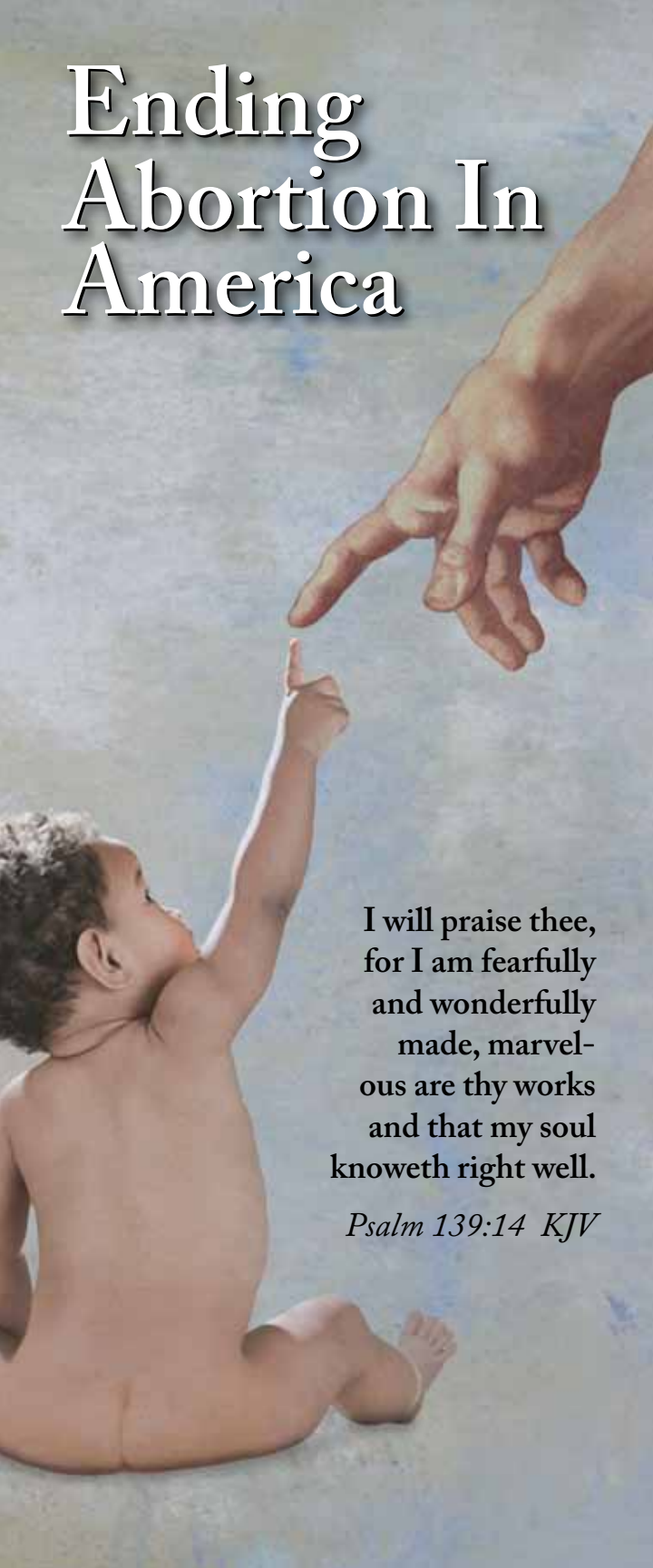


Ending Abortion In America



I will praise thee,
for I am fearfully
and wonderfully
made, marvel-
ous are thy works
and that my soul
knoweth right well.

Psalms 139:14 KJV

APOCALYPSE NOW

From 1967 when American state laws against abortion were being liberalized, through the 1973 *Roe vs. Wade* decision and beyond, those who respect and love the helpless, innocent unborn child have been fighting back. This brochure addresses the primary issues in this war, which to date has caused at least 60 million casualties.

In this analysis, human life and its enemy abortion are defined, and the current state of abortion in America is summarized. The main bulwark of the defense against abortion, the Pro-life Movement, is carefully assessed. As a potential pro-life contingent, the Christian Church in America is appraised. The work of one of the oldest opponents of abortion in America, Crusade for Life, Inc. is presented. Then the end of the war, the ultimate and complete defeat of abortion in America, is visualized.

BEGINNING OF HUMAN LIFE

The science of biology tells us that every individual human being begins life at fertilization, or conception. This is the moment when a sperm, which is a cell of the father's body, unites with an ovum, which is a cell of the mother's body; and a completely new cell results. This cell contains genetic material from both the father and the mother, but is a unique human individual with its own DNA. At this point the cell is microscopic, but is complete

and has all of the biological potential to develop into an adult human being.

Fertilization takes place in the mother's fallopian tube. Immediately thereafter the newly conceived cell begins to divide and to move down the fallopian tube into the mother's uterus. There the growing pre-embryo implants in the uterine tissue. Then the growing human being goes successively through the stages of pre-embryo, embryo, and fetus. The mother's uterus is the temporary home of the new human being, and after approximately 38 weeks of development the preborn child emerges as a newborn baby.



Unborn baby at 8 weeks

WHAT IS ABORTION?

Abortion is the deliberate killing at any stage of development of an unborn human being. The means of destruction is usually a surgical or chemical procedure. The killing of human embryos by any means or for any reason is an abortion. This includes embryos killed during in-vitro fertilization procedures. Further, it is an abortion to kill a fertilized ovum with abortifacient drugs such as the *Morning After Pill*, the *Plan B Pill* and some birth control pills. It is also abortion to prevent implantation

of the pre-embryo with any device that has been put into the uterus.

The usual purpose for having an abortion is to end an unwanted pregnancy. The legality and ready availability of abortion play an important role in the decision to have one. There are innumerable reasons given for having an abortion, but they all boil down to the inconvenience of the pregnancy seeming to be more important than the life of the unborn child.

ABORTION PROCEDURES



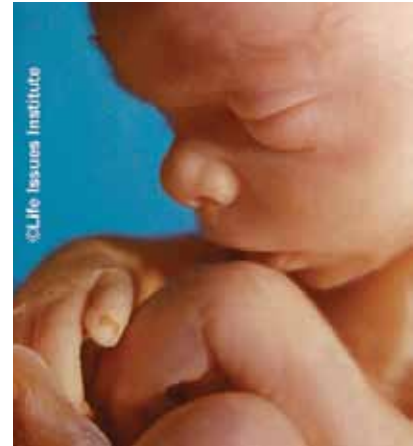
Unborn baby at 10 weeks

similar to a household vacuum cleaner, but much more powerful. The suction machine is connected by a flexible tube to a firm tube called a curette. The abortionist inserts the curette into the pregnant woman's uterus and turns on the vacuum. The force of the suction tears the baby apart, and the bloody pieces are drawn down to a screen in the suction machine. This is to be sure they got all of the baby's parts. The Suction Aspiration is used in a large majority of surgical abortions.

To abort unborn babies up to 13 weeks of age the usual procedure is Suction Aspiration. The suction is produced by a machine

Other early abortions can be done chemically, using a drug designated RU 486. This drug is usually tolerated by the pregnant women's body. After the drug has been in the woman's bloodstream for a sufficient period of time, the unborn baby dies. Then another drug is used to induce contractions in the woman's uterus, causing the dead baby to be expelled. This type of abortion does not necessarily have to be done at a clinic. The woman can do it at home personally, and then dispose of the dead baby herself. The RU 486 abortion is supposedly cheaper than Suction Aspiration.

For babies older than 13 weeks an abortion procedure called Dilation and Evacuation is usually employed. Initially the opening to the woman's uterus is widely dilated. Then the abortionist reaches into the uterus with a toothed clamp and grasps a part of the baby's body, usually an arm or a leg. This he tears off and pulls out of the uterus. The abortionist continues this process until the only thing remaining is the baby's head, which is the largest part of the body. The head is then crushed with a special instru-



Unborn baby at 5 months

ment and is removed. In the past the body parts were often thrown into the trash but now they are usually incinerated.

Biblically, abortion is murder. Among the many Bible references to unborn life, Psalm 139 deals with the development of the child in the womb. In this context the psalmist David refers to himself, personally, in his mother's womb. He makes it clear that the unborn being is a living, growing person. One of the chief reasons the Lord led Nebuchadnezzar to destroy Jerusalem was the frequent shedding of innocent blood. Proverbs 24, verses 11 and 12 say: *hold back those who are being carried away to death, and don't say you knew nothing about it.* This makes clear that it is our Christian duty to protect innocent unborn life.

ABORTION IN AMERICA

In the 17th and 18th centuries in America, the colonial period, there were few abortions. The Christian ethic was held in high regard, and the abortion procedure was very dangerous. In the 19th century, surgical procedures were more common, and even though abortion was dangerous it was practiced.

However, the 19th century medical profession was very opposed to abortion and worked to make it illegal. By 1867 every state in the union had a law prohibiting abortion. This legal protec-

tion prevailed until 1967, a period of one hundred years. However, the 1960s was a very rebellious era in America, especially at the college and University level. A sexual revolution erupted and many unwanted pregnancies resulted.

In 1967 several of the states liberalized their abortion laws, and abortion began to escalate. A legal suit was filed in the state of Texas, where abortion was still illegal. A pregnant woman was refused an abortion, and the case was appealed to the U.S. Supreme Court.

There on January 22, 1973 the court handed down the Roe vs. Wade decision, making abortion legal on demand throughout the United States. Then abortions began increasing exponentially, reaching over a million abortions per year.



Roe v. Wade Court

THE POWER OF ROE AND DOE

The Roe vs. Wade decision divides the human gestation period into three trimesters of 13 weeks each. In the first trimester no law may be passed prohibiting a woman from obtaining an abortion. In the second trimester laws may be passed controlling how abortions can be performed, but not curtailing them. In the third trimester, a law may be passed prohibiting abortion, but not if

a woman's *health* would be adversely affected.

To clarify what *health* means, the Court in a case named Doe vs. Bolton handed down a decision on the same day as Roe vs. Wade. In the Doe decision *health* was defined very liberally. In effect, abortion became legal on demand throughout all nine months of pregnancy. At an estimated 1.5 million abortions per year in America, the cumulative total is equal to a fifth of the whole American population, and still counting.

AMERICA'S ABORTION LIFESTYLE

Now in the 21st century abortion is affecting everything in the American culture. Before abortion was legal and available, women were less willing to engage in unmarried sex. They were also less willing to be divorced. As a pregnancy proceeds a woman may very well have financial difficulties. In the past, having a husband to support her was an important part of a woman's comfort zone. Today abortion offers a way out of an inconvenient pregnancy.

As a consequence of this way out, divorce has become ubiquitous. Further, cohabitation has become extremely common and a great many babies are conceived out of wedlock. Teen couples are free to experiment with sex, and if a teen girl gets pregnant, she can obtain an abortion very easily. The overall effect of this moral decline has been devastating. For women of childbear-

ing age in America, one out of three has had one or more abortions. Also, one out of every three unborn babies is killed by abortion.

Abortion has seriously impacted the American economy. Having fewer workers reduces the nation's gross domestic product. The average age of the population is increasing, resulting in more people drawing social security and less people paying into it. Tax revenues also decline, and are insufficient to support government programs. This in turn leads to deficit spending and to an overwhelming national debt, now in excess of 17 trillion dollars. The only practical answer to a dwindling birth-rate is immigration, and this leads to a range of difficult problems.

ABORTION AND THE MEDICAL PROFESSION

In the 19th century, the practice of medicine was a true profession. It afforded the doctor a livelihood, but the practice itself was a moral trust. When a student graduated from medical school, it was customary to sign a version of the Hippocratic Oath. The oath expressed high moral values and listed unethical practices. Prominent among these was abortion and euthanasia. The





Greek Physician Hippocrates

fundamental purpose for being a physician was to heal, do no harm, and uplift mankind.

In the 21st century abortion is an accepted part of medical practice. Virtually all doctors are taught how to commit an abortion. Currently the *American College of Obstetrics and Gynecology*, ACOG, promotes *advanced* abortion procedures. The fact that every abortion kills an innocent human being is not considered relevant. Abortion is legal, and is thought to be a woman's natural right. Relatively few doctors specialize in abortion but doctors in general do not object to the practice.

THE PRO-LIFE MOVEMENT

The Pro-life Movement is an extensive network of individuals, groups, and organizations that are working to save the unborn babies of America. Some of these entities are confronting abortion right at the clinics. Others are helping pregnant women to go through with their pregnancies. Certain groups are teaching women, men, and young people the details and dangers of the abortion procedures. Still others are

occupied with enacting laws that control abortions. Included are information specialists who are producing and distributing Pro-life literature, videos and films. One large organization has affiliates in every state of the union.

The overarching purpose of the Pro-life Movement is to restore to America certain foundational principles such as the unalienable right to life propounded in the Declaration of Independence. Another is to apply to the unborn the constitutional provisions that offer protection to *persons*. Finally, the Pro-life Movement desires to reaffirm the scientific truth that every individual human life begins at fertilization.

PREGNANCY HELP

In the United States there are several thousand pregnancy help centers. Some are actually pregnancy help clinics, in that they use ultrasound equipment to visualize the unborn child. Unfortunately, women with an unwanted pregnancy are not required to go to a pregnancy help center. If a woman



*March for Life,
Washington, DC*



thinks she may be pregnant, she can get a pregnancy test kit at a local drug-store. If the test is posi-

tive, she can go to a pregnancy help center or to an abortion clinic. The unpleasant truth is that most women with an unwanted pregnancy go to an abortion clinic. Abortion is legal, and many people think it is also moral.

At the abortion clinic a pregnant woman may meet a sidewalk counselor. These pro-life activists approach pregnant women and attempt to convince them not to abort their babies. Regrettably, very few women change their minds or even want to speak with a counselor. As vital as pregnancy help centers and sidewalk counselors are, only a small percentage of the unborn babies are saved from abortion.

In most large urban areas there are women's shelters and maternity homes. They are able to arrange care for pregnant women and their babies. But again, the number of these facilities is very small relative to the need for them. Further, women with unwanted pregnancies may not wish to go to a maternity home. What is clearly needed is effective means for dealing with the pregnancy issue before an unwanted pregnancy occurs.

PREVENTING UNWANTED PREGNANCY

Unwanted pregnancy can be approached from both a moral and a psychological basis. Women of childbearing age in America live in a variety of styles. Some of them may be Christians who attend church, while others will be women who lead completely secular lives. Statistically both groups have about the same rate of abortion. For church-going Christians, approaching abortion from a biblical perspective may be effective.



A great deal depends on the way the church handles the subject. However, both groups of women will respond to the inhumane cruelty and brutality of abortion. This is a matter of compassion. So the psychological approach to controlling unwanted pregnancy has great value in all applications. The psychological factor hinges on learning what abortion really is and what it does to the child and to the parents. Some pro-life organizations offer educational assistance through conferences and seminars. Others provide films, videos, books, articles and brochures. These communications tools are ideal for use in both churches and public locations. A known factor is that there are graphic materials and films so effective that women exposed to them will be very unlikely ever to have an abortion.

THE CHRISTIAN CHURCH AND ABORTION

It is clear from the foregoing analysis that the biblically oriented Christian church should be a bulwark of strength against the practice of abortion in America. This being the case, why is abortion running rampant in the nation? To answer this question it is essential to examine the Christian church in America in the 20th and 21st centuries.

At the beginning of the 20th century almost 90 percent of the American population was affiliated with a Christian denomination. Today, of the total population, 47 percent is Protestant, 21 percent is Roman Catholic, and one percent is Orthodox. All other faiths amount to one percent of the total. The reminding 30 percent of the population has no church affiliation. In the past one hundred years, the unaffiliated group has almost tripled in size and is steadily growing larger.

The official position of the Roman Catholic Church on abortion has not changed. Over the millennia the Catholic Church has consis-

tently been against abortion. Today the church speaks out against abortion, and cooperates with those seeking to end abortion. However, in the current era not all the people affiliated with the Catholic Church are *practicing Catholics*. That is, they are not following all the rules. Many are using artificial contraception, and a significant number of Catholic women have had abortions.

The Protestant churches in the 20th century were either conservative or liberal. The liberal denominations, such as United Presbyterian, United Methodist, and Episcopal have tended to be permissive on abortion and other social issues. By contrast, the conservative churches were against moral permissiveness. In the mid-20th century, the popularity of independent evangelists such as Billy Graham induced many of the conservative churches to focus on evangelism. Now virtually all of these churches have become

evangelical churches. In doing so they assumed a theological position known as pietism.



WHAT IS PIETISM?

Pietism as a theological movement goes back to the 17th century. Today pietism is best understood as the division of reality into two components, the spiritual and the secular. Evangelicalism considers its domain to be the spiritual one, and the secular one to be society's domain. The evangelical church feels that it is responsible for leading people to Jesus Christ, and for worship, prayer, personal growth, and Christian fellowship. But the evangelical church does not feel that it is responsible for the social order. It feels that this is society's realm, and that change is accomplished through economics, law, and government.

The evangelical churches do feel some responsibility to feed, clothe, and shelter the needy, and to visit the sick. Missionary activity is also in its realm. But the pulpit is not required to address the human condition in general. Issues such as abortion, divorce, cohabitation, teen sexuality, euthanasia, and gay relationships have a secular status. The evangelical churches are against these evils, but consider them to be part of the *fallen world*. As a result, the pulpit confines itself to Christian confession and personal spiritual growth. Thus there is silence in evangelicalism on the subject of abortion.

AMERICA'S MORALITY.

As a result of evangelicalism's pietism, the church is not formulating

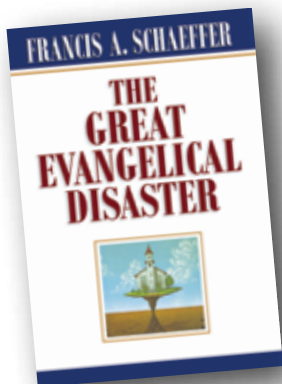
the country's morality. Jesus definitely expects his church to establish society's moral values. The *Gates of Hell* are not supposed to prevail against Christ's Church. But in America today, the major moral forces are secular colleges and universities, the entertainment industry, the media, and the U.S. Supreme Court. To deal with these forces it is necessary to completely reject pietism.

The true biblical position is that all reality is spiritual in nature. There is only one domain not two. All existence derives from God's unique creative powers and all of human life must be addressed accordingly. In the Gospel of Matthew, chapter 28, verses 18, 19 and 20, the resurrected Jesus gives final instructions to his apostles. They are to make disciples of all nations, and teach them everything that Jesus commanded.

Jesus' instructions are the authentic source of the moral authority that is in the hands of pastors today. The pastors of America must courageously teach sin and repentance, and urge their disciples to move out against sin. If the pulpits ignore this essential duty, the entire society becomes submerged in



sin. And this is exactly where America is today.



Dr. Francis A. Schaeffer, the greatest theologian and Christian philosopher of the 20th century, was very concerned about the effects of pietism in the evangeli-

cal church. He explains these concerns in his books, *A Christian Manifesto*, 1981, and *The Great Evangelical Disaster*, 1983. Both books are highly recommended for an understanding of the spiritual basis of the Pro-life Movement in America.

ENTER CRUSADE FOR LIFE

Since 1970 *Crusade for Life*, one of the oldest pro-life ministries in America, has been a part of the Pro-life Movement. Now a tax-exempt chari-

table corporation, this conservative Christian organization has contributed in

many ways to the forward pace of the pro-life cause in the nation. *Crusade for Life's* basic goal is to have every American understand what abortion is, how it came into American society, what it has done to the country, and how it can be eliminated forever.



CRUSADE FOR LIFE'S CREDENTIALS

Crusade for Life, Inc. specializes in pro-life information, education, and communications. Among its many accomplishments are conferences, seminars, task forces, media articles, and brochures. In a close working relationship with a Christian filmmaker, *American Portrait Films*, *Crusade for Life* obtained exclusive rights to several of the most important pro-life films ever produced. The first of the films in *Crusade for Life's* portfolio is *Assignment: Life*. This film makes a complete survey of the abortion business in America. A second film, *Conceived in Liberty*, exposes the abortion conspiracy in America.

A third film, *The Silent Scream*, shows a first trimester abortion on an ultrasound screen. The details are explained by Dr. Bernard Nathanson, an ex-abortionist

who in New York City had managed the largest abortion clinic in the world. This film was released to America at a White House press-conference. The abortion procedure depicted in the film is done today in exactly the same way. Available in more than seven languages,



this film has become the most viewed piece of pro-life information in the world.

To help pregnant women better understand their situation, *Crusade for Life* offers a film titled, *Your Crisis Pregnancy*. This film, introduced by Dr. James Dobson, shows that there is love and help for pregnant women who are in difficult circumstances. Backing up the films is a brochure titled *What Every Christian Needs to Know About Abortion*. To expose the practice of physician-assisted suicide, or euthanasia, *Crusade for Life* offers the film, *The Right to Kill*.

SPECIAL CHURCH TASK FORCE



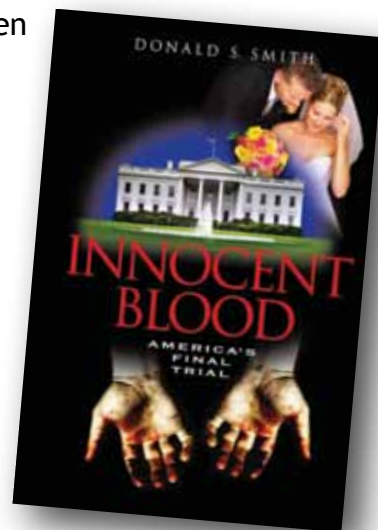
To help America's churches deal with the abortion problem, *Crusade for Life* sponsored a special *Church Task Force*. This effort focused on the production of a short film titled

Dear Pastor. This film features an aggrieved young woman writing to her pastor about her abortion. The film speaks to pastors about the abortions taking place in their congregations, and urges them to preach consistently against abortion.

As a further aid to America's pastors, the *Church Task Force* developed a comprehensive website covering every aspect of the abortion issue in America. The address for this site is www.pastorsprolife.org. While the website was basically created for pastors, it includes a special section for church members. With this information, the members can help their pastors present the pro-life position.

To strengthen the Pro-life Movement, a pro-life novel was published in 2010. Titled *INNOCENT BLOOD America's Final Trial*, this imaginative work visualizes how abortion in America might be brought to

a complete and final end. The author, Donald S. Smith, LL.D., is also the producer of *The Silent Scream* film, and the founder of *Crusade for Life, Inc.*



WHAT CRUSADE FOR LIFE STANDS FOR

Crusade for Life sees the pro-life cause as a combination of immediate needs and ultimate requirements. In the near-zone, *Crusade for Life* is working to stop the act of abortion.

This is done most efficiently by reaching women and their men before an unwanted pregnancy occurs. The most effective means for this is exposing women and men to our films and brochures. Also in the near-zone is encouraging Christian churches to become actively involved in the Pro-life Movement. If pastors agree to preach consistently against abortion from the pulpit, the effects would be prompt and dramatic.

In the long range, abortion in America must once again be made illegal. There is no direct Constitutional provision for overturning a U.S. Supreme Court decision. The Court could conceivably rehear *Roe vs. Wade*, but it has already done so, and has upheld its original decision. The only way to by-pass the Court is to enact a Constitutional amendment against abortion. *Crusade for Life* believes that the Pro-life Movement should be working on this amendment now.



MAKING ABORTION IN AMERICA ILLEGAL

President Ronald Reagan signed a Proclamation in 1988, recognizing the unborn child as a person from the

time of conception. *Crusade for Life* recommends that the Pro-life Movement accept this valuable beginning and move forward. The efficacy of a Constitutional amendment is illustrated by the end of slavery in America.

Slavery in America was not ended by the Civil War. The door was opened by President Lincoln's Emancipation Proclamation, but another vital step was required. This step was an amendment to America's federal Constitution. Through the tireless energies of several dedicated legislators, the amendment bill passed in Congress and was ratified by the necessary number of states. In 1865 Amendment 13 was added to the Constitution, and slavery in America was ended forever.

In the abortion issue, a critical concern is whether the unborn child is considered a *person*. The Constitutional importance of this question is that both the 5th and 14th amendments say that no person may be deprived of life without due process of the laws. In other words, no one in America can be killed arbitrarily. But this is what is happening to millions of unborn children. President Reagan's Proclamation establishes the unborn child as a person from the time of conception. *Crusade for Life* urges the whole Pro-life Movement to use the Proclamation as the foundation for the amendment that ends abortion.



By the President of the United States of America

A Proclamation

America has given a great gift to the world, a gift that drew upon the accumulated wisdom derived from centuries of experiments in self-government, a gift that has irrevocably changed humanity's future. Our gift is twofold: the declaration, as a cardinal principle of all just law, of the God-given, unalienable rights possessed by every human being; and the example of our determination to secure those rights and to defend them against every challenge through the generations. Our declaration and defense of our rights have made us and kept us free and have sent a tide of hope and inspiration around the globe.

One of those unalienable rights, as the Declaration of Independence affirms so eloquently, is the right to life. In the 15 years since the Supreme Court's decision in *Roe v. Wade*, however, America's unborn have been denied their right to life. Among the tragic and unspeakable results in the past decade and a half have been the loss of life of 22 million infants before birth; the pressure and anguish of countless women and girls who are driven to abortion; and a cheapening of our respect for the human person and the sanctity of human life.

We are told that we may not interfere with abortion. We are told that we may not

"impose our morality" on those who wish to allow or participate in the taking of the life of infants before birth; yet no one calls it "imposing morality" to prohibit the taking of life after people are born. We are told as well that there exists a "right" to end the lives of unborn children; yet no one can explain how such a right can exist in stark contradiction of each person's fundamental right to life.

That right to life belongs equally to babies in the womb, babies born handicapped, and the elderly or infirm. That we have killed the unborn for 15 years does not nullify this right, nor could any number of killings ever do so. The unalienable right to life is found not only in the Declaration of Independence but also in the Constitution that every President is sworn to preserve, protect, and defend. Both the Fifth and Fourteenth Amendments guarantee that no person shall be deprived of life without due process of law.

All medical and scientific evidence increasingly affirms that children before birth share all the basic attributes of human personality — that they in fact are persons. Modern medicine treats unborn children as patients. Yet, as the Supreme Court itself has noted, the decision in *Roe v. Wade* rested upon an earlier state of medical technology. The law of the land in 1988 should recognize all of the medical evidence.

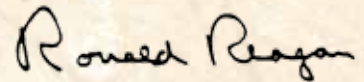
Our nation cannot continue down the path of abortion, so radically at odds with our history, our heritage, and our concepts of justice. This sacred legacy, and the well-being and the future of our country, demand

that protection of the innocents must be guaranteed and that the personhood of the unborn be declared and defended throughout our land. In legislation introduced at my request in the First Session of the 100th Congress, I have asked the Legislative branch to declare the “humanity of the unborn child and the compelling interest of the several states to protect the life of each person before birth.” This duty to declare on so fundamental a matter falls to the Executive as well. By this Proclamation I hereby do so.

NOW, THEREFORE, I, Ronald Reagan, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim and declare the unalienable personhood of every American, from the moment of conception until natural death, and I do proclaim, ordain, and declare that I will take care that the Constitution and laws of the United States are faithfully executed for the protection of America’s unborn children. Upon this act, sincerely believed to be an act of justice, warranted

by the Constitution, I invoke the considerate judgment of mankind and the gracious favor of Almighty God. I also proclaim Sunday, January 17, 1988, as National Sanctity of Human Life Day. I call upon the citizens of this blessed land to gather on that day in their homes and places of worship to give thanks for the gift of life they enjoy and to reaffirm their commitment to the dignity of every human being and the sanctity of every human life.

IN WITNESS WHEREOF, I have hereunto set my hand this fourteenth day of January, in the year of our Lord nineteen hundred and eighty-eight, and of the Independence of the United States of America the two hundred and twelfth.



PROPOSED CONSTITUTIONAL AMENDMENT

Crusade for Life fully accepts the Proclamation President Ronald Reagan signed in 1988, and urges the whole Pro-life Movement to join us. Presented here is a proposed Human Life Amendment to the U.S. Constitution.

AMENDMENT 28

SECTION 1. As used in this constitution, the word *person* shall mean or refer to any and all living human beings from fertilization (conception) to death.

SECTION 2. Congress shall have power to enforce this article by appropriate legislation.

Concerned citizens are urged to contact their federal representative and federal senators to discuss an amendment to the Constitution.

For further information and recommended action on any of the issues covered in this brochure, contact *Crusade for Life, Inc.*

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5M, 2014

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