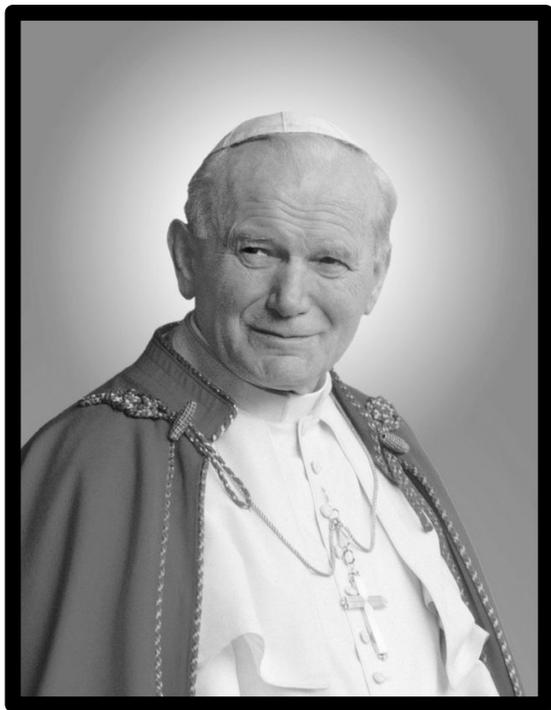


“While it is true that the taking of life not yet born or in its final stages is sometimes marked by a mistaken sense of altruism and human compassion, it cannot be denied that such a culture of death, taken as a whole, betrays a completely individualistic concept of freedom, which ends up by becoming the freedom of ‘the strong’ against the weak who have no choice but to submit.”

(St. John Paul II, *Evangelium Vitae* § 19)



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**THE BILLIONAIRES
ARE PRO-CHOICE.**

**YOU
SHOULDN'T
BE.**

The Bill and Melinda Gates Foundation shows that capitalists are still using abortion as a tool for racist eugenics in the Third World. Here in the First World, capitalism's relentless destruction of the family causes pregnancy to be treated as an illness that lowers female "productivity" in the labor market. Meanwhile the industries of sexual capitalism—from pornography to contraception—are worth tens of billions worldwide. Across all sectors, sexualized media churns out profits in marketing and advertising. No wonder 180 CEOs wrote an open letter stating that banning abortion is "bad for business" (*Washington Post*, June 6, 2019). **Sex sells, and it costs the lives of the unborn.**

In the words of capitalism.org: "there is no such thing as the freedom to live inside (or outside) of another human being as a parasite, i.e., against the will of that person... Under capitalism (a social system based on the principle of individual rights), abortion is an inalienable right." In a system of pure individualism, a child in the womb is nothing more than a tenant who can be evicted by the mother, who is nothing more than a landlord.

None of this should come as a surprise. **The logic of consumerism and the market goes hand in hand with abortion:** "You can have your personal preference, but you need to be pro-choice." Capitalism exalts personal choice at all

costs. But as usual in capitalism, lurking beneath this so-called "choice" is the cruelty of money-power and market logic. Just as the free market denies people their basic needs because they cannot afford them, the unborn are denied the right to life because they are deemed not valuable or useful enough to live.

The deceptive modern definition of freedom ("her body, her choice") also defends abortion. This denies the traditional definition of freedom: freedom to do what is good. **The "freedom" to use property rights to harm someone else—whether by aborting a baby in the womb or by denying workers a just wage—is not freedom, but slavery to sin.** This follows the satanic confusion of those who "do what is right in their own eyes" (Judges 17:6).

Finally, the logic of liberalism ("you can't enforce morality on private individuals") defends abortion. This rejects the true purpose of law: to lead people to virtue. Yet while it claims to be "neutral," our capitalist economy and culture tells many pregnant mothers: "You must kill your child, if you want to be successful, wealthy, and happy." Abortion is a sacrament of liberalism, a new sacrifice of children to idols of health, freedom, and prosperity—Moloch, Libertas, and Mammon. Any God-fearing person must reject these false arguments for what they

are: capitalist idolatry. "Those who choose other gods increase their sorrows. / I will not take part in their offerings of blood. / Nor will I take their names upon my lips." (Psalm 16:4)

The culture of death must be destroyed. The pro-life movement needs to look beyond conservatives to end abortion.

"Here it must be noted that it is not enough to remove unjust laws. The underlying causes of attacks on life have to be eliminated, especially by ensuring proper support for families and motherhood.. Governments and the various international agencies must above all strive to create economic, social, public health and cultural conditions which will enable married couples to make their choices about procreation in full freedom and with genuine responsibility. They must then make efforts to ensure "greater opportunities and a fairer distribution of wealth so that everyone can share equitably in the goods of creation. Solutions must be sought on the global level by establishing a true economy of communion and sharing of goods, in both the national and international order."

(St. John Paul II, *Evangelium Vitae* § 90-91)