

A Quiet Discussion on Abortion (14)

Questions on Abortion

4- Is it permissible to kill the fetus if he would be a child born of fornication?

+ The commandment of God is clear: *"You shall not murder."*

+ Characterizing a child as a "child born of fornication" is hurtful and unfair. It reduces the life of the child to the sin of the parent, namely that of fornication. The punishment for such a sin should fall on those who commit the sin, not on an innocent baby.

+ There are examples of blessed and great people in the Holy Bible that were born as the fruit of fornication, including:

1- **Perez and Zerah**, the sons of **Judah**, who were born from an adulterous relationship with Tamar (Gen. 38). Our Lord Jesus Christ came from the descendents of Judah and Perez according to the flesh (Mt. 1:3; Lk. 3:33). Perez, despite being the fruit of fornication, was given the opportunity to be part of the blessed lineage of our Lord Jesus Christ.

2- **Jephthah the Gileadite** (Judges 11) was the son of a harlot, though God had chosen him to be a great judge of Israel and to save His people. The New Testament testifies to his faith (Heb. 11:32).

5- God has permitted killing in both the Old and New Testaments; why then does the Church not allow abortion, which could be the only solution to a complicated situation?

+ **God has not permitted committing a crime in order to fix a troublesome situation.**

+ **The permission for killing in the Old and New Testaments was only to settle justice.** God is merciful and just at the same time. His commandment to kill was according to truth and justice, for example, to punish those who committed a serious crime like murder or adultery. But we cannot by any means consider aborting a child as enacting justice, nor be justified by it, for it is a crime of murder in and of itself.

+ See Pope Shenouda III's book *You should not murder* on permissible killing.

6- The principles of God in the Old and New Testaments are *"I desire mercy and not sacrifice"* (Hos. 6:6; Mt. 12:7). **Is not abortion an act of mercy, especially in the case of rape?!**

+ **Why do we consider only the life of the mother and not the life of the baby?**

+ **Is killing a baby a merciful act?**

+ **An act of mercy is a loving act, whereas killing is caused by hatred. So, is abortion committed out of love or out of hatred and a desire to get rid of the baby? Would this be an act of mercy? Reason cannot accept that.**

+ **We should not put the clothing of virtue on evil acts. The Holy Bible says: *"He who justifies the wicked and he who condemns the just, both of them alike are an abomination to the Lord"* (Prov. 17:15).**

+ In the case of rape, the psychological wound is profound and intense. We cannot say that by abortion the problem may be solved. The remedy is providing love and support through the healing process. With prayer and the grace of God, the wound can be healed.

Conclusion

If we accept that the essence/heart of the commandment of God is love, then God is asking us to love. If we rationally evaluate abortion, we should have the measure of love. Love is the Divine true measure.

Is killing a child in the womb a loving act???

If we fail in the measure of love, we will surely fall from grace, our relationship with God will be severed, and we will lose our eternal lives.



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