



What is This?

Looking at Life
in the **Womb**
Teen Edition

STUDENT GUIDE

Looking ^{at} Life

in the Womb

Introduction.....	2
Module 1: What Does Human Development Say?	
Basic Lesson	3
Part I – Identification of the Images	3
Part II – Age of the Images	5
Part III – Extending the Age of the Images	5
Module 2: What Does the Ultrasound Say?	
Basic Lesson	8
Module 3: What Does Scientific Reasoning Say?	
Basic Lesson	10
Definition Study	11
Scientific Argumentation: Essay/Symposium/Debate.....	14
Module 4: What Does History Say?	
Basic Lesson	16
History Tour Stop #1: Ancient Israel and Ammonite Worship.....	16
History Tour Stop #2: Greek and Roman Infanticide.....	18
History Tour Stop #3: The Long Consensus	19
History Tour Stop #4: Racism and Slavery	20
History Tour Stop #5: The Modern Eugenics Movement	21
History Tour Stop #6: Planned Parenthood.....	22
History Tour Stop #7: The Sexual Revolution	23
History Tour Stop #8: Battle over Abortion.....	24
Module 5: What Does the Word of God Say?	
Basic Lesson	25
The Meeting of the Babies	25
The Incarnation: God Became an Embryo!	26
So What about Me?	26
And Who Is My Neighbor?	27
Neither Do I Condemn You.....	27
Module 6: What Do You Say?	
Basic Lesson: What Can You Do? (KLEW)	29

"Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved."

Introduction

“What is this?” That might seem like a strange question to you. It might seem so completely obvious that it’s not even worth talking about. “Duh, it’s a baby,” you might say. “My parents have a picture like that of me in my baby album, and pictures like that of my brothers and sisters, too. That’s what a baby looks like before he or she is born.”

On the other hand, maybe your answer is very different. When you see the picture above, you might say instead, “I see a fetus, not a baby.” Maybe you’re thinking, “I see a blob of tissue, I see a part of a woman’s body, but I don’t see a baby. Babies don’t exist until they are born.”

So which is correct? In reality, what is this? That’s the question that we are going to seek to answer in the course ahead of us, and it’s a very important question. Blobs of tissue are just blobs of tissue, and it doesn’t matter too much what happens to them; but babies are people. Babies have rights. Babies need to be loved and cared for, and we should not hurt them.

This course is made up of six modules. Each module will help you think about and answer the question “What is this?” from a different perspective — a scientific perspective, a visual perspective, a logical perspective, a historical perspective, and a theological perspective. By the end, you should be able to form a very clear and well-reasoned answer to the question, “What is this?” Here’s our plan:

What Is This?

Module 1: What Does Human Development Say?

Module 2: What Does the Ultrasound Say?

Module 3: What Does Scientific Reasoning Say?

Module 4: What Does History Say?

Module 5: What Does the Word of God Say?

Module 6: What Do You Say?

Let’s get started!

Digital versions of the student guide, as well as the “Looking at Life in the Womb” videos, are available free of charge on LCMSlife.org.



Module 1:

What Does Human Development Say?

Objective: Explore human growth and development from conception through adulthood and understand the changing characteristics and the timeline in which they occur.

Materials: picture cards, presentation slides, ruler (cm), string, large paper clips, cups, Power Point, Student Recording Sheets 1A and 1B, (optional: modeling materials)

Vocabulary: womb, conception, zygote, embryo, fetus, trimester

When scientists conduct research, they often make a claim, gather evidence, analyze the information, and communicate a conclusion based on their findings. In these first three modules you will look at the scientific evidence for human development and use this to support your own conclusion as you answer, “What is this?”

Let’s begin ...

Part I – Identification of the Images

You will start by looking at some images from Mayo Clinic¹, a well-known and respected medical facility. As you look at each slide, answer these questions for yourself: What is it, and why do you think so? Write your ideas on the Student Recording Sheet 1A.

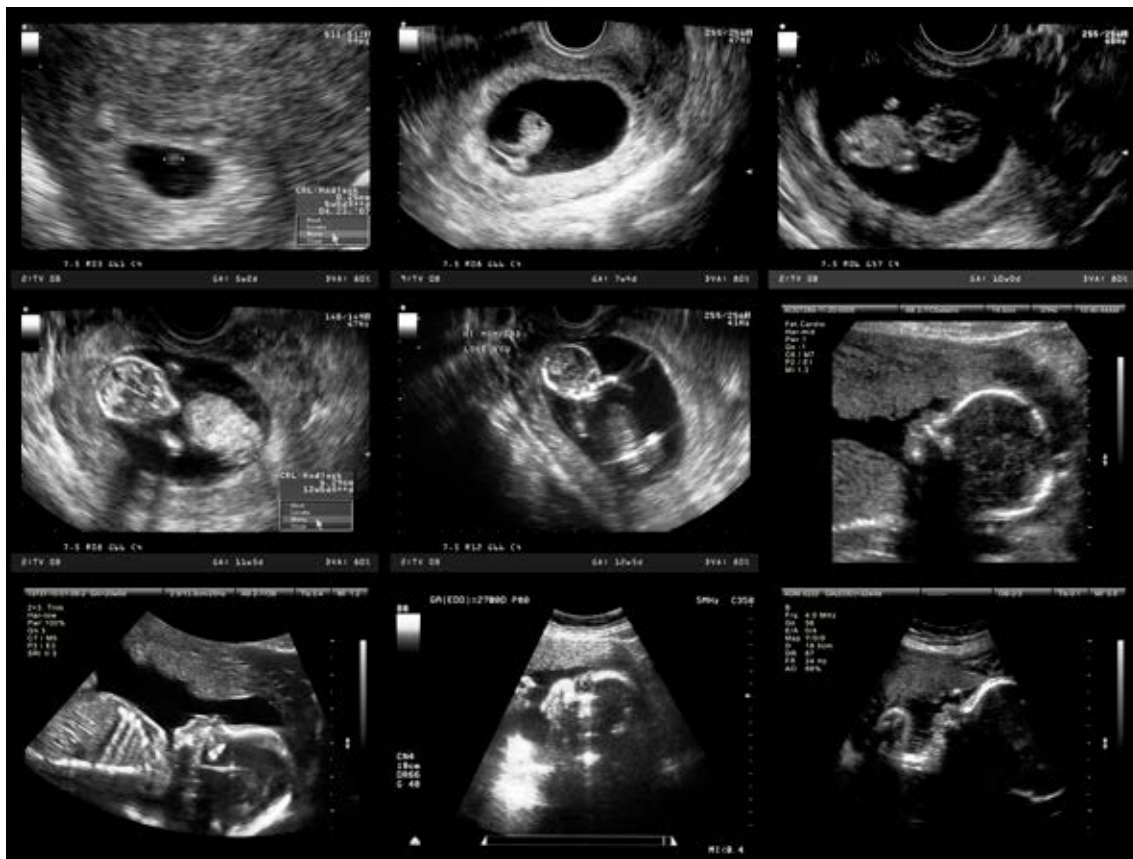
¹ Images from: Mayo Clinic Healthy Lifestyle: “Pregnancy Week by Week, Fetal Development: The 1st Trimester”, Mayo Clinic, Accessed 13 January 2015 mayoclinic.org/healthy-living/pregnancy-week-by-week/in-depth/prenatal-care/art-20045302
“Pregnancy Week by Week, Fetal Development: The 2nd Trimester”, Mayo Clinic, Accessed 13 January 2015 mayoclinic.org/healthy-living/pregnancy-week-by-week/in-depth/fetal-development/art-20046151
“Pregnancy Week by Week, Fetal Development: The 3rd Trimester”, Mayo Clinic, Accessed 13 January 2015 mayoclinic.org/healthy-living/pregnancy-week-by-week/in-depth/fetal-development/art-20045997

MODULE 1 - Student Recording Sheet 1A

Slide	What is it?	Why do you think so?
A		
B		
C		
D		
E		
F		
G		

At which point in the slides did the images become recognizable? _____

How old do you think the image in this slide is? _____



Part II – Age of the Images (Conception through Birth)

Now that you have identified the images as that of a human being, see how well you can identify ages of human growth from conception through birth. For the baby images from conception through birth, try to predict the age of each image. Think about the criteria that you are using to justify your predicted age of each image, and write these on Student Recording Sheet 1B. As you predict an age, place the image on a timeline. Make sure that you create your timeline first, and then drop your images on it at the appropriate places. You will then be given the actual ages and allowed to reposition the images on the timeline, as necessary.

Compare your predicted ages to the actual ages. How close were they? Why do you think this was so?

How much time is there between each of the pictures? Why do you think the pictures were provided at these time intervals?

If time allows ...

Now that you have sequenced the images of the baby for each of your early images, investigate how quickly the baby actually grows in height (length) and weight

(mass) during its early weeks. Use a ruler (cm) to cut pieces of string and large paper clips (1 g each) in cups to appreciate the height and weight of the baby during these weeks of growth. What do you notice about the growth rate for both height and weight of the baby?

Part III – Extending the Age of the Images (Birth through Adult)

You will continue adding images from birth through adulthood to your timeline. Take, collect, or use twelve pictures of random people at various ages and doing different activities. Assign a letter to each person in order of increasing age, beginning with "O." Predict the age of each person, and record the criteria that you used to determine their age. (Note: You may or may not be able to obtain the actual ages.)

Discuss with a partner how you determined the age for each person that you did.

Add these new images to your timeline. As you look at your timeline from conception through adulthood, what do you notice about the growth and development rate for human beings?

CONCEPTION			
Image	Predicted Age	Justification Criteria	Actual Age
A			
B			
C			
D			
E			
F			
G			
H			
I			
J			
K			
L			
M			

Image	Predicted Age	Justification Criteria	Actual Age
N			
O			
P			
Q			
R			
S			
T			
U			
V			
W			
X			
Y			
Z			



Module 2:

What Does the Ultrasound Say?

Objective: Examine the “live” growth and development of a human being.

Materials: ultrasound video (lcmslife.org/resource/looking-at-life-in-the-womb-teen-edition/), Student Recording Sheet 2A

Vocabulary: ultrasound, sonographer, trimester

Now that you have studied pictures of the growing baby and appreciate the rate at which the growth occurs in the developing human being, it is time to see this happening in real time. Wonderful technology, the ultrasound, allows us to see the baby developing and moving inside its mother’s womb. These “pictures” are obtained by bouncing high-frequency sound waves through the mother’s womb and off of the baby, creating an image.

As you watch the ultrasound of a real baby, what can you see?

Ultrasound — What Can You See?	
First Trimester:	
Second Trimester:	
Third Trimester:	
What I know now that I didn't know before I saw this ultrasound:	



Module 3:

What Does Scientific Reasoning Say?

Objective: Reflect metacognitively and communicate on when life begins through the process of scientific argumentation, using evidence to support your reasoning.

Materials: Student Recording Sheets 3A and 3B

Vocabulary: ultrasound, sonographer, trimester

We have spent the last two modules looking at the growth and development of a human being from conception through adulthood. Our country's governance is based on the rights of human beings. It is significant, therefore, to determine when a human being is considered as such. Your assignment is to look at the scientific evidence you have gathered and make this determination.

Definition Study

First, make sure that you clarify and understand the definitions of *zygote*, *embryo*, and *fetus*. These are words that you may use in your explanation of a human being. Additionally, consider the word *baby*. How would you define this?

Definition Study

Definition in your own words	Facts/characteristics
Examples	Nonexamples

zygote

Definition in your own words	Facts/characteristics
Examples	Nonexamples

embryo

Definition in your own words

Facts/characteristics

fetus

Examples

Nonexamples

Definition in your own words

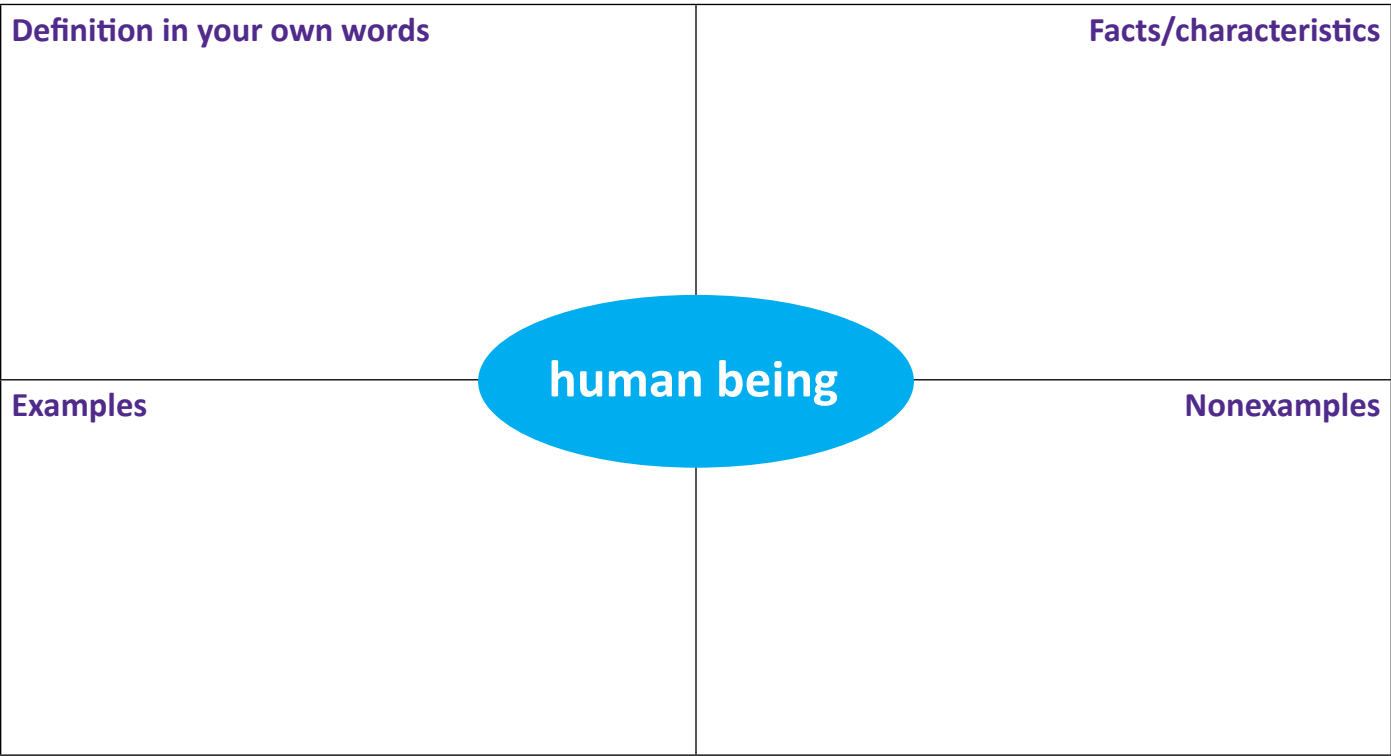
Facts/characteristics

baby

Examples

Nonexamples

(Optional)
Conclusion based on evidence to be completed AFTER Argumentation Activity.



Additional comments on *human being*:

Scientific Argumentation – Essay/ Symposium/Debate

You will communicate your answer by writing an essay, simulating a symposium, or engaging in a mock debate. The questions you are to answer are these:

When do you think that life begins for a human being? Why? Use scientific argumentation — evidence and reasoning — to support your claim.

To prepare, think about the criteria you used to determine the ages of the images in Module 1, and define what you were looking at on the ultrasounds in Module 2. Your criteria likely included differences in size and level of development and/or activity. What other criteria might you use to distinguish the images? With a group, brainstorm some ideas. Use this as a starting point to determine any essential differences between the embryo and the adult.

Complete the “What’s the Argument Here?” activity sheet² to identify the criteria, determine their strength, and justify your reasoning for their strength in the argument. Use this sheet to guide your essay, symposium, or debate.

Some additional questions to consider include these:

How relevant are these differences when it comes to defining human beings and their designated rights?

Is one stage of development more valuable than another?

Is there a point at which more or different levels of rights should be given?

² “Evaluating Scientific Arguments with Slow Thinking”, Beth A. Covitt, Cornelia B. Harris, and Charles W. Anderson, *Science Scope*, November 2013, pp. 44–52.

What’s the Argument Here?

1. What socio-scientific issue is in question?

2. What scientific question does this address?

Answer the questions below to identify the scientific argument:

1. What is the scientific claim? (Hint: A scientific claim is an answer to the scientific question.)

2. What scientific evidence is provided? (Hint: Scientific evidence are data and observations that support the claim.)

3. What reasoning supports the claim? (Hint: Reasoning describes how an underlying scientific concept connects the evidence to the claim. The reasoning could be in these lessons or you may have to use your background knowledge about science to develop the reasoning.)

Consider the scientific argument and complete the table below. Which criteria (factors) can you comment about for the argument? For each criterion that is relevant, indicate whether the scientific argument is strong or weak for that criterion and explain why.

Evaluating the argument (adapted)

State the claim for the argument:		
Criterion (factor)	Strength (Strong or Weak)	Explain why the scientific argument is strong or weak for each criterion you list.

Adapted from “Evaluating Scientific Arguments with Slow Thinking”, Beth A. Covitt, Cornelia B. Harris, and Charles W. Anderson, **Science Scope**, November 2013, pp. 44–52.



Module 4:

What Does History Say?

Objective: Investigate how history has dealt with various issues related to the sanctity of human life.

Materials: Power Point

Vocabulary: eugenics

When scientists do research, they compare their conclusions with those of other scientists. When political leaders make decisions, they consult their advisors. When the rest of us make decisions or are looking for solutions, we also frequently ask for the advice of other people. We don't do it because truth is determined by majority vote; sometimes the majority of people are wrong! We do it because sometimes other people might notice things we have not noticed. We can add their wisdom to our own, and we can learn from their mistakes, in order to get a more complete understanding.

That's our next step in this course. In the first three modules, we've investigated the question, "What is this?" from scientific, technological, and logical perspectives. We've used our own wisdom to answer the question. Now let's see what other people have said. Let's compare and contrast our results with theirs.

We'll do this by taking a whirlwind eight-stop tour through world history, seeing how people in different times and places answered the question, "What is this?"

History Tour Stop #1: Ancient Israel and Ammonite Worship

1400s B.C. through 500s B.C.

The vast majority of people throughout history were not able to see what you have already seen in this course. They did not have ultrasound technology. They did not understand the mechanics of sperm, eggs, and DNA in the development of a human being. Because of this, they were not asking precisely the same question that we are asking. They were not looking at an ultrasound photograph of a human embryo and asking, "What is this?"

Nevertheless, they did make judgments about what was in the womb and its value. In fact, the question in the ancient world was not so much "What is this?" as "Is life even valuable?" We take it for granted that innocent people should not be murdered, but ancient people did not necessarily agree on this. Some valued life, and some did not.



A Child Offered to Molech³

You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD. (Lev. 18:21)

Take, for example, the ancient Ammonites' worship of their god Molech. The Ammonites not only had no respect for life in the womb; they had no respect for the lives of their children who had been born. We read in the ancient Hebrew Scriptures how the Ammonites sacrificed their children to Molech by burning them in the fire. The Hebrews were prohibited by their religion from doing this.

Nevertheless, the practice of child sacrifice was so common and so tempting that some of the Hebrew kings did it anyway, contrary to the religion they claimed to follow:

Then Solomon built a high place for Chemosh the

abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. (1 Kings 11:7)

The Hebrew Scriptures state that the Hebrew God was displeased with this, and some of the nation's kings did take action against it:

[The LORD said:] "They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did

³ Foster, Charles. *Offering to Molech*. 1897. Illustrators of the 1897 *Bible Pictures and What They Teach Us*. Wikimedia Commons. 2 January 2015, upload.wikimedia.org/wikipedia/commons/8/89/Foster_Bible_Pictures_0074-1_Offering_to_Molech.jpg

not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.” (Jer. 32:35)

And [King Josiah] defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech. (2 Kings 23:10)

The Ammonites are just one well-known example among many ancient cultures that did not place high value on human life.⁴ Even when these cultures recognized a life as human, it did not mean that they valued it.

Discussion Questions for Stop #1: Ancient Israel and Ammonite Worship

1. If you are familiar with *The Hunger Games*, describe the culture in which these stories take place. What parallels do you find between *The Hunger Games* and some real-life civilizations?
2. If someone truly believes that it is moral to torture and kill innocent children, what could you possibly say that might persuade that person to change his view?

History Tour Stop #2: Greek and Roman Infanticide

300s B.C. through A.D. 300s

Our next stop in history will be a look at the ancient Greek and Roman value of life. In many ways our culture is indebted to the Greeks and Romans. Their contributions to the arts and sciences are the foundation on which what we call “Western civilization” is built. Whether we know much about them or not, their thinking has shaped much of the way we think.

Among the Greeks and Romans we again find a mixed attitude toward the value of human life. On the one hand, we have the oath of Hippocrates, which many doctors still take today. As part of this oath, new doctors take the following pledge:

I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy.⁵

⁴ See, for example: Kennedy, Maev. “Carthaginians sacrificed own children, archaeologists say”. *The Guardian*. 21 January 2014. Accessed 2 January 2015, theguardian.com/science/2014/jan/21/carthaginians-sacrificed-own-children-study *IncaMayanAztec.com*. “Tradition of Inca Human Sacrifices”. 2013. Accessed 2 January 2015, incamayanztec.com/inca-human-sacrifice.html

⁵ MedicineNet.com. “Definition of Hippocratic Oath”. Last edited 28

In contrast to Hippocrates’ view of life, however, we also find that the practice of infanticide by exposure was widespread in these cultures. When a woman gave birth, her husband would decide whether the family would keep the baby or not. If not, the infant would just be left alone outside to starve or be eaten by animals.



Infant Bones Excavated from a Site in Ancient Roman Britain⁶

What follows is a famous letter from a husband to his wife regarding their new baby. Notice how casual he is about what he is telling her to do.

Hilarion to Alis his sister, heartiest greetings, and to my dear Berous and Apollonarion. Know that we are still even now in Alexandria. Do not worry if when all the others return I remain in Alexandria. I beg and beseech of you to take care of the little child, and as soon as we receive wages I will send them to you. If — good luck to you! — you bear offspring, if it is a male, let it live; if it is a female, expose it. You told Aphrodisias, ‘Do not forget me.’ How can I forget you? I beg you therefore not to worry.

The 29th year of Caesar, Pauni 23.⁷

A number of historians have noted that Rome’s widespread practice of abortion and infanticide of its children led to a population decline that was a factor leading to the eventual collapse of the empire.⁸

August 2013. Accessed 2 January, 2015, medicinenet.com/script/main/art.asp?articlekey=20909

⁶ Pappas, Stephanie. “Ancient Rome Infanticide Practices Did Not Favor Boys After All, DNA Study Suggests.” *The Huffington Post*. 27 January, 2014. Accessed 2 January 2105, huffingtonpost.com/2014/01/27/ancient-rome-infanticide_n_4669734.html

⁷ Egypt, 1 B.C. (Oxyrhynchus papyrus 744. G)

⁸ See, for example: Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Harper Collins, 1996), pp. 95-128.

Discussion Questions for Stop #2: Greek and Roman Infanticide

1. In Hilarion's letter, why do you think he tells his wife to expose the child only if it's a girl?
2. The ancient Greeks and Romans were brilliant and powerful people, but that does not necessarily mean they were always morally good. From what you have learned in school regarding these ancient cultures, can you give other examples of their moral failures?

History Tour Stop #3: The Long Consensus

300s through 1900s

In the first century, a new player came on the world stage. The religion called Christianity grew out of the older religion of the Jews. It started as a small movement within the Roman Empire, but within about 300 years it came to dominate the empire. And after the ancient empire of Rome was divided and eventually collapsed, the teachings of Christianity continued to spread and shape the thinking of people all over the world.

What is remarkable about Christianity is that it brought to the ancient Roman world a new idea about life: Every life is precious, whether that life is young, old, strong, weak, male, female, born, or unborn. Every life is worth protecting. Equally remarkable is that Christians were in 100 percent agreement about this. Christianity spread to many nations and many languages, but they all agreed about the value of life. As the centuries went by, the Christians disagreed among themselves about many things, and they were often divided into many groups, but still they never argued about the value of human life for a solid 1900 years. They all taught the same thing during all of that time. That's why we'll call this huge chunk of time "The Long Consensus." In fact, even many people who are not Christian have adopted Christian ideas about life. It has been the bedrock of civilized thinking for almost two millennia.

We should remember, though, that during most of this time period, Christians still didn't know all the details that you know. They hadn't seen ultrasound photographs. They couldn't see sperm or egg cells, and they didn't know that the union of those cells made a human embryo. It didn't stop them from making a clear judgment about life, however. They simply understood that every life was a gift from their Creator. So from the union of a man and woman in sexual intercourse through the birth of a child, the Christians taught that people should not do anything to try to stop a new life from being born.



The early Christians insisted that the lives of all children are valuable.⁹

Here are some thoughts from different people from many time periods and cultures that reflect the Long Consensus regarding human life:

[Christians] marry, as do all. They beget children, but they do not destroy their offspring. (Letter to Diognetus, A.D. 80 - 160)

You shall not slay a child by procuring an abortion, nor shall you destroy it after it is born. (Letter of Barnabas, A.D. 80 - 130)

We have been taught that to expose newborn children [i.e., to leave them out to die or be found] is what wicked men do. We have been taught this so that we will not do harm to anyone and so that we will not sin against God. (Justin Martyr, ca. 155)¹⁰

For us, since we have forbidden murder once and for all, we may not even destroy the fetus in the womb, even though at that point the human being still derives its blood from other parts of the body for sustenance. To hinder a birth is merely a speedier killing of a man. Nor does it matter whether you take away a life that is born or destroy one that is preparing to be born. It is a human if it is going to be a human. You already have the fruit in its seed. (Tertullian, ca. 210)¹¹

[D]o not murder a child by abortion or kill a newborn infant. (Didache, first century)

⁹ Stanek, Jill. "Stanek Sunday quote: 'Let the little children come to Me.'" 17 July 2011. Accessed 2 January 2015, jillstanek.com/2011/07/stanek-sunday-quote-let-the-little-children-come-to-me/

¹⁰ First Apology 27, 29.

¹¹ Apology 9.

Therefore brothers, you see how perverse they are and hastening wickedness, who are immature, they seek abortion of the conception before the birth; they are those who tell us, “I do not see that which you say must be believed.” (Augustine of Hippo, 400s)¹²

For those who have no regard for pregnant women and who do not spare the tender fruit are murderers and infanticides. (Martin Luther, 1500s)¹³

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 place of refuge, it ought surely to be deemed more atrocious to destroy the unborn in the womb before it has come to the light. (John Calvin, 1500s)¹⁴

The unborn child is from the very first a child. It is still developing and has no independent life. But it is a man and not a thing, nor a mere part of the mother’s body. ... He who destroys germinating life kills a man. ... The fact that a definite NO must be the presupposition of further discussion cannot be contested, least of all today.” (Karl Barth, 1900s)¹⁵

Discussion Questions for Stop #3: The Long Consensus

1. Some people claim, “All morality is relative. The Christians always cared for their infants; the Romans sometimes left them outside to be eaten. Neither morality is better than the other. They are just two different but equal moralities.” Do you agree with this? Are all moralities equal, or are some moralities objectively better than others?
2. Why do you think the Christian attitude toward human life has been so appealing, even to many non-Christians?

¹² Sermon 126, line 12.

¹³ What Luther Says: An Anthology, compiled by Ewald M. Plass (St. Louis: Concordia Publishing House, 1959), Vol. 2, No. 2826, p. 905.

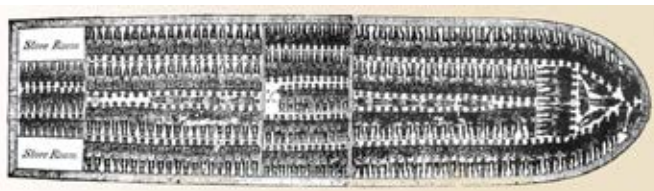
¹⁴ Commentaries on the Four Last Books of Moses (Grand Rapids: Eerdmans Publishing Company, 1950), pp. 41–42.

¹⁵ Church Dogmatics, trans. G.W. Bromiley and T.E. Torrance (Edinburgh: T. & Y. Clark, 1961), 4.3, pp. 415–417.

History Tour Stop #4: Racism and Slavery Infanticide

1500s through 1800s

Our next stop in history does not deal with human embryos, but it does deal with the question, “What is this?” In the centuries leading up to the 1800s, Europeans and Americans would look not at a baby revealed by ultrasound, but at an African human being, and ask, “What is this?” Some said that Africans were humans deserving the same rights as white people. Others said that Africans were human, but that they did not have the same value and rights as whites, so they could be kidnapped from their homelands and transported as slaves to the lands of the white men. It was only through the long efforts of those willing to take a stand and go against society that slavery was finally ended, and the horrible aftermath of racism is still with us today.



Africans packed in a slave ship were not treated with human dignity.¹⁶

It is important to recognize the parallel between the unborn babies of our generation and the African slaves of previous generations. In both cases, members of a supposedly civilized society looked at them and could not agree about what they were seeing. They could not agree whether these were people who had full human rights or not. It reminds us how easy it is to be blind to the humanity of another person when that person becomes inconvenient to us. Consider this quote by Alveda King, niece of Dr. Martin Luther King, Jr.:

Abortion and racism are both symptoms of a fundamental human error. The error is thinking that when someone stands in the way of our wants, we can justify getting that person out of our lives. Abortion and racism stem from the same poisonous root, selfishness.¹⁷

¹⁶ “William Wilberforce.” *Hull City Council*. Accessed 2 January 2015. hullcc.gov.uk/portal/page?_pageid=221,494859&_dad=portal&_schema=PORTAL

¹⁷ “Abortion Quotes”. *BrainyQuote*. Accessed 2 January 2015. brainyquote.com/quotes/alveda_king_419026

Discussion Questions for Stop #4: Racism and Slavery

1. Can you name other categories of people in history who were denied the same rights as others because people failed to recognize their full human dignity?
2. What is it about human life that makes it valuable?

History Tour Stop #5: The Modern Eugenics Movement

Early 1900s

By the late 1800s the thinking of many people in Western civilization was changing. Charles Darwin had published his famous books, *The Origin of Species* and *The Descent of Man*, and many influential people were adopting his new explanation for the origin of life. Rather than believing that human life was the work of a divine Creator, people began to see it as the result of random, natural processes at work over long periods of time. According to this new view, human beings are not designed. They are just accidents of nature, and accidents do not have nearly the same value as designed creatures.

Equally important is the fact that people now began to believe that the human race had advanced as far as it had through a process known as evolution by natural selection. In natural selection, the weak members of a population die off when they are young and don't produce many offspring, but the strong members live long and produce many strong offspring. Only the strongest members of this next generation then survive to pass on their genes to the generation beyond them, and so on and so forth. This is called "survival of the fittest." The weak die off to make room for the strong, and in this way the whole species becomes better and better.

Notice that this leads to a completely different view of life than the one that had been commonly held for the past 1900 years. In Christian morality the strong people are supposed to help and care for the weak ones, but according to Darwin's theory of natural selection, this is not how a species advances. According to natural selection, a species advances only when its weak members get out of the way and produce few offspring, so that its strong members can produce many.

Out of this thinking came a new movement called "eugenics." The word "eugenics" literally means "good birth." In the early 1900s it became popular among Europeans and Americans to create programs that sought to reduce the number of "bad births" (people with

undesirable ethnicity, intelligence, physical characteristics, etc.) and to increase the number of "good births." Here are three quotes that will give you an idea of what eugenics was about:

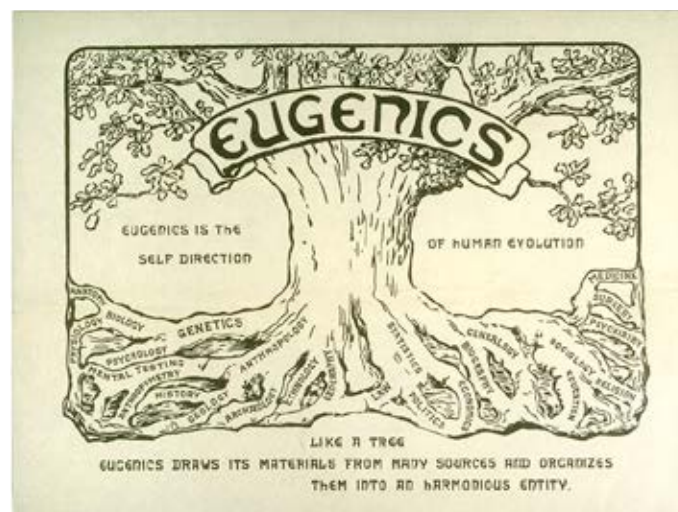
With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. (Charles Darwin, *The Descent of Man*)¹⁸

[We should] apply a stern and rigid policy of sterilization and segregation to that grade of population whose progeny is tainted, or whose inheritance is such that objectionable traits may be transmitted to offspring. (Margaret Sanger, *Woman and the New Race*)¹⁹

Sparta must be regarded as the first *völkisch* state. The exposure of the sick, weak, deformed children, in short, their destruction, was more decent and in truth a thousand times more human than the

¹⁸ Goodreads. 2 January 2015, [goodreads.com/quotes/tag/eugenics](https://www.goodreads.com/quotes/tag/eugenics)

¹⁹ Ibid., ch. 6.



Early thinkers of the 20th century believed that through the science of eugenics they could advance the evolution of the human species.

wretched insanity of our day which preserves the most pathological subject. (Adolph Hitler)²⁰

One of the most visibly horrible results of the eugenics movement was the Nazi program during the 1930s and early 1940s to establish their Aryan race as superior to all others in the world. The Nazis went so far as to seek to kill off entire populations of those they deemed unfit. Following the exposure of the Nazis' horrible crimes after World War II, the more aggressive eugenics programs lost much of their popularity, but the eugenics mindset persists to this day.

For example, because babies in the womb can now be tested for Down Syndrome, about 90% of them are currently aborted. These children are not protected because they are weak; they are killed because they are weak. That is eugenics. It's not talked about as much as it used to be, but that kind of thinking is still with us.

Discussion Questions for Stop #5: The Modern Eugenics Movement

1. In what way do beliefs about the origin of human life influence beliefs about the value of human life?
2. Many modern people suggest that one of the best ways to combat poverty in Africa is to give more contraceptives and abortions to the women who live there, so that there will be fewer Africans to feed. Does this seem like a good idea? Does this seem like a moral idea?

History Tour Stop #6: Planned Parenthood

1900s to Present

One well-known leader of the eugenics movement, quoted in our last section, was Margaret Sanger. Sanger was in favor of preventing births in low-income and minority communities. She thought that the lives of women would be improved if they could be helped to have fewer children. She also thought that society as a whole would be improved if black Americans would have fewer children. Here are a few more quotes from Margaret Sanger

"The most merciful thing that a large family does to one of its infant members is to kill it."²¹

"Plan for Peace"

Article 1. The purpose of the American Baby Code

²⁰ Ibid.

²¹ Margaret Sanger, *Women and the New Race*, Eugenics Publ. Co., 1920, 1923. Accessed online 2 January 2015, lifenews.com/2013/03/11/10-eye-opening-quotes-from-planned-parenthood-founder-margaret-sanger/

shall be to provide for a better distribution of babies ... and to protect society against the propagation and increase of the unfit.

Article 4. No woman shall have the legal right to bear a child, and no man shall have the right to become a father, without a permit.

Article 6. No permit for parenthood shall be valid for more than one birth.²²

Birth control must lead ultimately to a cleaner race.²³

We should hire three or four colored ministers, preferably with social-service backgrounds, and with engaging personalities. The most successful educational approach to the Negro is through a religious appeal. We don't want the word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.²⁴

In 1921 Margaret Sanger founded the American Birth Control League to help accomplish her goals, and this organization later changed its name to Planned Parenthood. Today Planned Parenthood is America's largest abortion provider and a leader in providing sex educa-

BIRTH CONTROL REVIEW

Edited by Margaret Sanger

TWENTY CENTS A COPY NOVEMBER, 1923 TWO DOLLARS A YEAR



tion.

A ball and chain represent Margaret Sanger's view in 1923

²² Birth Control Review, April 1932, pp. 107–108.

²³ April 1932 Birth Control Review, p. 108.

²⁴ Woman, Morality, and Birth Control. New York: New York Publishing Company, 1922, p. 12.

toward human life and motherhood.

Planned Parenthood promotes itself as an organization devoted to helping women and praises its founder Margaret Sanger as a hero in the fight for “reproductive freedom.” It even changed its name to Planned Parenthood, because its leaders thought that the name sounded nicer than “The Birth Control League.” We should realize, however, that both Sanger and the organization she founded have a history of explicit racism and eugenics.

Discussion Questions for Stop #6: Planned Parenthood

1. If the United States had actually adopted Margaret Sanger’s “Plan for Peace,” quoted above, what do you think would be the effects on our nation today?
2. Why do you think Sanger’s followers thought “Planned Parenthood” was a more attractive name than “The American Birth Control League”?

History Tour Stop #7: The Sexual Revolution

1950s to 1970s

From the 1950s through the 1970s, another major change took place in the thinking of many Americans. For the previous 1900 years, the act of sexual intercourse between a man and a woman had held a very special place. It was always part of a “package deal,” so to speak, that included a man and his wife committed to love each other for life and the children that their loving sexual union might produce. This whole package put together



was called “family.”

Hugh Hefner, a pornographer and leader of the sexual revolution, promoted sex outside of marriage and encouraged men to use women for their pleasure.

In the middle of the twentieth century, however, this package was completely taken apart in the minds of many people. No longer was sexual activity reserved only for a

husband and wife, but it now became open for anybody and everybody. It became acceptable for people who were not married. It became legal for married couples to divorce with no penalty for either of them. People began accepting the idea of same-sex relations. In the minds of many people, there was no longer any necessary connection between sex and marriage.

Likewise, sex and babies were disconnected. For the previous 1900 years, people recognized that the obvious purpose of sex was to create life. Of course, people also knew that sex gives pleasure and strengthens a bond of love between a husband and wife, but there was no denying the obvious: Sex makes babies. In fact, that’s one of the big reasons it was so important to keep sex within marriage. Mom and Dad had to stay around and stay together to take care of their children.

At the time of the sexual revolution, however, sex was separated from babies. Since people wanted to engage in sex with people to whom they were not married and with whom they did not want to raise children, they demanded technologies that would allow them to have sex but stop the babies from coming. Contraceptives and abortion were the products they demanded.

The disconnection also goes the other way. Since the time of the sexual revolution, people have also pursued methods of getting babies without sex. Using sperm and egg donation, artificial insemination, and *in vitro* fertilization, a person can now become a parent without having any relationship at all with the other parent of the child they create.

Within a few decades, Americans stopped thinking about sex as part of a “package deal” and started thinking instead that it has no necessary connection at all with marriage or children. You can see evidence of this everywhere in our culture: movies, TV, music, magazines, and the internet. Sex is portrayed as a recreational activity, and it doesn’t have to mean anything more unless you want it to.

Discussion Questions for Stop #7: The Sexual Revolution

1. Fifty years ago the people promoting the sexual revolution promised that it would bring freedom and happiness like never before. Fifty years later, do you think that families and children are better off because of the sexual revolution?
2. What advantages do you see in exercising self-control and saving all sexual activity for your future marriage?

History Tour Stop #8: Battle over Abortion

January 22, 1973

The ideas of the sexual revolution and the eugenics movement in our culture came together in 1973 to create a landmark change in American law when the United States Supreme court issued its Roe v. Wade decision on January 22. The court overturned the majority of state laws prohibiting abortion, declaring that there was a “right to privacy” implied in the United States Constitution that gave every woman the right to abort her child. On June 24, 2022 the United States Supreme Court overturned Roe v. Wade with the Dobbs v. Jackson decision that made the legality of abortion a decision for the people, to be legislated at the state level.



Lutherans advocate for abortion to be made illegal.

Since then, the battle over abortion continues. Abortion is legal in some states, has restrictions in others, and is legal up to birth in a few. Opponents of abortion have not given up, and they have actually won some significant victories over the years. The total number of abortions in America has slightly decreased in the early twenty-first century, and many abortion clinics have closed. Many states have passed laws requiring a waiting period before getting an abortion. As older women who

have had abortions tell their heartbreaking stories of loss, the younger generation of Americans is increasingly opposed to abortion. In fact, Norma McCorvey, who was known as ‘Jane Roe’ in the Roe v. Wade case, changed her mind and worked for over 20 years until she died to end abortion.

As you have seen in this course, ultrasound technology has opened up a whole new window into the world of unborn children. For many young people today, the first picture in their baby album is an ultrasound image. Many young mothers who planned to have an abortion have seen their baby on an ultrasound screen, heard the heartbeat, and chosen instead to give life to their baby. When asked, “What is this?” they know the truth: “That’s my baby!”

Discussion Questions for Stop #8: Battle over Abortion

1. In 1973 the Supreme Court declared that women have a “right to privacy” that includes the right to abortion. In saying this, whose rights did the court overlook completely?
2. What is the status of abortion in your state? Do you think that opponents of abortion should give up or should they continue their advocacy for abortion restrictions, and seek to make abortion illegal? Why?



Module 5:

What Does the Word of God Say?

Objective: Explore what the Bible says about the sanctity of human life.

Materials: Power Point

Vocabulary: incarnate

In Module 4 you learned that Christians from the very beginning have loved and cherished the lives of children in their mothers' wombs. Why is this so? What does the Bible say about children before they are born? That's what we're going to explore in the unit ahead.

The Meeting of the Babies

We'll start with a Bible story in which two of the main characters are unborn babies. Please read Luke 1:39-45.

In this story, who is the baby in Elizabeth's womb? Who is the baby in Mary's womb? What would each of these children later grow up to do?

In English, people often use the word "fetus" to describe a human developing in the womb, but "baby" to describe one that has been born. Using two different words can make it seem like these are two different things. In the Bible, however, the same word is used to describe both babies in the womb and babies who have been born. The New Testament was originally written in Greek, and

the Greek word for "baby" is *brephos*. We find it in Luke 1:41 and 1:44, but also in several other Bible passages. For example, who is the *brephos* in Luke 2:16?

We also find *brephos* in Luke 18:15. In the very next verse (Luke 18:16), what does Jesus say about babies?

In Luke 1:44, we discover that it is even possible for a baby in the womb to experience an emotion! How does



Mary and Elizabeth

the baby in Elizabeth's womb feel? Why do you think he feels this way? What does he do as a result?

Back in biblical times, girls got engaged when they were pretty young. Mary was probably only a teenager about your age, and she was unmarried and pregnant with a baby she never asked for. Many people nowadays would say that a girl in Mary's situation has a right to end her pregnancy. Mary had no such thought, however. Read Luke 1:38. Rather than demanding the right to choose what is best for her, what attitude did Mary take toward her life? How does Mary serve as an example for all of us?

The Incarnation: God Became an Embryo!

Now let's think a little more carefully about the baby that Mary was carrying. From eternity past, Jesus has always been truly God, equal to God the Father and God the Holy Spirit. There was never a time when Jesus did not exist. At a certain point in history, however, Jesus also became a true human being. He didn't just look like a human being. He didn't just put on a human body like you would put on a shirt, only to take it off again later. When Jesus was conceived by the Holy Spirit within the Virgin Mary, God actually became one of us!

We call that moment Jesus' "incarnation." If you've ever studied Spanish before, you know that the word *carne* means "meat" or "flesh." That's a helpful way to remember what "incarnation" means. Incarnation is "in-carne-tion"; it means "in the meat" or "in the flesh." Jesus is now "God in the meat," "God in the flesh," truly God and truly one of us.

Read Hebrews 2:14-17. Why is it important that Jesus "had to be made like his brothers in every respect" (v. 17)?



True God and True Man

Of course there is one important way Jesus is different from us. What is it? Why is this difference also very important? See Hebrews 4:15.

Take a look at the following list of Jesus' characteristics. All of them are true of Jesus, but some of them are true because Jesus is truly God, and others of them are true because Jesus is truly human. For each characteristic, circle "D" if it is true because of Jesus' divine nature and "H" if it is true because of His human

Jesus ...	Divine Nature	Human Nature
is all-powerful.	D	H
has a mother.	D	H
grew up.	D	H
knows everything.	D	H
has arms and legs.	D	H
raised the dead.	D	H
learned to walk.	D	H
died.	D	H
commands the angels.	D	H
was an embryo.	D	H

nature.

Have you ever thought to yourself: "God is somewhere up there in His perfect paradise of heaven, but I'm just stuck down here in this sinful, painful place called earth. How could God possibly understand what I'm going through?" When you're feeling that way, how does Jesus' incarnation provide hope?

Here's the bottom line. Jesus was and is fully human. He shared in every part of our humanity except for sin. That means He didn't just start being human as an adult. He didn't just start being human when He was laid in a manger. He started being human at His incarnation, when He was conceived by the Holy Spirit. Mary carried God in her womb. God became a human embryo because God became fully human, and human beings begin as embryos.

So What about Me?

So we've seen that Jesus was already Jesus while in the womb, and John was already John while in the womb. What does the Bible say about the rest of us? When did our lives begin?

King David, inspired by God's Holy Spirit, spoke for the rest of us when he penned some of the most famous psalms in the Bible. These psalms are prayers that we all can pray. Read Psalm 139:13-14. According to David, what happened in his mother's womb?



**You knitted me together in my mother's womb.
(Psalm 139:13)**

On another occasion, when David was feeling grieved over his sinful affair with Bathsheba, he wrote Psalm 51. Read Psalm 51:5. What does it say about his conception?

Considering the passages we have studied so far, how would the Bible answer our question, "What is this?"

And Who Is My Neighbor?

We've seen that the Bible gives a pretty clear answer to the question, "What is this?" Now let's think about another question: "Why should this matter to me?"

You will find a well-known parable in Luke 10:25-37; please read it. In verse 29, the lawyer asks Jesus the question, "And who is my neighbor?" Rather than giving a short, dictionary-style answer, Jesus instead tells a story that drives the point home. Try to summarize Jesus' teaching in a few words by completing the following sentence: "According to Jesus, my neighbor is ..."



"You go, and do likewise." (Jesus, Luke 10:37)

The Fifth Commandment reads, "You shall not murder" (Exodus 20:13). When Martin Luther explained it in the Small Catechism, he wrote, "We should fear and love God so that we do not hurt or harm our neighbor in his body, but help and support him in every physical need."

Notice that there are two parts to this explanation. The first part tells us what NOT to do; the second part tells us what we SHOULD do. Sometimes we sin by doing what we should not do. These are called sins of "commission." Other times we sin by not doing what we should do. These are called sins of "omission."

Now consider Jesus' parable. If you found yourself walking along a road and came across a man lying stripped, beaten, and half-dead, do you think you would do something about it or just pass by on the other side? Realistically, what could you do, even as a teenager?

Now consider this. If you found yourself living in a town where the bodies of baby children were literally being torn limb from limb in an abortion facility every week, do you think you would do something about it or just pass by on the other side? Realistically, what could you do, even as a teenager?

Neither Do I Condemn You

In the Bible God speaks clearly about life in the womb, and when we ignore what God says, we sin, and sin has consequences. Many people would like to believe that the choice to have an abortion is a positive thing — that it usually helps women out of a difficult situation and improves their lives. When we actually hear from women who have had abortions, however, we find that this is not the case. Sin has consequences.

Read and reflect on the following quotes. These are just a few of thousands of testimonies of women who have had abortions and compiled their stories as part of the Silent No More Awareness Campaign (silentnomoreawareness.org). Their stories are all unique, but they all have one thing in common: Each of these women regrets her abortion and doesn't want to see others repeat her mistake.

"If only I would have known the terrible and devastating consequences to my actions. If only I knew then how desperately I would want my child back."

Haylee | KS, United States

"As I look at my three living children, I think of what my first child would have looked like, what their personality would have been. I will always regret my abortion. It was the greatest mistake of my life."

Susan | CA, United States

"The law requires a "counseling session" prior to the abortion procedure. The doctor didn't tell me that the psychological scars may still be present years later; that there was no drug that would numb my heart."

Barbara | OH, United States

"I still struggle. I hate myself for what I did. I have not told my family. I say I had a miscarriage to those who do know because I cannot bear to tell them the truth."

Jennifer | TX, United States

"I do feel like I was pressured by my family members to do this. To this day I feel shame and guilt. I think about them daily. And that is why I am silent no more."

Kellee | OH, United States

"I knew having an abortion was the wrong choice, but I didn't want to face it. These two abortion choices often flashed back on me, often times of depression, which led to drinking, promiscuity, low self-worth, and wanting to run from myself."

J | TX, United States

"If my story can prevent just one baby from being aborted and one girl from making the most painful mistake of her life, then it was worth telling. Abortion steals so much more than the precious, priceless life of your baby, a unique gift from God. It steals what could have been from them, from you, and your family."

Stephanie | TX, United States

"I can't believe what an enormous tragedy abortion is, and how Planned Parenthood acts like it's No Big Deal. I know that there are millions of people just like us out there."

Michael | VT, United States

"Please understand the horror of getting an abortion. It's not a procedure to fix an illness; it's to end a life. It's not all going to go away, you will think about it for the rest of your life. It will haunt you. It's not a perfect solution or fix. What you will be left with is FAR worse than any fear of motherhood. It's not a way out."

Jenna | IN, United States

"I also felt like I took something from my kids that I could never replace. I stole from them the chance to have a relationship with their brother or sister. I took something from the children that I killed! I became used to running and stuffing things inside so I could get by and so no one would know what I did or the pain that was really in my heart!"

Chrystal | IN, United States

"I only remember the "counselor" asking if I had any questions. I asked when my baby would have been born, began crying, and that was it. Had I been probed by the counselor if having an abortion was my choice and what I wanted, I would have said no, but it was never probed whether I was there under duress."

Jessica | IL, United States

"The cold, dark, heart-breaking experience at the abortion clinic slowly infiltrated every area of my life. It's so ironic that the abortion clinic tells you how quick and safe the procedure is, but never mentions that the effects are destructive and will last a lifetime."

Katie | IN, United States

"It is my desire in life to help women who have experienced the same pain and tell others of my regret, so I might help them make the choice I was not strong enough to make."

Erica | GA, United States

"I had an abortion. It was my choice. I regret it."

Erica | IL, United States

"I now know that I was not informed on how the abortion would affect me afterward, emotionally or spiritually. I did regret it, but stuffed that feeling for almost 17 years."

Karyn | NY, United States

"I'm living proof that you never get over an abortion. Every time someone dies or I see a couple struggling to become pregnant, I'm reminded of how precious life is. If I can offer one bit of advice to a young woman in a similar situation to mine, it's don't have an abortion. You'll regret it the rest of your life, just like I have."

Debbie | MT, United States

"After years of pain, I finally went through a healing program and was able to turn it over to God and receive His forgiveness and that's why I'm 'silent no more!'"

Karli | MI, United States

What do you find most striking about these women's testimonies? What themes seem to recur over and over?

Jesus came into the world for women like these. Read John 8:2-11, where Jesus meets a woman caught and convicted of her sin. What are Jesus' final words to her in verse 11? Describe Jesus' attitude toward this woman.

How can these words of Jesus serve as a model for us when we encounter women who have had abortions? What does God desire that they hear?



"Neither do I condemn you; go, and from now on sin no more." (Jesus, John 8:11)



Module 6:

What Do You Say? (aka What Can You Do?)

Objective: Formulate a personal answer to the question “What is this?” and develop a plan of action.

Materials: Student Recording Sheet 6A, project creation materials

Vocabulary: project cycle, project-based learning, service learning

Use a KLEW²⁵ chart to review and summarize the answer to the focus question, “What Is This?” for the previous modules. As the chart is completed, consider:

- What did you Know?
- What did you Learn?
- What Evidence do you have?
- What Wonderings do you have (questions you have, what you can do)?

As you realize all that you have learned and thought about through the modules in this unit, what can you do to communicate your stance on “What Is This?” Choose a project that you can realistically implement with available resources.

²⁵ “Updating the K-W-L Brings the Focus Back to Literacy, Evidential Thinking”, Accessed 17 January 2015, beyondpenguins.ehe.osu.edu/issue/learning-from-the-polar-past/updating-the-k-w-l-brings-the-focus-back-to-literacy-evidential-thinking

KLEW Chart

Know	Learn	Evidence	Wonder

[illegible]

[illegible]



1333 S. Kirkwood Road • St. Louis, MO 63122 • lcms.org/life