

Problem
Pregnancy

When
Pregnancy
Involves
Loss

*Helping Others Face
Problem Pregnancies*

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When Pregnancy Involves Loss

After abortion: I made a decision to have an abortion. I felt it was the best decision in my situation. I'm still feeling a mixture of emotions about it. How do I move beyond this loss?

After adoption: I chose to place my baby for adoption. I tried to make the best decision. My feelings about it are still unresolved. How do I move beyond this loss?

After miscarriage: I wanted this baby so much. Suddenly, there was no baby. The miscarriage was completely unexpected. How do I move beyond this loss?

After stillbirth: The doctor told me the baby was dead. Nothing could be done to save it. The word "stillborn" seems so sterile. How do I move beyond this loss?

After sudden infant death syndrome: I woke up one morning and my baby was dead. There were no warning signs. Last month I was pregnant—now my child is gone. How do I move beyond this loss?

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About This Brochure

The 214th (2002) General Assembly of the Presbyterian Church (U.S.A.) raised concern on the need in the church for pastoral resources “based on the knowledge that there are women and men who suffer from adverse spiritual, emotional, psychological, and physical effects of abortion and are in need of the compassionate and restorative ministry of the Gospel” (*Minutes*, 2002, Part I p. 70). This brochure is a response to that concern. It also recognizes that there are other situations that involve pregnancy and loss, such as release for adoption, miscarriage, stillbirth, or sudden infant death syndrome. This resource aims to distinguish between pregnancies involving abortion or adoption decisions and those involving involuntary loss from miscarriage, stillbirth, or sudden infant death syndrome. It serves as a resource for women and men who experience pregnancy-related loss, as well as the pastors and counselors who assist them.

Problem Pregnancy Decisions

While people might wish that all pregnancies and the development of human life could lead to positive, joyful birth experiences, many pregnancies do not end this way. The Presbyterian Church (U.S.A.) has recognized that women in a

variety of difficult circumstances face problem pregnancies. Perhaps a fetus has a congenital anomaly or likely will be born with a genetic disease (an increased likelihood as women age). Perhaps the pregnancy is the result of rape, incest, or sexual activity without consent. Perhaps contraceptive measures failed. Situations involving advanced reproductive technology present difficult dilemmas. Perhaps a doctor recommended reducing the number of fertilized ova to a safe number of fetuses. A pregnancy where continuation will threaten the woman's life, health, or emotional well being might involve recent breast cancer, major trauma, severe depression or mental illness, terminal illness, advanced cardiovascular disease, or diabetes. Women face pregnancies in which continuation will cause significant economic hardship, or in which prenatal and neonatal care will be inaccessible. Women below the age of 15 and over 40 are at increased risk of complications, and women who have suffered disastrous previous pregnancies may believe that they are unable to face another one. In these and other situations, a pregnancy may be regarded as a problem.

Some problem pregnancies are terminated by abortion. In others, a woman may decide to carry the pregnancy to term and place the baby for adoption. Having an abortion or relinquishing a

child for adoption both involve loss, even when a woman feels that she has made the best decision in her particular situation. After facing a problem pregnancy and selecting from less-than-ideal options, a woman may feel ambivalence when thinking about “what might have been.”

Involuntary Pregnancy Loss

Other pregnancies result in loss, not because they arise out of difficult decision-making contexts, but because a woman’s body expels the fetus prematurely, or the pregnancy does not result in a live birth. A woman might be expecting the joyful birth of a child, only to have the sudden shock of miscarriage interrupt her pregnancy. “Spontaneous abortion,” or the loss of a fetus before it can survive on its own, may be a devastating experience whenever it occurs during pregnancy. Even though such loss may be explained rationally by “natural selective forces,” such as chromosomal or developmental abnormalities, emotions that accompany such loss may be debilitating and long-lasting.

Two of the most wrenching experiences of loss occur when a full-term pregnancy results in a stillbirth or when death takes a child in early infancy. It is hard to describe the emotional trauma felt by a woman who spends nine months of her life preparing for the

birth of a child and, instead, suffers through a stillbirth delivery. Bringing a baby to term and then losing that child to the perplexing phenomenon known as sudden infant death syndrome (SIDS) also tests the emotional resilience of a woman whose pregnancy comes to an unexpectedly sorrowful end.

In all of these different post-pregnancy contexts, the common denominator is loss. Pregnancy outcomes are not always the ones that women and their significant others planned, preferred, or anticipated. The beginnings of human life sometimes lead to separations and endings. Women, in whose bodies lies the inception of human life, often must deal with a complicated mix of physical and emotional responses to difficult situations. Men suffer also, as they empathize with women in these circumstances and confront their own experiences of loss. It is for these women and men that the church provides this resource and attempts to answer the question: **How do I move beyond this loss?**

Experiencing Pregnancy Loss for Women

Following an experience of pregnancy and loss, you can expect to feel many different emotions. The circumstances of your loss have much to do with what you might be feeling.

After Abortion

Responses following an abortion are as varied as the women making the decision. You might have feelings of relief and resolution, along with the conviction that having an abortion was the best decision in your situation. You might also experience feelings of sadness, anger, regret, guilt, or a range of other emotions. Some feelings may be mild and fleeting, while others are intense and linger over time. Depending on your faith understandings, you might feel shame and guilt about your decision and may even feel that you have committed a sin from which you can never find forgiveness. Presbyterians have rejected this belief. Be aware that some people stigmatize all women who have abortions. Resist messages that impede your healing process and fuel your feelings of guilt and shame.

As part of your recovery from abortion loss, it may be helpful to identify your feelings, understand the circumstances of your pregnancy, and review the reasons for your abortion decision. Regardless of your current evaluation of the wisdom of that decision, rest assured that nothing you have done can separate you from God's love.

In looking for resources after an abortion, recognize that some are based on the belief that termination of a pregnancy cannot be a morally acceptable

decision. This is not the policy of the Presbyterian Church (U.S.A.). Furthermore, you may see references to “post-abortion syndrome” as a type of post-traumatic stress disorder. While you may experience stress following an abortion, neither medical nor psychiatric professional groups regard women’s reactions to abortion as part of a diseased condition or disorder. It is not abnormal to feel loss following abortion.

After Adoption

As with abortion, women may experience a wide range of emotions in the aftermath of the decision to place a child for adoption. You may have feelings of relief and resolution. You may also experience grief, shame, anger, or depression. You might find it difficult to express the sense of loss you feel after adoption, since many regard adoption as the most positive solution to problem pregnancies. While you may take comfort from carrying the pregnancy to term and delivering a child, you may also have feelings of deprivation after many months of pregnancy and attachment. As with abortion, many women feel loss and experience recurring thoughts about the child in later years.

Complications and the particularities of individual experiences factor into decisions regarding problem pregnancies. In reflecting on your own abortion

or adoption decision, remember that ambivalence and sadness do not necessarily indicate a poor choice. Being human means having to deal with the ambiguities and imperfections that accompany less than ideal circumstances. Recognize that now you may or may not feel that you acted wisely in making your decision. However, no matter what doubts you may have, you need to live with your decision in the future in the healthiest possible way.

After Miscarriage, Stillbirth, or Sudden Infant Death Syndrome

When you experience loss due to miscarriage, stillbirth, or sudden infant death syndrome, your recovery may be more difficult due to the shock and suddenness of an outcome you did not choose. You may also struggle with physical and emotional conditions you do not understand and did not expect. Grief is a human response to deprivation; feelings of anger, guilt, denial, anxiety, and even a dull numbing ache may accompany grief. In their efforts at kindness, people may tell you that another pregnancy will help you forget. You may find hope in this, but the experience of losing an infant is not forgotten. Blame, resentment, and anger may affect your relationships. When you lose a child who you were prepared to welcome and raise, the loss alters your entire future. It will take

time to heal, learn to cope, and build a different future.

The recovery needs of women who experience any of these pregnancy-related losses vary. Women find comfort in an array of therapies—a support group with other women who have shared similar experiences, rituals of mourning and resolution, and counseling for limited or extended periods of time. Be patient with yourself—there are no shortcuts to healing. Be aware of physical changes that accompany emotional anxiety and seek medical attention as needed. It is possible also that you will recognize your loss, rethink it, and conclude that you have little emotional work to do. In all of this, trust in the love of God to sustain you and let the respect and compassion of your church community support you.

For Men

You also may experience complex feelings of loss following a partner's abortion or adoption decision, her experience of miscarriage or stillbirth, or your child's sudden death. Intimacy and close communication may characterize your relationship with your partner, or you may experience strain and separation. In the aftermath of abortion or placing a child for adoption, you may feel involved and affirming of the decision, or you might have a range of feelings about your lack

of involvement and disagreement. In situations of miscarriage, stillbirth, and sudden infant death, the shock and grief that affect your partner's recovery may be yours as well.

Relationships may be renewed in times of loss, or they may be vulnerable to stress and dissolution. Open and honest communication can strengthen the bonds of intimacy and make possible a joint experience of healing. You deserve to have the love and support of significant others and the opportunities to express your emotions and concerns. You should not hesitate to seek counseling for understanding your own and your partner's feelings and experience.

In any of these situations of pregnancy-related loss, both women and men may feel loneliness, isolation, and the uncomfortable burden of handling emotional stress privately. Fear of ostracism, judgment, and inappropriate expressions of consolation may prevent you from talking with lay members of your faith community, ministers, and even counselors. Your trust may be fragile and reaching out to others might feel risky. However, as you selectively share your feelings and experience, you may find that the love and the wise counsel of caring friends and professionals sustains you through the most difficult times of loss and recovery.

Faith in Times of Loss

For Presbyterians seeking to understand the meaning of pregnancy and the experience of loss, the Reformed theological tradition provides a valuable legacy of shared convictions. Above all, on any occasion of loss, people of faith look to God to find the answers to their questions and continued meaning for their lives. In the midst of anxiety and deprivation, it becomes painfully clear that humans are finite creatures, often living fragile lives in the midst of shock, disappointment, regret, uncertainty, and grief.

Difficult situations are often entangled with complicated desires, questionable motives, and conflicting emotions. When pregnancies involve loss, Christians seek solace from their faith in God's providence as known in Jesus Christ, as well as from the caring kindness of sisters and brothers in their church communities. Presbyterians, who are rooted in the Reformed tradition of Christianity, can find guidance and understanding in some of the following theological affirmations:

1. *God is the Creator of all life.*

Human beings are creatures of God's eternal purpose and design. While it can be frustrating to live with the consequences of limits and "creatureliness" (especially in times of loss and uncertainty), belief in God's sovereignty, abiding care, and

eternal power for goodness can bring comfort, peace, and hope beyond the difficult times. As God's Wisdom and Salvation, Jesus Christ offers restoration and wholeness from the turmoil of human anxiety and despair. Trust in the abiding presence of the Holy Spirit can provide strength and guidance in the midst of the most debilitating experiences of pain and loss.

In all matters of reproduction, people live within the limits of their bodies and the created world. The Christian moral life is formed within the context of freedom and limitations. Inasmuch as each person has power over some circumstances, but not others, humans exercise freedom both within the scope and in response to God's providence and reign.

2. *Humans are decision makers.*

One of the blessings of life in God's good creation is the freedom to make choices and decisions. While God remains sovereign over all of life, humans are endowed with reason and power to exert their will over certain aspects of their lives. While individual and corporate sin corrupts human behavior, Reformed theology believes that ultimately, God will

integrate all human activity into God's restorative, providential plan.

Regarding reproduction, and particularly problem pregnancy, humans live within multiple tensions of moral decision making. Genesis 1:27–29 proclaims that humankind is created in the image of God and entrusted with “dominion . . . over every living thing.” Deciding to become a parent is an enormous responsibility that involves the stewardship of life itself. Problem pregnancies present circumstances in which human choices to limit procreation affect the well-being of individuals and all creation.

Whether deciding to terminate a problem pregnancy or resolve it by adoption, certain circumstances present occasions that test the capacity of human beings to make wise decisions.

In the aftermath of a pregnancy loss, people may evaluate and reaffirm their decisions, but they may also view them with regret, anger, ambivalence, or sadness. Tensions abound between the goodness of God who entrusts humans with the power to act and the sinfulness of humanity that limits reasoning and corrupts motives. As Presbyterians proclaim, “God alone is Lord of the

conscience,” they assert that obedience to God’s will restrains human freedom. For Christians, the will of God as known in the life of Jesus Christ tests all of life’s decisions, including procreative ones.

3. *Life is a gift from God.* Christians believe that God is the source of all life. The Reformed tradition also recognizes that human life does not possess uniform value, but carries with it occasions and contexts for moral judgment, ethical discernment, and decision making. Life begins and ends amid morally complex circumstances, and factors beyond human control sometimes influence life’s endings. The precarious, uncontrollable aspects of life’s development are manifestly apparent when miscarriage, stillbirth, and sudden infant death occur.

“Life” in a Christian context is not limited to mere biological existence; many factors enhance or diminish the totality of created life and well-being. Reformed Christianity entrusts to women the responsibility to make decisions regarding problem pregnancies, encouraging enhancement of the fullness of life amid interdependent relationships, multiple limitations, and sometimes tragic circumstances.

People employ the language of “gift” to describe the grateful response to life from God, but the metaphor of gift giving has limits and raises pertinent questions about reproduction. At its best, a gift enhances both giver and receiver. When a gift places undue burdens or responsibilities on a receiver, who has no choice other than to submit, the receiver may not see the gift as an enhancement. Problem pregnancies present complex, often anguishing situations in which women must make difficult, even courageous decisions regarding abortion or adoption. Christians exercising their power over reproduction live with God’s gift of human freedom and must exercise it wisely, while being ever-mindful of their capacity for doing both good and ill.

In the aftermath of pregnancy and loss, women may regard their decisions and the consequences as faithful responses to difficult circumstances. However, they may view their decisions with regret, guilt, or a range of other emotions. Presbyterians recognize that problem pregnancies present challenging situations for decision making. Regardless of the wisdom of particular actions, God always offers

forgiveness, redeems human failures, and makes new beginnings possible. The gift of life in Jesus Christ is God's assurance of faithfulness and new creation, no matter what the past and its problems.

4. *Do justice, love mercy, and walk humbly with God.* In 1992, the 204th General Assembly of the Presbyterian Church (U.S.A.) adopted a substantive theological study on problem pregnancy and abortion. Its title, "Do Justice, Love Mercy, Walk Humbly," is based on the biblical injunction following the question posed in Micah 6:8: "What does God require?" Decisions regarding reproduction are always made in social contexts. Human history records patterns of sexism, racism, and classism that distribute decision-making power unequally. While human fallibility affects both women and men as they try to make ethical decisions, Presbyterian General Assemblies have affirmed the ability and responsibility of women to make good moral choices regarding problem pregnancy. As God demonstrates love in Jesus Christ, so all Christians are called to promote justice, express love, and walk attentively through their decisions with humility before God.

5. *Communities sustain us.* The church is the Body of Christ, the community of people who see the wisdom of God in Jesus Christ and seek to follow Christ's way in the world. Woven together in a faith that uplifts one another, Christians struggle together in the midst of seemingly impossible decision making, sadness, and grief. When feelings of pain, regret, inadequacy, or ambivalence overwhelm anyone—including women and men facing any form of pregnancy and loss—Christ, who is present in the life of the church, offers caring counsel, assurance of forgiveness, restoration of relationships, and hope for future life. Through the power of the Holy Spirit, God works all things for good, enabling the church to bind up the broken-hearted and renew saddened hearts with joy and hope. In covenant with God and one another, Christians provide compassionate witness to the faith affirmed in Romans 8:38–39 “that neither death, nor life . . . nor things present, nor things to come”—nor any circumstance of pregnancy and loss—“shall separate us from the love of God in Jesus Christ our Lord.”

What Does the Church Say?

For more than 30 years, the Presbyterian Church (U.S.A.) has adopted theological studies and policy statements related to the complex issues of problem pregnancy. While the documents primarily focus on Christian responsibility involving contraception and abortion, these papers contain Presbyterian understandings of reproductive life which may inform other situations involving pregnancy and loss.

In the 1950s and 60s, General Assemblies affirmed the principle of voluntary family planning and responsible parenthood. In the 1970s, they supported the principle of careful, ethical decision making regarding pregnancy termination. Presbyterians are not of one mind on these issues. In 1992, the church adopted a study on problem pregnancies and abortion entitled, "Do Justice, Love Mercy, and Walk Humbly," which acknowledges both agreement and disagreement in the use and interpretation of Scripture, as well as the basic issue of abortion. Nevertheless, the General Assembly identified substantial agreement in a number of areas, which form Presbyterian policy, including the following:

Problem pregnancies are the result of, and influenced by, so many complicated and insolvable

circumstances that we have neither the wisdom nor the authority to address or decide each situation. Christians seek the guidance of Scripture in the midst of relationships and circumstances of awesome proportions that affect their interpretation and decision making.

The considered decision of a woman to terminate a pregnancy can be morally acceptable, though certainly not the only or required, decision.

Abortion is not morally acceptable for gender selection only or solely to obtain fetal parts for transplantation . . . abortion should not be used as a method of birth control. We are disturbed by abortions that seem to be elected only as a convenience or to ease embarrassment.

As God has expressed love and grace in Jesus Christ, so we are to express love and grace to one another when faced with this difficult and complex subject. Despite our diversity of opinion, we should pray for one another and exhibit grace and peace toward one another.

The strong Christian presumption is that since all life is precious to God, we are to preserve and protect it. Abortion ought to be an option of last resort. The large number of

abortions in this society is a grave concern to the church.

By affirming the ability and responsibility of a woman to make good moral choices regarding problem pregnancies, the Presbyterian Church (U.S.A.) does not advocate abortion but instead acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options.

It must be clearly stated to the individual who has undergone an abortion and who believes the abortion to be sinful that there is no biblical evidence to support the idea that abortion is an unpardonable sin.

We all sin and fall short of God's purpose for us. In caring, compassionate love, we who have experienced God's amazing grace are called to be instruments of healing, comfort, and support to all who are struggling through traumatic experiences. Together we become God's redeemed, forgiven, forgiving, community—the church. (Minutes, 1992, Part I, p. 368-369)

In 2003, the General Assembly adopted a statement on post-viability and late-term abortion that concludes a woman's decision to terminate a pregnancy is intensely personal; therefore, humans

“are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy.” The statement continues, however, to assert, “choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics.” It also speaks to the role of the church as follows:

The church has a responsibility to provide public witness and to offer guidance, counsel, and support to those who make or interpret laws and public policies about abortion and problem pregnancies. Pastors have a duty to counsel with and pray for those who face decisions about problem pregnancies. Congregations have a duty to pray for and support those who face these choices, to offer support for women and families to help make unwanted pregnancies less likely to occur, and to provide practical support for those facing the birth of a child with medical anomalies, birth after rape or incest, or those who face health, economic, or other stresses.
(Minutes, 2003, Part I, p.54)

Presbyterian policy has been virtually silent on issues of pregnancy loss other than abortion.

The shocking loss due to miscarriage,

stillbirth, or sudden infant death syndrome in a wanted pregnancy is different than the loss women may feel who make intentional decisions to terminate their pregnancies. Furthermore, church statements on adoption focus primarily on facilitating the adoption process, while overlooking the loss that women who place their children for adoption may feel. Nevertheless, those who look to the church for guidance in any of these difficult situations will find strong support for upholding women—and men—who experience any kind of pregnancy loss with compassion, justice, and empowerment for wholeness and well-being.

For Pastors and Counselors

After Abortion and Adoption

As in any counseling situation, pastors and others who relate to women and their significant others who experience loss should have a listening ear and a caring heart to react appropriately and respectfully. It is important for you to be aware of the multiple contexts in which women make abortion and adoption decisions. Women may have conflicting emotions following the termination of a pregnancy or the placement of a child for adoption. Some cases involve unwanted pregnancies and others involve medical conditions that make pregnancy dangerous.

Women may express an entire range of feelings after having an abortion, from relief and resolution to grief, shame, and depression. You have a valuable opportunity to communicate the church's support for women's ability and right, in the spirit of justice, to make ethical judgments about their reproductive decisions. Relate sensitively and caringly, no matter how you assess the wisdom of a particular woman's choice. Keep a pastoral frame of mind and heart, regardless of your own ambivalence or disagreement about decisions that have been made.

Women live in a polarized culture in which abortion and adoption decisions are evaluated according to conflicting values. In the midst of this cultural turmoil, many women face problem pregnancies and seek help for making difficult decisions. Pregnancies in crisis offer no ideal solutions; rather, women live with the continuing consequences and need realistic, caring guidance that will help them live with ambiguities. You as a pastor or counselor can assist in the spiritual healing of women who have experienced loss. Whichever decision a particular woman has made—whether abortion or adoption—she deserves to know that she is created in the image of a loving God and is capable of making ethical decisions about her reproductive life. She may or may not continue to regard her decision as wise; however, she should

know that her church respects her ethical capacity, forgives her mistakes, and cares for her lovingly as a sister in faith.

After Miscarriage, Stillbirth, or Sudden Infant Death Syndrome

Empowerment for healing is a gift you can give to women who lose a child to miscarriage, stillbirth, or sudden infant death syndrome. You can reassure them of the presence and love of God in the midst of the most devastating pain and sorrow. You may also counsel members of your congregation and significant others not to hurry the grief process or smooth it over too quickly with easy platitudes and shallow clichés of sympathy.

Men also experience many different emotions in the aftermath of abortion or adoption decisions, as well as miscarriage, stillbirth, or sudden infant death. They may have close intimate relations with their partners, or they might feel strain and alienation. Because the loss may not affect them as directly as it does women, they may need caring counsel in order to express what they feel. You can create a climate that warmly welcomes into the church community all women and men who have experienced pregnancy loss. Furthermore, you can encourage congregations to surround women as well as men in these situations with compassion and respect.

Ministers also have a unique opportunity to provide resources for healing and restoration following loss. You have biblical and theological training that can provide answers to some of people's deepest questions about the meaning of life and loss. You also can interpret accurately church policy regarding abortion decisions. If those you counsel are seeking particular liturgical resources for those who have terminated a pregnancy, a "Commentary on Liturgical Pastoral Resources for Those Who Have Terminated a Pregnancy" is available from the Office of Theology and Worship, PC(USA), Louisville, Kentucky.

Demons Dispelled

"Perhaps no one can tell . . ."
"I'm sure it must show . . ."
Consumed with the part of me
that I'll never know,
the ache is so constant,
so private, so real.
There's no way to ever
make this wound heal.

The die has been cast.
This burden's for life.
How could I ever be a mother
or anyone's wife?
The fear was so real,
with no end in sight,
but love gave me strength
and courage to fight.

I've realized with time
and hours of prayer
my struggle had to end
before I had nothing to share.
My tiny small soul
I mourned for so long
was waiting with God
for me to be strong.
My daughter was born.
In an instant I knew;
the part of me I'd lost
just waited and grew.

It's not as simple as
"Pro-Life" or "Pro-Choice."
God knows when it's time
to give life its voice.
I now have two children
and one on the way.
True gifts from God . . .
I give thanks every day.
Nothing's been lost.
Finally, I see.
The demons I feared
never really had me.

The author of this poem, a Presbyterian,
was a victim of rape as a teenager. She
chose to have the resulting pregnancy
terminated through legal abortion. She is
now the mother of three.

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Presbyterian Church (U.S.A.), Louisville,
KY, November-December (93, 2), 2002.

Resources

Available from Presbyterian

Distribution Service (PDS)

Call 800/524-2612 or visit
www.pcusa.org/marketplace to order;
shipping and handling charges extra

*Problem Pregnancy—There’s Always a
Father*, PDS #7271099015; \$1

*Problem Pregnancy—When You Need
the Wisdom of Solomon*
PDS #7271099016; \$1

*Problem Pregnancy—When No Choice Is
Easy*, PDS #7271099017; \$1

*Report of the Special Committee on
Problem Pregnancies and Abortion:
Do Justice, Love Mercy, Walk Humbly
(Micah 6:8)* (policy statement and study
paper), PDS #OGA-92-017; \$2

*The Covenant of Life and the Caring
Community and Covenant Creation:
Theological Reflections on Contraception
and Abortion* (study paper), PDS #OGA
88038; free

Other Resources

*Abortion in Good Faith: A Reformed
Approach to Reproductive Options* by
Gloria H. Albrecht. Available from
Presbyterians Affirming Reproductive
Options (PARO), 888/728-7228, ext. 5794
www.paro.pcusa.org

Commentary on Liturgical Pastoral Resources for Those Who Have Terminated a Pregnancy is available from the Office of Theology and Worship, PC(USA), Louisville, Kentucky, 888/728-7228, ext. 5734.

For Additional Resources, Contact
Presbyterians Affirming Reproductive Options (PARO). A network officially affiliated with the PC(USA) through the National Ministries Division, 888/728-7228, ext. 5794, www.paro.pcusa.org

Women's Ministries Program Area, National Ministries Division, 888/728-7228, ext. 5382 or 5385, www.pcusa.org/women

Religious Coalition for Reproductive Choice
An interfaith group with Presbyterian participation, 202/628-7700, www.rcrc.org

Presbyterian Pro Life
While representing a more limited perspective than allowed for by PC(USA) policy, this may be a helpful resource for some women, 703-569-9474, www.ppl.org

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