Shelley Shannon Needs Your Help!

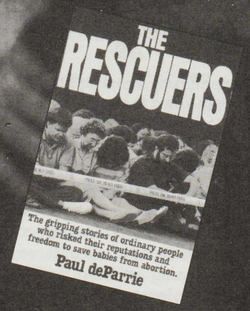
Shelley is not only the accused shooter of a third-trimester abortionist—she is a Christian sister.

AS SUCH SHE DESERVES OUR HELP TO GET A FAIR TRIAL AND A GOOD DEFENSE.

She has a defense team but any additional money will help secure more complete investigation . . . and prepare for other legal costs.

SHELLEY NEEDS YOUR HELP.

Special book offer!
If you send $20 or more we will send you a copy of Paul deParrie's *The Rescuers*.



Paul deParrie is Editor-in-Chief with Life Advocate magazine

Name _____
Address _____
City, State, Zip _____
Phone _____

YES, I'LL HELP SHELLEY WITH MY GIFT OF $ _____

Checks Payable to:
Life Legal Defense Fund/Shannon Defense
P.O. Box 20915
Wichita, KS 67208

☐ *Check here if you want our special offer of Paul deParrie's book The Rescuers*

ENDORSED BY ADVOCATES FOR LIFE MINISTRIES

A danger in presumed repentance of abortive mothers

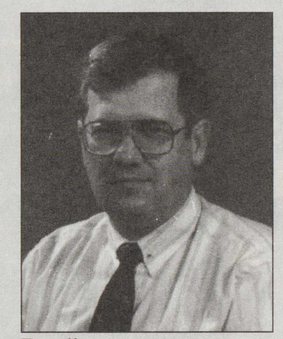
If abortive women are "silent no more," what then is the first thing that they should say?

by Hilton P. Terrell, Ph.D., M.D.

"Political correctness" is not a lemming-like behavior restricted to liberals only. Christians fighting against the evils of abortion have manifested our own variety of political correctness.

It is impolitic amongst us to consider that the woman who seeks out, contracts for, and submits herself for the sacrifice of her baby is as guilty as is the abortionist. We do state clearly enough that there is forgiveness at the cross for repentant abortionists, and rejoice, even lionize, those who do repent. However, for credence we first require evidence of repentance from the abortionist. We somehow don't have the same requirement for the woman.

We automatically assume that every aborted mother is repentant. Truly many are, though mere remorse can substitute and produce rather impressive grief, depression, and sorrow that evokes empathic feelings in those who want to help (II Corinthians 7:8-11). Let's not allow the agonizing over guilt feelings to distract us from the fact of real, judicial guilt in need of real repentance leading to life through the substitutionary atonement of Christ.


Terrell

Let's not allow the agonizing over guilt feelings to distract us from the fact of real, judicial guilt in need of real repentance leading to life through the substitutionary atonement of Christ.

Rather than evidence of repentance, we are wont to supply aborted mothers with a whole vocabulary of exculpatory words to hide behind, perhaps even concealing from some of them the very need for repentance. She was "exploited," "deceived," "pressured," or "made a tragic choice."

It's the same old victim motif that is ravaging America, and incautious Christians with it. Let's have some truth. The "tragic choice" a woman makes for abortion is better known as murder. Both the abortionist and the would-have-been mother are guilty and need to repent. Jewish parents who made "tragic choices" by passing their infants through the fire into Molech's fiery maw were guilty of murder. (Leviticus 20:1-5)

Though a number of women may actually believe that the unborn baby is "just a blob" or "an optional part of her own body," it is increasingly difficult to believe that most aborted women did not know very much about prenatal development. The didn't like to think about it, true. They didn't choose to think clearly, yes. But are they so ignorant as to not know that this was an individual human life within? Increasingly, this is an unlikely excuse.

Yes, the abortionist has violated his fiduciary duty to properly inform the woman about the true nature of the pregnancy. It is fiduciary because he has superior technical knowledge about prenatal development which he chooses to suppress in unrighteousness (Romans 1:18). But, the pregnant woman has a charge from God to avoid sin. This charge includes her responsibility to make wise choices as to who will be her advisers.

How many aborted women actually belong to churches which teach against abortion? How many of these women made use of this God-given resource for counsel? Even the pro-aborts make a show of stating that the choice to kill is not entered into lightly by the women who so choose. We can agree with them on that. If it is not true, it should be true, and God has provided advisers for heavy choices. Further, the woman presumably has some natural affiliation for the contents of her womb, which the abortionist cannot have.

When automatic exculpation is offered to the aborted woman, we see one of the most awful results of being merely "pro-life." By merely pro-life, I mean acting as though the preservation of physical life were the highest moral goal we have. It is not. The mortal body, as valuable as it is in Scripture, is a temporary housing. We all have an eternal spirit which will find its eternal abode someday in one of two places.

If we act to save the lives of the unborn, with some degree of success even, but choose methods which jeopardize the eternal soul of the aborted mother by failing to deal forthrightly with her sin, we have not made the best choice. Effusive excuse-making for the unrepentant aborted woman may seem an attractive or effective method of saving the unborn. We should not sacrifice the truth in service to saving babies. We should not sacrifice the mother's eternal spirit by smoothing over murder.

We should give up a double standard which denies to abortionists the possibility that they, too, have been deceived or pressured into making "tragic choices." Sure, the deceptions and pressures are different ones, but they could be just as powerful. Almost every abortionist, for example, has been deceived by the doctrine of biological evolution.

Most of them believe that we are only complex ma chines, evolved from less complex ones, through chance acting over time. They really believe it. They have really been deceived. The only way to overthrow the double standard is to see that both participants in the death of the baby are conspirators in murder.

One anti-abortion tactic is to discover grounds for bringing lawsuits against abortionists on grounds such as failure to fully disclose the adverse effects of abortion. How on God's earth can we justify this tactic? God wants us not only to seek the right ends, but to do it from the right motives, and by methods He approves. Any such lawsuit which is supported by a competent aborted woman is hypocritical. Why could not the abortionist lodge a complaint against his former clients for enticing him toward the sin of murder, solicitation to a felony?

Now, I realize that would go exactly nowhere in civil or criminal court, but I suffer incorrigibly from the typical Christian layman's "misapprehension" that civil courts ought to propagate justice, that justice descends from God's law, and that Christians who serve Him in civil court should act consistently with His law, even if man's law