



LIFELINE

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Why Men Matter: Reclaiming a Vital Voice in the Fight for Life

by Alexandra Snyder



For decades, abortion has been framed as an issue that belongs exclusively to women—a matter of “my body, my choice,” and therefore off-limits to men. The message has been blunt and unmistakable: Men should stay out of it.

This cultural narrative has sidelined half the population from one of the most urgent moral and human-rights crises of our time. Worse, it has left many men uncertain about offering the strength, compassion, and moral clarity that the pro-life movement requires.

But the truth is undeniable: abortion is not just a women’s issue—it is a human issue. And men matter in this fight.

As Life Legal continues to defend the unborn, protect

mothers from exploitation, and equip the next generation of advocates, it has become increasingly clear that male leadership is not optional. It is essential. The future of the pro-life movement depends on men reclaiming their rightful place as guardians of women and children and champions of life.

THE FALSE NARRATIVE

From political slogans to social media campaigns, modern culture insists that men have no standing in the conversation about abortion. That idea rests on two faulty assumptions:

That abortion is exclusively a “women’s issue”—that because women experience the physical effects of pregnancy, men have no legitimate role in the discussion.

A healthy movement includes the gifts of both women and men.



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That men's involvement inherently threatens women's autonomy.

Under scrutiny, both assumptions collapse.

First, many women who have undergone abortions testify that they were pressured or abandoned by the men in their lives. Women often believe they have no option but abortion when men—boyfriends, husbands, fathers—fail to offer support. In other words, men are already deeply involved. Their silence and absence carry consequences.

Second, the claim that male voices are “oppressive” presumes the worst about men rather than calling them to their best. It assumes that men cannot be courageous, self-sacrificing, or trustworthy—that their leadership must be rejected rather than redeemed.

When we silence men, we silence fathers and husbands who long to safeguard the lives entrusted to their care. We silence men whose relationships place them closest to the crisis and yet bar them from speaking into it. And we silence pastors, priests, doctors, attorneys,

teachers, and civic leaders who are uniquely positioned to influence culture.

The result is not empowerment. It is isolation.

Women do not benefit when men retreat. They need men who show up.

WHY MALE LEADERSHIP IS CRUCIAL

Because Fatherhood Is at the Heart of the Issue

Every abortion involves not only a mother and a child but a father. His presence, absence, encouragement, or indifference profoundly shapes outcomes.

Studies repeatedly show that a woman's decision is heavily influenced by the support—or lack of support—of her baby's father. Many post-abortive women report that if even one man they trusted had stood beside them, they would not have chosen abortion.

When men step back, women are left to carry the full weight of a life-and-death decision alone. When men step forward, women can find the courage

and stability they need to choose life.

Male leadership does not diminish women. It strengthens them.

BUT THE TRUTH IS UNDENIABLE: ABORTION IS NOT JUST A WOMEN'S ISSUE—IT IS A HUMAN ISSUE.

Because Men Naturally Protect the Vulnerable

Men are wired to step between danger and the ones they love. This instinct is not toxic; it is noble. And our culture desperately needs men who are willing to use their strength selflessly.



In a culture that denies fathers any legal voice in protecting their unborn children, men often suppress the very virtues that could save lives. The pro-life movement calls men back to what they were made to do: use their strength for the sake of the weak.

Unborn children have no voice, no defender, and no legal advocate unless someone chooses to speak for them. Pro-life men, especially those willing to stand in public, in courtrooms, on sidewalks, and in legislatures, bring a stabilizing force to the movement.

Because the Pro-Life Movement Needs Every Voice

A healthy movement includes the gifts of both women and men.

Women offer irreplaceable compassion, credibility, and firsthand experience of pregnancy and motherhood.

But men contribute something equally distinct and necessary: clarity, firmness, public presence, and a willingness to confront injustice head-on.

Life Legal is intentional about equipping young men through internship programs, legal mentorship, and training workshops so they are legally literate, morally grounded, and courageous in the face of opposition.

This engagement is not merely symbolic—it is strategic. Culture does not form in a vacuum; it is shaped and transmitted through the institutions that hold authority. When pro-life men participate in those institutions—law, policy, medicine, and education—the movement speaks with a force and credibility that abortion ideologues can no longer dismiss.

Because Silence Has a Cost

The cultural message talking point that men should stay out of the abortion debate has produced a generation of men who are hesitant to speak—men who fear being accused of misogyny simply for asserting a child's right to live.

The price of this silence is steep.

- It leaves women without support.

- It removes half the moral authority from the public square.
- It allows the abortion industry to operate with less scrutiny.
- It reinforces the lie that abortion is private rather than a matter of justice.

Every time a man decides “it’s not my place,” the movement loses a voice unborn children desperately need.

Male leadership is not about controlling women. It is about standing up for those who cannot stand for themselves.

RECLAIMING THE ROLE OF MEN

Restoring men to their rightful place in the pro-life movement requires intentional effort.

First, we must reject the false claim that men’s moral authority ends where women’s bodies begin.

The moral value of the unborn child does not depend on gender—and neither does the obligation to defend that child.

When Evil Drops the Mask

by Suzanne Marie



When my son texted, “Charlie Kirk was just shot!” on September 10, my first impulse as a Gen X mom was to google “Charlie Sheen.” I barely knew who Charlie Kirk was. That changed within hours. After watching the footage of his public assassination and listening to his talks, something shifted. This was not another senseless crime—it was a targeted killing of a man who dared to speak openly about Jesus Christ, marriage, and virtue, and who challenged young men to reject a life of vice and victimhood.

Archbishop Charles Chaput once warned, “Evil preaches tolerance until it is dominant; then it tries to silence good.” Charlie’s death proved the point. He was not murdered in a dark alley. He was silenced in broad daylight before thousands, as if to warn anyone else thinking of calling men to greatness: Don’t try it.

I am a mother of sons close to Charlie’s age, one active in Turning Point USA. I grieve the death of a man I had never met, not only because we lost a bold voice, but because the culture celebrated that loss. The gleeful reaction to this young husband and father’s death made me lock my doors again in broad daylight.

THE BATTLE I THOUGHT WAS OVER

Charlie’s assassination unearthed memories of my first encounter with militant evil—the violent opposition faced by Operation Rescue in the late 1980s and early ’90s. As a 19-year-old college student, I resolved that I would not stand idle “while there was still a fight”—a conviction that has shaped every chapter of my life since. I joined hundreds of Christians

“EVIL PREACHES TOLERANCE UNTIL IT IS DOMINANT; THEN IT TRIES TO SILENCE GOOD.”

ARCHBISHOP CHARLES CHAPUT

who peacefully blocked abortion facility entrances, singing hymns and praying, believing—as founder Randall Terry insisted—that if

abortion is murder, we must act like it.

We were not violent. We were not armed. We were not threatening. And yet what we encountered was unlike anything I had ever seen: men and women—many looking like they had stepped out of a dystopian film—screaming obscenities, spitting, attacking, and blaspheming with a rage that seemed spiritual in origin. “Deathcorts,” we called them, though today this rent-a-mob would be instantly recognizable as the ideological ancestors of Antifa.

I experienced this violence personally. At one rescue, men picked me up and carried me away. The moment I made the Sign of the Cross, they dropped me on the asphalt. At another, I was attacked from behind and hospitalized with neck and back injuries. The man who assaulted me was acquitted—not because he was innocent, but because he was deemed to be defending an abortion clinic.

Eventually, the federal government crushed Operation Rescue through punitive sentencing, police brutality, and the FACE Act, which weaponized the law against peaceful pro-life witness. Forced off the battlefield,

we went home and poured ourselves into faith, family, and children, believing the next generation might carry the fight we could not finish.

What should have been a national awakening was recast as extremism by media that distorted everything through the magic incantation “violence on both sides.” If that phrase sounds familiar, it’s because the script hasn’t changed—it’s simply migrated to new battlegrounds.

THE SAME SPIRIT, NEW TARGET

The streetfighters who once guarded abortion clinics never went away. Over time, their ideology—once confined to subcultures—entered education, entertainment, medicine, and corporate America. Now those ideas are mainstream: gender as a personal construct, the elevation of feelings as truth, and the belief that speech is violence while actual violence is “mostly peaceful.”

Those early foot soldiers of abortion culture now groom children into identity confusion, tell young people that their biological sex is a social construct, and indoctrinate them to believe that words alone threaten their survival. And so they embrace violence—not in response to violence, but in response to words they don’t want to hear.

They no longer just burn buildings; they burn innocence, reason, and hope. They no longer only intimidate sidewalk counselors; they intimidate entire generations.

And now, they kill men like Charlie Kirk.

We should not be surprised. The same demonic rage that once lashed out at Christians kneeling outside abortion businesses now lashes out at anyone who speaks truth.



As a 19-year-old college student, I resolved that I would not stand idle “while there was still a fight”

Evil is not a new phenomenon—the conflict between good and evil predates the creation of man. What is new is that the serpent is no longer subtle. The mask has come off.

GRACE EQUIPS US FOR THE BATTLE

My eldest son had the clearest response to Charlie’s assassination: “Making a Holy Hour on my way home. We’ll need it for whatever follows.” Within three days, seven

of his friends asked how to return to church. The blood of martyrs remains the seed of the Church—not only in Rome, but now in America.

The battle that claimed Charlie’s life is the same battle we face in legislatures, courtrooms, schools, and hospitals today. The culture of death is no longer content to be tolerated—it now demands allegiance. Those who refuse to bow—who dare to speak truth or defend the vulnerable—will be targeted not because they are wrong, but because their witness exposes the lie.

My father once asked: If Christians were persecuted in America, would there be enough evidence to convict us? That question no longer feels hypothetical.

WHERE DO WE STAND NOW?

The spiritual fault lines are visible:

- Evil is emboldened.
- Good is awakening.
- The fence is an illusion—because, as someone recently put it, the devil owns the fence.

If Charlie Kirk’s martyrdom has done anything, it has clarified the stakes. The world needs Christians whose faith is visible, whose courage is contagious, and whose hope cannot be killed.

The mask is off, and neutrality is no longer possible. The serpent no longer whispers from the shadows—he roars in the public square. Our task is no longer to wonder whether evil exists, but to decide what we will do now that it stands before us.

The fight continues, and this time, we cannot go home.

[Suzanne was one of the very early Life Legal clients. Her legal situation was one of several that inspired and sparked the founding of Life Legal. She and her family have been long time supporters since our founding.—Ed.]

Will Assisted Suicide Coupled with Organ Harvesting Come to the U.S.?



by Wesley J. Smith



Once someone is considered killable or supported in suicide, they may become objectified so as to be used instrumentally. Such is the case with people requesting to be euthanized. The idea is that they are going to die anyway, *want* to die—even as they do not receive suicide prevention—so we might as well get good use out of them such as by conjoining their hastened deaths with organ harvesting.

This abandonment (in my view) is rife in Canada, where in Ontario, a patient approved for a lethal jab will soon receive a call from the organ procurement society asking for their organs. The Netherlands and Belgium also permit conjoining organ

harvesting—including of mentally ill patients—with euthanasia.

But that conjoining has not reached the U.S. because no states (yet) allow lethal injection. Still, the assisted-suicide movement wants it.

One of its generals, the bioethicist Thaddeus Mason Pope, has just released a post on his blog urging that ways be found to conjoin organ harvesting with a patient swallowing a lethal overdose—as just occurred in Australia. From his entry:

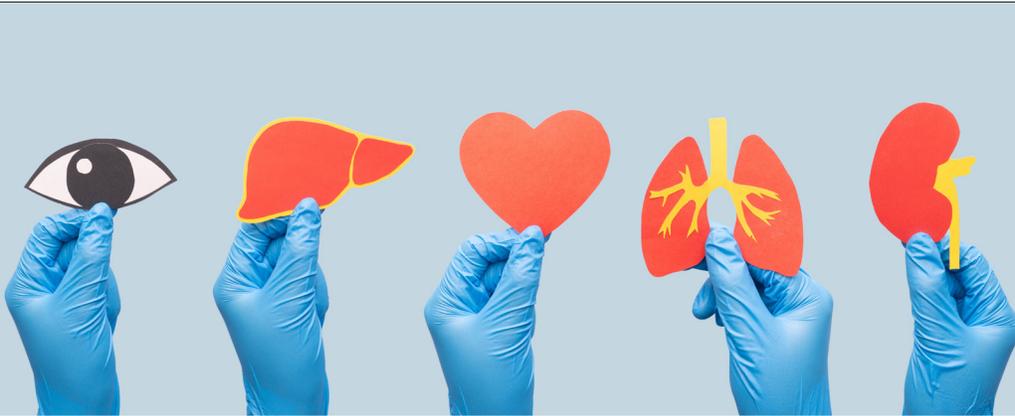
Only 10-15% of U.S. MAID deaths would even be eligible for donation. And only a subset of those patients would want to die under conditions (e.g., in a hospital) that would permit donation. But at a time where OPOs [organ procurement organizations] are pushing

boundaries with DCD [Donation after Circulatory Death] and NRP [Neonatal Resuscitation Program] to maximize numbers, they should investigate how to obtain organs from some of the thousands of annual MAID cases across 14 U.S. jurisdictions.

So, here we go.

What's wrong with that, Wesley?

Conjoining organ harvesting with assisted suicide or euthanasia gives society a “stake” in sick people being made dead. For advocates of this policy, it doesn't matter that the donation choice could be the *precipitating motive* for sick suicidal persons to end their lives, or at least, could influence the timing. If that is what they want, it's win-win.



Conjoining organ harvesting with assisted suicide or euthanasia gives society a “stake” in sick people being made dead.

Pope’s low percentage statistics are based on assisted suicide being restricted to people diagnosed with a terminal illness. But once we allowed organ donation after assisted suicide of the terminally ill, it would be unlikely to stop there. People who are not dying generally have “better organs,” and so the prospect of garnering *even more organs* could become a policy justification for expanding eligibility for suicide facilitation to people with chronic illnesses, disabilities, and mental illness, or the reason to switch from self-administration to lethal jabs. After all, once we accept a policy principle, we tend to follow where it leads.

Time will tell if we take the same road, of course. But the question

now on the table is whether this instrumental use of suicidal people is what we *really* want as a society, even if that is what they want. Because if we follow down the path we are currently on, I fear that is what we are going to get.



[Wesley J. Smith (@forcedexit) is an author and a senior fellow at the Discovery Institute’s Center on Human Exceptionalism and a consultant to the Patients Rights Council. This article was originally published by the National Review Online (<https://www.nationalreview.com/corner/will-assisted-suicide-coupled-with-organ-harvesting-come-to-the-u-s/>) January 3, 2026, and is here reproduced by kind permission of the author.]

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Second, we must call men to courage. Not bravado or aggression, but courage rooted in love, humility, and sacrifice.

Third, we must model a vision of male leadership that is servant-hearted, compassionate, and grounded in truth.

The world needs to see men who protect without dominating, who lead without overshadowing, and who love without condition.

At Life Legal, we are committed to cultivating this kind of leadership—one generation at a time.

A MOVEMENT MADE STRONGER BY MEN WHO CARE

When men show up—steadily, respectfully, and with integrity—they make a measurable difference. Their support eases burdens on women, strengthens families, and brings needed moral clarity to the public square.

We cannot accept the lie that abortion is “none of their business.” Life and death are everyone’s business. And when men embrace their moral responsibility to defend the smallest and most vulnerable among us, the pro-life movement becomes not only stronger—but whole.

Yes, men matter in the pro-life movement. And we need them now more than ever.

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Proverbs 31:8-9

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