

CCBR: Canadian Centre for Bio-Ethical Reform

Making Abortion Unthinkable

May–June 2008

"[The graphic visuals used in the presentation] changed what I thought." –13-year-old male

Dear Friends,

Since January, we've given 42 presentations to over 3,000 people. We've also displayed the Genocide Awareness Project (GAP, which was featured in last month's newsletter) and have continued to run the Reproductive "Choice" Campaign (RCC). Here's what people are telling us:

Calgary Christian School

Opinion before presentation: "In the right situation [abortion] can be right." Did your position change due to the presentation? "Yes, it did. It is completely wrong and you shouldn't do it." –14-year-old female

Opinion before presentation: "I thought abortion was wrong and usually should not be done. However, I also thought it was okay depending on the situation." Did your position change due to the presentation? "Yes. I now think abortion should never be done even in hard circumstances." –14-year-old male

Opinion before presentation: "I really wasn't sure on the issue before. I didn't think it was right to kill God's creations. I also thought that it wasn't really my business." Did your position change due to the presentation? "Yes. I thought it was a good presentation and now, instead of thinking [of] it as not my problem, I think it is totally wrong." –14-year-old male

Youth Gathering (Riviere Qui Barre, AB)

Opinion before presentation: "That [it] is wrong and sometimes right." Did your position change due to the presentation? "Yes, I now believe it is all wrong." –13-year-old male

Opinion before presentation: "That it depends." Did your position change due to the presentation? "Ya. I think it is wrong now." –14-year-old male

Opinion before presentation: "I was unsure of abortion. I didn't know much about it, just that it killed babies." Did your position change due to the presentation? "The presentation definitely changed my mind. I believe it is wrong and a disturbing practise." –14-year-old male

Opinion before presentation: "My view was that in some cases it was right (like a 13-year-old having an abortion) while some times it wasn't." Did your position change due to the

presentation? "Yes, it did because it made me realize how special a little baby is even if it's as big as a dot."
–Grade 8 female

Reproductive "Choice" Campaign (RCC)

During a recent run of the RCC, we received this encouraging voice-mail message:

"...I was just calling about your truck campaign 'cause I just saw a truck while I was in traffic, and, um, yeah, the images actually [are] really, really startling and, and unpleasant, and, you know, uncomfortable to look at. And I originally called to, um, just, yeah, let you know I didn't appreciate it at all, but after listening to your message [the RCC voice-mail greeting at 403-CHOICE-1] and, um, yeah, thinking about that during that time I actually just wanted to say 'Good job.' So, um, yeah, ... that's all I have to say is, um, job well done! You are going to spark a lot of dialogue out there about exactly what's going on.... Good job. Bye."



▲ Showing "exactly what's going on": the RCC continues to educate Calgaryans about the horrors taking place inside abortion facilities.

Thankfully, this gentleman was intellectually honest enough to acknowledge the logic and need which compel our approach. Now contrast his message with the one left by a prior caller:

*"Hi, thanks a lot. ...one of your trucks passed, and we have two kids, and of course they ask questions. That's not something that you want to be teaching your three-year-old daughter.... If ... someday ... she needs to have an abortion, I want her to know that she has that option open to her, and that a bunch of fri**in' religious freaks, and zealots, and men ... I don't want them telling her what she should do or how to think.... You people make me sick. I'm sick of seeing your freaky ads, especially in the year 2008. Pull your f***in' heads out of your*

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*a**es and join the rest of us, the rest of us free-thinking people, because you people are f***ing freaks. ... I'm sick of seeing your ads, I think it's a disgrace, and I think it should be illegal, is what I think, and... you know, f*** you all, basically, f*** you all. I hope that you never have to go through something like that: I have friends who have, and it's not something that they enjoy[ed] doing, it's not something that they've wanted to, ... and I think you people really suck for putting people through that, looking at images like that, and having their kids ask questions.... So, just think of that. Like, honestly, you people need to find some kind of right-wing religious community in the U.S. to keep spreading that kind of f***ing sh**hole message."*

There are a number of factually and morally wrong assumptions behind this caller's crudely expressed criticisms. First is the idea that it should be legal to kill babies but not legal to show their killing. So the only people who should have to face this butchery are the babies being butchered? What selfishness! Second is the accusation that we're indiscriminately exposing children to this imagery—we're not. (You can read a more complete response to this concern online: www.unmaskingchoice.ca/rcc-faq.html#children.) The third faulty assumption is that our truck "tells" people "what [they] should do or how to think". Actually, the images merely show the results of abortions, and free-thinking people have the liberty to come to their own conclusions about the procedure. Though she hasn't realized it, it is this

Freedom of speech threatened again on Canadian campus

The University of Calgary isn't the only campus where freedom of expression is endangered (as reported last newsletter). On February 28, my colleague Jojo was scheduled to participate in a debate at York University in Toronto. But roughly two short hours before the event, the York Federation of Students (YFS), the student government, cancelled the debate, even though it had been arranged by a YFS-recognized club.

This blatant attempt at censorship resulted in a flurry of media coverage by outlets including The Aphrodite Salas Show (Montreal AM940 radio), Sounds Like Canada and Cross-Country Check-up (CBC Radio One), the National Post, the Ottawa Citizen, The Toronto Star, the Winnipeg Free Press, and the Calgary Herald.

Through all of this, the student union was shamed, the media favoured free speech, and the university itself provided space for the debate—which was rescheduled for March 18 and drew 140 attendees (pictured below)!



woman's own conscience telling her that abortions are "freaky." And maybe the *real* reason she is upset is that when it comes time to teach her daughter about "choice," her daughter might see our truck again and think for herself.

The fourth, and most dangerous, incorrect assumption is that covering up the evil of abortion is the best thing to do for women (and men) suffering from past abortions. Consider this e-mail we received from a post-abortive woman:

"A number of years ago I saw the GAP presentation at a pro-life conference in Toronto and I remember my reaction. I was afraid for others who were post-abortive like myself. I was afraid for myself. But I had a grace to not throw out the baby with the bathwater. I gave God permission to continue to heal me. I acknowledged the fact that I was triggered and that triggers didn't have to be avoided, but faced. That is the hard work: facing triggers. But I agreed to co-operate with God's grace and kept seeking help and healing..."

"I thank God for you and all who work with you. It's people like you who helped me to heal from my abortion experience. When the war was going on inside of me between "choice" and truth, it was the evidence that set me free. It was the Right to Life Association in my area who brought me the visual news that "choice" tried to keep from me, that broke the silence and validated what I knew in the deepest part of my being: that abortion had taken a human life. Painful as this realization was, in the end it brought me real life, real freedom."

It's this kind of *real* freedom we hope the wounded will find, but even more do we want to help others avoid being wounded to begin with. At least one teen we recently spoke to, a 15-year-old female, agreed that this imagery is an effective tool to achieve this goal: "**SHOW THE VIDEO TO ALL PREGNANT WOMEN that want an abortion. They would change their minds.**"

With your financial backing, we will present this critical truth that will open eyes and change minds, now and in the years to come.

With hope for the future,

Stephanie

Stephanie Gray, on behalf of the CCBR team

Note: Quotations may have been edited for grammar, syntax, punctuation, spelling, and/or length.

After more than two years of writing and revising, the CCBR team has completed a document that explains our approach and also serves as an analysis of, and gives a winning strategy for, our country's pro-life movement in general. If you would like to receive a preliminary print of "Reforming Our Movement, Reforming Our Culture: How Canadian Pro-Lifers Can Make Abortion Unthinkable," please call us at 403-668-0485 or e-mail orders@unmaskingchoice.ca.

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When Does Human Life Begin? Equipping You to Equip Others

When talking to the undecided about abortion, pro-lifers must prove the unborn are human beings. Since the scientific evidence for life beginning at fertilization is clear, that is the airtight case that cannot be refuted by abortion supporters. Because people's moral intuition already dictates that it is wrong to intentionally kill innocent human beings (e.g., Jews during the Holocaust), pro-lifers simply need to prove the unborn are human beings like the born.

To understand how fundamental this point is, think about all the circumstances often used to justify abortion: rape, poverty, "unwantedness," abuse, etc. And with each situation ask yourself: would we ever kill born people for those reasons?

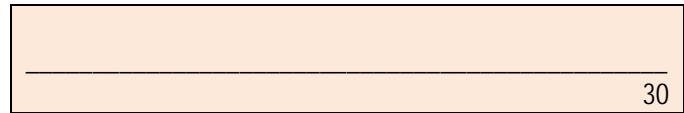
For example, imagine a woman is raped a day after having sex with her husband. A few weeks later she learns she is pregnant but doesn't know who the father of the child is. After the baby is born, a paternity test is conducted. If the baby's father is revealed to be the rapist, may the baby be killed then? **Or, may we kill poor people in Africa to eliminate the existence of poverty?** May we kill born children who are unwanted and abused?

In each situation the answer is always no. **If we *won't* kill born human beings for the very same reasons that we *would* kill unborn human beings, that means the unborn aren't considered human as are the born.** So that's the issue: are they?

Some pro-lifers make the mistake of assuming that the public already knows that the unborn are human beings. But the public's actions show otherwise. Large numbers of born children aren't being killed for the same reasons large numbers of unborn children are. People may claim they believe the unborn are human, but they don't really believe it, as the aforementioned situations reveal.

To use another example, when pro-lifers parallel abortion to the Holocaust, abortion supporters routinely object to the comparison, stating, "They're not comparable!" When prompted as to why, they typically respond, "Because they're not the same thing! You can't compare mass destruction of human life with a woman's right to choose." **They do not consider abortion to be "mass destruction of human life," so that's what pro-lifers need to prove, and here's how:**

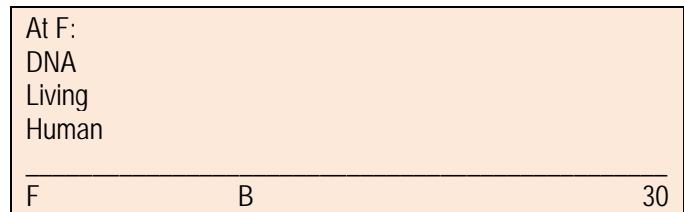
When you're talking to someone who supports abortion, grab a scrap piece of paper (or a napkin if you're at a coffee shop!) and draw a line with their age (30, for the sake of the following example) at the end, like this:



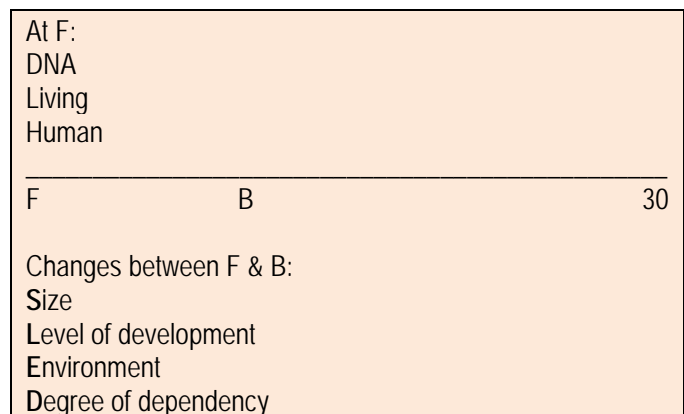
Then explain to them that we know 30 years ago they were born, and we know 9 months prior to that fertilization occurred. So, add the points of fertilization (F) and birth (B):



Now explain what science has been able to establish about the process of fertilization, namely that a being's **DNA is established** (e.g., whether one is male or female); that **the being is living** (because living things come from other living things); and that **the being is of its parents' species** (because *living things reproduce after their own kind*: dogs come from dogs, cats from cats, and humans from humans). As you explain this, add to your drawing, adding the last item only after confirming that your friend has human parents (which lets you see if your friend is keeping up and also provides a bit of comic relief ☺):



Then explain, "Now, between fertilization and birth, there are obviously some changes which occur. All changes can be summarized into one of four categories, which form the acronym SLED." Write those changes out like this:



Graph the changes while explaining that over the 9-month period, **size increases, one's physical and mental development increases, one's environment changes**

