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Welcome to the Pro Life Team podcast, Jacob. I'm Jacob Barr, and I'm here with Alan Parker. And today we're going to be talking about the Life Amendment. So, Alan, before you tell us about the Life Amendment, would you introduce yourself with some of your backstory in the pro life movement?

And I want to pique everybody's interest a little bit with the Life Amendment that's in the existing Constitution. So there's some discussion. Do we need a human Life Amendment? Is the current Constitution adequate? I'm going to talk about the current Constitution, which I believe is adequate. I'm a former professor of law. I taught at St. Mary's University School of Law in San Antonio, Texas. I am a licensed Baptist minister. I've not taught at Catholic schools. I also am a member of the bar of the United States Supreme Court. I have taught also at the University of Texas Law School as a visiting law professor. I've taught education law and civil procedure. And in the area of pro life, I've had the great honor. Beginning in the year 2000, I represented Norma McCorvey, who was the Roe of Roe v. Wade, and Sandra Kano, who was the Doe of Doe v. Bolton, in their legal efforts to reverse their own two cases. Those were the two cases that brought abortion on demand to America in 1973. I began to represent them in about the year 2000. And both of them by that time had become public advocates for. For reversing their own cases. And by God's grace, now both of those cases have been reversed. Both of those ladies have gone on to be with the Lord. I believe both of them committed a substantial part of their later lives to reversing their own cases. Sandra Kano actually fled to Oklahoma during the pendency of her Supreme Court case before it got to the Supreme Court. But in the early stages, she fled to Oklahoma to avoid being forced to have an abortion. Under George's therapeutic law that said if a woman needed an abortion for her health and three doctors agreed, she could get an abortion. But suddenly three doctors who never even met her agreed to give her. They reviewed some records probably, but they never met her. If they had, she said, I don't want an abortion. Instead, her parents, her mom, told her, you're going to get an abortion tomorrow. And her lawyer helped get this information, this procedure, and she took it and fled. She took her suitcase and fled to Oklahoma rather than going into the hospital. So one of the dangers of a health exception to any ban on abortion is that will allow really unlimited abortion on demand. Even though you want. It makes somewhat sense. We want to do things for the health of women. But if, particularly if you include psychological well being, if a woman simply says, well, I wouldn't be happy being a mother and it would mess my life up and I don't think I'd be happy. I might even. She didn't even have to mention the words, I might become suicidal if she just says, I'd be unhappy. That's psychological well being and that's an aspect of happiness and health. So that would be enough to get an abortion right there under a general health exception. So that's a little bit about my background.

Yeah. Thank you. Yeah. And so. And then moving forward with what you're currently working on. Yeah. Tell us about, you know, how you see this life amendment weaved into the existing Constitution.

So when we began to represent Norma and Sandra, as I prayed about it, I received confirmation from the Lord that we were to do this. And I felt like one of the new things he was telling us to do was to collect the testimony of women hurt by abortion and go back to the Supreme Court. And by God's Grace, on January, June 24, excuse me, June 24 of 2022, the Supreme Court rendered a decision which reversed Roe v. Wade. And they said there's absolutely no right to abortion in the Constitution. How could they have ever said there was a right to abortion? There's no word about abortion in the Constitution, but there is a right to life that's mentioned in the Constitution. Well, what happened in 1973? Judges who did not care what the Constitution said created a right to abortion out of the penumbras or the dark shadows of the Constitution. And they asserted that perhaps there was a right to privacy, which is not mentioned in the Constitution. And they just made up a right to abortion out of whole clothes and meaning there's nothing there. They just made it up. And that's what the Supreme Court eventually said in the Dobbs case that reversed Roe v. Wade. They said there never was a right to life, a right to abortion in the Constitution. But they weren't asked if there was a right to life in the Constitution. I want to say that about the case for sure. All they needed to decide to determine whether Mississippi's ban on abortion after 15 weeks was constitutional. Was was there a right to abortion in the Constitution? If so, then it would have protected Mississippi. But the Dobbs case said there is no right to abortion in the Constitution. And if there's no right to abortion, then the laws are free to pass. Whatever laws are not irrational or arbitrary. It goes down to the rational basis test. They call that the legislature can't enact arbitrary and capricious laws, but if there's a rational basis and a reason for it, they can do it. And they said there's no right to an abortion. That set off a battle in 50 states. Are we going to be a pro life nation? And about 15 states currently ban abortion except to either save the life of the mother or sometimes severe bodily injury and an impairment of a major function if it's a serious risk. Again, the problem even with life threatening is that you can argue that pregnancy is life threatening. Some women will die in pregnancy, therefore there is a danger of death. Now you can make that same argument about driving cars. Some people will die today as people are listening or watching to this podcast, probably in a car accident. It is life threatening to get into a car. But people do it all the time. We don't even. And it's the same way with a woman in pregnancy. We don't tell her, well, you're pregnant, I hope you live through it. You know, we don't create fear like that. Most women significantly are happy when they're told. And there is medical care if a condition developments that can threaten oneself. But pregnancy is not a disease. You don't really need health care. There are women all over the world who give birth without doctors. I'm not advocating that, but. But it's a normal natural body, body process that with other people around you to help through, you can give birth all right. Same way with flying on a plane. You could die in a plane crash. And people have this year. So it's life threatening. But it's not so serious that we stop traffic in airplanes. We don't stop cars. So that's a little bit of a side. But what is the real issue today? Is there a right to life in the existing constitution? Because if there is, then abortion would be banned. Now I'm going to ask the audience right now, do you all think there's a right to life in the existing constitution? Take a minute, think about it. What's your snap reaction? Now if I was, if we were together, I'd take some calls or answers from the audience. But what I hear often is, well, oh, I hope so. I think so. There ought to be. Or somebody saying, oh yes, yes there is. Then I'll say, well, if it's in the constitution, where is it? And then I get, oh, oh, I know. We declare these truths to be self undeniable and self Evident that all men are created equal and there's a right to life. Well, that's the Declaration of Independence. It's good that they know that. But only two people in the last several months that I have asked this question to got it right. Which shows this is a hidden thing and it's been stolen from us and hidden by lawyers and in the courts. So is there a right to life in the Constitution? And the answer is an undeniable, clear, explicit yes. It's in there twice. It's in writing. We don't have to make it up. It's in the Fifth Amendment and the Fourth Amendment. The Fifth Amendment was passed in 1781 as part of the Bill of Rights. It was only five years after the Declaration of Independence, which also said there is a right from God for. For all human beings to have a right to life. So it was in the same era, which is important to. How do we interpret the word life? But then that is binding on the federal government. The federal government cannot take an innocent life without due process of law, which means you cannot arbitrarily deny life to anyone. Well, will come back. What does that mean then? In the 14th Amendment, which was passed after the Civil War, shortly after the Civil War, it says, no person, nor shall the state deprive any person of life, liberty or property without due process of law. So the fifth Amendment bans the federal government from killing children, killing human life arbitrarily. Number in the 14th Amendment says the states may not kill it. So right now, if the due process clause that's actually in the Constitution, that includes the right to life. The only question for interpretation is when does life begin? Or when did people at the time of the Fifth Amendment, the Bill of Rights, 1781, or at the time of the 14th Amendment, when did they think life began? Because today, six judges on the court properly and constitutionally believe that the role of judges is to apply original intent to the meaning of the words in the document. Their job as judges is to follow the words of the Constitution, not make up their own rights like a right to abortion or a right to homosexuality or rights of things that would be shocking to the people who wrote the Constitution and to the people who adopted the Constitution. The reason why that method of constitutional interpretation is so important, it limits the judge's role and imposes a duty upon them to apply the terms that are in the Constitution according to the original meaning of the terms at the time they were passed. And that gives us the consent of the governed. That gives us government of the People by the people. That's why that's the proper method of judicial interpretation. Now that doesn't mean the Constitution is trapped in the 1781. The Constitution has an amendment process. If we want the, if the people want to create a right to abortion, they can pass a constitutional amendment. When the Constitution was passed, women didn't have the right to vote. And women persuaded men who could vote to give them the right to vote. And that's in the Constitution. Today no one talks about taking the right of away from women. Once you put it in the amendment in the, in the Constitution, and once the Constitution's interpreted properly, then it's the only way to change it properly is through an amendment by the people of the United States. And there's a process. The states can do that or Congress can pass one and then the states can pass, adopt it like some, the Human Rights Amendment or Equal Rights Amendment that some people know about. So where is that right to life? It's in the due processes, causes. Well, I'm not. That's what they've been called for many, many years, but we need to begin to call them. It's in the life clauses of the United States Constitution. And where are those in writing? And if we were together and I could show you all some pictures. The Supreme Court has actually now put those on the inside walls of the U.S. supreme Court. They used to have a display of the building of the, quote, Temple of Justice, which was the supreme court building in 1935 when they, they built it. But they've taken that down and they have a display now of the role of judges and the role of the Supreme Court in the Constitution. And their role is to apply the words of the Constitution if it's a constitutional case or the words of a statute. If it's a case involving a statute, they apply them according to the original meaning of the words. So the question is, what did people think life meant at the time of the founding of America's Constitution first and then was it the same at the time of the Civil War? And we're going to find it actually got better from a pro life standpoint. There's one of the Constitution's founders named James Wilson, who was a signer of the Declaration. He was a signer of the Constitution and appointed by George Washington to the Supreme Court of the United States. So he's only one of seven people in American history who did all three of those things. He signed all of our founding documents, the Constitution and the Declaration, and then he was put on the Court to interpret what the words of those things means. And he has a very famous quote in the words of James Wilson, he says with consistency, beautiful and undeviating. Human life from its commencement to its close, is protected by the common law in the contemplation of law. Life begins when the infant is, is first able to stir in the womb. Notice even before it's born that he's calling the child an infant, a member of our species. By the law, life is protected not only from immediate destruction, but from every degree of actual violence and in some cases from every degree of danger. That's where we get child endangerment statutes. You can commit a crime putting a child in, in danger even. And yet today we kill the children in the womb. We give parents the right to kill the child in the womb going back to the eight, the, the, the ninth, the 18th century. Then in 1776 when the Declaration was signed in 1781, if you'd ask the person on the street, on the street, oh look, look at that woman. She's got a little bump in front of it. What is she pregnant? They just said, well, she's with child. Their very term for being pregnant was with child. A lot of the statutes which criminalized abortion at this time had the phrase it is unlawful to give a woman with child an abortion producing drug. About 34 different states at the time of this 14th amendment agreed with that. So what actually happened? Wilson said it was from the first stirring of the womb, and that's even before quickening, because quickening, the woman can feel it, but the child is stirring inside there. Early today we can look on computerized invasive photography. We can see when the cells begin divide and they jerk about the cell as two divided to four and four to eight kind of moves from side to side. Now today we know that life begins at conception, but they knew it at the time of the 14th Amendment that life began at conception and they began to use conception rather than quickening in the statutes. So what we need to remember is is there a right to life in the Constitution? The answer is yes. Where is it? The Fifth and the 14th Amendment, and this is easy to remember, we should all remember it. No person may be deprived of life without due process of law. The liberals have stolen due process and said, oh, that includes a right to an abortion, but it never did. A right to say homosexual behavior or transgenderism or. But it doesn't include those things. What it includes is the words that are in the language. The right to life. And at the time of the fifth and the fourteenth Amendment, life was understood and accepted and protected by all people, the vast majority of people, and by all the law that it began before birth, it didn't begin at birth, and life before birth was protected. They even gave those children guardians when they were in their mother's womb if they needed legal protection. So it's time to give guardians to children in the womb and to strike down all the laws which allow abortion. And that's what the 14th amendment does. The 5th amendment only binds the federal government. The federal government has no power to pass a pro abortion federal statute. But the 14th Amendment says the states have no power to do it. Also, if the states decided today that they wanted to kill black people, and let me just bring, say I bring that up, because there were people in America who lynched black people. There have been people, racist people who want to see black people die. In fact, in my opinion, the most effective racist organization today is Planned Parenthood because they kill black children in the womb at a higher proportion than their proportion in the population. African Americans are about 10% of the population, but they're about 30% of abortions. So they disproportionately kill black children. And they know it and they celebrate it and they say, we're helping black women. Instead, they're reducing the black population of America when there are no unwanted children in America today, because all 50 states have a safe haven law, no woman has to kill her child to have the freedom of Roe v. Wade. She can use the safe haven law in all 50 states and walk out of the hospital, leave the baby behind, or safely surrender the baby at a hospital or fire station up to a certain number of days after birth. That varies by state. 60 days in Texas, where I'm talking, usually 3, 30, 60, or 90 days of the periods. But you can safely surrender your child through safe haven and have all the freedom of Roe v. Wade that you ever wanted to have or need. Because most women don't have abortions to kill a child, many of them will try to deny it's a human being. The Supreme Court has said that it's an infant life at the moment of conception, at the moment of abortion. They said that in Gonzalez v. Carhart, some women come to regret aborting the infant life they once created and sustained. That's the exact quote from the court. So today we could ban abortion, but still help women. There are pregnancy centers all over America willing to help the woman keep the child. But if she decides she does not want to keep the child, she does not have to in any one of the 50 states. Even if abortion were banned, we would say give us the baby and then what will happen to those children? Are they going to be neglected and abandoned in foster care? No. There are 1 to 2 million families every year on a rolling cohort basis races who want to adopt newborn children. So we can move to a society where the Constitution says life begins at conception. Scientifically that's true. Life begins before birth. It was protected by law. Abortions were banned once because we protected the right to life. We had a revolution to protect the right to life. And then we put it in the Constitution. In fact, we put it in the fifth Amendment. It wasn't in the original document that came out of the convention. The Bill of Rights had to be added to get people to adopt it. And they specifically said we want a right to life in the Constitution. And that means life begins before birth. As soon as the woman's with child, she has a human life in her. And what human lives did it intend to protect? All human lives. There's nothing in there that said, oh, there's a right of some humans to have a right to life. No, it was all human life is to be protected. And that's where we are. Abortions as bad as slavery. But it's I believe within a few years the Supreme Court will find the right to life and then America will find safe haven laws. And if you're low income and you can't afford your medical bills, all 50 states will already pay all of your medical bills. The only real expense of being pregnant is prenatal care, your delivery and after care, you're going to have to buy clothes. And the pregnancy centers will help provide those. But as soon as you want to leave the hospital, you can leave the baby behind. And legally there's no unwanted children anymore. All 50 states, even California, New York. Bates states that currently say you can kill that child. They also have a law says if you give the child us, we'll take care of that child until we find the waiting list of homes waiting to adopt newborn children. And that waiting list is already at the, at the adoption centers all over America. They're waiting list of people waiting to adopt newborn children. So I think we're going to see a great harvest of righteousness to use a biblical world. And I think God hates the shedding of innocent blood and he's going to see a revival in America. He has done the scripture. I'll just close with this. The scripture he gave us after I prayed for 30 days. Lord, do you really want us to represent Norman, Sandra? I said, nobody can. I said. They said, lord, nobody can reverse Roe v. Wade. It's the biggest brick wall in the law. And he gave me the scripture and Isaiah directed me through, you know, my wife. And as we were searching and praying about this for 30 days, he said, as Isaiah 28:14 behold, thus says the Lord to the mocking judges who rule my people in Jerusalem. So this is God speaking to the mocking judges. Behold, you've made a covenant with death. You've made an agreement with the grave. You don't think the overwhelming scourge will reach you because you've covered yourself with fraud and deception. Wow. That's what Rolando are Covenant with fraud. Oh, it's not a baby. We can kill it. Fraud and deception. And then so many times there's just fraud and deception on what they tell the women when they ask, is it baby? So anyway, God did amazing, extraordinary things. And you might see that little book up here behind my shoulder reversing Roe v Wade. My journey with Roe do and God. That's the book I write to. I wrote to give God the glory for reversing Roe v. Wade and he used Norma and Sandra. Their full stories are in the book. Norma changed her mind when she worked in abortion clinics and she saw how horrible was and her conscience began to bother her and she saw how poorly the women were treated and she gave her life to Jesus Christ and spent most of her end of her life. I talk about a documentary they made about her three years after I she died when she couldn't defend herself and I defend her. And it's just a mat facing book. It's a book of testimonies. All the proceeds go to support the work of the Justice Foundation. We represent thousands of women hurt by abortion in their quest to get legal justice and we are seeking the overturned of. We've. We've achieved the overturning of Roe v. Wade and now we're seeking to establish the right to life that's in the existing constitution. And that judges who sworn to follow the written constitution and believe that means according to the meaning of the words the people adopted. Not that the judges think is a good idea. What we don't live in a non logopoly which is government by a few. We live in a government consent of the governed with the rule of law. The judges are to apply what the words meant at the time we the people adopted those amendments. We want to protect life. We did then. We still do. In Jesus name. Thank you for sharing and comparison. Yeah.

Thank you for sharing. Alan.

If you could.

How would you phrase it? Would you say the fifth Amendment could be called, like the federal Life Amendment? Or would you say the 5th and 14th are both life amendments? Or would you coin a name for each one that somehow uses the phrase life Amendment?

Well, I call them the life clauses. Is there a life or is there a right to life? Is one way I'd say it. Like, in general, is there a right to life? Is there Constitution? Oh, no, no, no. It doesn't do that at all. Yes, there is. It's in writing. It's in there twice in the 5th and the 14th amendment. That's one way I might discuss it in short, and then say, well, let me show it to you. You know, is there right to life? Yes, there is. Let me show it to you. Here's the words. I'd like to kind of put. Get them printed on a little card somewhere so pro lifers could carry them in their wallets and show them to people. Another way is to say, yeah, they're in the life clauses. Like we, the liberals, have stolen due process and call it the due process clause. We should call it the life clauses. Where are they? The Fifth and the 14th Amendments, or maybe even there's two amendments saying there should be life in the Constitution.

Ram of every blessing to my heart to sing thy grace Streams of mercy never ceasing Call for songs of loudest praise Teach me some melodious sonnet Sung by flaming tongues above Praise the mountain I'm fixed upon it now to thy redeeming love Thy love.

Oh.

Thy love oh, here I raise my Ebenezer hither By thy help I come and I hope by thy good pleasure Safely to arrive at home Jesus sought me when a stranger Wandering from the fold of God he direct me from danger interposed his precious blood his blood, O.

His.

Blood.

O.

To grace how great a debtor cleanly I constrain to be a faggotness like a fetter Find my wandering heart to thee Prone to walk to the Lord I feel it Prone to leave the the God I love here's my heart. Oh, take it, Seal it, seal it for thy cur Sing thy grace Dreams of mercy never ceasing Call for songs of loudest praise Teach me Stop Melodious O.

Oh.