

*Problem Pregnancy*

# When Pregnancy Involves Loss

*Helping Others Face Pregnancy Loss*

## When Pregnancy Involves 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 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 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 (SIDS):** I woke up one morning and my baby was dead. There were no warning signs. Last month I was pregnant, then I was a mother—now my child is gone. How do I move beyond this loss?

This resource is for persons helping others face the loss of a baby in a variety of different circumstances — e.g., a woman who has chosen to place a baby for adoption, or who has chosen to have an abortion, or who has miscarried a baby. 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.

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Second Edition



General Assembly Mission Council

This resource has been developed to respond to a directive of the 218th General Assembly (2008) of the Presbyterian Church (U.S.A.) to redevelop congregational resources on the subject of reproductive options that reflect the full spectrum of biblical, theological, and pastoral counsel and remain consistent with the 1992 report of the Special Committee on Problem Pregnancies and Abortion and the 2006 policy on Late-Term Pregnancies and Abortion. This resource aims to distinguish between pregnancies involving voluntary abortion or adoption decisions and those involving involuntary loss from miscarriage, stillbirth, or sudden infant death syndrome (SIDS). It serves as a resource for pastors, counselors, church members and others helping persons face pregnancy loss, as well as for women and men who experience pregnancy-related loss.

## Problem Pregnancy Decisions

People might wish all pregnancies and the development of human life could lead to positive, joyful birth experiences. However, many pregnancies do not end in this manner. The Presbyterian Church (U.S.A.) has recognized that women in a variety of difficult circumstances face problem pregnancies. Sometimes a fetus has a congenital anomaly or likely would be born with a genetic disease (an increased likelihood as women age). The pregnancy may be a result of rape, incest, or sexual activity without consent. Contraceptive measures may have failed. Other situations involving advanced reproductive technology present difficult dilemmas. A doctor may have recommended reducing the number of fertilized ova to a safe number of fetuses. There may be a pregnancy where continuation would threaten the woman's life, health, or emotional well-being because of recent 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 under 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.

## Voluntary Loss

Some problem pregnancies are terminated by abortion. With 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 possible in her particular situation. After facing a problem pregnancy and selecting from less-than-ideal options, a woman may feel ambivalence or regret 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 end 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 difficult 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 unexpected sorrowful end.

In both 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, 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, women can expect to feel many different emotions. The circumstances of the loss have much to do with what a person might be feeling.

### After Adoption

Women may experience a wide range of emotions in the aftermath of the decision to place a child for adoption. She may have feelings of relief and resolution. She may also experience grief, shame, anger, or depression. She might find it difficult to express the sense of loss she feels after adoption, since many regard adoption as the most positive solution to problem pregnancies. While she may take comfort in carrying the pregnancy to term and delivering a child, she may also have feelings of deprivation after many months of pregnancy and attachment to the child. 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 a woman's 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 she may or may not feel that she acted wisely in making her decision. However, no matter what doubts she may have, she will have to live with her decision in the future and can choose to do so in the healthiest possible way.

We read in the Bible the story of a mother who, because she loved her child so deeply, gave her child to another woman. Because of circumstances beyond her control, Moses' mother knew she would not be able to raise him to adulthood in her care. So she created a plan whereby he might be adopted into a family that could provide that care (Exodus 2:1–10).

## After Abortion

Responses following an abortion are as varied as the women making the decision. She might have feelings of relief and resolution, along with the conviction that having an abortion was the best decision in her situation. She 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 her faith understandings, she might feel shame and guilt about her decision and may even feel that she has committed a sin for which she can never be forgiven. Presbyterians believe that we all sin and fall short of God's purpose for us. There is no biblical evidence to support the idea that abortion is an unpardonable sin.

It is normal to feel loss following an abortion. As part of her recovery from abortion loss, it may be helpful to identify feelings, understand the circumstances of the pregnancy, and review the reasons for the abortion decision. Regardless of her current evaluation of the wisdom of the decision, rest assured that nothing she has done can separate her from God's love.

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## **After Miscarriage, Stillbirth, or Sudden Infant Death Syndrome (SIDS)**

When a woman experiences loss due to miscarriage, stillbirth, or sudden infant death syndrome, her recovery may be more difficult, due to the shock and suddenness of an outcome she did not choose. She may also struggle with physical and emotional conditions that she does 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 her that another pregnancy will help her forget. She may find hope in this, but the experience of losing an infant is not forgotten. Blame, resentment, and anger may affect her relationships. When a woman loses a child that she was prepared to welcome and raise, the loss alters her 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. Perhaps learning more about the processes of miscarriage, stillbirth, or sudden infant death syndrome will be helpful.

Women should be patient with themselves, as 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 a woman will recognize her loss, address it, and conclude that she does not have a great deal of emotional work to do.

In all of this, we trust in the love of God to sustain us and the compassion of our church communities to care for and support us in difficult times.

## **For Men**

Men also may experience complex feelings of loss following a partner's adoption or abortion decision, her experience of miscarriage or stillbirth, or their child's sudden death. Intimacy and close communication may characterize a man's relationship with his partner, or he may experience strain and separation. In the aftermath of abortion or placing a child for adoption, he may feel involved and affirming of her decision, or he might have a range of feelings about his lack of involvement and disagreement. In situations of miscarriage, stillbirth, and sudden infant death, the shock and grief that affect his partner's recovery may be his 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. Men deserve to have the love and support of significant others and the opportunities to express their emotions and concerns. They should not hesitate to seek counseling for understanding their own and their partner's feelings and experience.

In these situations of pregnancy-related loss, both women and men may feel loneliness, isolation, and the uncomfortable burden of handling emotional stress privately. A man may be reluctant to talk with lay members of his faith community, a minister, or even a counselor, because of fear of ostracism, judgment, and inappropriate expressions of consolation. His trust may be fragile, and reaching out to others might feel risky. However, as he shares his feelings and experience selectively, he may discover that the love and the wise counsel of caring friends and professionals sustains him through the most difficult times of loss and recovery.

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## Faith in Times of Loss

The Reformed theological tradition provides a valuable legacy of shared convictions for Presbyterians seeking to understand the meaning of pregnancy and the experience of loss. Most important, on any occasion of loss, people of faith seek God to find answers to their questions and continuing 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 intertwined 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, 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. It can be frustrating to live with the consequences of limits and "creatureliness," especially in times of loss and uncertainty. But belief in God's sovereignty, abiding care, and eternal power for goodness can bring comfort, peace, and hope to take us beyond the difficult times.

As God's Wisdom and Salvation, Jesus Christ offers restoration and wholeness from the turmoil of human anxiety and despair. Trusting 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. Each person has power over some circumstances, but not others. Humans exercise freedom both within the scope of and in response to God's providence and reign.

### 2. Humans are decision-makers.

The freedom to make choices and decisions is one of the blessings of life in God's good creation. God remains sovereign over all of life, but humans are endowed with reason and power to exert their will over certain aspects of their lives. While individual and corporate sin corrupt human behavior, Reformed theology believes that ultimately God will integrate all human activity into God's restorative, providential plan.

With regard to reproduction, especially problem pregnancy, humans live with 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." Becoming a parent is an enormous responsibility that involves the stewardship of life itself.

Problem pregnancies present particular 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 to resolve it through 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, or they may view their decisions 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, which 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 decisions regarding procreation.

### 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. 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.

In a Christian context "life" is not limited to mere biological existence. Many factors enhance or diminish the totality of created life and well-being. People use 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. A gift, at its best, 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 and often anguishing situations in which women must make difficult and 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 mindful always of their capacity for doing both good and ill.

Women may regard their decisions and the consequences as faithful responses to difficult circumstances. But they may also have feelings of regret, guilt, or other emotions. Presbyterians recognize that problem pregnancies present challenging and difficult situations for making decisions.

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 (Micah 6:8).

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 question posed in Micah 6:8: "What does God require?" Decisions regarding reproduction are always made in social contexts. 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 pregnancies. 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.

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## 5. Communities sustain us.

The church is the Body of Christ. It is the community of people who see the wisdom of God in Jesus Christ and who 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. Feelings of pain, regret, inadequacy, or ambivalence may threaten to overwhelm anyone, including women and men facing any form of pregnancy and loss. Christ offers caring counsel, assurance of forgiveness, restoration of relationships, and hope for future life.

In 2006, the General Assembly approved this statement: "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."

Through the power of the Holy Spirit, God works all things for good, enabling the church to bind up the brokenhearted and to renew saddened hearts with joy and hope. In covenant with God and with 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 that may inform other situations involving pregnancy and loss. In the 1950's and '60's General Assemblies affirmed the principle of voluntary family planning and responsible parenthood. In the 1970's, they supported the principle of careful, ethical decision-making regarding pregnancy termination. Presbyterians are not in agreement on all of the issues surround problem pregnancies and abortion.

In 1992, the Presbyterian Church (U.S.A.) adopted a study on problem pregnancies and abortion entitled, "Do Justice, Love Mercy, 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 that 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.*

*We are disturbed by abortions that seem to be elected only as a convenience or to ease embarrassment. We affirm that abortion should not be used as a method of birth control.*

*Abortion is not morally acceptable for gender selection only or solely to obtain fetal parts for transplantation.*



*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 1, pp. 368–369).*

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In 2006, the General Assembly approved a statement specifically on the topic of late-term abortion. This statement refers to the current General Assembly policy on problem pregnancies and abortion (1992 policy cited above). The following was approved by the 217th General Assembly in 2006:

*“In life and death, we belong to God.” Life is a gift from God. We may not know exactly when human life begins, and have but an imperfect understanding of God as the giver of life and of our own human existence, yet we recognize that life is precious to God, and we should preserve and protect it. We derive our understanding of human life from Scripture and the Reformed Tradition in light of science, human experience, and reason, guided by the Holy Spirit. Because we are made in the image of God, human beings are moral agents, endowed by the Creator with the capacity to make choices. Our Reformed tradition recognizes that people do not always make moral choices, and forgiveness is central to our faith. In the Reformed Tradition, we affirm that God is the only Lord of the conscience—not the state or the church. As a community, the church challenges the faithful to exercise their moral agency responsibly.*

*When an individual woman faces the decision whether to terminate a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or to end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us.*

*We affirm that the lives of viable unborn babies—those well-developed enough to survive outside the womb if delivered—ought to be preserved and cared for and not aborted. In cases where problems of life or health of the mother arise in a pregnancy, the church supports efforts to protect the life and health of both the mother and the baby. When late-term pregnancies must be terminated, we urge decisions intended to deliver the baby alive. We look to our churches to provide pastoral and tangible support to women in problem pregnancies and to surround these families with a community of care. We affirm adoption as a provision for women who deliver children they are not able to care for, and ask our churches to assist in seeking loving, Christian, adoptive families. (Minutes, 2006, Part I, p. 905).*

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 very 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. Even so, 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.

## Helping Someone Face Loss

### After Abortion and Adoption

As is true in any counseling situation, pastors and others who relate to women and their significant others who experience loss should provide a listening ear and a caring heart to react respectfully and compassionately. It is important for the counselor to be aware of the multiple contexts in which women make abortion and adoption decisions. Sometimes there are unwanted pregnancies or there may be medical conditions making pregnancy dangerous.

Women often have conflicting emotions after the placement of a child or the termination of a pregnancy. Emotions for women, after experiencing an abortion, may range from relief and resolution to grief, shame, and depression. As you counsel, you have a valuable opportunity to communicate the church's support for women's ability and rights, in the spirit of justice, to make ethical judgments about their reproductive decisions. Relate to the woman and her significant other with sensitivity and caring, no matter your assessment of the wisdom of a particular choice that has been made. Maintain a pastoral frame of mind and heart in providing support for the woman, setting aside your own ambivalence or disagreement with her decisions.

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 in making difficult decisions. There are no ideal solutions for crisis pregnancies. However, women live with the consequences of their decisions and need realistic and caring guidance and support that will help them deal with ambiguities of their situations.

You can assist in the spiritual healing of women who have experienced loss. Whatever decision a particular woman has made, she deserves to know that she is created *imago Dei*, in the image of a loving God, and that she has the capability and the right to make ethical decisions about her reproductive life. You should assure her 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**

You have the ability to give a healing gift to women who lose a child to miscarriage, stillbirth, or sudden infant death syndrome. You can reassure the woman of God's love and presence in the midst of the most devastating pain and sorrow. You may counsel the woman, members of the congregation and significant others not to hasten the grief process or try to move beyond it too quickly.

Men also experience many different emotions in the aftermath of adoption or abortion decisions, as well as miscarriage, stillbirth, or sudden infant death. Their relations with their partners may become closer, or they may feel strain and alienation. You may be able to provide caring counsel to men to encourage them to express their feelings.

You can create a climate that warmly welcomes into the church community all women and men who have experienced any type of pregnancy loss. You can encourage congregations to surround women and men in these situations with compassion and respect.

If you are a pastor or counselor, you are able to provide resources for healing and restoration following loss. You have biblical and theological training that can provide answers to some of the deepest questions about the meaning of life and loss. You can also interpret accurately church policy regarding decisions of adoption and abortion.

## **God's Loving Presence**

You have helped the individual ponder implications of the loss. You are there, now, to help the individual grieve the loss, accept it, and move forward, feeling affirmed by you and by the community of faith.

Your primary objective is to be supportive of the individual who has experienced loss, while providing fair and compassionate counsel. Assure the individual of God's loving presence, especially in times of great loss, and of the infinite value, in God's sight, of the human being they have lost.

As you help others deal with a pregnancy loss, remind them that God loves them and is present with them during this difficult situation—as they continue to live beyond the loss. Remind them that they are persons who are infinitely valuable in the sight of God, and that God will always be with them, in Spirit and in truth—wherever they go, whatever they do—throughout their lives and into eternity.

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## Resources

Available from Presbyterian Distribution Service (PDS)

Call (800) 524-2612 or visit [www.pcusa.org/store](http://www.pcusa.org/store) to order. The resources are free, however there is a charge for shipping and handling.

***Problem Pregnancy — When No Choice is Easy***

PDS# 27-526-10-001

***Problem Pregnancy — There's Always a Father.***

***Does the Father Have a Problem Too?***

PDS# 27-526-10-002

***Problem Pregnancy — When Pregnancy Involves Loss***

PDS# 27-526-10-003

***Problem Pregnancy — When You Need Wisdom***

PDS# 27-526-10-004

***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

***The Covenant of Life and the Caring Community and Covenant Creation:  
Theological Reflections on Contraception and Abortion***

*(policy statement and study paper)*

PDS# OGA-88-109

***On Late Term Pregnancy***

*(2006 policy statement of the General Assembly, Item 10-01)*

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