



WILLINGDON
CHURCH

Abortion

pregnant 
not pregnant 

Willingdon Church Position Papers

Abortion

Willingdon Church Elders
(Reaffirmed February 15, 2012)

A. PREAMBLE

Life is a gift of God and very precious (Gen.esis 1:27; Psalms 139:13-16). Therefore, we are for life. The seemingly wanton taking of life by means of abortion is undermining the sacredness of life in our land. There is need for us in our church fellowship to become informed regarding abortion. As Elders, we want to affirm the position of our larger Mennonite Brethren General Conference related to abortion as follows:

B. M.B. GENERAL CONFERENCE POSITION

“We believe that man was made in the image of God; that an attack on man’s life constitutes a violation of God’s expressed will; that life begins for man at conception and that even in the unborn state, man possesses life as God gave it with all potential for development into knowledge of, and faith in God as Creator, Savior and Lord.”

Because we so believe, we affirm:

1. That all abortion, that is the deliberate termination of a pregnancy except where a mother’s life is seriously threatened, is a violation of God’s will.
2. That we as brotherhood support and encourage those in the helping professions (social workers, nurses, doctors, psychiatrists, and ministers) to stand firm in this view and to seek to bring their colleagues and the community at large to see how abortion seriously contributes to the erosion of human values.
3. That we as individuals inform ourselves as best we can towards a realistic understanding of the whole issue of abortion with its related considerations, and that we give expression to such understanding as we have opportunity, and that when we can do so, without suggestion of compromise, we align ourselves with like-minded groups to strengthen our witness in the community.
4. That we as individuals and as church(es), share the above concerns with the elected representatives of our governments, influencing the formulation of the laws of our land with respect to abortion.

5. That we recognize our responsibility for social, moral, and spiritual conditions in our communities, and the shaping of attitudes, and that we seek to fulfil such responsibilities by:
 - a. Lending support to whatever preventive measures we can conscientiously support.
 - b. Seeking to develop attitudes of social acceptance of the single parent without endorsing their actions leading to the pregnancy.
 - c. Helping to provide caring facilities for those who choose to let their pregnancy go full-term rather than choosing abortion.

C. IMPLICATIONS

6. We need to realize the New Testament view of fighting evil is different than the Old Testament. For example in the Old Testament the adulterer was to be put to death (Leviticus 20:10). In the New Testament, the woman taken in adultery was forgiven by Jesus (John 8:4-11).

In the Old Testament, armies were arrayed to destroy evil in the name

of the Lord (1 Samuel 17:26). In the New Testament Jesus calls us to be peacemakers (Matthew 5:9).

In the New Testament when the soldiers came to take Jesus, Peter was prepared to use force and cut off the High Priest's servant's ear (Matthew 26:51-53; John 18:10-11, 36). Jesus indicated that His kingdom is not of this world otherwise He would have called an army together and fought. The New Testament fight against evil is a spiritual one.

1. Our position is one of persuading people not to sin but not physically forcing people not to sin. If we are no longer allowed to speak and persuade we will then and only then be prepared to break the law of the land (Acts 4:18-20).

Willingdon Church
4812 Willingdon Ave.
Burnaby BC V5G 3H6
604-435-5544
willingdon.org



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