The 'Hard Cases' of Abortion:

A Pro-life Response

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INTRODUCTION

According to the 1996 Gallup Poll of public opinion, 77 percent of Americans think abortion should be legal for a pregnancy caused by rape or incest.[1] In a 1991 study released by Americans United for Life and conducted by the Gallup Organization, respondents were asked whether they thought an abortion would be acceptable during the first three months of pregnancy if the woman had been raped. Ninety-six point two percent said that they "seldom disapproved" of a woman having an abortion in such a case. In cases where the woman was the victim of incest, 97.1 percent seldom disapproved.[2] In a 1996 study for which researchers at the State University of New York surveyed 89 male and 215 female college students, 92 percent of students took a pro-abortion stance for girls under 18 in cases of rape. In cases of incest or when the girl's health is in danger, 90 percent of students had a pro-abortion stance.[3] An overwhelming majority of Americans accept abortion for the "hard cases" of rape and incest.

Even many pro-life activists accept abortion in such cases, not realizing that this stance strengthens the pro-abortionists' argument for the woman's "right" to abort throughout all nine months of pregnancy. As Mary Meehan, a pro-life feminist, writes,

> The pro-abortion lobby is skilled in using hard cases to put right-to-life forces on the defensive. If anti-abortionists refuse to accept abortion for the hard cases, they are accused of extremism and insensitivity to wrenching human problems. If they do agree to exceptions, they find that those exceptions are at the forefront of the argument for abortion on demand.[4]

As a pro-life movement, we need to reclaim the debate, offering a definitive response to these crisis pregnancies.

A RAPE VICTIM'S STORY

Lee Ezell was raped at the age of 18 by a co-worker and became pregnant as a result. The following is her description of what happened that night and how God enabled her to deal with that traumatic situation:

The words kept ringing over and over in my head, 'You're pregnant.' It was hard to comprehend that I was an unwanted child, now pregnant with an unwanted child. I tried to argue with the doctor, 'It can't be true. It's impossible to conceive during a rape.' But my denials couldn't change the truth.

Why did this happen to me? My mother and sisters and I had already suffered from physical beatings at the hands of my alcoholic father. Surely I had 'my fair share' of pain, and this was not fair.

I shouldn't have agreed to go to his house, I thought. What happened to everyone else from the office? Why didn't they show up? No one will ever believe me.

I felt so violated and alone. I went home and showered, hoping to rid myself of feeling dirty. But water couldn't wash away the emotional trauma of rape.

I felt tremendous guilt and anger, at myself for going to his house, and at him for violating and controlling me. It was the same rage I felt when my father would beat me. I was totally alone with no one to turn to. I had decided to go to work and act like nothing had happened, but I couldn't pretend for very long.

I quit my job, fearing the possibility of seeing him again. After I revealed the rape and pregnancy to my mother, she asked me to leave in order to 'deal with' the pregnancy. She didn't want herself or my sisters to suffer the stigma of having an unwed pregnant teenage daughter and sister.

I was forced to deal with the pain of my situation on my own. My best friend told me I should have an abortion. She told me the pregnancy wasn't my fault, and it wasn't fair that I be forced to carry the child. She would help arrange everything. Her cousin had had an abortion and nothing went wrong. All I would have to do was drive there.

With a borrowed car, I headed south, unsure of what was ahead. I stopped at a hotel for the night and cried as I tried to make sense out of what was happening. How could God punish me in this way? As a new Christian, I could not understand why I wasn't protected from the rape.

In the nightstand, I found a Gideon Bible and skimmed the pages to find some clue to what I should do about my situation. I know now that it was no 'accident' that I opened the Bible to the Psalms. As I read the words of David in Psalm 139:13-16, I received a glimpse of God's love for each of us:

> You made my whole being; you formed me in my mother's body. I praise you because you made me in an amazing and wonderful way. What you have done is wonderful. I know this very well. You saw my bones being formed as I took shape in my mother's body. When I was put together there, you saw my body as it was formed. All the days planned for me were written in your book before I was one day old.[5]

*If these words were true, then I was **not** an unwanted child! If God knew me before I was born and had a unique plan for my life, then He must also care for the child inside me. This simple truth transformed my life.*

I no longer began to look at the child inside me as a curse or an extension of the man who raped me. I felt that

God had entrusted a child to me, and I should be faithful to carry out His plan and give life to my child.

After attending a church for a number of weeks, I was invited by a loving couple to share their home until the baby was born. I loved my child, but knew that he or she deserved the stability of a family and the love of both a mother and a father. Releasing my child for adoption would be the best decision for both of us.

After the birth, the nurse told me I had a healthy baby girl. It was difficult to say good-bye so abruptly, but I was comforted by knowing my daughter would be raised in a loving home. I was not allowed to see or hold my little girl, but I knew that God would be with her just as He was with me.[6]

THE REALITY OF THE RAPE VICTIM'S SITUATION

It is true that the vast majority of individuals who debate the merits of aborting a child conceived in rape have not experienced the horror of rape firsthand. A 1998 National Violence against Women Survey found that in the 12 months preceding the study, 0.3 percent of all women surveyed had experienced a completed or attempted rape, and 1.9 percent had experienced a physical assault.[7] An estimated 70 of every 100,000 females in the country were reported rape victims in 1997.[8] In 1996, there were 95,769 reported forcible rapes and assaults or attempts to commit rape,[9] and in 1997, there were 96,122 reported forcible rapes.[10] In 1997, the Uniform Crime Reporting Program reported that there is one forcible rape committed every five minutes.[11]

It should be noted that according to a report published by the *American Journal of Obstetrics and Gynecology*, only 10 to 20 percent of sexual assaults are ever reported to law enforcement.[12] This means that in 1996, for instance, the actual number of rapes was probably somewhere around 638,460.[13]

While a number of us may know someone who has been raped, it is less likely that we know someone who became pregnant as a result of rape. The national rape-related pregnancy rate is 5 percent among victims of reproductive age; among adult women, about 32,101 pregnancies result from rape each year. In 1996, the *American Journal of Obstetrics and Gynecology* published a report that focused on rape-related pregnancy as evaluated within the National Women's Study. Of a national sample of more than 4,000 women, there were 34 rape-related pregnancies, two of which were caused by a father or stepfather and four by another relative.[14] Meehan writes,

> Honesty requires us to say that it is unjust that a woman must carry to term a child who is conceived in rape, but it is a far greater injustice to kill the child. This is a rare situation in which injustice cannot be avoided; the best that can be done is to reduce it. The first injustice lasts for nine months of a life that can be relieved, both psychologically and financially. The second injustice ends a life, and there is no remedy for that.[15]

THE TRAUMA OF RAPE AND THE TRAUMA OF ABORTION

Rape is a very emotional and powerful word – just hearing it can conjure thoughts of despair, vulnerability, and fear. Rape victims have overwhelming feelings of anger, depression, and guilt. They feel dirty and violated and can have flashbacks, nightmares, and insomnia. After being sexually assaulted, many show a lack of interest in friends and family and become isolated. Some even contemplate suicide.[16]

Interestingly, the effects of abortion are very similar

to the effects of rape. In a study published in 1992, psychotherapists Anne C. Speckhard and Vincent M. Rue wrote,

> While abortion may indeed function as a stress reliever by eliminating an unwanted pregnancy, other evidence suggests that it may also simultaneously or subsequently be experienced by some individuals as a psychological stressor, capable of causing posttraumatic stress disorder (PTSD).[17]

Among the reported reactions of women who have had abortions are depression, loss of self-esteem, self-destructive behavior, sleep disorders, sterility, increased risk of breast cancer, miscarriages, lower self-esteem, suicidal impulses, feelings of helplessness, anger, memory loss, chronic problems with relationships, anxiety attacks, and guilt and remorse.[18] Even the Alan Guttmacher Institute, Planned Parenthood's research organization, estimates that as many as 91 percent of all women who have had abortions may suffer from physical and psychological "post-procedural trauma."[19] Considering that the effects of abortion are very similar to the effects of rape, is abortion a healthy solution for the pregnant rape victim?

The following is the true story of a woman, "Pat," who wishes to remain anonymous. Pat was contacted through a survey conducted by Fortress International, a survivors group for women who are victims of rape and incest.

Finally I was off to college, my first time away from home. It felt so good to be out on my own. A girlfriend invited me to a party, [and] although I didn't know her very well, I wanted to make new friends and agreed to go.

We left the party early and stopped at a local bar. Two guys at the bar invited us to join them for a drink. I thought it was strange that the glasses were already on the table before we even sat down. The drink was terribly strong and after a couple sips I refused any more, but within a few minutes I began to feel extremely light-headed and sleepy.

One of the young men asked if he could take me home. I accepted because I was feeling scared and disorientated [sic]. I could hardly walk and was having difficulty talking.

But instead of taking me home, he took me to an old broken-down house near the campus. There he raped me twice. I prayed throughout the rape, picturing my family and boyfriend, and pleaded with God for my life. I was relieved when he was finally through with me. I was in and out of consciousness all night and finally woke up as he was getting up.

I couldn't believe what had happened to me. He acted as if I was a willing participant in what had happened, that everything was perfectly normal. In the morning he released me in front of the store where I worked.

I was in shock. I felt sickened and humiliated by what had happened. Dazed, I walked home to shower over and over. I told no one what had happened to me. Since I had voluntarily gone to the party and taken a drink, I felt the rape was my fault. I had decided to keep my ugly secret to myself, but eventually I could no longer hide my pain.

One of my friends suggested I go to Planned Parenthood for a pregnancy test and counseling. It was so impersonal and humiliating. When they confirmed my pregnancy, I began to sob uncontrollably and told them I had been raped. The counselors asked me how I would raise a baby alone and what I would do if the baby had handicaps that might result from the drug the rapist had given me.

I felt totally alone and helpless, and then the counselors became very sympathetic and offered to make arrangements to take care of this problem for me. An abortion would allow me to go on with my life. I wouldn't have to tell anyone, I could marry my boyfriend, and things would be normal again.

Fear and pain caused me to cry during the procedure. It was nearly as humiliating as the rape itself; the doc-

tor never even looked at me, and the nurses were courteous, but distant and coldly professional.

After the abortion, I cried for days. I suffered from horrible nightmares. When something triggered the flashbacks, it was as if I was back on the table going through the abortion again.

I couldn't bear the sight of pregnant women or babies. I would feel overcome with grief and pain and dreamed about dead babies. Unable to maintain a job or function, I called my parents and moved back home.

My mother asked me never to talk about the rape again and my father called me a 'slut' and 'whore.' He said that I 'asked for it' and deserved what I got. Devastated by their reaction, I moved in with another girlfriend.

In my experience, abortion only compounded the trauma and pain I was already experiencing. I was an innocent victim of the horrible crime, but in choosing to abort, to kill, the innocent child growing within me, I lowered myself to the level of the rapist. I too committed a crime against a defenseless baby who had done nothing wrong.

A criminal may have fathered the child but I was the mother, and I killed a part of myself when I had the abortion. I would definitely discourage a woman from having an abortion. While it may seem to be the quickest and easiest solution to a painful, humiliating 'problem,' it is a band-aid approach with horrible ramifications of its own.

For me, the effects of abortion are much more far-reaching than the effects of the rape in my life.[20]

THE PREGNANT RAPE VICTIM'S ATTITUDE TOWARD HER BABY

[The doctor] was very clear that by no means should I go through with the pregnancy. She said that if I did, there would be chances of my not living a normal life because the flashbacks from my terrible experience [of being raped] would continue. Finally a joint decision was made by the doctor, my parents and me and an abortion was performed.

Barbara Hernandez,
rape victim[21]

Many pregnant rape victims are rushed into deciding whether to abort or keep their baby. Hurt, confused, and anxious to end their nightmare, they are often persuaded to abort the child. Sexual assault counselor Dr. Sandra Mahkorn quoted physician Glenn R. Hunt in an article from *American Family Physician*: "We advise *all* rape victims that if they miss their next regular period by more than one week, they *should return for menstrual extraction or suction curettage*."[22] (Emphasis added.) With this in mind, it is important to study the pregnant rape victim's attitude toward her baby and whether it is likely to change as the pregnancy progresses.

In the late 1970s, Mahkorn performed two well-researched and noteworthy studies of women who had become pregnant as the result of sexual assault. For one of these studies, Mahkorn sent questionnaires to counseling and social welfare agencies that assist women in problem pregnancies, asking them about contacts with pregnant sexual assault victims. Mahkorn found that a majority of women pregnant as a result of rape felt their attitude toward the child improve consistently throughout the pregnancy. While some attitudes remained consistently positive or consistently negative, none changed from a positive attitude to a negative attitude. In fact, 7 out of 16 of these women's attitudes changed from *negative* to *positive*.[23] As Kay Zibolsky, a

rape victim who decided to have her baby, explained, "'I started looking forward to the baby coming; I really did.'" Mahkorn writes, "[Kay] believes that 'the baby itself is a healing to the victim.'"[24]

Dr. David Reardon, an experienced researcher on the aftermath of abortion, and Julie Makimaa, co-author of this publication and a woman who was conceived in rape, surveyed women pregnant by assault and children conceived in rape or incest. Of a sample size of 192 women, 56 had had abortions. Six of these women did not provide any information as to how they felt about their abortions. Of the remaining 50, only one rape victim reported no regrets about her decision to abort. Forty-four women (88 percent of those expressing an opinion about their abortions) explicitly regretted their abortions and said that abortion had been the wrong solution to their pregnancies. Eleven of the 14 incest victims who had had abortions explicitly stated that abortion was not a good solution and they would not recommend it to others. Among the 44 victims of rape who aborted, 30 expressed an opinion as to whether they felt abortion was an appropriate solution to offer women who became pregnant from rape. Of these, 28 (93 percent) said that abortion had not been a good solution to their problems and stated they would not recommend it to others in their situation. (In fact, it is notable that 19 of the 44 rape victims who aborted (43 percent) indicated that they had felt pressured or strongly directed by family or health care workers to choose an abortion. The desire to abort did not originate within themselves.)[25]

Of the 133 women who carried their babies to term, more than 80 percent explicitly expressed happiness that they had chosen to give birth to their child. *None* of the women stated that they did not want their child or wished that they had chosen abortion instead. Most had not considered abortion as an adequate solution for them or had turned down the suggestion to abort. Some went against tremendous pressure from family, friends, or medical personnel to take the "easy way out" and have an abortion.[26]

The following story, of a woman named Kathy DeZeeuw, reveals how a woman's feelings toward the child can become positive:

I was over six months along when my family discovered I was pregnant. The fear of my father's reaction and shame over disobeying my parents caused me to hide the rape and pregnancy.

After skipping out of church, a girlfriend and I had gone to a local meeting place. I was very shy, but accepted a movie invitation from a guy whom I didn't really know. At the movie I realized he had been drinking and had just been released from prison. This news was very frightening, but it was on the way back home that I would realize the horrible danger I was in.

Instead of going toward home, he drove to a remote area. After bashing my head against the window several times, he raped and then threw me from the car.

I felt dead inside. I knew I was at fault for what had happened. I shouldn't have left the church, and because I wasn't 'dragged off the street,' I thought it wasn't rape.

I didn't tell a single person what had happened to me, I just went home and became more introverted. I lived in constant fear, remembering the threats of my attacker and what he would do to me if anyone found out.

I was fearful of being pregnant and having this person's child. As a result of the fear, I felt ending the life of 'his child' was the only solution.

I attempted to abort by swallowing a bottle of aspirin. I ate ant poison and jumped off haystacks, but nothing worked. When the child inside me moved for the first time, I was horrified. But I would come to recognize that I no longer wanted to abort the child.

When my parents discovered I was pregnant, it was decided that the baby would be placed for adoption, so I was sent out of state to a maternity home until after the delivery. While away from my family, I began to feel an attachment to the baby. It was no longer 'his child,' it was my child.

After 27 hours in labor, my son was born. Because he was to be placed for adoption, I was not allowed to hold my son, but could only see him from a distance through the nursery window. Even though I had tried to abort my child, now he was a part of me. My maternal feelings had grown so strong that I could not bear to be without him.

With the support of my family, I brought my son home with me. There were times when I would struggle with the memories of the assault, and looking back now, an adoptive home may have provided my son with a more stable upbringing, but I am not sorry that I kept and raised my son.

To me it is an affront every time I hear all the rhetoric from the pro-abortionists. I, having lived through rape, and having also 'conceived in rape,' feel personally insulted every time I hear that abortion should be legal because of rape and incest.

I feel like cases like mine are being used to further the abortion issue even though we are not being asked to tell our side of the 'rape' issue. My son is not a 'misfit,' nor has he in any way turned out to be like his biological father.

The rape still affects me today in only one way: That is, I'm so very blessed and proud of my son.[27]

While the majority of rape victims' attitudes toward their babies become positive, the fact remains that these women still have to deal with many painful emotions from the sexual assault. They were violently assaulted by their attackers and then left to deal with the horror of this event. Studies indicate that the painful emotions relating to the rape may be of greater importance than the feelings connected to the pregnancy and child. In Reardon and Makimaa's study, 21 percent of the rape victims, rather than expressing their feelings about the pregnancy, focused their testimonies on the trauma of sexual abuse and what they did to find healing.[28] In Mahkorn's study,

> Fifty percent of the responses to the question relating to the special needs of pregnant sexual assault victims dealt with the importance of addressing feelings or issues related to the rape experience. … Perhaps too often the pregnancy receives the most attention and the anger, guilt, fear, and lower self-esteem related to the assault fail to be addressed.[29]

OTHER PEOPLE'S RESPONSES AFFECT THE RAPE VICTIM

The situation of women who are pregnant by rape is like that of the physically handicapped. The reaction of others to the condition is often much harder to bear than the condition itself.

Mary Meehan[30]

I am familiar with no case of incest-related abortion that did not make matters worse for the victim. These abortions are done for the benefit of the adults involved, not the incest victim.

Joan Kemp,
rape crisis center counselor[31]

So far, we have learned that much of the pregnant woman's trauma from her sexual assault remains very strong; that the further trauma of an abortion only compounds this original trauma; and that her attitude towards her baby is likely to become positive as her pregnancy progresses. This indicates that we need to affirm her positive feelings toward her child and help her deal with the trauma of the sexual assault. Unfortunately, this is not the usual response to pregnant rape victims, as shown by Pat's story.

Psychiatrist Dr. Bennett Rosner writes, "The most damaging results of a rape can be the covert or sometimes even overt rejection and accusing attitudes which are often seen on the part of family and friends."[32] The main complaint of the women in Mahkorn's study was how other people treated them. Mahkorn explains that

there are three common reactions from family and friends that increase the victim's feelings of guilt and shame: anger; attempts to avoid or hide the event; and the attitude that the woman is somehow "tainted" or "dirtied." She writes, "Opinions, attitudes, and beliefs of others about the rape and pregnancy were reasons most commonly mentioned by respondents as conditions or situations which 'make it most difficult for a woman who is pregnant as a result of sexual assault to continue her pregnancy.'"[33] Joan Kemp, a rape crisis center counselor and a woman who has had an abortion, says,

> In every case of abortion after incest with which I am familiar, the abortion was arranged by the perpetrator or his wife, with the purpose of concealing the incest. In one case a young woman had seven abortions before she was fourteen, and the incest continued.[34]

"Doris" shared her experiences in a letter to Julie Makimaa in hopes that other victims of incest will be spared the pain of abortion. Her story demonstrates the powerful effect the family's reaction has upon the pregnant incest victim:

On the outside I was a normal 15-year-old, enjoying shopping with my friends, listening to music and going to the movies, but inside something was terribly wrong.

At the hospital I learned that in addition to being very sick with the flu, I was pregnant. I felt ashamed and dirty, and terrified about explaining the horrible things that my father had done to me.

The doctor asked me what I planned to do. I told him I wanted to have my baby. Despite the pain of knowing who the father of my baby was, I had seen The Silent Scream *in high school and knew I could never harm the baby …*

When my father heard that I was pregnant, he flew into a rage, demanding an abortion. The doctor refused because it was against my wishes, but my father was able to find another doctor who didn't care about how I felt.

It took three nurses to hold and strap me down on the table. They tried to sedate me, but I kept screaming that I didn't want an abortion. Eventually, I was placed under general anesthetic and my baby was killed.

I was told that my parents knew what was best for me, but I knew that their only concern was hiding our family secret. After the abortion, the abuse continued. The evidence was gone and I was left with a broken heart. It would be two more years before I would escape my abusive father. I wish I could have done more to save the life of my daughter. In my mind, it didn't matter how she was conceived; she was an innocent victim, just as I was.

I know that the abortion wasn't my fault, but I can't help feeling the pain of losing my child. I wish I could have done more to fight for her life. I will never forget her.[35]

THE CHILDREN OF RAPE AND INCEST

We can't think of a more callous policy than forcing a woman to give birth to her rapist's or relative's child.
Kate Michelman,
President of the National Abortion Rights Action League[36]

In March 12, 1989, political commentator Cal Thomas wrote an article titled "Children of Rape" that exposed how pro-choicers have used a tiny number of rape and incest cases as a wedge to keep open the door to abortion on demand. Thomas refutes the argument that abortion should be legal so that women won't be fur-

ther "traumatized" by carrying the product of rape and incest to term. In this article, Thomas quotes Julie Makimaa as follows:

> They [the abortion movement] have been successful in selling the propaganda to the public that if you were conceived as a result of rape or incest, you will be deformed or evil or have major psychological problems. Yet, my conception was no different from anyone else's. There was no 'evil gene' passed from my biological father to me.[37]

Readers' responses included the following two excerpts:

> *Raising a child bred in terror, always watching for the inherent insanity that was the father's to come out, bearing the hated seed to full fruition and then giving it up for adoption to some sweet unsuspecting couple. … The rapist chose to rape, and I chose to uproot the evil seed as …naturally as I would pull the weeds out of my garden.*
>
> Beulah Chute[38]

> *How long would your wife carry a rapist's baby? Or your sister or niece? … Somewhere in the genes of Julie, perhaps in a future son, is a gene of violence.*
>
> Anonymous[39]

The "rapist's baby." The "hated" or "evil seed." A child conceived in rape is often labeled as the rapist's child rather than the rape victim's child. People are afraid that the child will inherit some sort of "evil gene." But there is no medical research to substantiate this myth. As psychologist Elizabeth Carll, Ph.D., a trauma and stress expert, says,

> There is no such thing as an evil seed. There is an awful lot of rape and domestic violence in the world, so if it were true that anyone born because of them was bound to carry on that type of behavior, well, we might as well give up right now.[40]

Yet the "evil heredity" myth still exists. By linking the unborn baby with the violator, society vilifies the offspring and deems abortion justifiable.

As revealed by the extremely negative responses to Cal Thomas's article, many people distance themselves from the unborn child, failing to recognize him or her as a valuable person. In August 1999, a Michigan pastor addressed the issue of abortion in his weekly column for the local paper. In the article, titled "Seeking a Rational Answer to the Issue of Unwanted Pregnancies," he stated, "I am trying very hard to use neutral, non-emotional language in this discussion; I don't even want to use the 'A' word itself. It seems to me that the moment we use the usual loaded words, constructive dialogue becomes nearly impossible." Trying to establish common ground between supporters and opponents of abortion, he suggested that another "point of agreement is the fact that terminating pregnancies can never be completely outlawed. It would be cruel to force a women to give birth to a child which was conceived through an act of violence."[41]

Viewing both the mother and child as victims is fundamental to a genuinely compassionate response. Society needs to support women in crisis pregnancies and protect the unborn from the violence of abortion. As Mahkorn writes:

> Many, because of the ugliness and brutality of the rape, fail to recognize the humanity and uniqueness of the unborn child. By condoning such attitudes we are telling the pregnant rape victim that the life she carries is repulsive. No wonder abortion – a violent act – may seem like the only solution. Violence is thus justified as the most 'effective' and 'efficient' solution.[42]

The most effective way to empathize with the children conceived in rape and incest is to learn from them firsthand. Faith Daniels, a former NBC talk show host, was interviewed in the August 1993 issue of *People* magazine, discussing her conception from rape and its effect on her life. Ms. Daniels commented,

> I have come from a terrible event, but I am not a bad person. … It really doesn't matter how you were conceived. Only what you become. … [My conception] isn't something that's a cross to carry or that I dwell on. Date rape is truly an awful thing. But if a child is the result, and is placed in a loving home, there should be no

stigma.[43]

In an article titled "My Father Was a Rapist," the August 1999 issue of *Glamour* magazine featured personal stories of several women conceived in rape. Most of the women interviewed said they felt "more or less ambivalent about their rapist fathers."[44] Among these women was Julie Makimaa. The story of her birth mother, Lee Ezell, has already been told in these pages. Here, Julie picks up the story:

I grew up in a loving Christian home and never felt shame over being adopted. I was treated with the same love my brothers received and was told that I was a 'special little girl' also loved by my birth mother.

Like all adoptees, I wondered about the circumstances surrounding my conception: if I looked like my biological mother or father; had I ever unsuspectingly passed them on the street; and were there any health problems I should be aware of?

With the support of my mom and dad, I began the search for my birth mother shortly after being married. Although they were frightened about whom I might find and how I would react, they made a decision to support me.
While at home with our six-month-old daughter I received the telephone call from my birth mother. I was overwhelmed with joy, excitement, and fear all at the same time. How did she feel about me finding her? Would this be our first and last conversation? Would she like me?

She asked me about my parents, where I grew up, and why I wanted to find her. She told me that she always thought about me on my birthday and holidays. I asked her about my birth father, told her that she was a grandmother, and shared about being raised in a Christian home.
She was a Christian! That was the best news of all. Somewhere in my mind I felt like God needed me to be His messenger to my birth mother, but He had answered my prayers long before I had ever prayed them.

We made reunion plans during our first telephone conversation. Eight weeks later, the door opened to reveal a woman who looked incredibly like me. We were speechless as we shared those first unbelievable moments together. We would celebrate my 21st birthday, with one candle on the cake in honor of our first birthday together.

My husband, Bob, was the first to speak: 'Lee, I want to thank you for not aborting Julie. I don't know what my life would be like without her and my daughter, Casey.' He had no idea how important his statement was.

Later that evening I would learn the terrible circumstances that surrounded my conception. We cried together as Lee recounted her rape and told me her reaction to learning she was pregnant.

After returning home, there were many questions to answer. How did this affect my life? Did I inherit some 'evil gene'? Did I carry some hidden defect that would later manifest itself physically or mentally? Was my life less valuable because I was conceived in violence?

I cringed when friends asked me about my reunion and I had to tell them, 'I was the result of a rape.' Their painful reaction to hearing the news made me wish I could hide from the truth. I was angry at my birth father and wanted to 'make him pay' for the pain he caused Lee.

Suddenly the issue of the 'hard cases' was directly related to me, and I was forced to examine my beliefs about my right to life. I was pro-life but had never worked through how I felt about abortion in cases of rape and incest.

I would have to face the question of allowing abortions for rape and incest victims, knowing that if I approved, I would be admitting that my own birth mother should have had 'the right' to abort me. This was a position I could not accept.

I turned to the Scriptures to find the meaning of my life. The words of Psalm 139:13-16, which 20 years

earlier [had] convinced my birth mother that I was not an 'accident,' led me to realize my incredible value and unique purpose.

Although my birth father was a criminal, I do not feel compelled to suffer for his actions. It was not my fault. More important than how I began, is what I become. Value is not determined by our conception, status in life, or our 'wantedness.' I am valuable because I am created in God's image, and He establishes our unalienable right to life.

Today my anger is gone. I have processed the fact that my father was a criminal who violated everything a father should be. The only motivation that I would ever have for finding him would be out of the hope that he would recognize the tremendous pain he caused my birth mother and ask for her forgiveness.

Learning the truth about my conception caused me to appreciate – in a greater way – the sacrifices of my birth mother, the loving home in which I was raised, and the incredible opportunity that life provides. In the years that followed our joyful reunion, Lee and I would have many invitations to share our story. Lee wrote her book The Missing Piece *to encourage other women facing assault pregnancies. In 1989, I founded an organization to reach out to women and children affected by assault pregnancies. Dr. David Reardon and I co-authored* Victims to Victors. *Using the combined experiences of 264 women and children, this book provides a definitive response to the argument for abortion in assault pregnancies.*

Together, Lee and I have discovered that the pain of the past is replaced with the joy of the present. When I look at myself in the mirror, I recognize the tremendous amount of love in my life: a heavenly Father who planned my steps; a birth mother who demonstrated how to trust God while walking the divine path; a loving adoptive family that taught me Who God was; and a husband and children with whom to share my life. I, my children, and future generations have been given the gift of life because one woman courageously chose life.

Today, debate over whether to allow abortions in cases of rape is a personal issue of life and death. The circumstances of my conception are unfortunate, but they do not eliminate my God-given right to life. By the grace of God and personal sacrifice of my birth mother, I am the 'good thing' that resulted from her tragic assault.

Julie's sentiments are seconded by Pam Stenzel, a child conceived in rape and founder of Straight Talk, a national abstinence organization: "I am angry at all men who would abuse women in that way. But specifically toward him? I can't feel that." Patrick DeZeeuw, whose mother, Kathy's, story appears earlier in this publication, testifies, "As a child of rape, I have a unique outlook on abortion. If abortion had been legal when I was conceived, I would not be alive. I'd never had a chance to love and give of myself to others."[46]

THE POLITICS OF ABORTION

To 'agree to disagree' is to concede that a baby is a baby only if the mother thinks it is – that the child has value, only if the mother says it does.

Father Frank Pavone[47]

Until the 1960s, almost all states banned abortion except when necessary to save the life of the mother. Then advocates of legal abortion began putting exceptions in several state laws.[48] In the 1973 case of *Roe v. Wade*, the United States Supreme Court granted women the "fundamental right" to have an abortion.[49] *Roe v. Wade* repealed all state laws prohibiting abortion.[50] Its companion case, *Doe v. Bolton*, extended the "right" to abortion to all nine months of pregnancy if the mother's "health" is at stake. Yet, because *health* was defined as everything from physical well-being to psychological and financial well-being, abortion became an unrestrained practice.[51]

The Abortion Industry's Use of the Hard Cases. It is essential to recognize that the abortion industry has used the hard cases to further its cause. This is exemplified in *Roe v. Wade* itself. Norma McCorvey, known in the case by the alias "Jane Roe," writes in her autobiography that in order to gain sympathy, she claimed in her affidavit that she had become pregnant as a result of gang rape. She says that her lawyer, Sarah Weddington, knew the rape story was a lie long before she argued the case in 1971:

> The affidavit did not happen the way I said it did, pure and simple. I lied! Sarah Weddington and Linda Coffee needed an extreme case to make their client look pitiable. Rape seemed to be the ticket. What made rape even worse? A gang rape! It all started out as a little lie. I said what I needed to say. But my little lie grew and grew and became more horrible with each telling. …It was good for the cause! It read well in the newspapers. … The lie became the truth these past twenty-five years. …
>
> Sarah knew the truth, the real truth, long before she ever went to the Supreme Court in 1971. Yes, the stated reason for my abortion is based upon a lie, a great lie. So the entire abortion industry is based on a lie.[52]

Charles E. Rice, professor of law at Notre Dame Law School, says that, politically, rape and incest are the most appealing arguments for abortion.[53] The pro-abortion movement has secured the "woman's right to choose" by stigmatizing assault victims and their children. The "exceptions" argument has undermined the sanctity of life philosophy, and now abortion activists find the argument for abortion on demand much easier.[54]

Responding to the May 19, 1999, House Committee ban on abortions for military women overseas, Kate Michelman, president of the National Abortion and Reproductive Rights Action League (NARAL), commented,

> The Committee's actions hearken back to the days when rape was deemed the fault of the woman, when women had to fight tooth and nail to prove their claim and garner compassion as victims of these heinous crimes. … Rape is by definition a forcible act. Incest is by definition an egregious assault. The women victimized by these crimes should not have to endure reporting requirements and inane regulations just to obtain needed medical services.[55]

Also, in her book *The Scarlet Lady: Confessions of a Successful Abortionist*, Carol Everett describes the tactics she used at Texas abortion clinics:

> I put on my PR hat and became creative. Early in the clinic, I noticed that many girls said they were raped, but they had not reported the 'rape' to police or gone to a hospital. I had an idea how we could build our business to another level.
>
> In one of our weekly meetings I said,
>
> Many of the women come in complaining they were raped, but they have neither reported it to the police nor gone to the hospital. I think we can get a lot of publicity if we have a press conference announcing that we will do abortions free for rape victims if they report it to the police and go to the hospital. You know the percentage of conception in an actual rape is very low, and with the conditions attached, I don't think we'll do many free abortions. But we will get a lot of free publicity! …
>
> We got prime time news coverage at 6:00 P.M. and 10:00 P.M. Also, several newspapers and radio stations picked it up. I personally called on all of the 'do-gooder' organizations in town and let them know. Lots of good free publicity! …
>
> We never did one free abortion on a rape victim.[56]

Life is an Unalienable Right. The Declaration of Independence states that "all men are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." In its Preamble, the Constitution of the United States declares that one of its purposes is to "secure the Blessings of Liberty to ourselves and our Posterity." The national government has the duty of securing the rights of *all* Americans. The significant question that individuals have trouble agreeing on is *at what stage* a human being is entitled to his or her unalienable rights. From the moment of conception? Beginning at the second trimester, or the third trimester, or not until the baby is born? In other words, *when* does life begin? Once we answer this question, we can establish when it is the state's duty to begin providing protection.

Modern medical science proves that life begins at conception. We know that the moment the ovum is fertilized by the penetration of the sperm, the 23 pairs of chromosomes are complete; the zygote has a specific genotype that is distinct from both parents; and the child's sex, size, shape, skin color, hair color, eye color, temperament, and intelligence are already determined. Between the time the human being begins as a single fertilized cell to the time it becomes an adult (from fusion to maturity), 45 generations of cell division occur, 41 of which occur *before* birth.[57] Realizing the significance of the fact that life begins at conception, the First International Conference on Abortion, meeting in 1967 in Washington, D.C., declared, "We can find no point in time between the union of sperm and egg and the birth of an infant at which point we can say that this is not a human life."[58]

Dr. Jerome Lejeune, one of the world's foremost authorities in genetics and discoverer of the cause of Down's Syndrome, testified in the Municipal Court at Morris County, New Jersey, on April 13, 1991:

> Each of us has a very unique beginning, which is at the moment that all the information necessary and sufficient to be that particular human being, which we will call later Peter or Margaret, depending on its own genetic make-up, when this whole necessary and sufficient information is gathered. And we now know from experience both in animals and now in human beings, that this moment is exactly the moment at which the head of the sperm having penetrated inside the ovum, then the information carried by the father encounter[s] in the same recipient cell, the information carried or transmitted by the mother; so that suddenly a new constitution is spelled out. …
>
> Now we know, and I think there's no disagreement among biologists everywhere in this world, that after fecundation no new information goes in. Everything is there … just at the moment after the entry of the sperm, or it is not enough and it will fail. Either the whole information for the human being is there and the human being can develop and organize, or it is not there and no human being will develop at all.[59]

To understand the dangerous precipice on which the abortion debate is balancing, one needs only to read the works of J. Budziszewski, associate professor in the departments of government and philosophy at the University of Texas at Austin. Budziszewski explains the philosophies of "personhood" and "deliberative rationality": According to the "personhood" theory, one is more or less human according to whether he is more or less a person; according to "deliberative rationality," he is a person according to whether he is able to act with mature and thoughtful purpose. If one adopts this theory, Budziszewski writes, "Unborn babies turn out to be killable because they cannot act maturely; they are less than fully persons, and so less than fully human." They must be killed when the interests of those who are more fully human require it. But many children, teenagers, and adults are also immature or physically or mentally limited in their ability to function in society. "Then aren't they also less than fully persons – and if less than fully persons, less than fully humans? Clearly so, hence they too must yield to the interests of the more fully human; all that remains is to sort us all out."[60]

Examples of this type of thinking are evidenced in the following statements:

The emergency problem of segregation and sterilization must be faced immediately. Every feeble-minded girl or woman of the hereditary type, especially of the moron class, should be segregated during the reproductive period. Otherwise, she is almost certain to bear imbecile children, who in turn are just as certain to breed other defectives.

Margret Sanger,
founder of Planned Parenthood[61]

In our book, Should the Baby Live? *my colleague Helga Kuhse and I suggested that a period of twenty-eight days after birth might be allowed before an infant is accepted as having the same right to life as others.*

Peter Singer,
Rethinking Life and Death[62]

I'm not comfortable with any invasive research on chimps. I would ask, is there any other way? And I think there are other ways. I would say, What about getting the consent of relatives of people in vegetative states?

Peter Singer,
Psychology Today,
January/February 1999[63]

A truly *pro-life* community will defend the lives of all human beings, from the moment of conception. By safeguarding the life of the most vulnerable, we ensure the rights of all. If we compromise, we establish the dangerous precedent of subordinating our unalienable rights to the ultimate authority of the state, which can then give or take away "rights" by majority rule or the whim of justices.

Louisiana's Attempts to Defend Life. Is it politically realistic in today's society to turn back the abortion clock? In 1990, the Louisiana legislature diligently worked to pass a bill that would do just that. Declaring that life begins at the moment of conception and that all of Louisiana's citizens deserved legal protection, Rep. Louis "Woody" Jenkins and Sen. Dale

Smith introduced the Louisiana Human Life Act, a bill protecting all unborn children without exception.

> We knew it wouldn't be easy. We knew it wouldn't be right away. But we knew this also, that if you want to stop the killing anywhere, ever, you have to argue from first principles. You have to be willing to lose in the short run if necessary, in order to win in the long run. You have to make the unborn child the issue. You have to prove scientifically when life begins and that every human being is entitled to legal protections.[64]

Once the bill was introduced, the focus of discussion was on "hard cases." If enough legislators could be convinced that children conceived in rape and incest deserved the same protection as other citizens of Louisiana, the battle to end all abortion in the state would be won.

Pro-life organizations, religious leaders, and concerned citizens agreed that all of Louisiana's citizens deserved protection, and that no compromise should be offered. For months, leaders in the House and Senate educated their colleagues about the beginnings of life and how each person deserved protection from the moment of fertilization. Dr. Lejeune provided scientific testimony proving that life begins at conception:

> If I had to summarize, Mr. Chairman, what tell[s] us Science, I would say beyond any doubt, we know at the beginning there is a message. This genetic message is in life and the expression of this genetic message is life. Then to be even shorter, I would say that beyond any discussion, if this message is a human message, this being is a human being. And it has been said at the time of slavery in this country that 'A man is a man is a man.'[65]

Professor Charles Rice of Notre Dame Law School testified to the constitutionality of the bill and warned that exceptions were unconstitutional because it is legally impossible for the law to allow the intentional killing of any innocent person, born or unborn. He asserted, "To gain its objectives, the pro-life movement

must demand that the law fulfill, without exception, its duty to protect innocent life."[66]

Others who testified were Dr. Raymond Gasser, professor of embryology at Louisiana State University Medical School in New Orleans; former abortionist Beverly McMillen; and women who had personally experienced pregnancy from assault. Although attempts were made to modify the bill to allow exceptions, they were rejected. The unity of the pro-life coalition remained unbroken.

The final votes were overwhelmingly in favor of protecting all unborn citizens of Louisiana. The House passed the measure 72-27, and the Senate supported it 24-15. The tremendous success of the bill was due to the unwavering dedication of its supporters. They agreed that, at all costs, there would be no compromise and they would remain a united voice for the unborn. Louisiana had achieved what some saw as a political impossibility.

However, in spite of the fact that then-Governor Buddy Roemer had co-authored the Human Life Amendment to the United States Constitution and claimed to be pro-life throughout his political career, he vetoed the bill, stating that it was "insensitive to women" and did not allow for abortion for the "health" of the mother.[67]

On the final day of the legislative session, while more than 10,000 people prayed outside the capitol building, the House voted by a two-thirds majority to override Governor Roemer's veto. But when the measure came back to the Senate, it fell short by three votes. Thousands of citizens and the majority of the leadership remained hopeful and planned to bring the measure before the Senate a second time that same day.

Unfortunately, we will never know what the outcome of the second vote would have been because it never happened. Its reconsideration was prevented by the introduction of a bill with exceptions, authored by a small segment of the "pro-life" forces. The new "exceptions bill" was introduced in the morning and passed the House and Senate that same day.[68]

Among the arguments of those who voted for the exceptions bill, rather than waiting for the non-exceptions bill, were the following: "The media would have reported that we (the pro-life movement) had suffered a political defeat if we didn't pass something immediately"; "We tried it your way and it didn't work"; "We can come back for the rest later"; "We need a pro-life victory"; and "The governor will sign a bill that has exceptions." Yet the governor refused to sign even the bill with exceptions. Therefore, what started out as a strong attempt to protect the lives of *all* unborn children diminished into an attempt to protect the lives of a segment of the unborn population, and then diminished into nothing.

There are those who believe that abortion is the best answer to rape- and incest-related pregnancies. Some think that sacrificing the lives of an unfortunate "few" is a necessary evil that must be endured in order to obtain protection for the overwhelming majority. Others would argue that allowing exceptions for a "temporary" period would give the pro-life community time to gain a majority of public support and then "go back for the rest." But in Louisiana, the "compromise" resulted in weakening the credibility and strength of the pro-life movement by undermining the basic principles upon which it is based.

Reacting to the defeat of the Louisiana Human Life Act, Representative Jenkins vowed to continue the fight, declaring, "One thing is certain – Louisiana is a pro-life state, and it is just a matter of time until our laws once again reflect that fact."[69]

The following year Representative Jenkins once again introduced a "no-exceptions" bill. Following the precedent established in the preceding year, many other "exceptions bills" were also introduced, approving abortions in cases of rape and incest, fetal deformities, and other situations. The introduction of "exceptions bills" created a hostile environment that eliminated any future possibility of passing a bill without exceptions. A movement that once had achieved the "impossible" was now divided. The political strength and momentum that existed in a common goal was gone.

THE ETHICS OF ABORTION FROM A CHRISTIAN PERSPECTIVE

Christian Love, either towards God or towards man, is an affair of the will. If we are trying to do His will we are obeying the commandment, Thou shalt love the Lord thy God.

C.S. Lewis[70]

At the National Prayer Breakfast in Washington, D.C., on February 5, 1994, Mother Teresa emphatically declared,

> When I pick up a person from the street, hungry, I give him a plate of rice, a piece of bread. But a person who is shut out, who feels unwanted, unloved, terrified, the person who has been thrown out of society – that spiritual poverty is much harder to overcome. And abortion, which often follows from contraception, brings a people to be spiritually poor, and that is the worst poverty and the most difficult to overcome.[71]

There is no doubt that abortion is a very deep and complex issue. In the words of John Stott, a widely respected and recognized New Testament scholar and author, what is involved is "nothing less than our Christian doctrines of both God and humanity, or, more precisely, the sovereignty of God and the sanctity of human life."[72] When Christians confront abortion either as a public policy issue or on a personal level, we have to ask, "What is God's will?" What is the response that is pleasing and glorifying to Him? We each must seek God's guidance through prayer and through His Word.

Historically, the universal church has weighed abortion and decried it.

- From his investigation into the subject of abortion and the Old Testament, James K. Hoffmeier, associate professor of archaeology and Old Testament studies at Wheaton College, writes, "Looking at Old Testament law from a proper cultural and historical context, it is evident that the life of the unborn is put on the same par as a person outside the womb."[73]

- At the conclusion of his investigation into the study of abortion and the New Testament, Victor R. Gordon, chaplain and assistant professor of New Testament at Wheaton College, writes, "We can say at the very least that abortion appears to go against the grain of the teaching of the New Testament, to say nothing of the tradition of the early church."[74]

- Michael J. Gorman, M. Div., Princeton Theological Seminary, in his book about Christian, Jewish and pagan attitudes in the Greco-Roman world, writes, "The tests of universality and time reveal that during the first five centuries (and until quite recently) abortion was rejected by Christians everywhere."[75]

As Christ's body, we need to support each other and all human beings with complete love and compassion. According to Mary Meehan, "The view of both mother and child as victims is the key to a genuinely compassionate response."[76] And John Stott writes, "We shall want to ensure that, although some babies are unwanted (and even unloved) by their parents, no baby is unwanted by society in general and by the church in particular."[77]

Donald M. Lake, associate professor of theology at Wheaton College, emphasizes the value of *every single human life* very persuasively:

> Biblically and theologically, life is a gift from God! Regardless of how we measure or evaluate the quality of life for human beings or qualify our humanness with such adjectives as 'retarded' or 'physically deformed' or 'handicapped,' the truth of the matter is that life – in whatever form – is

> life. … In my judgment, neither rape nor anticipated physical or neurological deformity are legitimate reasons [sic] for an abortion.[78]

All life is valuable because it is created by God. He is the giver, sustainer, and taker-away of life (Job 31:15, Psalm 119:73, Ecclesiastes 11:5, Psalm 22:9-10 and 71:6, Isaiah 49:1, Acts 17:24-28). God told Jeremiah in Jeremiah 1:5, "Before I formed you in the womb I knew you; before you were born I sanctified you; and I ordained you a prophet to the nations."[79] As Mother Teresa expressed it,

> Only God can decide life and death. … That is why abortion is such a terrible sin. You are not only killing life, but putting self before God; yet people decide who has to live and who has to die. They want to make themselves almighty God. They want to take the power of God in their hands. They want to say, 'I can do without God. I can decide.' That is the most devilish thing that a human hand can do.[80]

SUMMARY: MYTHS ABOUT THE HARD CASES

The pro-life community's ineffectiveness in responding to the "hard cases" argument has allowed abortion supporters to frame the debate and define society's views regarding pregnancies resulting from sexual assault. The strategy has worked so well that many people who oppose abortion are willing to make exceptions for the "hard cases." Abortion supporters have convinced a majority of Americans that abortion is a compassionate solution in these cases. And, they argue, if abortion is compassionate in these cases, it must be so in other cases as well.

If our goal is to restore equal protection for the unborn, we must boldly defend the rights of *all* children. Our failure to deal effectively and consistently

with the exceptions argument has made our task more difficult, but the truth is still on our side. It is vital that we focus on changing society's negative views towards the pregnant sexual assault victim and her child. By defending the most vulnerable, we will not only prevent women from experiencing the additional trauma of abortion and secure the life of the child, but we will also protect *every* individual's God-given right to life.

Myth: A woman cannot bear the psychological trauma of carrying a "rapist's child" to term. Abortion is a compassionate response for women pregnant by rape or incest.

Fact: Abortion is perceived to be a positive response for a woman in such a case because it "hides her shame," "allows her to go on with her life as if the assault never happened," and "has no lasting negative effects." But abortion is just another violent act that only adds to the previous trauma of rape. Women pregnant by assault say their abortion was not the "easy" answer they were led to believe; in fact, some have described it as "medical rape." The feelings of guilt, violation, anger and depression caused by the original assault were compounded by their guilt feelings about the abortion. (See *The Trauma of Rape and the Trauma of Abortion*.)

Myth: A woman pregnant from assault could never love the "rapist's child." The child will be a constant reminder of the violent assault. The child will always be unloved and unwanted by the mother and society.

Fact: There is no "magic cure" that will enable a woman to forget the tragedy she has suffered. But studies show that women report that their feelings toward the pregnancy and the child improve as the pregnancy progresses. Whether they place the child for adoption or choose to parent the child themselves, in the end most women actually experience healing, from viewing the child as a positive result of a painful event. The child conceived in rape is the moth-

er's child too. (See *The Pregnant Rape Victim's Attitude Toward Her Baby*.) Children of assault can lead normal lives and experience as much family and parental love as any other child, whether raised by their birth mother or placed for adoption. (See *The Children of Rape and Incest*.)

Myth: Children conceived in rape inherit an "evil gene" from their father; male children will most likely become criminals and rapists. Children conceived through incest will have severe deformities.

Fact: The first argument is biologically inaccurate and intended to weaken further the public's commitment to equal protection for the children of sexual assault. Rape, incest, stealing, and lying are not traits that are genetically transferred from one generation to the next. As for the second argument, while there is an increased chance of abnormalities when pregnancies occur between genetically related individuals, many cases of incest do not involve genetically related individuals. (A large percentage of the time, the abuse is by a stepfather or stepbrother. In fact, cases of "consensual sex" when a girl is under age are counted as incest even when the individuals involved are not genetically related.) Moreover, even an increased chance of abnormality does not make it just to kill an innocent child. Every person is entitled to equal protection under the law, regardless of his or her physical or mental condition. It is also important to remember that many abortions in the case of incest are forced on pregnant victims, against their will, by the abuser or his wife desiring to cover up the assault. (See *The Children of Rape and Incest*.)

Myth: The "exceptions" are a temporary evil we must allow in order to gain a majority who will support restricting most abortions. When we gain enough political influence, we will "go back for the rest."

Fact: If we cannot effectively defend the right to life of the most vulnerable and defenseless, the "unwanted," we can never win the argument. Actual experience shows that we undermine our argument's moral and political power when we concede abortions in the cases of sexual assault. If the rule of law applies to one, then it must apply to all. A government cannot, on the one hand, hold that the unborn child is a human being and a legally recognized person, and then, on the other hand, say that child can be killed. The right to life is not ours to give or take away, because it is an unalienable right given by God. When pro-lifers allow for exceptions for some, we weaken the case for the unalienable right to life for all. (See *Life Is an Unalienable Right Louisiana's Attempt to Defend Life*.)

Myth: We should be satisfied with restricting as many abortions as we can.

Fact: "Exceptions" lead to abortion on demand because they are virtually impossible to enforce. How would a prosecutor prove that a woman claiming she was pregnant from rape, in order to get an abortion, was not the victim of rape? The "exception," intended for only a few, would become the loophole for thousands. We may be forced to lose some battles in the short term in order to be successful in the end. (See *Louisiana's Attempt to Defend Life*.)

CONCLUSION

The pro-life movement has great reason to be encouraged. A survey of 1,000 women, conducted by Princeton Survey Research Associates, reveals that the majority of American women (53 percent) are pro-life.[81] Another survey of 275,811 college students, conducted by the Higher Education Research Institute at the University of California in Los Angeles, found that 51 percent of freshmen believe that abortion should be legal, a decline of 14 percentage points since 1990.[82] Even celebrities are affirming the sanctity of life. On the television show "Politically Incorrect," model Kathy Ireland said,

> I was once pro-choice and the thing that changed my mind was, I read my husband's biology books, medical books, and what I learned [was] … at the moment of conception, a life starts. And this life has its own unique set of DNA, which contains a blueprint for the whole genetic makeup. The sex is determined. We know there's a life because it's growing and changing.[83]

If we constantly reaffirm the value of life and the state's duty to protect *all* life from the moment of conception, then we will see the number of pro-life supporters rise in the years to come.

> Only an uncompromising, no-exception approach, that refuses to support or veto for legal toleration of the intentional killing of innocent human beings, can offer the educational potential to restore reverence for the sanctity of life of every age and condition. When the murder of the innocent is at issue, the only 'pro-life' position is to insist without compromise that the murder be forbidden in every case.[84]

Exceptions undermine the pro-life position. If one holds the belief that life is valuable and every person has the right to life from the moment of conception, then how can he or she say that life is *not* precious if it was conceived during sexual assault? Children conceived in rape should not be punished for the rapists' crime. Mary Meehan writes, "Our commitment to equality would be radically compromised if we were to say that children's right to life depends on the circumstances of their conception."[85]

> If … the principle is that only a certain human life must be legally respected, it is not much of a principle. If every abortion really is a murder of an innocent human being, how can a movement be 'pro-life' unless it insists that the killing be stopped, absolutely?[86]

APPENDIX I: RESOURCES

Elliot Institute
Dr. David Reardon, Ph.D.
Post Office Box 7348
Springfield, IL 62791
(217) 525-8202

The Elliott Institute was founded in 1988 by David C. Reardon, Ph.D., a researcher, author, and speaker on post-abortion issues. The Institute promotes research and education on the effects of abortion on women, men, families, and society. Dr. Reardon is the author of *Aborted Women: Silent No More*, perhaps the most widely read book on the detrimental effects of abortion; *Making Abortion Rare: A Healing Strategy for a Divided Nation;* and J*ericho Plan: Breaking Down the Walls which Prevent Post-Abortion Healing*. In his newest book, ***Victims and Victors: Speaking Out about Their Pregnancies, Abortions, and Children Resulting from Sexual Assault***, Dr. Reardon and Julie Makimaa present the combined experiences of 264 women and children, providing a definitive response to the argument for abortion in assault pregnancies.

BOOKS

The Missing Piece by Lee Ezell.
(Servant Publications, P.O. Box 8617, Ann Arbor, MI 48107)
Also available from Family Research Council, suggested donation $10.00.

Victims and Victors: Speaking Out about Their Pregnancies, Abortions, and Children Resulting from Sexual Assault, edited by David C. Reardon, Julie Makimaa and Amy Sobie, forthcoming. Acorn Publishing, P.O. Box 7348, Springfield, IL 62791-7348, (217) 525-8202.

No Exception: A Pro-Life Imperative by
Charles E. Rice.
Tyholland Press, Box 212, Notre Dame, IN 46556.

ADOPTION RESOURCES

Bethany Christian Services
To identify and locate the Bethany office nearest you, call the national office in Grand Rapids, Michigan, at (616) 224-7610 or (800) BETHANY.
www.bethany.org

Birthright
Birthright U.S.A. National Office
P.O. Box 98363
Atlanta, GA 30359-2063
(800) 550-4900
www.birthright.org

Care Net
109 Carpenter Drive, Suite 100
Sterling, VA 20164
(800) 395-HELP
(703) 478-5661
www.care-net.org

Catholic Charities
1731 King St., #200
Alexandria, VA 22314
(703) 549-1390, x. 38
(800) CARE-002

Heartbeat International
7870 Olentangy River Road, Suite 304
Columbus, OH 43235-1319
(888) 550-7577
www.heartbeatinternational.org

National Council for Adoption
1930 17th St., NW
Washington, DC 20009
(202) 328-1200
(800) 333-NCFA

ADOPTION WEB RESOURCES

Dave Thomas Foundation for Adoption
www.wendys.com/community/adoption/adoption.html

National Center for Adoption
www.ncfa.org

General Adoption Websites
www.adoption.com
www.adoption.org

POST-ABORTION COUNSELING AND RESOURCES

American Victims of Abortion
419 7th St., NW
Suite 402
Washington, DC 20004
(202) 626-8800

Elliott Institute
P.O. Box 7348
Springfield, IL 62704
www.afterabortion.org

Healing Hearts
P.O. Box 7890
Bonney Lake, WA 98390

Institute for Pregnancy Loss
111 Bow Street
Portsmouth, NH 03801-3819
(603) 431-1904

New Life Clinics
New Life Clinics is a company committed to transforming lives through spiritual renewal. They believe that people are God's creation and are best helped with strong spiritual as well as clinical care. Anyone struggling with a problem and needing assistance can pick up the phone and call 24 hours a day.
(800) NEW-LIFE
www.newlife.org

P.A.C.E. (Post Abortion Counseling & Education)
c/o Care Net
109 Carpenter Drive, Suite 100
Sterling, VA 20164
(800) 395-HELP

Project Rachel
National Office of Post Abortion Reconciliation and Healing
(800) 5WE-CARE
www.projectrachel.org

Rachel's Hope
P.O. Box 17363
San Diego, CA 92177
(619) 581-3022

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Rachel's Vineyard is a 13-week support group that has been adapted into a weekend retreat.
(877) HOPE 4 ME
www.rachelsvineyard.org

Ramah International, Inc.
P.O. Box 173
Ramah, CO 80832-0173
(719) 573-7707

1050 Galley Square
Colorado Springs, CO 80915
(719) 537-7707

Victims of Choice, Inc.
P.O. Box 815
Naperville, IL 60566-0815
(630) 378-1680

PRO-LIFE WEB RESOURCES

Right to Life of Michigan
www.rtl.org

American Life League
www.all.org

The Ultimate Pro-Life Resource List
www.prolifeinfo.org

APPENDIX 2: STATEMENTS BY POPE JOHN PAUL II

The following is an excerpt from an Address at the University of Uppsala, June 9, 1989.

The dignity of the person can be protected only if the person is considered as inviolable from the moment of conception until natural death. A person cannot be reduced to the status of a means or a tool of others. Society exists to promote the security and dignity of the person. Therefore, the primary right which society must defend is the right to life. Whether in the womb or in the final phase of life, a person may never be disposed of in order to make life easier for others. Every person must be treated as an end in himself or herself.

This is a fundamental principle for all human activity: in health care, in the upbringing of children, in education, in the media. The attitudes of individuals or societies in this regard can be measured by the treatment given to those who for various reasons cannot compete in society — the handicapped, the sick, the aged and the dying. Unless a society treats the human person as inviolable, the formulation of consistent ethical principles becomes impossible, as does the creation of a moral climate which fosters the protection of the weakest members of the human family.

Following is a section from the Apostolic Exhortation Christifideles Laici (On the Vocation and Mission of the Lay Faithful in the Church and in the World) issued by Pope John Paul II on December 30, 1988. This passage stresses the call of the faithful to defend human life.

Respecting the Inviolable Right to Life

In effect, the acknowledgment of the personal dignity of every human being demands the respect, the

defense and the promotion of the rights of the human person. It is a question of inherent, universal and inviolable rights. No one, no individual, no group, no authority, no state, can change – let alone eliminate – them because such rights find their source in God himself.

The inviolability of the person, which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights – for example, the right to health, to home, to work, to family, to culture – is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.

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