Abortion debators 'ambiguity'

Quoting sources ranging from the 14th amendment to Associate Justice Oliver Wendell Hoimes, night Young Americans for Freedom (YAF) abortion debate agreed the issue is surrounded by cloud of "moral ambiguities."

Before a group of 35 persons, Robert Stock, UNL English professor, spoke against liberalized abortion laws and the Rev. Charles Stephen of the Nebraska Unitarian Church in Lincoln debated for the laws.
The reason for the ambiguities, according to both, is because discussion of the issue revolves around a balancing of rights, balancing those of
the mother against those of the fetus.
of the fetus.
*The rights of the fetus are unclear, as interpretations as to when life Stegins van.
Stephen. "But when we step on an acorn, are we kllling a tree?" he asked in comtree?" he
parison.
Human beings have a priority over potential human beings on the matter of rights, he said.
"The health, life, happiness of women young and old is more important than the theologicallybased laws " against abortion, according to Stephen.
"We should examine our own blases," sald Stephen, when considering the rightness or wrongness of abortion. According to Stephen, restrictive abortion laws only stopped "'safe, mech-anically-wise" abortions. Prior to the 1971 iberaiized New York laws, here were as Yark as illegal aborlio a year in the
Professor Stock, who established at the outset of the debate that he was of the debate that he was not a fanatic or said that every modern embryology supports the pro life argument.
"The essential difference between the fetus and a newborn is that we don't see the fetus, and can't relate to it', he said. He used progressive development of the letus as an argument against "interruption of growth while still in the womb.
Stock, appeailing to tiee Consiltution's 14th amendment, sald that the amendment, once used to give blacks citizens' rights, is now being used by the Supreme Court to deprive the fetus of its
right. right.
As to the mother's rights, stock said women have the right to decide what happens to their own bosponsible to their bodles, too.
"Life is hard," he satd. "We have to bear the consequences of our action or else suffer frem moral cowardice and decadence.'

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