courageously protect all human life from conception to natural death. This is our heritage, our birthright, and our biblical mandate as Christ followers across this land of the free and home of the brave.

The mandate from God is simple: be brave, fearless, and courageous in protecting the freedoms of the most vulnerable, the neediest, the weakest among us. Protect the unalienable right to life from those who would end it purely out of choice—mostly out of their personal convenience.

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It has been 50 years since the tragic rulings of Roe v. Wade and Doe v. Bolton. These cases can rightly be called the beginning of legalized, premeditated killing, the destruction of more than 63,000,000 innocent lives. This license to end life at will—at any time from conception through birth—has gone on, every single day, month after month, and year after year for 50 years.

Who will give an answer for these innocent lives? When will God hear the ground beneath our feet cry out to heaven with the lifeblood of their bodies? Will we hear them? What shall we say? What have we done to end this? What can we do?

We are reminded continuously in holy scripture that God does know of this tragedy, and He does hear. So the ultimate question remains: What will you and I say in response to our fear, ignorance, and apathy?

“Cain, where is your brother Abel?”

Cain’s reply: “Am I my brother’s keeper?” - Genesis 4:9

And the answer is: Yes.

Most definitely yes. For whatever you do to the very least of these my brethren, you do unto Me.

The question is not whether Christians are called to protect human life at all ages and stages; the real question is whether we will be brave enough, informed enough, and convicted enough to actually do something about it.

Our legacy and history determine our present reality and define our unwavering responsibility. If we choose not to protect the unborn, the disabled, and the terminally ill, then who will? The truth is this: whether we like it or not, God has called us to this work. It is our work, and as members of His Body, we must sacrifice ourselves, our lives, our sacred honors as He did, laying it down for the life of the world.

We are, and must always be, the protectors of His gift: all persons, all human life, from fertilization to natural death. We are obligated to defend and protect human life because true love always protects life.

If you say you love life, then you will protect it. Every life matters. Every life is a person uniquely formed and created unlike anyone in the universe. God alone grants each person their unalienable right to life, liberty, and a chance for happiness in this world.

Science is with us, as well as ethics, morality, philosophy, theology, and the biblical record; each of these disciplines make a strong case for Life. Now, will you? Will I? Will we make the strongest case for Life in a culture that pushes the choice of death and destruction as something “good”?

* * *

This e-book is a clarion call to awaken the Church to be The Church; it is a call for Christians to be Christ who came to give His life, so all might have life. It is a call to save lives and souls—for the unborn children and the mothers who bear them. It is a chance to heal the hearts and souls of women who have ended their child’s life. It is a chance to provide mothers and fathers with the solution to their never-ending problem of remorse, regret, depression, denial and sorrow. This relief can only be found in the mercy, compassion, and love of Christ and His church. As pastors and leaders you have the privilege, honor and responsibility to convey that grace to them.

Christians today can defeat this ongoing genocide in our nation; we only need one thing: we must want to do this. We must join our collective voices together as one: one heart, one purpose, and one vision to protect human life from fertilization to natural death. We must unwaveringly act in love, just as those

Christians did nearly two millennia ago. We must never waver from the Truth (biblical, ethical, moral, scientific, constitutional) to hold forth that every life matters, every life is precious, and every person is endowed by our Creator with the unalienable right to life.

Despite our differences in doctrine, theology, and practice, we can be—and must be—united as one in this cause. We have an ethical, moral, and biblical mandate to witness, pray, assist pregnant women in need, and to make our prayers effective by voting for legislators and laws that are prolife. We can end abortion in our constitutional republic when its faithful citizens exercise our God-given right as citizens to vote for Godly values. In any nation, a morality must govern the life of its citizens, and in this nation it is the people who decide which morality will govern us.

So what will you do at every opportunity to vote?

Each election cycle?

Will you stay home?

Will you vote?

Will you find out who is prolife and vote for them? Or will you remain indifferent, apathetic, or worse will you vote for the benefit of your savings account disregarding and forgetting the lives of unborn babies? We must act on behalf of them. We act because we love, and we love by protecting the gift of human life at every age and stage of existence. For to love our neighbor is to love the weakest and the most vulnerable. This is love. This is a love that protects Life.

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Chapter Two

HOW CAN THE CHURCH FINALLY END ABORTION?

Kairos.

THAT IS HOW. Kairos. The Greek New Testament word for the idea of “time” is kairos, but kairos is not simply chronological time as in it is three o’clock or half past four; rather, it is the right time, the opportune time, the appointed time, the fruitful time, the time for harvest. That time is now, today, this very moment! Fifty years and more than 63 million deaths are too many. This season of devastation and destruction has gone on for too long, and so we must finally be weary of it, and it must stop now. The power to make that happen is in the hearts and minds of Christ’s followers—only if we act with courage and conviction. The power to end abortion has always been there; we just need to acknowledge our obligation, responsibility, and legacy. We must act in 100% alignment with biblical, ethical, and moral truth once and for all—to end what should never have been allowed to begin in our nation.

How (exactly) Will the Church Restore Protections for the Unborn?

By overcoming two perennial stumbling blocks:

1. *Fear*
2. *Ignorance*

The good news is that both are easily overcome with faith and the willingness to learn, to be exposed to information, and to gain knowledge. Armed with unwavering faith, we will find courage and conviction to act. Presented with

the right information, we are endowed with knowledge which enlightens us and the truth that gives us freedom to rationally reason and articulate the rightness of the prolife cause at any moment, with any person, in any place. This is how the church finally ends abortion: we stand with God. In His presence all fear, doubt, and despair are eliminated.

We listen and learn from experts in science, ethics, morals, theology, and constitutional law. We become students; we are educated about the unalienable right to life for every person. This unalienable right is given by God alone, and no state can ever take it away. The state does not have this right, because the right to life is from the Creator. It is unalienable: God given, and it is impossible to be revoked.

By overcoming fear and ignorance together we shall prevail—for reason, truth, logic, science, and God are on our side. In fact, if you boil it down, it is easy to be prolife, because informed critical thinking allows us to communicate fact-based positions on issues facing us today. When applying this thought process to the issue of abortion and arguments put forth in the name of being “pro-choice,” the natural intellectual conclusion is the prolife position. In the end, multiple academic, theological, moral, and legal disciplines are on our side making the case for the preservation of life:

- *Science*
- *Ethics*
- *Biblical Truth*
- *Constitutional Rule of Law*
- *Morality*
- *Common Sense*

However, the choice remains. If we choose not to overcome fear and ignorance, both ultimately lead to apathy, indifference, inaction, and to the perpetuation of laws and legislators who will continue the march towards death—unless we stop them. We can stop them.

The Fear and Apprehension of Talking About Abortion in the Church

First, let’s just admit it: preaching, teaching and even talking about abortion and life issues is not high on any pastor’s “to-do” list. That’s a fact. No one really wants to talk about abortion. It certainly is not polite dinner conversation. It is not a topic you engage in with a seat-mate on a bus or a plane. Even in the Church the topic is avoided because someone inevitably will be offended.

The very fact this topic bothers us, is considered offensive, and is an issue no one wants to talk about is evidence there is something fundamentally wrong with abortion. The very nature of abortion has something evil and sinister about it. It is not natural nor normal for someone to end the life of a human growing in a womb, and the very thought of taking a human life before it is born is just wrong. Instinctively and intrinsically we know abortion is wrong. That is why it causes so much emotion, heated arguments, and hatred: because abortion cannot be peddled any other way. It is an act of premeditated violence that ends the life of an innocent human, who has rights. It is immoral, unethical, and unbiblical.

To avert our pain and the recognition that abortion is evil, we often just choose not to talk about it. Or at best, we soothe our consciences by saying: *“Well, I am personally opposed to it, and I think it is wrong, but who am I to tell another person what to do?”* OK, gut check time. Let’s just call this what it is: hypocrisy. We know the teaching of both the Old and New Testaments explicitly condemns abortion and the taking of life. So we are not truly being faithful to God, His word, or to the men, women, and babies affected by abortion by avoiding, downplaying, diverting, and soft-peddling this issue. We must speak with love, and in love—but that love must always contain the Truth; for true love always protects life.

How to Address This Fear

First, name and own it. No one wants to drive people away from church. No one wants to be unpopular. No one wants other people to be mad at us. However, when a pastor takes on the role of shepherding a flock—when you took up the Bible to preach and teach—you proclaimed before God and the world that you would instruct the fullness of Holy Scripture and the teaching of the church from the beginning, so all people can be saved and know peace and redemption in Jesus Christ. That is what pastors sign up for: to proclaim the fullness of Christ.

Addressing tough issues is not easy, nor is it fun, nor will everyone like you or love you. But what choice does a preacher and teacher of God’s word have? One day, all of us will be accountable to God, face to face, for everything that we have either done or failed to do—in every aspect of our lives. In particular, that includes the genocide of more than 59 million humans whose lives were taken mostly for the sake of convenience.

Here are few tips to navigate the very real issue of apprehension and fear when dealing with life matters in your church:

1. Commit - Protecting Human Life is Part of the Whole Counsel of God

Commit to the idea that the sanctity and protection of human life must be taught in your church—as it is not primarily “political” or “partisan” but rather biblical and moral. Thus it should not be considered optional.

The way to overcome fear is to acknowledge and confront the apprehension right up front. By avoiding the overuse of the word abortion, you can reduce early rejection and displeasure from the people. Instead, stay focused on “protecting human life from conception to natural death.”

By embracing this more holistic view, you will invite the church into the larger view and a greater positive dialogue and reality that all human life, born and unborn, is sacred and is worthy of protection. Instead of being against something, be for something: life, babies, women, mothers, men, fathers, the family, etc.

2. Consensus - Shared Commitment

Share this commitment with your leadership team/elders to gain their support and spiritual backing. Make the sanctity of life a major theological plank in the mission and ministry of your church. Convey clearly that your desire is not to hurt, alienate, nor harm people, but to instead bring peace, healing, and salvation to many in your church who have either had an abortion or are considering one.

The goal of Christianity remains the salvation of souls: both women and the unborn children they carry. That is why this topic must be talked about. The women in your church who have had abortions—and the men who have played a part in an abortion—have their eternity at stake.

Address them with the good news of compassion, mercy, and hope. Acknowledge that it was not easy, and that it is painful, but also that amazing grace is the solution to their anxiety and fear. You will have that opportunity to bring hurting souls back into health again.

3. Love - The Motivation

When you are told that “abortion is political” and thus is somehow dirty, remind yourself and your church that abortion is certainly political (thank God), but it is also moral, biblical, and constitutional. Love is why we care, love is why we speak, and love is why we act with compassion and mercy. We offer to women the one thing the world can never give them: mercy, compassion, forgiveness, redemption, restoration, and life.

Never forget that abortion, infanticide, and assisted suicide are situations where life is taken, and our present laws enable this to happen. Abortion is an issue of law; politics is a tool to abolish laws. The political system of our republic ensures that the will of the people can establish just laws. We must acknowledge that our nation’s Declaration of Independence states that the foundation of our society is that a person has “endowed unalienable rights” which cannot be taken away by politicians or by governments.

4. Growth Through Loss - People Will Leave the Church

One of the surest ways for a plant to become more fruitful is to have it pruned. Pruning at first looks bad; you are cutting and removing parts of the plant. Yet, this pruning leads to greater and more abundant growth (remember Jesus’ parable of the vineyard). Yes, some might leave, and yes, some will leave. But many people will be attracted to your church because of your commitment to the fullness of truth and to the explicit exposition of the word of God!

Many will stay, and many will thank you. The truth is there are a significant number of the “silent majority” in your church who have been waiting for you to address this elephant in the room.

Biblical history shows us that no true prophet—no authentic preacher of God—has ever been “popular” in the world. None who embraces the theology of the world and is loved by the masses will find favor with God. Are you greater than the Old Testament prophets? They were mostly rejected and despised, even martyred. Remember the Lord’s disciples, apostles, and Paul? Again, mostly rejected, despised, and martyred. Do you recall our Lord Jesus Christ who reminded us, “If they hated Me, they will hate you”? Christ and His Cross are just as offensive and scandalous today and are as much a stumbling block now, as they were back then.

People will always be offended by something the Bible teaches and is explicitly clear on. In their anger they choose to move on to another church, but upon arriving at the new church, they will eventually be offended again, and move on. This pattern will most likely continue.

The issue for the Christian pastor is quite simple: you are called to focus on being faithful, not popular. You are responsible for the souls and salvation of all people. If you minimize or eliminate the issue of life, abortion, infanticide, and assisted suicide, you are not truly teaching the whole counsel of God. The salvation of many souls ultimately will be at risk. Pastors have the burden and blessing at the end of time to give an account of what we did to save lives and souls. We must love God rather than man, as Peter so poignantly said in the books of Acts.

5. Take the High Road - Pray and Act

Many Christians say they pray for the reversal of laws that take innocent lives; somehow, they hope this will be enough. Praying is good, but it is not enough. We are not just called to pray, but to act.

In a constitutional republic like ours, the will of the people eventually becomes the law of the land. If those who want to end the lives of unborn children have their way, they enact laws to make abortion legal for any reason and at any point in pregnancy—or beyond. However, if Christians pray and vote, if we act by legislating laws protecting human life from fertilization to natural death, we will end abortion. In fact, we should be grateful abortion is considered “political,” for if it were not political, then it would be dictatorial, where the will of tyrants or despots are the law of the land.

The reality of the matter is simply this: if every self-proclaimed Christian in America voted for prolife laws and legislators today, then legalized abortion would soon be ended. Simple, plain fact. So, encourage your church to vote and exercise their right to elect prolife lawmakers. The Right to Life of Michigan Political Action Committee endorses legislators, and you can learn more about which candidates will uphold the right to life: RTL.org/endorsements.

6. Start Simple and Small – Once a Month

Here is a simple yet effective idea: on the first Sunday of every month, read the names of everyone who is celebrating birthdays and anniversaries that month. As you give thanks for their lives, pray a final prayer for the sanctity

of life: a general prayer reminding us that life is good, beautiful, and worth protecting. Pray we would never take life for granted; pray every life be protected and celebrated. The prayer could be something like this:

Dear Heavenly Father,

As we give You thanks for the lives of these, our brothers and sisters who are celebrating Your gift of life given to them as they recall the day of their birth, we rejoice that Life is Your gift.

We thank you that Life is precious, holy, and that it must always be celebrated and protected.

Father bless the women in this church, in this city, state and nation who now carry infant children in their wombs.

Bless them, sustain, and support them, and enable Your church to help them grant life to their children.

May we always be advocates for the defenseless, the weakest, and those who have no voice.

Father we ask that you make our nation a nation that loves life, by causing your Church on earth to protect life.

Amen.

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Chapter Three

TOP 8 PRO-ABORTION STATEMENTS AND HOW CHRISTIANS CAN RESPOND

IN THE FINAL ANALYSIS, fear is a result of ignorance, a lack of information, and a need for supernatural faith. So, let's review the facts: the undisputed facts about life that will enable everyone to be prolife, to love life, and have the ability to defend their views intellectually.

Only when we address ignorance can we end the destruction of human life. Here are the top comments often heard during a discussion about abortion, and ways to address them.

1. Abortion is a Matter of Individual Choice.

Pro-Abortion: Abortion is a matter of individual choice because no one can say with certainty when a fetus becomes a person.

Prolife: Basing support for abortion on a vague notion of "personhood" avoids the facts. This life and death issue does not have to be decided using religious, moral, or philosophical arguments; there are also inarguable scientific facts. Because science proves human life begins at fertilization, abortion ends a human life and is clearly a violation of basic human rights. In the end, it is an issue of justice. Where is the justice for the unborn child?

2. Abortion is a Woman's Issue.

Pro-Abortion: Men cannot have an opinion about abortion because they cannot get pregnant.

Prolife: Every unborn child, from the moment of fertilization has a 100% unique DNA strand, a genetic makeup that is unique and unlike any other human who has ever lived on this planet. Twenty three (23) chromosomes from the mother,

and twenty three (23) from the father. These 46 make up a singularly unique, one of a kind person, whose unalienable rights granted by the Creator endows them with the right to life. No one, not even the mother or the father, can impede that child's right to life. Every abortion involves the participation of a man. About half of abortions are performed on male children. Men's participation can range from coercing women into having an abortion to experiencing post-abortive trauma when their child's life is taken. Abortion is an issue of human rights. Is there any human rights' issue where only one group of people can hold an opinion? If you believe every human being has value and deserves legal protection, you have a moral obligation to speak out in favor of that, no matter who you are.

3. *It's My Body. It's My Choice.*

Pro-Abortion: Every woman has the right to control her own body and make her own reproductive choices. A fetus is a part of a woman's body because it is dependent on her for survival in the womb.

Prolife: This argument fails to recognize the scientific reality that a pregnant woman has already reproduced and the child growing inside of her is not part of her body but a completely different human being with a different body and DNA. The baby has its own blood type, heart, brain, unique fingerprints, and may have different colored eyes, hair, and complexion. From the moment of fertilization, a new, unique human being is present. The word conceive is a synonym for the word produce. Besides, even after birth, we are dependent on others for many years, which does not take away from the fact that you are an autonomous unique individual with your own right to life. In the end, the science is quite clear; the baby is NOT your body, but she is IN your body.

4. *It's a Personal Matter.*

Pro-Abortion: The government should not interfere in this highly personal issue.

Prolife: As Thomas Jefferson, one of our founding fathers wrote: *"The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government."* In modern society, it is naïve to suggest that government can be absent from this debate on the protection of human life. Laws regulate areas much less fundamental than the right to life. The real issue is whether the government will fulfill its responsibility to protect and preserve innocent human life or continue to allow this most basic right to be denied. The simple fact remains: abortion takes the life of a person, without

due process, which is a clear violation of the 14th amendment of the U.S. Constitution which states: *"nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."* Both science and the law declare that an unborn human is a person, and the age of the person does not negate their fundamental right to life. Neither the health or physical condition, nor intelligence, gender or race negate the right to life.

5. Risking Women's Health.

Pro-Abortion: Statistics show abortion is safer than carrying a child full term. Women should not be forced to risk their lives and health if they do not want to.

Pro-life: Abortion advocates claim that abortion is 11 times safer than carrying a pregnancy to term. Even if we accept these statistics, they do not prove very much. If a woman has an abortion, she has a 99.9994% chance of survival, compared to a 99.9943% chance if a woman carried her pregnancy to term. It should also be pointed out that abortion-related deaths are commonly underreported or reported under different "causes." Pregnancy-related deaths are often recorded for the whole nine months of pregnancy, including deaths which might have nothing to do with the pregnancy, such as car accidents.

6. Personally Opposed to Abortion.

Pro-Abortion: I personally oppose abortion, would never personally have an abortion, and will work to lessen the number of abortions, but I think abortion should stay legal.

Pro-life: Why are you personally opposed to abortion? Why would you never have an abortion? Why do you want there to be less abortions? The only reason to be personally opposed to abortion is because abortion intentionally takes the life of an innocent human being. If you believe abortion kills children, do you really think killing children should remain legal? If abortion does not take the life of an innocent human-being, why should there be less abortions?

7. Back Alley Dangerous Abortions Harm Women.

Pro-Abortion: If safe and legal abortions are not available, women will be driven back to the days of dangerous back-alley abortions, resulting in needless injury and even death.

Prolife: Statistics on women dying from illegal abortions disseminated by pro-abortion activists are often outright lies. According to the Centers for Disease Control in 1972, the year before abortion was made legal throughout the country, 39 women died from illegal abortions while 24 women died from legal abortions. In a 1960 American Journal of Health article, Planned Parenthood's then medical director, Mary Calderone, concluded that "90% of all illegal abortions are recently done by physicians."

8. Only Used in Cases of Rape and Incest.

Pro-Abortion: Abortion is used only as a last resort and is frequently used in cases of rape, incest, or danger to the mother's life. Women must have the right to abortion because of these widespread problems.

Prolife: The truth is that abortion has become a widely used method of birth control in this country. Nearly half of all abortions are repeat abortions. Since 1973 more than 63 million abortions have been performed in the United States. About 1% of these were performed for reasons of rape, and incest. Only 4% list "physical problem with my health" as the most important reason for the abortion. Rape and incest are horrific crimes; however, abortion does not undo the harm that has been caused.

All unborn children, regardless of how they were conceived, are living human beings who deserve to be protected by rule of law in this nation. The unborn child is the second victim of the crime and should not be treated as if she was the attacker.

* * *

"The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government."

– Thomas Jefferson

Chapter Four

THE BIBLE'S TOP 10 PROLIFE VERSES

NOTHING SAYS IT AS CONCISELY: we are commanded by the God of the Universe to be as fertile as the soil and plants he laid upon the Earth, to multiply as a sign of our fruitfulness.

*"And God blessed them, and God said to them,
'Be fertile and multiply.'"
- Genesis 1:28*

Leaving no doubt about the value which we have in our God's eyes, we know that if we are created in God's image, we are called to give life and defend life, just as He does.

*"For your lifeblood I will surely require a reckoning; of every beast I will require it and of man; of every man's brother I will require the life of man. Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image."
- Genesis 9:5-6*

This is one of many Bible verses that verify that God considers us human, fully, from the moment of fertilization. The words "since my mother bore me" vividly show us the truth of the beginnings of human life.

*"Upon thee was I cast from my birth, and since my mother bore me, thou hast been my God. Be not far from me, trouble is near and there is none to help."
- Psalm 22:10-11*

If there is a proverbial gift that “keeps giving” it is the gift of children, grandchildren, great grandchildren... the legacy of love called family.

*“Lo, sons are a heritage from the Lord, the fruit of the womb a reward.”
- Psalm 127:3*

The sin of murder is the first among the commandments mentioned by Christ to resist. Whatever we are to resist as a matter of human law, we are to protect against mankind committing, and that includes civil law. The safety of the unborn should be among our highest priority. If murder is wrong for one, it is wrong for all.

*“He said to him, “Which?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness...”
- Matthew 19:18*

One of the strongest testimonies against abortion are the surviving children of rape and other crimes against the human person. Their parents, thankfully, understood the importance of giving all life the dignity due, regardless of circumstance.

*“So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.”
- Matthew 7:12*

Life from Christ, and a full life, and that full life is for all. Period.

*“I have come that they may have life and have it to the full.”
- John 10:10*

God forms the child before birth, before ultrasounds, before the human mind even knows or senses a change. God’s wisdom is perfect, and his teaching is likewise perfect: all life matters, always. Life begins at fertilization: science confirms it; and He who created all things confirms it.

*“For thou didst form my inward parts, thou didst knit me together in my mother’s womb... [M]y frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth.”
- Psalm 139:13,15*

This verse shows continuity between the Old Testament verses where God forms and knows a child in the womb and the New Testament. This was not too antiquated for St. Paul, and it is not antiquated for us either.

"But when he who had set me apart before I was born and had called me through His grace."

- Galatians 1:15

God's words to Jeremiah apply to all people: He knew us, formed us, and consecrates us as His own. Let us work, all of us, to ensure that all who belong to God in the womb have the right to life, their first right.

"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

- Jeremiah 1:5

* * *

"Then the LORD said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.'

Now Cain said to his brother Abel, 'Let's go out to the field.' While they were in the field, Cain attacked his brother Abel and killed him. Then the LORD said to Cain, 'Where is your brother Abel?' 'I don't know,' he replied. 'Am I my brother's keeper?'

The LORD said, 'What have you done? Listen! Your brother's blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.'"

- Genesis 4:6-12

"There is no question about that which is bred in the uterus, both growing and moving from place to place. It remains therefore that we must think of the point of the commencement of the existence is one and the same for both body and soul."

- St. Gregory of Nyssa

Chapter Five
FACTS AND STATS

ABORTION IS AN ACT OF VIOLENCE, which ignores a person's unalienable right to life, and kills an innocent human being. Abortion persists because of ignorance, apathy, and fear. Humanity and personhood go hand in hand. Developing humans in the womb have an intrinsically personal nature and even demonstrate "personality" in many of the same ways newborn babies do.

There are essentially two questions to ask regarding embryos and fetuses. The first is, "Are they human beings?" The second is, "Should they be recognized as persons under the law?" Should humans be recognized as persons under the law? Yes, because humans are persons.

- *72 million abortions worldwide every year*
- *930,000 abortions in the USA every year*
- *2,500 abortions in the USA every day*
- *28,000 in Michigan each year*
- *75 abortions every day in Michigan*
- *1 in 5 viable pregnancies in Michigan end in Abortion*
- *42% are surgically dismembered*
- *54% are medically induced with the abortion pill*

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RIGHT TO LIFE OF MICHIGAN MISSION & ASPIRATION STATEMENT

Right to Life of Michigan is a nonpartisan, nonsectarian, nonprofit organization of diverse and caring people united to protect the precious gift of human life from fertilization to natural death.

We strive to achieve the passage and ratification of a Human Life Amendment, to educate people on identified Right to Life issues, to motivate them to action, to encourage community support and the participation in programs and legislation that foster respect and protection for human life and to promote and support prolife candidates.

We work on the behalf of defenseless or vulnerable human beings, born and unborn, within our identified life issues of abortion, infanticide, euthanasia and assisted suicide.

We want a movement that honors the words of the Declaration of Independence that all "...are endowed by their Creator with certain unalienable rights, that among these are life..." We strive for a movement that places this inalienable right to life for born and unborn persons in the forefront of all its endeavors.

We strive to bring together people of all ages, races, political persuasions, educational and economic levels, along with ethnic, cultural and religious backgrounds to share their diverse talents in defense of human life.

We want to ensure that our organization adequately empowers all participants to defend the right to life of defenseless or vulnerable human beings including the unborn, elderly, frail, persons with disabilities and those who may be terminally ill.

We strive to build on the foundation we have established: affirming the best of our movement's traditions, closing gaps that may exist between principles and practices, while facing, with vision and determination, the challenges of contemporary society.



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