

# Ministry after a Miscarriage, Still-Birth or Abortion

## Some Background

The birth of a child is intended by the Lord to be a wonderful event bringing much joy to parents, grandparents and friends. When God instructed Adam and Eve to be fruitful and multiply, even they may not have understood the joy God intended them to experience until the birth of their first child actually took place. Where a child is longed for and loved, the announcement of conception, the anticipation of a new baby and the eventual birth are such joyous events.

For some, though, the joy of knowing that a baby is on the way is cut short by miscarriage or still-birth, bringing particular sadness to those who were longing for a child.

For others, the realisation that a baby has been conceived fills them, and sometimes those close to them, with disappointment and even anger. The thought of a child impinging on their lifestyle drives some to abort the little life growing within them thereby putting an end to what they see as the "problem". Despite experiencing an immediate relief that the "problem" has gone, many women go on to suffer emotional side effects such as guilt, shame, regret, anguish, despair and even suicidal tendencies.

When a church offers ministry to people seeking help, it will almost certainly encounter those experiencing difficulties linked to the issues of miscarriage, still-birth and abortion even years after the event. In this article we look at that and put forward some suggestions for ministry.

It is always reassuring when Bible passages can be found providing clear precedent for the nature of any ministry. Under the current heading, scripture can be broadly applied but specific examples from the Bible are not obvious. We know, of course, that the Lord Jesus loved little children and in Luke 18:15-17 we read:-

People were also bringing babies to Jesus to have him touch them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." (NIV).

In Matthew chapter 18 a number of scriptures can be found concerning children. For example, in verse 10 we read:-

"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. (NIV)

Children are precious and beautiful in the eyes of our heavenly Father and from the time they are conceived, through their growth in the womb, to their birth and during their subsequent upbringing, they remain that way.

The psalmist in Psalm 139:13 writes:-

For you created my inmost being; you knit me together in my mother's womb. (NIV)

Our heavenly Father, who sees the loss of a baby through miscarriage or still-birth, will feel acutely the sadness experienced by the parents, and in particular the mother. But what must

go on in the heart of God when he sees a precious life torn from his or her mother by deliberate act of abortion intended to kill the little one? And what happens to the spirit and soul of a child who is lost by miscarriage, still-birth or abortion and who never had an opportunity to put his or her trust in the Lord Jesus? We know from the above scripture that each one has an angel who always sees the face of our heavenly Father but that doesn't answer the question very clearly. In the light of other scriptures concerning little children, we cannot help but believe that our heavenly Father who loves them has a place in His presence for those who are lost by miscarriage, still-birth or abortion. However, are they simply transferred to such a place automatically or is it necessary to commit such little ones to the Lord for the transfer to take place? It is difficult to answer such a question but consider the following:-

In his book "Healing the Family Tree" a British surgeon/psychiatrist and Christian Dr Kenneth McAll cites accounts of the way in which children lost by miscarriage, still-birth or abortion appeared to be having an effect on remaining family members until such children were specifically committed to the Lord, after which the effects ceased. The effects manifested as physical or emotional problems in the family which persisted despite medical treatment. Dr McAll found that the ones most affected by uncommitted babies were the parents, a next born child or even a child adopted to take the place of the child who was lost. He found that twins, in particular, appeared to have a special sensitivity to their brother or sister who died at birth or before. After committing to the Lord children who had died, patients who were actually taking part in the services felt the healing effect of them. In some cases, so did family members who were miles away in hospitals and mental institutions and who didn't even know that such a committal service was taking place. Prayers of committal invariably included a communion service. Dr Mcall states "I have over six hundred recorded cases of direct healing which have taken place after a Eucharist has been celebrated for babies who were either aborted, miscarried, stillborn or discarded at birth and who had never been loved or properly committed to Jesus Christ in a burial service".

After a miscarriage in the early stages of pregnancy, burial may not be possible. In the case of children who have died through a deliberate act of abortion, the little body may simply be incinerated, there is no burial and no prayers of committal to the Lord are spoken. Whilst we cannot help but believe that our heavenly Father who loves them has a place in His presence for those who are lost by miscarriage, still-birth or abortion, the act of committing such precious little ones to the Lord, and the power of the communion service as part of that, should not be overlooked. Therefore, just as prayers of committal would normally be said at the burial or cremation of an adult, we believe that ministry to those who have lost a child through miscarriage, still-birth or abortion should include a prayer of committal for the child. With that in mind, we now look at a ministry pattern which could be followed in such situations.

### **A Ministry Pattern**

The person seeking ministry will nearly always be a mother who has lost her baby. The loss will undoubtedly affect both husband and wife and the husband may ask for ministry too. However, this pattern is intended to apply to the case where a mother is seeking ministry after losing her baby.

1 It is essential to show gentleness and understanding when ministering in this area in view of the emotional extremes which the mother may be experiencing.

2 Try to discover if there have been any similar previous occasions for the person and in the family line. If what the person has experienced is obviously a generational issue, part of the ministry should involve cutting the person free from the family line. It could be that a demon spirit behind this has attached itself to the family and is intent on continuing its work

in the person asking for ministry. If such a spirit is discerned, the way in which it is dealt with in the circumstances requires much wisdom and particularly so where the loss of the little one has only just occurred. As in all ministry, reliance upon the guidance of the Holy Spirit is essential and unless the ministry team is absolutely certain that the person is in a state to receive it, the team will do well not to begin focussing on deliverance. We cannot stress enough that great care must be taken here particularly as the person is likely to be feeling tender and mistakes will be risky. It may be helpful for the ministry team to leave the room for a while and discuss the way forward before proceeding - or even leave the whole issue of deliverance until some other time where the person is in a better state of mind to consider it. Nevertheless, if it is felt essential to deal with the demonic in this ministry session, be aware that a demon spirit will know when it has been discerned and it will also know it must go when told to in the Name of Jesus. With that in mind, the matter can be either be addressed as part of a committal and communion service as described later or addressed as a preliminary issue. In the latter case the ministry team could proceed as follows:-

First, cut the person free from the generational line and then consider using a deliverance prayer along these lines:-

Lord, you want .....to be whole in every way and want nothing in her to interfere with the wholeness you want to bring. Therefore, Lord, everything that You want out of.....must go out now in Name of Jesus (*as those words are said, whoever is praying should look at the demon spirit which has been discerned*) and, Lord, all that you want to send in to .....to begin your healing work we ask you to send in to her in the Name of Jesus.

Whoever is praying will know that a demon is being driven out as the prayer is said, the demon will know it too and has to leave but, with such a prayer, reference to the demonic will not become a major focal point of the ministry.

3 In the case of a deliberate abortion, the person will need to repent of and renounce her action and, in cases where others were involved in the decision to go through with the abortion (for example those who gave persuasive but poor advice) she will need to forgive them. Where any demon spirit is discerned, much wisdom will again be needed and, if necessary, the ministry team should consider using a prayer along the lines set out above. The acts of repentance and forgiveness may be made part of the committal and communion service as may any deliverance prayer.

4 The traumatic experience of a miscarriage should not be overlooked and prayers to release the mother from trauma and disappointment resulting from the event can be said here. Simple prayers such as “Be released from trauma now in the name of Jesus” or “We say all trauma leave.....in the name of Jesus” or a prayer “Lifting off trauma” can be used. If possible at this point, encourage the mother to give to the Lord her pain and disappointment as He has “borne our griefs and carried our sorrows”.

5 Following such prayers, the ministry team should consider speaking prayers of comfort and peace over the mother. Again simple prayers asking for the “God of all comfort to strengthen.....at this time, and praying for the peace of God to rest gently on her” can be used.

6 The ministry team should then move on to a simple communion service during which the baby is committed to the Lord and we look below at a format which could be used. This is a precious part of the ministry and must not be hurried. Where the mother knows if the child was a boy or a girl, she may wish to name the child. That is something which Dr McAll

encourages in his book. Knowing the name, the team can then use the name when committing the child to the Lord.

With The bread and wine set out, one of the ministry team members should then pray. Where ministering into a miscarriage or stillbirth, prayers such as these may be said:-

Heavenly Father, we come into your presence knowing that you gave your only Son, the Lord Jesus Christ, who died for us, who rose from the dead and who is alive today.

Dear Lord Jesus, you are with us here. You came to heal the broken hearted and we ask you to come to *[here state the name of the mother]* right now with your compassion and tenderness and comfort her in her sorrow and mourning over the loss of *[use the name of the baby if known or simply refer to the baby as "her little one"]* May *[here state the name of the mother]* know your loving support in a very special way at this time of sadness.

If the ministry team member feels that the person is able to do so, ask her at this point to release her baby into the care of the Father. A simple prayer such as:-

“Father, I now release my baby *[or use the name of the baby]* to you in the Name of Jesus”

The ministry team member can then continue by praying:-

Let us now commit this little one to our loving heavenly Father.

Heavenly Father, we entrust this lovely baby *[again, if the baby has been named, use the name of the baby there]* into your loving care and safe keeping. We pray that at this time of sadness, *[here state the name of the mother]* will find great comfort in knowing that her precious baby is being cared for by you, Father.

Then gently move into a time of communion, blessing the bread and wine, distributing them and allowing ministry team members to pray in the way which seems appropriate at this time.

The communion service is powerful as it represents the death of the Lord Jesus and His victory over sin, sorrow, sickness and the devil. The demonic is aware of it and, after the communion, any prayer for deliverance such as outlined above may be said.

After the end of the ministry session, remain compassionate towards the person and let the atmosphere continue to be a quiet one of love and tenderness.

Where the ministry is concerned with a deliberate abortion, the prayer which begins “Dear Lord Jesus, you are with us here. You came to heal the broken hearted.....may be replaced by a prayer such as:-

Heavenly Father, you know that *[here state the name of the mother]* seeks your forgiveness for agreeing to the abortion of her baby *[again, if the baby has been named, use the name of the baby there]* and we know that you will forgive those who come to you in sincere repentance. Lord, as *[here state the name of the mother]* now comes to you, let her know the reality and assurance of your forgiveness as she also forgives those who encouraged her in going through with what was done. We ask it in the Name of Jesus.

The person seeking ministry should then say prayers of repentance and forgiveness. After that, the ministry team may wish to say prayers of assurance over her before moving on to the committal, communion and possible deliverance as discussed above.

In the case of abortion, demon spirits may have taken advantage of the situation and, again, Holy Spirit guidance and much wisdom are essential where such spirits, (such as a spirit of abortion or spirit of death) are discerned. As mentioned above, it may be helpful for the ministry team to leave the room for a while and discuss the way forward before proceeding with deliverance prayer in such circumstances.

At the end of the ministry, if the ministry team members feel it appropriate, and the person agrees, anoint her with oil.

**Recommended further reading:** Kenneth McAll *Healing the Family Tree*  
Sheldon Press

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