



MORE THAN A BABY DIES

A speech delivered at the dedication of The Field Of Unfulfilled Dreams display in Mtn. Home, AR

The primary and obvious focus of the display we are dedicating here today is upon the millions of babies who have been brutally and savagely murdered upon the altar of "Convenience," so-called "Women's Rights" and "Profit." But there are other victims besides the babies. We should also here commemorate the survivors of abortion, a part of whom also dies when a baby is aborted. I refer, of course, to post-abortive women. But there is another demographic group among post-abortive casualties. My focus is upon the post-abortive men who are commonly overlooked, if even considered, in discussions about abortion. They have been accurately described as the "forgotten fathers."

Consider further, however, the fact that more than people die when an abortion occurs. There are valuable ideals and principles that also die.

EQUAL RIGHTS

Proponents of the misnamed Equal Rights Amendment persist in their efforts to pass that legislation that supposedly died years ago. Oh that those who fight among the ranks of the righteous were as persistent and undaunted! In most cases, abortion disregards the rights of men. The desires of men are not even considered in most cases. Hence, one reason I say the Equal Rights Amendment is not about equal rights at all. That aside, my point today is that more than a baby dies when an abortion takes place. So do the rights of men involved in the pregnancy.

The experience of Dr. Christopher Moore (American Medical News, October 14, 1991) represents that of countless other men who have actively attempted to stop the abortion

of their own babies. He writes, "Even though I was the father and wanted to care for my child, I couldn't unless my wife wanted to have it. She controlled her life, our child's life, and my life. I controlled nothing. I had no rights. I was just the father . . . I sat in the waiting room alone. Somehow it was like attending a funeral, but there was no one to mourn our loss with me."

In a very real sense, all reproductive rights have been relegated to women and stripped from men. In the April 2003 publication, "Reason," Cathy Young wrote, "Men are rarely mentioned in pro-choice commentary, except to celebrate women's freedom from male control over their reproductive lives." According to a 2006 article written by Catherine T. Coyle, RN, Ph.D, "current U.S. laws allow women to have an abortion for any reason at any time during pregnancy. Men have no legal power in the abortion decision even if they are married to women who choose abortion. Furthermore, there is no legal requirement to inform the father of the child being aborted." Basically, "women have rights and men merely have responsibilities" (Glenn Sacks and Dianna Thompson).

PEACE

Regardless a person's relationship to the Creator, guilt is a consistent consequence among those who participate in an abortion. Those who counsel abortion survivors testify that many, if not most post-abortion men and women experience severe guilt. Men know they are guilty of getting the woman pregnant, of pressuring her to get an abortion, of not actively seeking to rescue the unborn child.

Anger is another consequence. Not only

are participants later angry about their decision and act, but angry at God for permitting it to happen at all. The man whose child is aborted against his will or without his knowledge will experience intense anger and rage that affects every aspect of his life, including his present and future relationships.

According to Linda Perry, who writes about helping post-abortive men, 70% of the relationships will not survive an abortion. "The relationship may become abusive as a result of the guilt and anger that follows an abortion. Post-abortive men often have difficulty with **trust** and **intimacy**. A sense of loss or a hollow relief may be experienced, and loneliness and numbness are common complaints."

According to God's design, the father is to be the family's provider, protector, and head. When an abortion is forced upon him, his ability to function according to God's design is, at the very least, damaged. But more than likely that ability dies.

Let me expand a little with regard to the trust and intimacy factors Linda Perry mentions.

TRUST

Once a man has experienced the helplessness of preventing an abortion, having been overruled (if even considered) by his wife, physician, and others, his ability to trust any of them is greatly diminished, if not destroyed. Furthermore, trust in his own ability to lead takes a major hit. And that distrust can affect a man in various negative ways.

INTIMACY

Vicky Thorne of Post-Abortion Reconciliation and Healing, points out that "men who tried to prevent the abortion are rage-filled with a sense of impotence that they couldn't protect the child and they couldn't protect the woman." Whether or not she used the term "impotence" in the context

of performing sexually, I think there is evidence that such a result is possible. But I am certain that such feelings of impotence definitely affect a man in areas related to intimacy. Specifically, men who were unsuccessful in stopping the abortion of their child have experienced the "beginning of acceleration of avoidance behaviors and addictions, . . . [including] drug and alcohol abuse, promiscuity, sexual addiction, pornography addiction, eating disorders, and workaholism . . . sexual dysfunction, sleeplessness and bad dreams . . . anger or guilt . . . inability to relax . . . depression, fear of failure, fear of rejection . . . and the inability to bond with future children." (Linda Perry)

Kevin Burke is the associate director of the international post-abortion healing ministry, Rachel's Vineyard. His wife, Theresa, is the founder and Director. How's that for equal rights?!! Kevin writes, "Men grieve as deeply as women from abortion. . . But men have the capacity to really bury the pain, to compartmentalize it, to put it off in a corner, and get on with other areas of their life, such as the work area. . . But they're going to act out on that loss in some way. It may affect their ability to bond in future relationships and really be present in their marriage and family life." He adds suicide to the list of self-destructive behaviors documented among post-abortive men.

HEALING GRIEF

Dr. Wayne Brauning of Coatsville, PA is the founder of Men's Abortion ReCOVERY. He tells of a friend whose father's mysterious disappearance in Mexico has produced more pain for him than if his father had died in his arms. How do you grieve for a father who has simply disappeared? In like manner, how can one grieve for a child who has simply "vanished?"

Some might say that it would be similar to

healing grief following a miscarriage. But abortion is unlike a natural process such as a miscarriage. It is not a mysterious disappearance but the deliberate act of taking the life of a defenseless person. (c. 1996)

There is a difference in the way men and women grieve. After an abortion, a man's emotional health often dies. Warren Williams, Director of Fathers and Brothers Ministries, said, "Men don't have the social permission to grieve the loss of these children. So men get stuck in their anger and never move on to grief. Eventually their feelings come out in self-abuse or physical abuse of the wife. And I am talking about extreme anger here. If a woman wants to have an abortion, there is nothing the man can do to talk her out of it even if he wants to raise the child. We have relegated all reproductive rights to women, yet both people were involved."

Steve Arterburn is a post-abortive father who speaks out about the pain men experience. He says, "Guilt haunted me and seeped into every fiber of who I am. . . The post-abortion syndrome I had experienced is the same as that which hundreds of men have shared with me after hearing my story."

A 1997 intervention study conducted by Catherine T. Coyle, RN, Ph.D involved men who identified themselves as having been hurt by their partner's decision to abort. Among other findings we have already listed, this study revealed "confusion about the man's role in society. Role confusion was expressed as a direct result of the seemingly contradictory demands of a society that wants men to care for and support their offspring but simultaneously denies them the ability to care for their children before birth. A majority of men also discussed their perceived need to put aside their own discomfort as they attempted to support their partners."

This repression of emotions among post-abortive men was also documented by Shostak and McLouth (1984) who note that "the typical man rushes to placate his partner, repress his emotions, and take his cues from an environment that others structure for him: (p. 22). Similarly, Patterson (1982) reports that a survey of men in an abortion clinic revealed that 77% of the men believed that the most valuable way they could help their partners was by maintaining control over their own emotions. A 2004 case study by Holmes highlighted the effects of abortion on a young man who learned six months after the fact that his partner had obtained an abortion. Holmes describes the effects of worthlessness and emasculation.

POTENTIAL

We are all acquainted, I'm sure, with the story that has circulated for years – even before e-rumors – about Beethoven. As the story goes, three of his seven siblings were deaf, two were blind, another was mentally retarded, and his mother had syphilis. Based upon that, many would say she should abort the pregnancy, which would have deprived the world of Beethoven's musical genius. I relate this to say two things. First, check the facts before you use such an argument. Apparently, that illustration is factually faulty on various levels. But the point it makes is valid. An abortion results in the death of more than a baby, but of unknown potential to bless the world.

Abortion has militated against the need for workers to produce goods and services for a vibrant economy and healthy society. The workforce is negatively impacted by the absence of millions of potential laborers.

We have discussed the fatal effects of abortion on such values and principles as equal rights, peace, trust, intimacy, healing grief and potential. The list could just as well include the death of **MEMORIES, DREAMS, AMBITIONS, HOPE and LEGACY.** Memories

that would bless and inspire countless people for many years are prevented by abortion. The dreams and ambitions of aborted babies are thwarted and squelched by myopic and egocentric ideologues. Hope dies, inasmuch as the future is denied. Likewise, the legacy of the life taken in abortion is summarily and unilaterally denied to all who would have otherwise benefitted.

The selfish choice of one person—the mother—marks the death of values and principles that affects more than just the woman. It adversely affects every person in society.

SANCTITY OF LIFE

The premise of the practice of abortion has undercut one of the most fundamental principles essential to the survival of society,

specifically the sanctity of human life. Accompanying the legalization of abortion and its gruesome evolution that has led to abandoning to death babies that survived attempted abortions has been the decline in society's regard for all life. Consequently, the practice of physician-assisted suicide has become more acceptable. Violence in our schools and streets has increased. Is not the observation correct that the legalization of abortion spawned and contributed greatly to what has been called the culture of death?

There is much more to think about than one person's choice, for one person's choice affects society. Our thesis that more than a baby dies when an abortion occurs has been adequately demonstrated.