

GLOBAL LIFE CAMPAIGN™

Church Denominations Standing for Sanctity of Human Life, Contrasted by Denominations Who Support Abortion

Can a church or Christian support abortion?

Thomas W. Jacobson, Executive Director, Global Life Campaign (2020-09-09)

To begin to answer the question of whether a church or Christian can support abortion, I've begun reviewing church position statements on abortion. Some church denominations stand firmly on the Bible and corresponding scientific truth, and follow through consistently in opposition to killing a baby in the womb. But some "church" denominations are dualistic; that is, they recite Biblical truth, but then take positions diametrically opposed to the Bible in order to accommodate differences in opinions of their leadership and members. They affirm Biblical truth about God being the Creator of human life, but then violate Scripture in their position on abortion. Some affirm that God commanded, "You shall not murder" (Exodus 20:13), but then support abortion, which is the murder of an innocent, defenseless, unborn child.

This brief contains excerpts from the position statements of 14 church denominations, 9 standing for the sanctity of human life and against abortion, and 5 supporting abortion. If you read all the statements, you'll understand why there are different opinions among Christians, why the church is divided on the issue of abortion, and why Vice Presidential candidate Kamala Harris – and many others – may think she is acting consistent with being a "Christian" and a "Baptist" in her support of abortion – instead of recognizing that her position and that of her denomination deeply offend God Himself and violate His sacred gift of human life, and His unchanging, universal Law by which He judges individuals and nations.

A. Church Doctrines and Statements Affirming Sanctity of Human Life

Anglican Church: The Canons of The Anglican Catholic Church (2007 Edition):

"CANON 15.1. THE SANCTITY OF HUMAN LIFE.

§15.1.01 Deliberate Abortion is Murder.

The defencelessness of the unborn entails a great responsibility on the part of every Christian, and especially on the part of each of his or her parents. The deliberate and wilful abortion, directly procured, of any unborn child at any time from the moment of conception, is always an act of grave sin not only by the person who procures the same, but also by such person or persons who effectuate the same or acquiesce therein."

http://anglican catholic.org/system/media_files/attachments/4/original/ACC%20Canons%20-%202007.pdf?1317846094)

Anglicans for Life: <https://anglicansforlife.org/2018/08/06/gafcon-church-sanctity-life-statements/>

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This brief is available at: GLC Publications: www.GLCPublications.com

Also available at GLC Publications: *Abortion Worldwide Report: 1 Century, 100 Nations, 1 Billion Babies*

Assemblies of God: Sanctity of Human Life: Abortion and Reproductive Issues (2010):

“The Assemblies of God bases its understanding of the nature of human beings on the Bible, which reveals that God created the universe, the world, and all living things (Genesis 1:1,11,21,25). Humans are the highest form of God’s creative activity, and He is intentional in both their creation and destiny. “ ‘Let Us make man in Our image’ . . . So God created man in His own image, . . . male and female he created them” (Genesis 1:26,27). . . .

“Creation in the divine image is not only an expression of the incalculable value God places upon human life, it also signifies that God has sovereign power over life. He is both giver and sustainer of life; He alone has the power to determine its beginning and ending. . . .

“Every human life, from conception through death, is therefore to be valued, respected, nurtured, and protected. Every human life is to be lived in obedience to God and His Word. The Bible describes a moral order to which all persons are responsible. At the end of life, all persons will stand before God to give account for their actions. “For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad” (2 Corinthians 5:10).

“Therefore, human beings are responsible to bring the light of God’s Word to decisions that bear on the sanctity of life. . . .

“Throughout Scripture, children are regarded as God’s gift: ‘Sons are a heritage from the Lord, children a reward from Him’ (Psalm 127:3). . . .

“**Abortion.** The Assemblies of God views the practice of abortion as an evil that has been inflicted upon millions of innocent babies and that will threaten millions more in the years to come. Abortion is a morally unacceptable alternative for birth control, population control, sex selection, and elimination of the physically and mentally handicapped. Certain parts of the world are already experiencing serious population imbalances as a result of the systematic abortion of female babies. The advocacy and practice of so-called partial birth abortion of babies is particularly heinous. . . .

“*The personhood of the unborn.* The Scriptures regularly treat the unborn child as a person under the care of God. . . .

“*The killing of innocent persons.* God’s Word is very explicit concerning the taking of innocent human life. ‘You shall not murder’ (Exodus 20:13) is not only one of the Ten Commandments, but also a moral imperative that recurs throughout Scripture (cf. Matthew 19:18; Romans 13:9). . . .

“**Christian Action:** Whenever abortion and other immoral life-threatening practices present themselves, Christians have an obligation to address these evils in public forums and to seek legislative and judicial redress” (<https://ag.org/Beliefs/Position-Papers/Abortion-Sanctity-of-Human-Life>).

Catholic Church: The Compendium of the Social Doctrine of the Church, which is a compilation of the doctrines of the Catholic Church produced by the Pontifical Council for Justice and Peace, contains the following:

“108. *The fundamental message of Sacred Scripture proclaims that the human person is a creature of God (cf. Ps 139:14-18), and sees in his being in the image of God the element that characterizes and distinguishes him: “God created man in His own image, in the image of God He created him; male and female He created them” (Gen 1:27). God places the human creature at the centre and summit of the created order. Man (in Hebrew, “adam”) is formed from the earth (“adamah”) and God blows into his nostrils the breath of life (cf. Gen 2:7). Therefore, “being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. . . .”*[204].

“109. *The likeness with God shows that the essence and existence of man are constitutively related to God in the most profound manner. [205] . . . The human being is a personal being created by God to be in relationship with him.”*

“112. *Man and woman are in relationship with others above all as those to whom the lives of others have been entrusted [215]. “For your lifeblood I will surely require a reckoning, ... I will require it ... of man [and] of every man's brother” (Gen 9:5), God tells Noah after the flood. In this perspective, the relationship with God requires that *the life of man be considered sacred and inviolable* [216]. The fifth commandment, “Thou shalt not kill” (Ex 20:13; Deut 5:17), has validity because God alone is Lord of life and death [217]. The respect owed to the inviolability and integrity of physical life finds its climax in the positive commandment: “You shall love your neighbour as yourself” (Lev 19:18), by which Jesus enjoins the obligation to tend to the needs of one's neighbour (cf. Mt 22:37-40; Mk 12:29-31; Lk 10:27-28).*

“155. . . . “the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to *live in* a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and *freedom* in seeking and knowing the *truth*; . . . and the right *freely to establish* a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious *freedom*, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person”[317].

“The first right presented in this list is the right to life, from conception to its natural end,[318] which is the condition for the exercise of all other rights and, in particular, implies the illicitness of every form of procured abortion and of euthanasia.”[319]

“233. *Concerning the “methods” for practising responsible procreation, the first to be rejected as morally illicit are sterilization and abortion [521]. The latter in particular is a horrendous crime and constitutes a particularly serious moral disorder [522]; far from being a right, it is a sad phenomenon that contributes seriously to spreading a mentality against life, representing a dangerous threat to a just and democratic social coexistence”* [523].

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace

[doc 20060526 compendio-dott-soc.en.html#Creatures%20in%20the%20image%20of%20God\)](http://doc.20060526.compendio-dott-soc.en.html#Creatures%20in%20the%20image%20of%20God)

U.S. Conference of Catholic Bishops: <http://usccb.org/issues-and-action/human-life-and-dignity/index.cfm>.

Church of God: Abortion Resolution of the Church of God, approved in 1976:

“WHEREAS life originated in the creative work of Almighty God; and
WHEREAS man himself is created in the image and likeness of God; and
WHEREAS God assigned special value to human life; and
WHEREAS divine law forbids the indiscriminate taking of human life, exacting heavy penalties of those who violate this commandment; and
WHEREAS contemporary society demonstrates a low esteem for the sacredness of life; and
WHEREAS abortion-on-demand now receives serious consideration as a means of birth and population control; and
WHEREAS abortion is a vicious attack on the weakest and most helpless form of human life; and
WHEREAS the unborn are unable to speak in their own defense; and
WHEREAS intense pressure is being brought upon state and national legislative bodies to liberalize abortion laws; and
WHEREAS it is the duty of the church to raise an authoritative moral voice concerning this vital issue;
THEREFORE BE IT RESOLVED that we, the General Assembly of the Church of God, reaffirm our historic commitment to the sacredness of human life; and
BE IT FURTHER RESOLVED that we stand opposed to the use of abortion as a means of birth or population control; and
BE IT FURTHER RESOLVED that we urge our entire constituency to actively oppose any liberalization of abortion laws by state legislatures and by the Congress of the United States; and
BE IT FURTHER RESOLVED that no individual should ever consider abortion as an option except in the gravest circumstances, after medical and religious consultation of the most serious nature (56th A., 1976, pp. 35, 36).”
[http://www.churchofgod.org/resolutions/abortion-1976\)](http://www.churchofgod.org/resolutions/abortion-1976)

Church of God in Christ: In 2015, the Church of God in Christ launched the denomination-wide Family Life Campaign to promote high respect for human life, encourage adoption, and end abortions – especially among their own members (*AFA Journal*, July 2018). This is particularly significant in two ways: it is denomination wide; and they are focused on saving African American babies. The majority of members of COGIC churches are African American, and 34 percent of African American babies are aborted in the United States. The Mission Statement of this Campaign is:

“Save a life; to build a family; and change our world.”

“The established goals of COGIC Family Life Initiative are:

- Decrease the number of children being killed through abortion

- Reduce the number of children raised in the state's foster care system
- Reduce the number of children experiencing reentry into state custody for children welfare or foster care by finding homes and appropriate foster and or adoptive parents
- Reaffirm one of the most powerful institutions....that being family... #familylife."
<http://cogicworldmissions.org/missions/family-life/>

COGIC websites: <http://www.cogic.org> ; <http://cogicworldmissions.org>.

Evangelical Presbyterian Church: Position paper on Abortion:

“The Evangelical Presbyterian Church is convinced that the Bible strongly affirms the dignity and value of every human life based on what the Scriptures clearly teach:

“Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations” (Jeremiah 1:5 NIV).

“My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth” (Psalm 139:15 NIV).

“Listen to me, you islands; hear this, you distant nations: Before I was born the Lord called me; from my mother’s womb he has spoken my name” (Isaiah 49:1 NIV).

“for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born” (Luke 1:15 NIV).

“When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit” (Luke 1:41 NIV).

“To further differentiate mankind from any other living creature, we read: “So God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:27 NIV). Unlike any other created being, Scripture also teaches: “Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Genesis 2:7 NIV).

“The Westminster Shorter Catechism, a confessional statement shared by most Reformed churches, forbids the taking of innocent life while demanding the preservation of life from the moment of conception through to natural death:

“The Sixth Commandment requires all lawful endeavors to preserve our own life, and the life of others.” (Question 68).

“The Sixth Commandment forbids the taking away of our own life, or the life of our neighbor unjustly...” (Question 69).

“Scripture teaches that we are not merely to avoid involvement in injustice. God’s people are called upon to speak for the oppressed and defenseless. The Scripture passages cited above are evidence that God accords human value and dignity to the unborn child.

“The Evangelical Presbyterian Church affirms that the Bible does not distinguish between prenatal and postnatal life. It attributes human personhood to the unborn child. This extends to the unborn child ex utero as no less a human being than the child in the mother’s womb.” (Adopted by the 6th General Assembly, June 1986; and amended by the 32nd during June 2012, and the 33rd during June 2013.)

<http://epcoga.wpengine.com/wp-content/uploads/Files/1-Who-We-Are/B-About-The-EPC/Position-Papers/PositionPaper-Abortion.pdf>

Lutheran Church – Missouri Synod: Statement from President & Council of Presidents (2019):

“In Him was life, and the life was the light of men” (John 1:4). . . .

“Life, not death, is the goal of humanity. History testifies that death is never the means through which justice and human rights prevail. We do not advance on the graves of our children. Germany, which sought eugenics as the solution to problems, now has strict abortion laws. To defend and support life is the goal of every just government, and the right to life is the hallmark of a good society.

“Yet abortion laws have allowed the abortion of more than 61,000,000 children since Roe v. Wade. That’s nearly 50 times the number of American soldiers killed in all wars. The abortion industry and its proponents take great lengths to avoid facing the fact that abortion dismembers a living child in a horrid pool of its own blood. This is barbaric.

“Abortion is a lie. Science is on the side of life. We shall stand against the barbarism of abortion until our dying breath. Abortion is illogical, as we slaughter babies in the womb while developing ever-better care for other unborn children. Abortion contradicts the natural law written on human hearts that teaches us it is wrong to kill.

“Lawmakers and bureaucrats in our country have become emboldened to force citizens to go against their conscience. People publicly celebrate laws that lead to the deaths of children.

“How long, O Lord, how long?

“Our Christian faith teaches us to value life and to love each and every person as our neighbor. Love is life, and life is the great gift of love. Death is our natural enemy. . . .

“And in the giving of His Son to be the Savior, God shows that He is the Lord of life. Jesus came to love. He taught us to love all people, including those whom we consider our enemies. He taught us to unconditionally love every person, even those whom this world considers unworthy of love. . . .

“We are, however, bound by our conscience to speak against those laws that are unjust and, especially, those laws that violate God’s law and the natural law that binds all mankind. Abortion and other means through which humans kill humans violate these natural and moral laws that form the foundation of society.

“Therefore, we stand against these actions and against all laws that sanction abortion or the taking of innocent life. We cannot stand silent when people elected to positions in which they are to protect citizens continue to pass laws and advocate for legislation that

undermines the sanctity of human life. Our conscience is bound by both the Word of God and reason to speak for life as a precious gift of God and to speak against any and all who promote the killing of unborn children. We cannot hide the evil of these laws under the banner of “rights” or “privilege.” Children’s lives are at stake. They cannot speak for themselves. We will speak for them, and we will work to protect their lives. . . .” (<https://blogs.lcms.org/2019/lcms-presidents-statement-regarding-gubernatorial-actions-expanding-abortion-in-new-york-and-illinois/>).

North American Lutheran Church: On 14 December 2012, the Joint Commission on Theology and Doctrine of the North American Lutheran Church issued a statement on the sanctity of human life from conception, titled, “‘The Lord Is with You,’ A Word of Counsel to the Church (on) The Sanctity of Nascent Life.”

“In the name of the Father, and of the +Son, and of the Holy Spirit. Amen.

“The beginning of human existence, i.e., nascent life, carries in it the fullness of the genetic code, the complete chromosomal material of an individual. The strengths and characteristics given to us by God have not yet blossomed for all the world to see, yet they are fully present in the beauty of His love. “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.” (Jeremiah 1:5) Luther’s Small Catechism proclaims, “I believe that God has created me and all that exists,” so in faith we continue to proclaim that our life, and every life, comes from God and belongs to God. In our earthly dependency upon the womb of our mothers for protection, nourishment, and love from the first moments of our lives, we see in the creation of each life the shape of faith. We will always be fully dependent upon God for life, for shelter, and for mercy—the God who uses men and women to bring forth every generation of His creation.

“. . . God himself has given us a pattern by which we know His love: the conception, gestation, and birth of our Lord Jesus. As we reflect upon when life begins and what life means, we look to what God has done in sending His Son to live among us from conception, to death, to resurrected life.

“In the Annunciation of the Good News given to Mary, the Mother of our Lord, we come to know the gift of every life in a new way, and we come to know the holiness of her womb as a sanctuary of mercy for all humankind. She who is our Mother in the faith shelters the One who is the Savior of the world with her very body, a model of love beyond all fear, of obedience beyond all personal security, of faith in the One who is yet unseen.

“In the self-emptying (kenotic) movement of God in the incarnation, He was never more vulnerable, more helpless than when He was *in utero*, swaddled in amniotic fluid. He was also never more intimately protected, swaddled in the myriad layers of a mother’s love. It is the vision of this love that is ever so needed in this day—a death defying love, an eternal love, a fierce love, a sacrificing love. It is this vision that we are called to bear for the sake of generations to come. For in the disordered loving of a fallen world that removes sexual intercourse from the fidelity, trust, and delight of the marriage bed, there will continue to be the littlest among us, made in the image and likeness of God, who without a holy love, will be unprotected from the lies that say they are neither human nor of any value. In a time in human history when the laws of many nations

sanction the destruction of new lives simply because they are an inconvenience, the North American Lutheran Church and Lutheran CORE, and all who belong to the Body of Christ, are called to teach and preach the message that the Lord who created the heavens and the earth, the Lord, who in the power of the Holy Spirit grew in His mother's womb, the Lord, who in obedience gave His life for all, The Lord is with you" (<https://thenalc.org/wp-content/uploads/2013/02/Word-of-Counsel-on-Sanctity-of-Nascent-Life.pdf>).

The NALC statement is excellent, except that later in the document the authors do not appear to view abortion for "therapeutic reasons" to be a sin, and thus would be unlikely to encourage a post-abortive woman in these circumstances to repent of her sin that her conscience may be cleansed and her soul healed.

Lutherans For Life (for all Lutherans): <https://www.lutheransforlife.org>.

Southern Baptist Convention: The SBC has several short Position Statements on life:

"Sanctity of Life. Procreation is a gift from God, a precious trust reserved for marriage. At the moment of conception, a new being enters the universe, a human being, a being created in God's image. This human being deserves our protection, whatever the circumstances of conception." (<http://www.sbc.net/aboutus/positionstatements.asp>)

The SBC has also approved 52 Resolutions that pertain to abortion. Its 2015 resolution "On The Sanctity Of Human Life," quoted fully here:

WHEREAS, Biblical revelation clearly and consistently affirms that human life is formed by God in His image and is therefore worthy of honor and dignity ([Genesis 1:27](#); [9:6](#)); and

WHEREAS, God alone is the Author of life and He alone numbers our days, from the moment of conception until natural death ([Job 14:5-7](#); [Psalm 39:4](#)); and

WHEREAS, The Bible commands us to honor our parents and the aged ([Exodus 20:12](#); [Leviticus 19:32](#); [Ephesians 6:2](#)); and

WHEREAS, The Baptist Faith & Message (2000) affirms that "children, from the moment of conception, are a blessing and heritage from the Lord" and calls us to "speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death"; and

WHEREAS, An estimated fifty-seven million unborn babies have been aborted since the legalization of abortion in 1973 (Roe v. Wade); and

WHEREAS, Legislation or court rulings have effectively legalized physician-assisted suicide in several states and additional states are considering similar action; and

WHEREAS, Recent federal directives seek to compel religious organizations to provide coverage for abortifacient technologies and services; now, therefore, be it

RESOLVED, That the messengers to the Southern Baptist Convention meeting in Columbus, Ohio, June 16-17, 2015, affirm the dignity and sanctity of human life at all stages of development, from conception to natural death; and be it further

RESOLVED, That we reaffirm our repudiation of the genocide of legalized abortion in the United States and call on civil authorities to enact laws that defend the lives of the unborn;

RESOLVED, That we welcome and commend legislation that ensures that all mothers will be fully informed by medical providers of the life development of their unborn children;

...

RESOLVED, That we call on our fellow citizens of good will to collaborate with us on behalf of justice, the protection of human life, and the cause of human flourishing; . . .

RESOLVED, That we encourage Southern Baptists to continue and to expand their local ministries that care for and protect the unborn, the vulnerable, and the aged; . . .

RESOLVED, That we call on Southern Baptist churches and entities to show the love of Christ through appropriate means to those women most vulnerable to the victimization of the abortion industry, and to show grace and mercy to those individuals who grieve with repentance over past abortions; . . .

RESOLVED, That we commend the efforts of our denominational entities, especially The Ethics & Religious Liberty Commission, in the defense and protection of human life at every stage; and be it finally

RESOLVED, That we pray and work for the repeal of unjust laws and inhumane practices that degrade human life, all the while looking toward the day when our Lord will make all things new and “Death will no longer exist; grief, crying, and pain will exist no longer, because the previous things have passed away” ([Revelation 21:4](#)).
(<http://www.sbc.net/resolutions/2256/on-the-sanctity-of-human-life>)

B. Church Doctrines and Statements Supporting Abortion

American Baptist Church USA: “AMERICAN BAPTIST: RESOLUTION CONCERNING ABORTION AND MINISTRY IN THE LOCAL CHURCH: (8006.5:12/87)

“As American Baptists, members of a covenant community of believers in Jesus Christ, we acknowledge life as a sacred and gracious gift of God. We affirm that God is the Creator of all life, that human beings are created in the image of God, and Christ is Lord of life. Recognizing this gift of life, we find ourselves struggling with the painful and difficult issue of abortion. Genuine diversity of opinion threatens the unity of our fellowship, but the nature of the covenant demands mutual love and respect. Together, we must seek the mind of Christ.

“As American Baptists we oppose abortion,

- as a means of avoiding responsibility for conception,
- as a primary means of birth control,
- without regard for the far-reaching consequences of the act.

“We denounce irresponsible sexual behavior

“We grieve with all who struggle with the difficult circumstances that lead them to consider abortion. Recognizing that each person is ultimately responsible to God, we encourage men and women in these circumstances to seek spiritual counsel as they prayerfully and conscientiously consider their decision.

“We condemn violence and harassment directed against abortion clinics, their staff and clients, as well as sanctions and discrimination against medical professionals whose consciences prevent them from being involved in abortions.

“We acknowledge the diversity of deeply held convictions within our fellowship even as we seek to interpret the Scriptures under the guidance of the Holy Spirit. Many American Baptists believe that, biblically, human life begins at conception, that abortion is immoral and a destruction of a human being created in God's image (Job 31:15; Psalm 139:13-16; Jeremiah 1:5; Luke 1:44; Proverbs 31:8-9; Galatians 1:15). Many others believe that while abortion is a regrettable reality, it can be a morally acceptable action and they choose to act on the biblical principles of compassion and justice (John 8:1-11; Exodus 21:22-25; Matthew 7:1-5; James 2:2-13) and freedom of will (John 16:13; Roman 14:4-5, 10-13). Many gradations of opinion between these basic positions have been expressed within our fellowship.

“We also recognize that we are divided as to the proper witness of the church to the state regarding abortion. Many of our membership seek legal safeguards to protect unborn life. Many others advocate for and support family planning legislation, including legalized abortion as in the best interest of women in particular and society in general. Again, we have many points of view between these two positions. Consequently, we acknowledge the freedom of each individual to advocate for a public policy on abortion that reflects his or her beliefs. . . .

“WE CALL UPON . . .

Pastors and Leaders:

- To prepare themselves to minister compassionately and skillfully to women and men facing problem pregnancies, whatever their final decisions. . . .

“WE ENCOURAGE CONGREGATIONS AND INDIVIDUAL MEMBERS:

- To engage in meaningful dialogue on abortion with openness and Christian compassion . . .
- To participate in organizations addressing abortion issues in ways that are consistent with their beliefs

“Policy Base

Policy Statement on Human Rights [editor note: no mention of right to life]

As American Baptists we declare the following rights to be basic human rights, and we will support programs and measures to assure these rights;

The right to human dignity, to be respected and treated as a person, and to be protected against discrimination without regard to age, sex, race, class, marital status, income, national origin, legal status, culture or condition in society.”

(<https://www.abc-usa.org/wp-content/uploads/2019/02/Abortion-and-Ministry-in-the-Local-Church.pdf>)

Episcopal Church: Reaffirm the 1967 General Convention Statement on Abortion (1976):

“Resolved . . . That the position of this Church, stated at the 62nd General Convention of the Church in Seattle in 1967 which declared support for the "termination of pregnancy" particularly in those cases where "the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest" is reaffirmed. Termination of pregnancy for these reasons is permissible. That in those cases where it is firmly and deeply believed by the person or persons concerned that pregnancy should be terminated for causes other than the above, members of this Church are urged to seek the advice and counsel

“That the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them”
https://episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=1976-D095).

In 1981, the Episcopal Church issued a statement in “Opposition to the Human Life Amendment to the U.S. Constitution” (https://www.episcopalarchives.org/cgi-bin/executive_council/EXCresolution.pl?exc_id=EXC021981.10).

Some Episcopalians are still standing in defense of the sanctity of human life and opposing abortion. See Episcopalians for Life (<https://www.facebook.com/Episcopalians4Life/>).

Evangelical Lutheran Church in America: A Social Statement on Abortion:

“Induced abortion, the act of intentionally terminating a developing life in the womb, is one of the issues about which members of the Evangelical Lutheran Church in America have serious differences. These differences are also found within society. . . .

“The topic of abortion evokes strong and varied convictions about the social order, the roles of women and men, human life and human responsibility, freedom and limits, sexual morality, and the significance of children in our lives. It involves powerful feelings that are based on different life experiences and interpretations of Christian faith and life in the world. . . .

“Nor is it helpful to use the language of ‘rights’ in absolute ways that imply that no other significant moral claims intrude. A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy. . . . This requires that we move beyond the usual ‘pro-life’ versus ‘pro-choice’ language in discussing abortion. . . .

“Abortion ought to be an option only of last resort. Therefore, as a church we seek to reduce the need to turn to abortion as the answer to unintended pregnancies. . . .

“Regardless of the decisions, our pastoral response must be a gracious affirmation of the value of women’s lives and assistance in dealing with ongoing implications of their decisions for their own well-being and their relationships. . . .

“This church recognizes that there can be sound reasons for ending a pregnancy through induced abortion”

https://download.elca.org/ELCA%20Resource%20Repository/AbortionSS.pdf?_ga=2.112788620.948839174.1599493154-1910180805.1599493154).

Some members of the ELCA, like the Lutheran Church – Missouri Synod and the North American Lutheran Church, remain standing on the creation and Biblical foundations for the sanctity of human life, and are against abortion. See Lutherans For Life (<https://lutheransforlife.org>).

Presbyterian Church (U.S.A.): General Assembly Resolution on Reproductive Health (2012):

“Recognizing that women and men deserve full access to health care as a basic human right . . . and directing the Presbyterian Ministry at the United Nations to support similar access through international aid organizations and programs . . . affirming the position of the 204th General Assembly (1992) . . . :

- (a) The state has a limited legitimate interest in regulating abortions and in restricting abortions and in restricting abortions in certain circumstances.
- (b) Within this context of the state’s limited legitimate interest, no law should impose criminal penalties against any woman who chooses or physician who performs a medically safe abortion.
- (c) Within this same context of the state’s limited legitimate interest, no law should deny access to safe and affordable services for the persons seeking to terminate a problem pregnancy.
- (d) No law or administrative decision should provide for a complete ban on abortion.
- (e) No law or administrative decision should
 - (i) limit access to abortions;
 - (ii) limit information and counseling concerning abortions; or
 - (iii) limit or prohibit public funding for necessary abortions for the socially and economically disadvantaged.
- (f) No law should prohibit access to, nor the practice of contraceptive measures.
- (g) No law should sanction any action intended to harm or harass those persons contemplating or deciding to have an abortion.
- (h) No law should condone mandatory or forced abortion or sterilization. Such laws should be abolished where they do exist” (https://www.presbyterianmission.org/wp-content/uploads/1-res_on_reproductive_health_care_access-2012.pdf).

Some Presbyterians are standing for the sacred gift of human life, and against abortion: Presbyterians Protecting Life (www.ppl.org).

United Methodist Church: Social Principles: The Nurturing Community (2016):

“**Human Sexuality:** . . . We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. . . .

“We affirm that all persons are individuals of sacred worth, created in the image of God.

. . .

“Abortion: . . . While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. . . .

“We recognize tragic conflicts of life with life that may justify abortion, and in such cases we support the legal option of abortion under proper medical procedures by certified medical providers. We support parental, guardian, or other responsible adult notification and consent before abortions can be performed on girls who have not yet reached the age of legal adulthood. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection or eugenics (see Resolution 3184).

“We oppose the use of late-term abortion known as dilation and extraction (partial-birth abortion) and call for the end of this practice except when the physical life of the mother is in danger and no other medical procedure is available, or in the case of severe fetal anomalies incompatible with life. This procedure shall be performed only by certified medical providers. Before providing their services, abortion providers should be required to offer women the option of anesthesia. . . .

“We commit our Church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth. . . .

“(A) decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, family, pastoral, and other appropriate counsel” (<https://www.umc.org/en/content/the-nurturing-community>).

Some Methodist clergy and church members, defending preborn babies and opposing abortion, formed the Taskforce of United Methodists on Abortion (<https://lifewatch.org>).

Conclusion: From these church denomination statements, I hope you can see a primary source of the confusion and division in our nation over abortion; namely, there is division in the church, among the leadership, clergy, and members. The churches, church denominations, and believers in Jesus Christ who stand for the sanctity of human life and oppose abortion are representing Him correctly, and are being the true Church, “the pillar and support of the truth” (1 Timothy 3:15). However those “churches,” denominations and people who are unwilling to stand against abortion fail to be Christ’s light and salt, and “to testify to the truth” as was Jesus’ purpose (Matthew 5:13-16; John 18:37). Church leaders, clergy and persons who support abortion misrepresent the Creator and Giver of life, the LORD and Savior of the world, and the Head of the Church; and they are like false shepherds leading their flocks astray.

The human conscience is vulnerable to deception, and we may discover that we are actually believing a lie to be the truth. The truth is always consistent with the Word of God, His Law, nature, and honest scientific research, because He created everything and ordained the laws that govern. When church leadership, priests, pastors or rabbi’s fail to teach their

congregations the Truth, or give them unclear or dualistic messages, or teach a lie as if it was the truth, then people who claim to be “Christian” may actually be holding views that are contrary to Christ and the Christian faith. A church that supports abortion is either not the Church or is in direct conflict with the Head of the Church. A “Christian” who supports abortion is either not a Christian, or is supporting something antithetical to God Almighty, Jesus Christ, and the Christian faith. We have a very serious problem in the Church.

SDG and for the sanctity of human life,

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This brief is available at: www.GLCPublications.com

Also available is: *Abortion Worldwide Report: 1 Century, 100 Nations, 1 Billion Babies. The History, Policies and Sacred Accounting, and the Means to Restore Protection of Human Life.*

“If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods . . . or the gods . . . but as for me and my house, we will serve the LORD” (Joshua 24:15).