

## Abortion Anxiety and Evolution

**Life's continuum is the evolved podium on which pro-life/ pro-choice differences can be reconciled. Earth's large-scale aborting of life, human and ecological, and the great anxiety over abortion now occurring, is a common and joined threat that demands conscionable consideration. Conscionable choice demands proportional consideration of human survivability and ecological sustainability.**

Love for life energizes every fiber of self-reflective consciousness. Pro-life compulsion finds any assault on life profoundly offensive, but especially, the intentional abortion of human life. The very thought of abortion is radically repulsive; it grates on the grain of right reason and prompts reflexive defense of the unborn. If this is true, how is it that, in this time, intuitional sense fails to prevent abortions, and even allows choices against the better mind of intuition?

The reasons behind this obscenity are complex and globally troubling. The decision to abort is no easy, much less, gratifying choice. But as experience and history testify, choices, good and bad, have good and bad outcomes, and the cumulus of outcomes can become game-changing from a status-quo that will never return.

In our times we are experiencing such a game-change. Human overreach is suffocating Earth's web-life by polluting air, water and soil, and by species' extinctions in the artificial and energy-intense hyper culture of a select few species. Human culture has become a corporate culture of spoliation and death, a prostititional pursuit beyond justification.

The conundrum of exploiting web-life to extinction impacts female intuition more directly than male, for, female angst over abortion affects her person more immediately and consequentially; life's dependence on female nurture persists from conception to death. Trafficking and spoiling life are with gut-wrenching angst that demands proactive response.

**We need to settle our minds about life and reality, that is, to open our minds to the evolved reality of energy/ matter unity and the continuity of life and consciousness. To be "pro-life", one must be "pro-choice", namely, practiced in habits of choosing the conscionable option and avoiding the unconscionable. Sometimes choice isn't between good and evil, but between the lesser of evils. That is the conundrum we face today.**

There are those who rail against personal/ social decadence, and for good reasons, but who do so from misguided and unproductive presumptions. The misinformation driving cultures through millennia has contributed largely to the cumulus of outcomes conflicting conscience; more of the same, of ideological righteousness and judgmentalism, does nothing to mitigate the bad situation or reverse bad outcomes of misguided culture.

The worldview presumptions of ancient cultures persist in world religious traditions and continue to drive people in self-destructive directions. At the heart of cultural confusion and fixation is the theological understanding that God acts directly and individually to create the soul of each and every person; therefore, man or woman cannot gainsay or undo what God does directly. Human consciousness has yet to discern how God uses the medium of nature to create body and soul together, and the moral implications that compel humankind with respect to other-life abortion.

So, the question is, “how does God create the individual human soul?” Does God create souls independently from nature’s energy/ matter evolution? If it is believed that soul is an extra-world creation, above and apart from material evolution (what is “supernatural”), then, fetal abortion is a direct affront against the will of God.

If, on the other hand, nature is the medium in the divine creation of the human soul, then the wellbeing of nature is of priority value in divine intentions, and action that aborts other natural life is a direct offense against God. In the light of this truth, evolution takes on a new dimension of moral importance; which is to say: wasting the amniotic graces of nature is an abortion that denies natural soul. What is the moral proportionality in natural and human abortion? This buried sensitivity is the moral angst that weighs on woman more heavily than on man.

Dominion theology divides the realms of the spiritual and the material in distinct and separate categories; this error of insight belies the truth of nature, namely, the unity and continuity of energy/ matter co-evolution. In pitting spirituality against materiality, the theology of dominion culture drives people into schizophrenic thinking and acting that accumulate destructive and terminal outcomes for nature and humankind. Corporate institutions, including churches, are blind to the natural abortions of their doing.

People at the “religious right” are uncompromisingly intolerant of the thought that pro-life is also pro-choice; for them pro-choice is pro-abortion, and in this presumption they are wrong. Too often, life’s circumstances sometimes seem so soul-wrenching that a choice that is both pro-nature and pro-life cannot be seen; the pro-life decision pits the life of the unborn child against the sustainability of nature.

The waste of nature is an overwhelming abortion that weighs heavily on intuitional conscience. The economic price for wasting nature will not be escaped, as is presently being experienced by global humankind — which focuses the public mind on population reductions and stopping unconscionable waste and excess consumption. Disregard, disrespect and disdain for nature, as practiced by public institutions are unconscionable. The examination of conscience begins with church, which represents public conscience.

The callous idolatry of male super-arrogation and patriarchal dominion is an anxiety of soul that dominates all aspects of male/ female relationships. Persistent insult results in enduring trauma, both psychological and physical; instituted male dominion frustrates female sensitivity every step of the way in religious, political and corporate decisions. The persisting phenomenon of the “culture of death” is mortally telling on all life, and except for the healing virtue of femininity, humankind will not be rescued from its self-induced blindness. As Walter Brueggemann says:

“*Adam*, that is, mankind, has a partner and mate, *adamah*, land. Humankind and land are thus linked in a covenantal relationship, analogous to the covenantal relationship between man and woman ...unfortunately, in our society we have terribly distorted relationships between man and woman, between *adam* and *adamah*, distortions that combine promiscuity and domination.... Likely, we shall not correct one of these deadly distortions unless we correct them both”.  
(Quoted by Monica Steffen, “Ethical Land Use”, **Quantum Religion**, pg 212ff)  
<http://www.authorhouse.com:80/BookStore/ItemDetail.aspx?bookid=16722>

In the divine order, God entrusts “choice” in the matter of new life to women; men need to have the same pro-choice confidence in women that God has. Humankind needs to learn not to obstruct divine order, rather, facilitate women in their ordained roles. Divine revelation in creation is gradual and evolving, aided or obstructed by human behavior/ misbehavior. God self-reveals from generation to generation, if only human insight is open to divine/ natural symbiotic purposes.

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**I was asked why Jesus “had” to die.**

<http://www.gather.com/viewArticle.action?articleId=281474977696069>, comment 19

**The obvious answer to the question is: Jesus died for the same reason that it is in the nature of life that all individual life must die. As to death, there is no choice; as to life, it is about choice. Choice and non-choice, life and death, are about the evolution of consciousness and the fulfillment of life.**

Choice is about advancing consciousness and fulfilling life, individual and collective. Challenges to consciousness sometimes put death upfront as an option “justified” in the perceived necessity of escape and survival. It is in the nature of all life that “life feeds on life”, what essential Eucharist is about. Conserving life is a choice and necessity, justified under conditions of moral reason, a universal imperative.

Desperation is sometimes factored into personal choice. Under conditions of desperation, the taking of life can be irrational, tragic and not to be condoned; but even choice under desperate conditions can serve consciousness in its evolution to higher purposes. **To criminalize tragic acts of true desperation serves only to compound tragedy. And yet, even in “civil” societies, tragedies continue to be compounded because of collective failure to learn the lessons of prior wrongdoing. So much tragedy is willful, from cultural impositions of males on females, and blindness of males to their insensitivity.**

In the Bible account of the men about to stone a woman to death for adultery, Jesus confronted them with their guilt and wrongheaded sense of “righteousness”. Shame-faced, caught in their corrupt choice of moral insensitivity, the men melted away in anonymity; and, the woman? Jesus assured her that he didn’t condemn her; he told her to learn from her mistake, not to repeat it and trust male impositions.

In the perilous face of tragedy, the moral choice is to learn and rise above desperation’s dead-end outcomes. This is the lesson of Jesus’ life and death. His circumstance was desperate; he saw his end coming at the hands of the temple and the court. He found the courage to get beyond desperation and fear; yes, Jesus “had” to die, if for no other reason, than to reveal to personal/ collective consciousness the sins of impositions that lead to desperation and the tragic spilling of life.

The “common ground” we stand on is secured in the consequences of choice, outcomes also of collective tragedy and insensitivity. The greater sin and tragedy is willful blindness to the lessons of tragic choices, to which we are all heir. Mary, the unmarried teenager, listened to her better Angel and chose life for Jesus, even though later circumstances of social desperation took Jesus’ life. **Let us as a civil society learn the lessons of complicit tragedy and chose sensitivity for life and avoid wrongful impositions on others.**