

# Sex is only for children

In David Marples' column and in several subsequent letters, the abortion issue has been discussed. One view not raised yet is the fact that many individuals view abortion as another form of birth control. This, I believe, is misuse of sex and of the medical practice.

What I am saying is that although many couples don't want a child, they aren't responsible enough to use birth control of any type to prevent pregnancy. Their attitude is, "Well, if pregnancy occurs, we, or I mean she, can have an abortion."

A common misconception (excuse the pun) is that most women become pregnant and have an abortion only if 1. the child is malformed, 2. there is danger to the child or its mother, or 3. if birth control didn't work. This just isn't the case. Many women come back for two, three or four abortions simply because they don't take responsibility for their bodies or because they are ignorant (believe it or not) about birth control.

David Marples appears to be advocating the idea of 'abortion birth control' in his statement "since the average woman produces some 400 mature eggs in a lifetime, she might just be given the chance to decide that one of them should not reach the stage of childbirth." Birth control is meant to prevent conception or the implantation of the blastocyst in the walls of the uterus. It is not meant to scrape and suck a firmly implanted growing human being from the walls of the womb. Yes Mr. Marples, a human being. Do you realize that when the fetus is one-quarter of an inch long that it is a fully functioning miniature-human? Everything is working, including an active brain.

Mr. Marples' allegory of the

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W.F.G. Perry  
Director, Campus Security

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apple core is not referring to a fetus in a womb, for a fetus is a planted seed. Mr. Marples' apple core is like the sperm and ovum before they unite. His throwing the core in the garbage is similar to birth control; he is preventing giving life to a seek.

There are many reasons that I don't believe in abortion, including my religious convictions. I think what really bothers me is the attitude of people when they talk about 'unwanted' children. They seem to feel that it's O.K. to indulge in sex and not think about babies.

Unfortunately for some, sex has a purpose. It is designed to create a child. Frankly, if you aren't prepared for a baby, I don't think you're prepared for sex. I don't mean that every time you have sex you should produce a child. However, if you haven't

considered the possibilities and asked yourself, "Do I really want this person to be co-creator of my children?" then you aren't prepared for sex.

Isn't this basically the reason that sex usually only occurs within the boundaries of matrimony? Two people, bound by love (and God) prepared to accept and love whatever child they may create through their expression of total unity and love?

If only individuals were responsible and mature enough to say "I am not prepared for a child so I am not prepared for sex." If people would do this, we wouldn't have the problem of 'unwanted' children being aborted.

Karen Stephanson  
Rec Admin I

# Experience teaches

After reading the arguments on the abortion issue, I would like to interject a point here.

Having once been in an unmarried, pregnant state, I was faced with "The Choice". I had never thought much about abortion prior to my pregnancy, but the thought of it then nauseated me more than my twenty-four hour morning sickness. Perhaps this was due to some maternal, or just a human instinct; a visceral reaction to what had become a reality, and was no longer an airy point of contention.

My decision was to allow my pregnancy to come to its natural (not an induced) termination.

Now that my son has just celebrated his first birthday, I continue to marvel that my self,

my man, and my God could have created such a perfect, loving child. I give thanks daily for my decision to allow life to blossom.

Even though I realize that I am faced with a lifetime responsibility, love makes it a pleasure, not a duty. My son's life has been molded to ours, so his existence has not caused us to resent him, for we have continued on our way, enriched.

In conclusion, I would like to say that I feel I have a certain perspective on the issue of abortion. My experience in itself has made me anti-abortion, but I do not presume to play God by judging the actions of others. I merely hope to present a view from "the other side."

Leslie McDonald  
Education I

# People aren't trees

From my "lofty perch of self-righteous moral detachment" may I say that I find your equation of a fetus and an apple core (*Gateway*, January 22, 1980) an interesting commentary on your views of society. I think I'll chop down my neighbour, as I do my apple tree, the next time he stands in my way.

Permit me, Mr. Marples, to include in this discussion the whole gamut of life and the concept of the disposable society. I do not wish to cast aspersions in this discussion at you nor at any of your collaborators. However, I suggest that the denial of life must always be seen as part of the whole concept of human dignity and the sense of our own worth.

Historically we see that civilizations have destroyed themselves from within. When the individual members of a society no longer have respect for themselves, no longer hold themselves to be sacred, then we see that the entire fabric of society is impoverished. Our own society has been desecrated as part of our urbanization; and, we see our professional educators wrestling with the problem of

how to inculcate moral values in a pluralist society. How will future history describe us, if at all?

It must be noted that civil legislation functions only in the external forum: they cannot legislate our thoughts. On the other hand, conscience, based on reasoned-out values, dictates in the internal forum with its consequent action translated into the external forum. Civil jurisprudence does not enter the realm of personal morality, but, just because it is legal does not make it moral.

The question might also be asked, Mr. Marples, whether or not we are responsible for ourselves and for our society, and what is inherent in that concept of responsibility. What should be the quality of life in our society? Is all life sacred, or only when it suits our purpose?

You write in *Quixote* that I am afflicted with one-dimensional thinking; I want to mend my erring ways and therefore I pose you these simple questions.

John C. Van Damme SCJ  
Grad Studies



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