

**Propositional Paper Discussing
The Inappropriateness
of**

Abortion

From A
Biblical Perspective

Is There An Alternative To Abortion

&

Can This Be Soundly Demonstrated

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Sally was a twenty-three year old secretary living in Toronto with a dream to become the Executive Secretary to the Chief Executive Officer of Grandall Motors, a luxury car exchange depot in Flatmouth, Ontario. In order to fulfill this dream, Sally enrolled in Toronto's most prominent business school for the much needed executive secretarial training.

Three months after starting the program, Sally started a casual friendship with the president of the college thinking that he might have 'connections' that would help her secure the executive secretary position at Grendall Motors. What was intended to be nothing more than a casual meeting over coffee, within a very short time, turned into being a regular convergence.

Emotionally Sally was becoming attracted to the president; he was a caring, kind, listening character whom she felt had only her best interests at heart. Unexpectedly, during one of the meetings, Sally had unprotected sex with the president and, much to her dismay, shock, and horror, she became pregnant.

Sally confronted her paramour with the situation; upon hearing of her plight he responded, "I'm married, I have three children, and you just can't have that child. You'll have to get an abortion!"

"But just get an abortion" was not the answer Sally expected or needed. She was a born again Christian who strongly believed that abortions were wrong. But she also feared exposing the president's untoward involvement with a student. If he were to be found out, his marriage definitely, and his career, most likely, would be finished. Sally was in a quandary as to what she should do in light of her precarious unwanted and unwelcome situation so she decided to visit a Christian Clinical Psychologist in Mississauga to find out what her best recourse of action might be; should she have an abortion, or should she carry the fetus to completion?

Questions & Challenges:

Questions:

Sally comes to her crisis with a number of questions that she desperately needs answers to in order that she might make the right decision.

Firstly, she questions "how God could allow this to happen to her." It is very difficult for her to understand how she, as a long time Christian, who served in the church and who had a devoted love for her Lord, could be allowed by God to get into this predicament; God should never have let this happen to her

- there's absolutely no acceptable reason for her dilemma.

Closely associated with this question is the question, "why is God punishing her". Sally knows that she is pregnant; recent pregnancy tests have verified it! Now, in her state of anxiety, fear, frustration, and increasing shame, Sally is beginning to believe that God might be punishing her for some earlier, hidden sin that she, as of yet, has not confessed.

Sally confronts her pregnancy questioning the teachings of scripture regarding abortion. She wants to know whether scripture directly teaches against abortion, or whether this teaching is something that the Church has inferred from Scripture over the years. "The answer to this question," Sally states, "will have a great impact on her decision for or against having an abortion."

Public opinion is highly important to Sally at this time of crisis. She is questioning how her family, her friends, and members of her church will treat her in light of her pregnancy and in light of her decision for or against an abortion. Sally does not want to be an offence or a stumbling block to anyone in the church, but at this moment her primary concern is about having a strong support base regardless what her decision might be. Sally questions whether or not the fetus is a human being with personality and worth. She has been taught through the church that from the very moment of conception, the fetus has immeasurable worth to God because it is part of his creative power. But, she has also been taught through secular schooling that the fetus is nothing more than a 'blob of flesh' with no value until it is born. She questions the true value of the fetus as she carries it; this will influence her decision to abort or to carry it to completion.

Of all the questions that presently confront Sally, she is most haunted by the question, "If I have an abortion, will God condemn me to hell for what I've done?" Desperately Sally seeks out a strong support base to help her make the right decision.

Sally is also concerned why the president is apparently getting off so lightly when he was involved in getting her pregnant; she questions whether or not she should reveal the truth about his involvement and put him in the risk of 'losing everything' or if she should handle the decision on her own. "After all," she says, "this baby is his as much as it is hers."

Sally is open to carry the fetus to completion if many of her questions are answered to her satisfaction. But one further question remains for her, that being, what options are open to her if she carries the

fetus to birth?

Challenges:

A number of pressing challenges regarding abortion have been presented to Sally since she has discovered she's pregnant by her pro-choice associates in the workplace.

Very few, if any, within society, confront the male involved with the pregnancy with regards to what he's going to do about the fetus, but everyone attacks the woman. If the man has freedom of choice in this matter, so should the woman. It is her body and she has the right to determine for herself whether or not she shall be a mother of the unwanted child. The decision she makes will affect every part of her life. No one has the right, other than the woman herself in consultation with her doctor, to determine what's best for her and the fetus.

Pro-choice exponents contend that forcing a woman to have an unwanted child is punishment for enjoying sex. Since the sexual act has hurt no one, (considering that the fetus is not a human being), no other human being has the right to punish the participants of the sex act. Enslaving a woman to carry an unwanted child by placing onerous, and unethical demands upon her is the cruelest of punishments, especially when the child could be aborted. Pro-life fanatics might be convinced that their moral standards are suitable guide lines for their choices as related to abortion, but they must remember that different people have different ethical foundations for life and that these 'different people' should not be coerced into accepting religious morals by religious benevolent despots who think they have the 'right answer' as pertaining to abortion.

Pro-choice advocates contend that pro-life advocates are not willing to cover the expenses entailed in raising of all the children that would be born if abortions were prohibited; in light of this irresponsible and uncaring attitude, pro-life advocates should have nothing to say about the fetus that are aborted. When they are willing to financially commit themselves to caring for children alive today, then they should speak up; otherwise, they should say nothing.

Pro-choice advocates see a contradiction in the value of life that pro-life advocates have. They suggest that pro-life followers say very little about the thousands of children who die yearly because of mass starvation, war, disease, and murder, but 'scream to high heaven' whenever an abortion takes place.

Pro-choice advocates suggest that anti-abortion groups are often irrational which is demonstrated by their militant action which, in some cases, has put the lives of doctors and their associates in great danger. To the pro-choice there is a distinct contradiction of values - killing the abortion provider to save the life of the fetus does not reflect rational behaviour.

Anti-abortionists, say the pro-abortionists, cannot agree on when life begins. Some say that it begins at conception,¹ some say that it begins after twenty days when the spinal chord fully develops, and some say it begins when the child is able to breathe independently of the mother.² Furthermore, some religions condone abortion in the first trimester,³ while others forbid it totally.⁴ Muslims recognize and protect a fetus in the womb as a human life,⁵ but the Qu'ran does not give any detailed explanation about the religion's openness to aborting the fetus, although it does state "Kill not your offspring for fear of poverty; it is We who provide for them and for you. Surely, killing them is a great sin."⁶

Interaction With Society:

Within a week of discovering that she was pregnant, Sally went to the local abortion clinic and acquired pamphlets and booklets through which she could gain insight about having an abortion. Sally knows all the major arguments for abortion that are presented by society. She understands that a woman should have full, unrestrained right to do with her body whatever she thinks is best. When faced with an unwanted pregnancy, only she can make the decision whether she should carry the fetus to term; governments, churches, friends, and family, have a right to suggest what she should do, but in the end, it's her decision.

She has also been informed with the opinion that the fetus, in its first trimester, has no real value as

1. Those that suggest that life begins with conception appeal to Psalm 51:5 where David claims that "in sin did his mother conceive him, and Psalm 139:14-21 where David states "my substance was not hid from thee when I was made in the secret place."

2. Those that suggest life begins with the newborn being able to breathe independently of the mother appeal to Genesis 1:27, Ezekiel 37:1-10 and Ecclesiastes 11:5 as the basis for their argument. However, the issue under question is not the element of breathing independently, the issue is the life value the fetus carries.

3. Anglican Church of Canada, United Church of Canada and some Presbyterian Churches in Canada now advocate abortion in the first trimester in cases of rape, incest, or extreme medical circumstances where the mother's health is at stake.

4. Lorraine Boettner, *Roman Catholicism* (Philadelphia: The Presbyterian & Reformed Publishing Company, 1968), 341. The Roman Catholic Church stringently opposes abortion regardless of the circumstance because it believes that all fetus at conception is fully human.

5. _____, *Abortion - The Islamic View*, Internet Download (http://www.bbc.co.uk/religion/ethics/abortion/relig_islam1.shtml) April 6, 2005

6. Qu'ran 17:32

a human being and definitely cannot be regarded as having personhood because it is only in the developmental stage; nothing really has value, she's been told, until it can demonstrate value. Ending the 'life of the fetus' at this stage, would be no different than killing a cocoon.

Sally has also been told by pro-choice advocates that keeping the child would be nothing than yielding to undue coercion of family, friends, and church. Her decision for or against the abortion needs to come from herself as she rationally assesses all the obligations she will face in light of her decision. Regardless of what Sally does, it must be the most right and fitting choice for her present and future welfare.

Sally has been "charged with fear" of not fulfilling her career goals should she 'carry' the pregnancy to completion. In this twenty-first century 'consumer' orientated world, Sally has been conditioned that she has to lay a solid foundation for success first, and then think about marriage and family once this has been adequately secured. If the pregnancy is going to inhibit her ability to realize her career goal, it should be terminated; she can 'try again' when things look better for her.

The most significant message Sally gets from society is Sally cannot be obligated to be a slave to her reproductive organs just because she became pregnant. No one can expect her to give herself to nurturing, for a whole lifetime, an unwanted child. Asking her to 'pay forever' by having to care for the child just because she had sex, which is regarded as an enjoyable part of adult life, is totally unreasonable. She made a grievous mistake. But there are ways of solving it, that being having an abortion.

Interaction With The Church:

Sally is a born again Christian who is intensely devoted to Christ. She has attended church since she was a teenager. She has gone through Catechism, and she has been accepted as a full member of her church. Throughout the years of attending church Sally has heard messages on the sanctity of life from conception and of life being a gift from God which needs to be protected from conception until natural death.

Sally understands that most Protestant churches and all Catholic Churches forbid abortion regardless of the circumstances because "the official Roman Catholic⁷ position holds that the fetus is a full human

7. Robert Gill, ed. *The Cambridge Companion To Christian Ethics* (Cambridge: Cambridge University Press, 2001), 63

being, with a right to life, from the moment of conception” She is also aware that should she have an abortion, her local church may discipline her severely up to and including disfellowshipping her from the congregation.

Sally wants to honour God by doing what is godly, honourable and right, but being pregnant out of wedlock has thrown her into a ‘tail spin’ over which she has no control. She would like to talk to her pastor about the situation, but is too afraid and embarrassed.

Sympathetic Acquaintance With Others:

One of Sally’s close church friends got pregnant and was planning to have an abortion. After viewing a documentary on abortions, the friend, in spite of the many difficulties faced, carried the pregnancy to term and adopted the child out. Sally’s friend told her that she felt better enduring the physical pain for a short time, and then adopting the child out. To her it was a better choice to let someone else enjoy the child than to destroy it for some selfish, frightening reason.

Sally, through her work, has met two girls who had abortions. Both of these girls have mentioned to Sally that they are extremely bothered whenever they see young women of their age playing and enjoying their newborn babies. “There is something mystically wonderful to see the human likeness of the mother revealed in that bundle of flesh,” is often their comment. This over riding sense of sorrow for not having carried the baby to birth is very bothersome to Sally and Sally, hopefully, will entertain second thoughts about having an abortion.

Underlying Concerns - Hopes & Fears:

Sally, in spite of the great number of fears she possesses, hopes that she will be able to find godly professional counsel from her pastor and doctor to help her make the right decision at this critical time in her life. She really wants to carry the fetus to term, and be the godly, kind, caring and loving mother that she has always dreamt of being if the circumstances of child bearing were different.

Along with having these hopes, Sally possesses a number of fears. She is fearful of carrying the fetus to term without having adequate personal support from the the father. She is also fearful that she will not have enough financial resources with which to care for herself and the child. She is fearful of being condemned as a second rate Christian by her friends, and then, instead of receiving help to nurture the child

towards healthy lifestyles, being abandoned after the immediate joy and ecstasy of having the child ‘wears off’ for her friends.

Sally is concerned about developing future relationships with other men later in life. She fears that because the president has not carried through with his responsibilities in this situation, other men will not be worthy of her trust.

Sally also fears that if she has the abortion she might be subtly supporting advocates of other life terminating venues such as euthanasia and assisted suicide. Others might suggest that since she placed little value on the fetus as a human being with dignity, she might also consider the elderly and the sick in the same manner, and also advocate termination of their life.

Clarification Of Issues:

Throughout Sally’s conversation with her counsellor, she has made it clear that although she does not believe in having abortions, she is considering it as a viable option in light of her precarious, unwelcome pregnancy. She is open to discussions regarding bringing the pregnancy to completion if she can be persuaded that she will not be abandoned by her family, friends, and church. Sally has expressed her desire to do the right, the honourable, and godly thing, but she desperately needs guidance at the moment.

The main issues for clarification in this discussion are the understanding of the term ‘abortion’, the understanding of ‘potential life’, and the understanding of personal responsibility for one’s act. Once these three factors are understood, the option for abortion should become limited.

Abortion, in its simplest form, may be defined as “the destruction or termination of a pregnancy by any spontaneous or induced method.”⁸ The prime purpose of any abortion is to “end the development of the fetus”.

Potential life refers to capacity of the fetus to live on its own after birth. However, potential life is conditional upon developmental life which must be present in order that full independent potential life can be realized. This potential life starts at conception when a fetus, which consists of twenty-three chromosomes from each parent, begins to develop. Whether or not the fetus is fully human with personhood is not the question; the matter to be considered is whether or not the fetus has life.

8. Patrick Hans, ed. *The Collins English Dictionary* (Glasgow: William Collins & Sons Ltd., 1986) 4.

The matter of Sally's responsibility in the pregnancy needs to be clarified. Sally need to take full responsibility for her actions. She willingly and knowingly entered into a sexual relationship with the president with the 'hope' that doing so might enable her to obtain the position of Executive Secretary to the Chief Executive Officer of Grandall Motors. Although one might want to empathize and sympathize with her in her plight, he cannot negate her full responsibility for being entangled in the 'web' of her pregnancy. Aborting the fetus, may, at the moment, rid Sally of the responsibility of carrying the child to term, but it will never free her from the responsibility of conceiving the child. William Werpehowski comments:

Autonomous choosers may take life or discontinue or refuse to provide assistance to the other in the case of grave and proportionate threat to the person's well being (self-defense) and the autonomous need not as a matter of duty provide burdensome assistance requiring the use of one's body, even if that assistance is necessary for life itself, but no one can be autonomous to the point where he/she can claim that they have no participation in 'seeding the life' that needs burdensome care.⁹

Sally, once the relationship moved beyond friendly encounters, should have availed herself of contraceptives to protect herself from getting pregnant. There is an a-priori responsibility on those who become sexually active to safeguard themselves against pregnancies. If no protection is used, the suggestion that one needs to carry the pregnancy to term stands as being reasonable.

Admission Of Guilt:

Pro-life advocates have a number of past wrongs for which they need to admit and apologize towards society. Firstly, Pro-Lifers need to apologize for scathingly attacking every women who has had an abortion as being a 'murderer'. In many cases the evidence has not been fully known; in some cases, for example, women have had an abortion because the mother's health would be severely jeopardized if the fetus was carried to completion. Also, in cases of rape and incest, an abortion is often necessitated because of the intense risk of genetic imbalance in the fetus which may cause the child to be deformed at birth.

An apology has to be made for the somewhat arrogant 'Hitlerian' control pro-life advocates have attempted to place on women. Women do not have absolute independent control over their body, but they

9. William Werpehowski, "The Pathos And Promise Of Christian Ethics: A Study Of The Abortion Debate", *Horizons* (December 2, 1985), 290.

have the 'right' to decide how they will treat it. If women choose to abort the fetus, it's their choice. But, along with this choice comes the responsibility of women to handle the consequences of that decision.

Pro-life organizations must apologize for the militant action it has taken on a number of occasions which has led to the threatening of, the injury of and the taking of abortion provider's lives. Regardless how 'wrong' an abortion might be to pro-life advocates, no one has the privileged position of endangering another's life in a vindictive and punitive manner as this. If pro-life advocates want to get their message across, they need to turn to the arena of public opinion and to the courts, or, perhaps, they must accept that, for the time, nothing can be done to change the feminist pro-choice attitude amongst society.

The Christian Church needs to apologize to society for not demonstrating a caring, loving, and accepting attitude towards those that have had an abortion. The Church is to have as its primary focus redemptive hope for everyone, regardless of the sin. The Christian Church, however, instead of representing God, often has acted as God and, thereby, alienated many who should get help from getting help. Although the Christian community places a high value on the potential life within the womb, it must also retain its respect for life of the woman who has had an abortion, for she still represents the full dignity of God in whose image she was made. Any thing less than this is bigotry for the church.

Defense Against Abortion:

In response to the suggestions regarding the value of abortion pro-lifers make the following response to Sally.

Sally is concerned about bringing a child into an unhealthy economic situation which may be cumbersome for her. Bringing a child into a harsh economic situation is 'nasty', but is there anything that could be more nasty than a woman wilfully, knowingly, and purposely dispensing with a life for convenience and self gain? I suggest not, for in so doing she degrades herself to being barbaric. Francis Schaeffer writes:

At first we hear much talk of compassion for the unwanted. The discussion moves on to 'rights', then to 'my rights' and then to pure 'economics'. The discussion must be brought back to where it belongs - no emotional extreme examples, not to expedience, and certainly not to economics - this matter should be discussed in terms of right versus wrong.¹⁰

10. Francis Schaeffer & Everett C. Koop, *Whatever Happened To The Human Race* (Old Tappan, New Jersey: Fleming H. Revell company, 1979), 193.

Furthermore, Sally is concerning herself about the future instead of prudently and rationally considering her present welfare, and in so doing, she might be elevating herself to being God by presupposing what will or will not be on the morrow. In Canada there are government child tax credits, family allowances, one year paid maternity leave benefits and other social based programs¹¹ to which Sally can appeal in time of need. Furthermore, Sally has not given due consideration to family, friend, and church support that will, undoubtedly, come her way. God, Sally's God, will never forsake her neither "will he withhold any good thing from her if she diligently seeks him"¹²

Sally is concerned about the shameful condition in which the pregnancy occurred and about the possibility of bringing into the world a child that has no father for financial or moral support. But neither of these destroys the dignity of the mother nor of the child. Circumstance does not dictate a person's worth. Therefore, Sally needs to regain her dignity by surrounding herself with a community of loving people who will care, nurture and provide for her during and after the pregnancy.

Sally has been told by the pro-choice advocates that the fetus Sally is carrying is nothing more than a piece of matter with no personality or value, and, therefore, having an abortion during the first trimester, really should not be of any concern to her. According to their view, the fetus is nothing more than a collection of genes 'in the becoming' of personhood which will have value only when the collection of billions of cells is uniformly compacted into one whole identifiable human construct. Charles Hartshorne writes:

The fertilized egg is an individual egg, but not an individual human being. For such a being is, in its body a multicellular organism, a metazoan, to use the scientific Greek, and the egg is a single cell. The first thing the cell does is to divide into many cells. For some weeks the fetus is not a single individual at all, but a colony of cells. During the first weeks there seems to be no grounds for regarding the fetus as anything more than an individual animal. Only in possible or probable destiny is it an individual. A possible individual is one thing; an actual person is another thing.¹³

In response to Hartshorne, the pro-life group says that he is describing personhood, because even

11. Revenue Canada Child Services Branch - Provides applications for financial aid and child care services for Canadians.

12. Hebrews 11:16

13. Charles Hartshorne, "Concerning Abortion: An Attempt At A Rational View" *The Christian Century*, January 21, 1981), 44.

after birth, the individual is nothing more than a ‘collection of cells’ interlocked as one entity allowing the person to live with integrity, identity, meaning, value and purpose. Responding to Harstshorne and Grobstein¹⁴ who both deny the personhood of the fetus, Jean Garton suggests that Hartshorne is wrong to conclude that the fetus is only a person after birth because it has independence functionally, socially, and behaviourly. She writes:

The unborn child, of course, is not the same as the child sleeping in the crib or playing in the sandbox. Yet, if someone were to say that he or she had at home an infant or an adolescent, we surely would not wonder if that person was referring to different kinds of pets or plants. Infants and adolescents are terms that describe human beings at different stages of development. That is all that the word ‘fetus’ does. It tells us where a child is in the life spectrum. Is the adolescent less human than an adult? Is the infant less human than the adolescent? Is the fetus less human than the infant? They are different only in terms of development and dependance.¹⁵

But the question of personhood should not be the primary concern of Sally; her a-priori question should be whether or not the fetus is “life” and if it is life, could destroying the fetus by aborting it, be regarded as murder?

From a Christian perspective all human life, regardless of the circumstance in which it was conceived, is God ordained and God created¹⁶ and, that, at conception the fetus is more than “just a lump of jelly or a blob of tissue, or a growth in the mother’s womb, which may, therefore, be extracted and destroyed like teeth, tumors, or tonsils.¹⁷ Furthermore, from a Christian perspective, human life is created in the ‘image of God’ and has both a temporal and an eternal purpose which is fully known only to God.¹⁸ Because of the significance human life has both to God and to society, it must not be disposed of callously and carelessly like one might do with a cow or hog which is fit for the slaughter.

The Church, for centuries has regarded, that life begins at conception and that any abortion is an

14. John F. Kilner, Nigel M. De S Cameron, David L. Scheilermayer, *Bioethics And The Future Of Medicine: A Christian Appraisal* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1995), 189.

15. Jean Gaston, “Who Broke The Baby?” *ProLife News*, Volume 21. No. 1. January 1996 Winnipeg Alliance Action), 11&12.

16. Genesis 1:27

17. John Stott, *Involvement: Social And Sexual Relationships In The Modern World*, Volume II (New Jersey: Fleming H. Revell Company, 1985), 193.

18. Genesis 2:7., Ecclesiastes 11:5; Psalm 139:11-16.

abomination. Tertullian, (ca 223) for example, writes:

We acknowledge, therefore, that life begins with conception because we contend that the soul begins at conception. Life begins when the soul begins. For us [Christians], murder is once and for all forbidden; so even the child in the womb, while yet the mother's blood is still being drawn on to form the human being, it is not lawful for us to destroy. To forbid birth is only quicker murder . . . He is a man, who is to be a man; the fruit is always present in the seed.¹⁹

John Calvin adds the following concerning the atrocious activity of abortion:

The fetus, though enclosed in the womb of its mother, is already a human being and it is a monstrous crime to rob it of the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man's house is his most secure refuge, it ought surely to be deemed more atrocious to destroy a fetus in the womb before it has come to light. Man (human procreation) is both the image of God and of our flesh. Whereas if we would not violate the image of God, we must hold the person of flesh sacred - if we would not divest ourselves of humanity, we must cherish our own flesh.²⁰

From the above citations we can conclude that aborting the fetus has never been a matter of light concern for the church.

An abortion may be the quickest and most accommodating means available by which Sally may resolve the problem of her pregnancy. But before Sally follows through with the abortion, she needs to seriously consider the numerous physical and psychological problems that will be incurred afterwards. Dr. Ron Hiller²¹ states that although aborting the fetus may bring instant and gratifying relief to the carrier, it can also ignite post abortion syndrome which can be manifested by feelings of guilt, shame, despair and mistrust. Along with these aforementioned post abortion syndromes, abortions can create physical complications such as breast, cervix, ovarian and liver cancer.²² Elizabeth Liston adds the following

19. _____ *Christian Teachings Against Abortion*, Internet Download (http://www.cpforslife.org/teaching_against_abortion.htm), Tertullian, *Apolgeticus* page 9.

20. John Calvin, & Henry Beveridge, trans., *Institutes Of The Christian Religion*, Volume I (Michigan: Wm. B. Eerdmans Publishing Company, 1966), 346.

21. Medical doctor practising in Vancouver - attends Bethany Baptist Church, Richmond. Interviewed on March 29, 2005.

22. Andrew Bahm, ed. *Cambridge Handbook Of Psychological Health And Management*, (Cambridge: University Press, 1997), 340.

observation for consideration.

I have met the ‘super confident, cool, everything’s under control type’, the ‘hard faced, leave me alone type’, the ‘quiet, timid, that’s just my lot type’, as well as the ‘blase, couldn’t care less type’ who all appear to be handling abortion as if they have been unscathed by the event. Appearances differ, but I have found that many are experiencing, or have experienced suffering, pain, bitterness, anger, and unresolved grief following an abortion.²³

Sally, whatever she does, needs to be cognizant that her decision will not only affect her; it will also directly and permanently affect the fetus with regards to its right to be born, its right to know and experience life, its right to be known in community, and its right to develop into the full person God intended it to be at the time of conception. She needs to consider her personal worth, her fulfilled dreams, and her aspirations for the ‘good’ life and consider the value of her “child” in light of these.

Action:

Sally’s life appears to be ‘falling apart at the seams’ since she has discovered she is pregnant. She appears to have fallen into a state of depression and thinks that the only ‘door open’ for her is to have an abortion even though this goes against the teachings she has received from her church and her conscience.

Sally, however, does not need to remain in this state of consternation. There are a number of alternative things she can do instead of having an abortion. First, Sally needs to enroll in pre-natal classes as soon as possible and take courses which will adequately provide her with parenting skills, and which will also provide her with unknown resources that will help during her pregnancy. She might also want to read books on the joys of child bearing and child rearing. She should also take time to visit with young mothers who are enamoured with the children God has entrusted to them. Being involved with women who have children might motivate her to look beyond her present crisis to the bright future that children bring to parents.

Second, Sally could apply to live in a home for unwed mothers, which provides physical and emotional care and counselling, during the pregnancy and up to three months after the child is born.²⁴ This

23. Elizabeth Liston, “The Woman After An Abortion”, *ProLife News* (Volume 21, No 3 March 1996), 6.

24. Willingdon Church, Burnaby has such a care centre for unwed mothers - women who had considered abortion, after coming here, have found a such a strong sense of acceptance and support that they have decided to carry the fetus to completion.

community of peers will provide Sally with encouragement to carry on in spite of her difficulties, and also will be of immense value in providing her with professional contacts through which she will find medical, psychological, emotional and spiritual counsel when needed.

Second, Sally needs to stay in close community with her church. Although some in the fellowship might condemn her for her pregnancy, genuine, caring and loving Christians will give her support in the crisis. Sally could associate with other women within the church who have gone through child bearing, and inquire if one would be willing to be her confidant during this time. Sally might also consult with elderly couples who have no grandchildren to see if they would be willing to become adopted grandparents to the expected child. Sally would be surprised to see how many elderly people would be more than pleased to take on this role.

Third, Sally needs to consider adoption. Throughout Canada and the United States there are hundreds of couples who would be willing to sacrifice their time and their finances to ensure that Sally's child would be raised in a loving, caring and godly setting as they provide for it the amenities of life that Sally, at this moment, thinks that she is unable to do. Sally does not need to 'dead end' her child's life by having an abortion; she, on the other hand, needs to bridge a future for it by entrusting the stewardship of its life to others if she cannot cope with doing it herself.

Fourth, Sally needs to consider consulting with her parents about becoming co-guardians of the child once it is born. Such an arrangement might mean that Sally would have to move into the parent's home. During the day, while Sally worked, her mother would provide for the child; during the evening and during times when Sally is off work, Sally could also contribute to the care of the child. In this circumstance both Sally and the child would have a strong family support base to 'fall back on'.²⁵ As Sally becomes emotionally stronger, she might decide to move out on her own, and still have her mother provide child care when needed.

Fifth, Sally might want to consider Canadian Government supplemented day care service which is provided across the country. Cost for this service to parents is based upon one's monthly income;

25. Such an arrangement has been made for a young lady in Hay River, Northwest Territories, who has had a child out of wedlock. Although the arrangement is demanding on both the mother of the child and the grandmother, both feel that this short term sacrifice is better than having aborted the child.

government approved clients pay a minimal established per diem rate for day care and the government 'picks up' the rest of the costs. In so doing, the government attempts to insure that no one, regardless of their income, is abandoned to looking after their children without child care provisions.

Sally does not need to have an abortion. She needs to search out and employ as many support systems as possible so that both she and the expected child can enjoy life as God intended it to be. This, by far, would be the better of the choices Sally could make at this time.

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- _____, *Abortion - The Islamic View*, Internet Download http://www.bbc.co.uk/religion/ethics/abortion/relig_islam1.shtml.
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