

BCC Position on Life in the Womb

Our statement on justice concludes with the following:

As Job admitted he would have sinned if he ignored the cause of those who called out for justice (Job 31:13), we will also sin if we ignore those in our world who express their need for justice.

While church history is filled with examples of Christians both succeeding and failing in our responsibility, we must always continue to improve, listen to those who claim to be victims of injustice, and sacrificially work toward the future justice which God will eventually bring to the earth.

Expanding from that conclusion involves the understanding that not all victims of injustice are able to plead for themselves in order for their cause to be heard. In other words, some of those who suffer from injustice have more of a voice than others, and some have no voice at all.

In those cases, Christians have a duty to plead their cause on their behalf. Proverbs 31:8-9 instructs:

Speak up for those who cannot speak for themselves,
for the rights of all who are destitute.
Speak up and judge fairly;
defend the rights of the poor and needy.

Perhaps the group with the least amount of ability to speak for themselves are babies who are still in their mothers' wombs, and therefore, we must advocate for them. We must not stay silent when a life in a womb is at risk. While defending the defenseless, we must speak with the same urgency as we would if our own lives were at risk.

At the same time, we must speak and plead the case of expectant mothers who, at times, can also feel trapped and alone—without a powerful enough voice to improve their circumstances for themselves. Perhaps they lack the resources, support, or margin required to care for a baby who grows to be a child and then an adult. Perhaps they do not have the ability to remain employed if they continue with the pregnancy. Perhaps they are physically unable to carry the baby to term. In such instances, these mothers also need advocates working on their behalf for their wellbeing.

Therefore, for both the baby and the mother, we must speak.

The church must be a place where the mother finds an extended network of care givers who give her an abundance of resources. We must provide financial, emotional, spiritual, and relational support—not only during the pregnancy, but as the child grows as well. Further, we must provide compassionate counsel regarding alternatives to termination (such as adoption)

and a place to grieve for mothers who lost a pregnancy for any reason including medical necessity.

Regardless of the particular circumstances, we pledge to be a voice of redemption and hope rather than a voice of condemnation for anyone whose life has been personally affected by a terminated pregnancy.

We will work to reflect to both mother and baby the same value and purpose with which God has created them. As Psalm 139:13-16 explains:

For you created my inmost being;
you knit me together in my mother's womb.
I praise you because I am fearfully and wonderfully made;
your works are wonderful,
I know that full well.
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.
Your eyes saw my unformed body;
all the days ordained for me were written in your book
before one of them came to be.

May we all continue to grow in wonder and reverence regarding God's ongoing work of creation.

The elders and pastoral staff at BCC are willing and available to meet with anyone who would like to have further dialogue on any of the statements made above. Furthermore, we are committed to walking alongside all who desire to explore and follow Jesus and what that may look like in our lives.

Scripture References

Job:10:11-12; Ps. 127:3-5, 139:13-16; Prov. 24:11-12, 31:8-9; Isa. 44:24; Jer. 1:5; Luke 1:15, 41, 44