



ARGUMENT SEVEN

Religious ideology is no foundation for law.

The Response:

Those who voice the pro-life message are often met with a common criticism: “What makes you think you can impose your religious beliefs on everyone else?” This may seem like a valid question at first, but it actually reveals a double standard in today’s political conversation.

Why can we “impose” our beliefs? Well, first and foremost, it should be noted that as pro-life individuals, we’re not imposing anything. We’re merely voicing our beliefs... and we have every right to do so. The argument that our religious beliefs do not belong in the political sphere is thrown out the window as soon as you consider the reality of abortion in America. American citizens, Catholics included, are paying our very own tax dollars to organizations such as Planned Parenthood. This means that we are funding abortion procedures, whether we like it or not. And, even more importantly, the government not only approves, but mandates that we do so.

The second American taxpayers began funding abortions, it became our right as citizens to voice our disapproval. Abortion is no longer solely a moral issue; it has now moved into the legislative sphere, and as such, we have as much a right as the next person to make a stand against it. Remember objective truth – if life begins at conception, then this isn't a religious issue. It is a moral issue, especially since our country has laws against murder. Though popular opinion may say otherwise, we must voice our beliefs because they have serious moral and ethical implications.

Not everyone is going to agree with us. There is a lot of political rhetoric that people use to make their points, which can seem very convincing. Though your religion informs your beliefs, know that we are not imposing religion on anyone. We aren't mandating a specific belief or practice of prayer. We are simply asking that:

1. All religious belief systems would be respected by our tax laws so that money we pay does not go to areas that we believe are morally unacceptable.
2. That life be respected and all human life be given the dignity it deserves. This is not an explicitly religious point – it is a human ethics point.

Central to the issue is the idea of injustice. Not only is abortion at odds with what we believe as citizens, but it's also at odds with what we value as human beings.

All of this is to say, this isn't just an issue of “my belief versus yours.” It isn't about religion – it is about a central question: When does life begin? Science (as we've already seen in Argument One) is increasingly showing that it begins at the moment of conception and that early term abortions are just as harmful as late term abortions.

Democracy is about the will of the people, which comes down to beliefs. We aren't seeking to impose our religious beliefs, but we do want to voice our personal beliefs as they are in accord with the natural good written within each of our hearts. It is vital that we do so without being afraid of seeming “religiously intolerant.” Our religion informs and forms our decisions, but the dignity of life and the morality of terminating life is far from a religious issue. It is a life issue, and that stretches far beyond the bounds of religion.

The Response Summary:

- Abortion isn't a religious issue; it is a moral and ethical issue.
- The central question about abortion is about the moment human life begins. This is a question that science, reason, and natural law answer. These provide a solid basis for law.
- When we seek to lobby and vote for laws that uphold the dignity of all human life, we voice our opinion and will which is formed by our religion, but is not an imposition of our religious worship or practices.