

家庭危機生命線 快速參考指南及課程手冊

L  F E L I N E

FOR FAMILIES IN CRISIS

A QUICK REFERENCE AND LESSON GUIDE

喪子之痛

DEATH OF A CHILD

家庭危機關懷事工

快速參考與課程指南



A Quick Reference and Lesson Guide

喪子之痛

Death of a Child

撰稿：厄珊神學研究院 UGST 學生--亞歷山大·達謝夫斯基、安琪拉·艾迪、克莉絲汀娜·西蒙
編輯：辛蒂·米勒博士；珍妮佛·麥柯拉克 文學碩士、持照專業諮商師－督導；查德·佛勞爾斯，文學碩士、持照專業諮商師

Contributed by UGST Students: Alexander Daszewski, Angela Eddy, Christina Simone

Edited by: Cindy Miller PhD, Jennifer McCurrach MA, LPC-S, Chad Flowers MA, LPC

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1 Scenarios and Assessment

I. 情境／案例研究 Scenarios/Case Studies

A. 情境一

莎拉和麥可的十八歲兒子，兩年前因一場車禍喪生。夫妻二人一直因為該如何面對悲傷而不斷爭吵。莎拉想要清理孩子的房間，好讓自己遠離那些充滿回憶的地方；麥可則希望保留房間原貌，作為紀念兒子的紀念室。

Scenario #1

Sarah and Michael lost their eighteen-year-old son due to an auto accident two years ago. They are constantly fighting over how to grieve. Sarah wants to clean out the child's room to get away from the memories. Michael wants to keep the room intact as a memorial.

B. 情境二

漢娜和傑瑞米是一對年長的夫妻，五年前，他們三十三歲的女兒因乳癌去世，至今仍在悲傷之中。漢娜依然對神心懷憤怒；傑瑞米則已接受女兒離世的事實。漢娜也因為傑瑞米沒有按照她認為應有的方式表達悲傷，而對他感到憤怒。

Scenario #2

Hannah and Jeremy are an older couple grieving the death of their thirty-three-year-old daughter from breast cancer five years ago. Hannah is still angry at God. Jeremy has accepted the death. Hannah is angry at Jeremy for not grieving the loss the way she thinks he should.

C. 情境三

布列塔妮和大衛是一對年輕夫妻，因在懷孕第二孕期流產而悲痛不已。他們早已規劃好未來的生活，也為即將出生的孩子準備好了家中的一切，而且整個孕期之前都沒有任何併發症的跡象。如今，兩人卻同時經歷著不同階段的哀傷歷程。布列塔妮陷入憂鬱，而大衛則充滿憤怒。由於兩人的悲傷步調不同步，因此也為他們的婚姻關係帶來了一些緊張與衝突。

Scenario #3

Brittany and David are a young couple grieving a miscarriage in the second trimester. They have planned their lives and prepared their home for the arrival of their baby. There were no signs of complications. Now the two are experiencing different stages of grief concurrently. Brittany is depressed and David is angry. This has caused some tension in the relationship because the two are grieving “out of sync.”

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II. 定義與重要觀念 Definitions and Key Thoughts

A. 事實與統計 Facts and Statistics

1. 70% 的兒童死亡是由於父母無法預防的疾病所造成。
Seventy percent of all childhood deaths are caused by an illness that a parent could do nothing to prevent.
2. 根據 2007 年的統計資料，每年約有九百萬名五歲以下兒童死亡。
Nearly nine million children under the age of five die every year, according to 2007 data.
3. 五歲以下兒童死亡的主要原因包括：肺炎、腹瀉、出生後第一個月內所發生的健康問題。
Leading causes of death in children under five are pneumonia, diarrhea, and health problems during the first month of life.
4. 五至十一歲的學齡兒童中，84.8% 的健康狀況屬於極佳或非常良好。
Of school-aged children five to eleven, 84.8 percent are in excellent or very good health.
5. 約有 3.2% 的五至十一歲學齡兒童，在過去十二個月內因疾病或受傷而缺課 11 天或以上。
Some 3.2 percent of school-aged children five to eleven missed eleven or more days of school in the past twelve months because of illness or injury.

B. 死亡帶來悲傷 Death Brings Grief

1. 悲傷是人對失落所產生的反應，它可能在情緒、身體及社會層面影響一個人
Grief is a response to loss and can affect the person emotionally, physically, and socially.
2. 悲傷也可能引發信仰危機。
Grief can also cause a crisis of faith.
3. 父母可能會問：(1) 神為什麼沒有保護我們的孩子？(2) 我們一直忠心服事神，為什麼這樣的事會發生在我們身上？(3) 是不是因為我們還不夠忠心？
Parents may wonder: (1) Why didn't God protect our child? (2) We have been faithful to the work of God; why did this happen? (3) Is it possible we weren't faithful enough?
4. 父母可能會問：(1) 神為什麼沒有保護我們的孩子？(2) 我們一直忠心服事神，為什麼這樣的事會發生在我們身上？(3) 是不是因為我們還不夠忠心？
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5. 有些父母會因孩子的離世而責怪自己，也可能一方將責任歸咎於另一方。如果這種情況持續下去，將會傷害夫妻之間的關係。

Some parents blame themselves for the loss of the child or one parent may blame the other. If this continues it can damage their relationship.

6. 應當給予每位父母足夠的空間，讓他們自行決定要如何哀悼，以及是否要用某種方式紀念他們的孩子。

Each parent should be given the space to determine how they will grieve and what, if anything, they will do to memorialize their child.

7. 同時，也必須留意家中其他兄弟姊妹是如何面對悲傷。即使前來接受輔導的只有夫妻二人，若家中還有其他孩子，也應當關心並承認他們的哀傷歷程。幫助這對夫妻了解其他孩子是如何經歷悲傷，具有重要的意義。

It is also important to consider how siblings are dealing with grief. Even though the couple might be the only ones in the office, if there are other children in the house, their grieving should be considered and acknowledged. It is important for the couple to understand how their other child (or children) is grieving.

III. 評估（晤談） Assessment (Interview)

A. 以下問題適用於孩子近期離世的情況：

Here are some questions for situations involving the recent death of a child:

1. 你們每一位目前的情況如何？

How are each of you doing?

2. 你們夫妻之間的關係如何？

How is your relationship?

3. 你們目前與神的關係如何？

How is your relationship with God?

4. 你知道你的配偶一直有這樣的感受嗎？

Did you know your spouse was feeling this way?

5. 你對未來的看法有什麼改變？

How has your view of the future changed?

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6. 家中其他孩子對兄弟姊妹的離世有什麼樣的反應？
How are your other children responding to the death of their sibling?

7. 其他家人和朋友對這個失去孩子的事件有什麼樣的反應？
How are other family members and friends responding to the loss?

B. 以下問題適用於孩子離世已有一段時間的情況：

Here are questions for situations involving a less recent death of a child:

1. 你的日常生活有哪些改變？
How has your day-to-day living changed?
2. 你是如何經歷你的悲傷歷程（哀傷）的？
What does your grieving look like?
3. 你目前正經歷哪些情緒和感受？
What kinds of feelings are you experiencing?

C. 以下是需要特別留意的警訊：

Here are some red flags to watch for:

1. 父母其中一方或雙方出現自殺或殺人的言語或行為。
Suicidal or homicidal language or behavior from either parent.
2. 父母其中一方或雙方比以往更頻繁地缺席教會聚會或教會活動。
One or both parent missing church services and church events more than usual.
3. 父母開始互相指責，或責怪自己導致孩子的死亡。
Parents are beginning to blame each other or themselves for the death of a child.

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2 Critique and Counsel

I. 聖經觀點 Biblical Insight

A. 「耶穌說：『讓小孩子到我這裡來，不要禁止他們；因為在天國的，正是這樣的人。』」（馬太福音 19:14）孩子對神而言是極其寶貴的。耶穌曾以小孩子作為榜樣，教導門徒應當以何種態度來到神面前。神珍愛我們，如同我們珍愛自己的孩子一樣；當祂的任何一個兒女失去生命時，神也為此憂傷。

“But Jesus said, ‘Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven’” (Matthew 19:14, KJV). Children are important to God. Jesus used little children to illustrate to His disciples how He expects us to approach God. God cherishes us as we cherish our own children, and He grieves the loss of any of His children.

B. 從《創世記》最早期的記載開始，孩子的失去或可能失去孩子，就在聖經敘事中扮演著重要的角色。

From the earliest stories in Genesis, the loss of a child, or possible loss of a child, plays an intricate role in the movement of the narrative.

1. 亞當與夏娃失去了該隱。(創世記 4:1-15)

Adam and Eve lost Abel.

2. 神要求亞伯拉罕獻上以撒為祭。(創世記 22:1-19)

Abraham was asked to sacrifice Isaac (Gen. 22:1-19).

3. 雅各以為約瑟已經喪命。(創世記 37:34)

Jacob thought that Joseph had perished (Gen. 37:34).

4. 法老下令殺害希伯來人的男嬰。(出埃及記 1:22)

The sons of the Hebrews were killed by Pharaoh (Exodus 1:22).

5. 神曾使用以利亞和以利沙，使那些被父母發現已經死亡的孩子重新活過來。(列王紀上 17 章；列王紀下 4 章)

God used both Elijah and Elisha to heal young boys after their parents found them dead (I Kings 17, II Kings 4).

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6. 大衛因自己的罪，不得不承受孩子死亡的痛苦。(撒母耳記下 12:18)
David was forced to endure the death of his child due to his sins (II Samuel 12:18).
 7. 耶穌在祂傳道期間，使睚魯的女兒復活。(路加福音 8:49-56)
During His ministry, Jesus healed Jarius's daughter (Luke 8:49-56).
 8. 對父母而言，活得比自己的孩子還久，似乎違反了人自然的感受。在聖經中，不能生育或失去孩子，都是極大的痛苦來源。對猶太人來說，兒女代表著救恩應許的延續。神曾應許他們，後裔必存留，他們的家族也必蒙神賜福。It seems unnatural for parents to outlive their children. It was a source of great suffering to be barren or to lose a child in the Bible. For the Jews, children were the promise of salvation. They received a promise from God that their lineage would endure and that God had blessed their family.
- C. 耶穌應許，祂要安慰那些哀慟的人。「哀慟的人有福了！因為他們必得安慰。」(馬太福音 5:4) 基督的身體——也就是教會——蒙召要安慰那些陷於悲傷中的人，尤其是那些經歷白髮人送黑髮人的父母。
Jesus promised comfort for those who mourn (Matthew 5:4). The body of Christ is called to provide comfort to the grief-stricken, especially those who have outlived their children.
- E. 同時，也可以詢問這對夫妻：「在這段悲傷的日子裡，有哪些聖經經文曾帶給你們安慰？」這樣的問題有助於了解他們目前的屬靈光景，也能成為陪伴與牧養的重要起點。
It can also be helpful to ask the couple what passages of Scripture they have found comforting during this time of grief.

II. 智慧的勸勉 Wise Counsel

A. 哀悼失去孩子 Grieving the Loss of a Child

1. 孩子的離世將永久改變父母及整個家庭（包括核心家庭與大家庭）的生命。若是年幼孩子過世，也可能影響教會中許多人的生活與情感。
The death of a child will permanently alter the lives of the parents and the family, both immediate and extended. The death of a young child can alter the lives of many in the church as well.
2. 每一位受到孩子離世影響的人，悲傷歷程都會有所不同。父母常會感到孤立無援，因為周遭的人可能不知道在失去孩子後的幾天、幾週內，該如何幫助這個家庭。親友自己也可能不知該說什麼，因此無法給予父母適當的支持。

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The process of grieving a child's death will be different for every person affected. The parents will feel isolated as others around them might not know how to help the family in the days and weeks following the loss of a child. Friends and family might be at a loss for words themselves and be unable to support the parents.

3. 教會牧養領袖應持續保持陪伴，並支持悲傷父母在不同階段所產生的需要。無論孩子年紀多大，孩子的離世都可能使父母經歷信仰危機。這應被視為悲傷歷程中可以接受且正常的一個階段。

It is important for ministry leadership to remain available and supportive to the changing needs of a grieving parent. The death of a child will bring a crisis of faith no matter the age of the child. This should be viewed as an acceptable stage of grieving.

4. 信徒失去孩子，不應被認為會比非信徒失去孩子來得容易。若情況合適，且父母願意接受，應鼓勵他們持續信靠神，並透過每日讀經與禱告維持與神的關係。避免使用一些制式化的安慰話語，例如：「時間會醫治一切」或「神最知道什麼是最好的」。

The death of a believer's child should not be expected to be easier than the death of a non-believer's child. If appropriate and if the parent(s) is receptive; encourage a continued faith in God and a daily relationship with Him through Bible reading and prayer. Avoid scripted sayings such as "time heals all" or "God knows best."

5. 父母需要有空間和支持，以自己的方式來哀傷。他們也需要教會牧者讓他們明白，教會依然愛他們、支持他們，並接納他們。當他們逐漸建立新的「正常生活」時，牧者應持續陪伴在他們生命中。

Parents need room and support to grieve as they are able. And they need ministerial leadership to help them understand that they are still loved, supported, and accepted by the church. Remain present in their life as they develop a new sense of "normal."

B. 給夫妻的鼓勵 Encouragement for Couples

1. 失去孩子對夫妻而言可能帶來極大的情感創傷，但認為喪子後的夫妻注定會離婚，這其實是一個迷思。大多數婚姻都有足夠的韌性，可以一起走過失去孩子的痛苦。

The loss of a child can be emotionally devastating for couples, but the idea that bereaved couples are doomed to divorce is a myth. Most marriages are strong enough to overcome the death of a child.

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2. 要持守盼望，相信神所賜的平安與安慰。
Stay hopeful in the peace and comfort God provides.
 3. 提醒夫妻，基督就在他們所經歷的處境中，並且未來仍然充滿盼望。（馬太福音 5:4）
Remind the couple that Christ is present in their situation and that there is hope for the future (Matthew 5:4).
- C. 認識悲傷：悲傷的五個階段（根據伊莉莎白·庫伯勒－羅斯的理論）雖然還有其他關於悲傷的理論，但這是最普遍、也是最廣為人知的一種。Normalizing Grief: Five Stages of Grief (based on the theory of Kubler-Ross). There are other theories of grief but this is the most common and recognizable.
1. 悲傷的五個階段包括：否認與孤立、憤怒、始料未及、憂鬱、接納。
The five stages of grief are denial and isolation, anger, bargaining, depression, and acceptance.
 2. 牧者應嘗試辨識每位父母目前處於悲傷歷程中的哪一個階段。有時夫妻的悲傷並不同步；例如，一方可能充滿罪惡感，而另一方則充滿憤怒。了解每位配偶如何面對悲傷，能幫助牧者更有智慧地協助夫妻作為一個團隊共同面對失去孩子的痛苦。
The pastor should try to identify where each parent is on this scale. Sometimes couples grieve "out of sync"; meaning, one may be feeling guilty while the other is angry. Understanding how each spouse is grieving can provide wisdom to the pastor on how to help the couple cope as a team.
 3. 應給予每位配偶足夠的空間，以不同的方式表達悲傷。鼓勵夫妻談論自己的孩子，也鼓勵他們表達因孩子離世而產生的各種情緒與感受。
Each spouse should be given the space to grieve differently. The couple should be encouraged to talk about their child and to express the emotions that they feel surrounding the death.
 4. 悲傷的歷程沒有一個所謂「正常」的時間表。父母只能在自己預備好的時候，才能逐漸向前邁進。
The grieving process does not have a 'normal' time frame. The parents can only move forward when they are ready.
 5. 要對夫妻保持耐心，也鼓勵夫妻彼此保持耐心。如果父母之間因悲傷而產生情感上的隔閡，牧者可以幫助他們彼此傾聽，並請每一位配偶重述自己所聽見對方所表達的內容，以確認彼此真正理解。最重要的是，要保持彼此之間的溝通持續暢通。Be patient with the couple and encourage each spouse to be patient with the other. If there is an emotional rift between the parents, help each spouse to listen to the other and to repeat back to the spouse what was heard. The important thing is to keep communication open.

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3 Application and Prayer

I. 實際應用 Application

- A. 聚會（或輔導）結束後，夫妻可以採取以下一些實際行動。這些建議並非詳盡無遺，鼓勵牧者根據自己對每對夫妻的了解，以及彼此的關係，適當調整並運用這些方法。最重要的是，幫助夫妻把焦點放在彼此的關係上。

The following practical steps can be taken by the couple after the meeting. These suggestions are not exhaustive, and pastors are encouraged to customize these tools according to their relationship with and understanding of each couple. The most important thing is for the couple to focus on their relationship.

1. 有時候，夫妻一起外出旅行或到其他地方短暫相處，可以幫助他們獲得新的視角。

Sometimes the couple can gain a new perspective by going away somewhere together.

2. 一起談論已離世的孩子，或共同翻閱家庭相簿，有助於在孩子離世後重新建立夫妻之間的情感連結。

Talking together about the child or reviewing family albums together can help reform the bond of relationship in the wake of a child's death.

3. 每天晚上一起回顧當天的生活，可以幫助夫妻了解彼此是如何面對與承受悲傷的。

Reviewing their day each evening can help the couple to take stock of how each spouse is coping with their grief.

4. 應鼓勵夫妻彼此保持耐心，尊重對方不同的悲傷歷程。

Each spouse should be encouraged to be patient with each other as they grieve.

5. 應鼓勵夫妻各自嘗試安排一些配偶喜歡的活動，以表達愛與關懷，讓對方感受到被重視。

Each spouse should be encouraged to try to please the other spouse with an activity that he/she enjoys.

6. 鼓勵夫妻一起參加哀傷支持團體。

The couple should be encouraged to join a support group.

7. 夫妻可以透過種植一座紀念花園，或一起投入社區志願服務等方式，來紀念已離世的孩子。

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The couple can honor the memory of their child by planting a garden in their backyard or volunteering for local community service.

8. 如果夫妻其中一方或雙方長時間停留在不同的哀傷階段，無法繼續往前，轉介接受個別心理諮商也可能帶來幫助。

A referral to individual counseling can also be helpful if one of both are “stuck” in different places of grief.

- B. 最終，夫妻應當學習將這份失去整合進自己的婚姻關係中，並逐漸走向接納。離世的孩子將永遠是這個家庭的一部分。夫妻應當共同走向一種情感上的平安，接受孩子離世的事實，並願意繼續邁向主為他們所預備的未來。「耶和華說：『我知道我向你們所懷的意念，是賜平安的意念，不是降災禍的意念，要叫你們末後有指望。』」（耶利米書 29:11）

Eventually the couple should integrate the loss into their relationship and find a place of acceptance. The deceased child will always be a part of the family. The couple should come to a shared emotional peace concerning the loss and be willing to move on to the future the Lord has planned for them (Jeremiah 29:11).

禱告 Prayer

「主耶穌，我知道（請填入孩子的名字）的離世，使（請填入夫妻雙方的名字）經歷了（請填入你從這對夫妻身上所聽見的感受與情緒）。主啊，這些都是真實且深刻的感受，也是極其難以承受的痛苦。我禱告，當（這對夫妻）努力修復祢起初所設立的婚姻關係時，求祢大大地向他們彰顯祢的平安與憐憫。願祢聖靈的恩膏親自感動、催促他們，引導他們走向接納，並修復彼此的關係。我們感謝祢，因為祢已經賜下平安。我也禱告，願我們整個教會家庭，在這段哀傷的日子裡，都能成為（這對夫妻）的支持與陪伴。正如祢愛我們每一個人如同祢自己的兒女一樣，我也祈求祢幫助我們，在這段極其痛苦的時光中，彼此相愛、彼此扶持。感謝祢今天與我們同在，也感謝祢一直以恩典和憐憫保守我們。奉主耶穌基督的名禱告，阿們。」

Jesus, I know the loss of (insert child's name) has caused (names of both partners) to feel (insert feelings and emotions you heard from the couple). Lord, these are real and authentic feelings that are difficult to live with. I pray that as (couple) work toward repairing the bonds of marriage that You have originally instituted, that You would send Your peace and mercy to them in a mighty and real way. Let the unction of Your Holy Spirit compel them toward the goal of acceptance and restoration of their relationship. We thank You for the peace You have already given. I pray that we, as a church family, may support (couple) during this time of grief. Just as You love each of us as Your children, I pray we may love each other through this agonizing time. Thank You for being with us during this meeting and thank You for keeping us in grace and mercy. In Jesus' name, Amen.

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4 Recommended Resources

Cook, J. A. 與 Wimberly, D. W. (1983)。《如果我在醒來之前就離世：宗教信仰與喪子後的適應》(*If I Should Die Before I Wake: Religious Commitment and Adjustment to the Death of a Child*)。《宗教科學研究期刊》(*Journal for the Scientific Study of Religion*)，22 (3)，222 – 238。

Davenport, B. (1995)。《最深的失去：家庭如何從喪子之痛中走向醫治》(*The Worst Loss: How Families Heal from the Death of a Child*)。美國紐約：H. Holt。

Ford, K. (編劇)，D'Arcy, P. (劇本作者)。(2011)。《幫助父母走過悲傷》(*Helping Parents Grieve*)【DVD 影片】。美國：Paraclete Press。

Rosenblatt, P. C. (2000)。《幫助你的婚姻走過喪子之痛》(*Help Your Marriage Survive the Death of a Child*)。美國賓夕法尼亞州費城：Temple University Press。

Stillwell, E. (2004)。《孩子離世：給悲傷父母的省思》(*The Death of a Child: Reflections for Grieving Parents*)。美國伊利諾州芝加哥：ACTA Publications。

Talbot, K. (2016)。《孩子離世之後，「永遠」的意義：超越創傷，與失去共存》(*What Forever Means After the Death of a Child: Transcending the Trauma, Living with the Loss*)。美國紐約：Routledge。

建議：請上網搜尋您所在地區專門協助喪子家庭的支持團體，並主動與該機構的負責人聯繫，了解其運作理念與服務內容，以確認該團體是否適合並能真正幫助這些父母。許多支持團體都是由醫院、教會及社區機構所主辦。

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Cook, J. A & Wimberly, D. W. (1983). If I should die before I wake: Religious commitment and adjustment to the death of a child. *Journal for the Scientific Study of Religion*, 22 no 3, 222-238.

Davenport, B. (1995). *The worst loss: how families heal from the death of a child*. New York, NY: H. Holt.

Ford, K. (Writer), & D'Arcy, P. (Screenwriter). (2011). *Helping Parents Grieve* [Motion picture on DVD]. US: Paraclete Press.

Rosenblatt, P. C. (2000). *Help your marriage survive the death of a child*. Philadelphia, PA: Temple University Press.

Stillwell, E. (2004). *The death of a child: reflections for grieving parents*. Chicago, IL: ACTA Publications.

Talbot, K. (2016). *What forever means after the death of a child: transcending the trauma, living with the loss*. New York, NY: Routledge.

***Search online for support groups specific to the loss of a child in your area and arrange to speak with the organizational leadership to ensure the group will be a positive idea for the parents. Many support groups are sponsored through hospitals, churches, and community organizations.

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面對孩子的離世

“Dealing with the Death of a Child”

約翰福音 3:16 「神愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。」

John 3:16 KJV *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

《約翰福音》3:16 的這段經文，或許比任何其他經文都更深刻地描述了基督被釘十字架所彰顯的浩大之愛。「神愛世人，甚至將祂的獨生子賜給他們。」這是一份深不可測的愛，是有限的人類心智能力永遠無法完全理解的。同樣地，也沒有任何言語能夠真正表達，當父母失去孩子時，內心所承受的痛苦，以及那份無止盡的空虛。教會有責任，竭盡所能地去愛那些受傷的人、照顧那些受傷的人。雖然很難建立一套標準化的安慰流程，因為每一位父母經歷悲傷的方式都不盡相同；然而，在他們人生最艱難、最痛苦的時刻，教會仍有責任不斷尋求合宜的方法，適切地照顧並安慰這些失去孩子的父母。

The words of John 3:16, probably more than any other Scripture verse, describe the immense amount of love that is displayed in the crucifixion of Christ. “For God so loved... that He gave His only begotten Son.” This is an unfathomable love that the finite minds of humans have never been able to completely grasp. There are no words that can express the pain and unending emptiness that is left within parents when they lose a child. The church has a responsibility to love and care for the hurting in every way possible. Although it is difficult to create a standardized comforting process, since every parent grieves differently, it remains the church’s responsibility to search for ways to appropriately care for and comfort such parents during one of the hardest and most painful struggles of their lives.

為什麼需要有專門服事失去孩子父母的事工？為什麼教會必須主動介入並陪伴他們？只要花一點時間去體會這些父母內心所經歷的絕望與痛苦，毫無疑問地，就能幫助教會找到以下問題的答案：

- 教會為什麼必須回應？
- 教會應該回應什麼？
- 教會應當如何回應？

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我們必須認識到，當父母失去孩子時，他們所失去的，不只是孩子本身，也失去了自己生命的一部分。他們的夢想、對未來的規劃，以及對自我身分的認同，都與孩子的存在緊緊相連。當這樣的失去發生時，這些父母往往不再知道自己是誰，也不知道該如何重新回到正常的生活。除了失去個人的身分認同之外，這對夫妻也失去了他們共同建立的身分認同。婚姻原本將兩個人成為一體；然而，孩子的離世，卻使他們彷彿再次變成兩個彼此分離的個體。就在他們最需要彼此陪伴、最需要彼此扶持的時候，卻因為每個人經歷悲傷的方式不同，而逐漸被哀傷拉開距離。正是在這樣的時刻，教會必須如同一個屬靈的家庭，一同圍繞他們、安慰他們，並陪伴他們走過這段痛苦的旅程。

Why is there a need for a ministry targeting those who have lost a child and why must the church intervene on their behalf? Taking a moment to consider the feelings of emotional despair that such people are experiencing can, without a doubt, aid in the church's search for the answers to the questions: Why it must respond? What it must respond to? How it should respond? It is important to recognize that when these parents have lost a child they have also lost a part of themselves. Their dreams, plans for the future, and self-identity are all wrapped up in the existence of their child(ren). When such a loss occurs, these parents no longer know who they are or what they must do to return to normality. In addition to the loss of personal identity, the married couple loses their conjoined identity. While matrimony joins two people together, the death of a child returns them once more to being two separate individuals. When these two people need to be together the most and need each other the most, they are torn apart by grieving in different ways. This is when the church must join together as a family to comfort them.

以賽亞書 40:1 「你們的神說：『你們要安慰，安慰我的百姓。』」

Isaiah 40:1 KJV Comfort ye, comfort ye my people, saith your God.

雅各書 1:27 「在神我們的父面前，那清潔沒有玷污的虔誠，就是看顧在患難中的孤兒寡婦，並且保守自己不沾染世俗。」

James 1:27 KJV Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

雖然雅各並沒有在這段經文中，明確將喪子父母列入教會應當關懷的對象，但很明顯地，他所指的是安慰那些正處於患難與痛苦中的人。既然孤兒和寡婦都是指那些失去了對自己生命認同及生存極為重要之人的群體，那麼，將失去孩子的父母也納入這個需要關懷的對象，是合理且符合聖經精神的。這種深切的悲痛，可能會在家庭中造成一道裂痕。若教會沒有及時介入，幫助修補這道裂痕，就可能對整個家庭造成永久性的傷害。因此，幫助這樣的家庭重新找回合一、平安與生命的方向，與幫助孤兒和寡婦一樣，同樣是教會使命不可或缺的一部分。

While James does not specifically include bereaved parents in his list of those to be cared for by the church, it is obvious that his reference is to comfort those who are in distress. Since both orphans and widows are descriptions of people who have lost someone dear to their selfidentity

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and survival, it seems reasonable to also include bereaved parents in this list. This distress can cause a tear in the family unit. If the church does not step in to repair that tear, it could permanently damage the family. Returning unity, peace, and sense to such a family is as much a part of the mission of the church as helping the widows and orphans.

在我們繼續探討教會如何幫助正經歷這場危機的夫妻之前，讓我們先看看一些未必真正有幫助的做法。重要的是，要給予夫妻足夠的空間去悲傷；甚至在適當的時間和情境中，也應當鼓勵他們表達悲傷。一個群體在他人遭逢喪失時，最糟糕的事情之一，就是阻止他們悲傷。美國文化在這方面已被證明具有負面的影響，並且常常造成教會對悲傷產生錯誤的觀念。孩子從小就被社會教導，在公開場合哭泣或表露其他情緒是不恰當的。當孩子在學校或遊樂場哭泣時，往往會遭到其他孩子嘲笑，被稱為「愛哭鬼」。這樣的嘲弄很快就讓孩子學會把哭泣視為一件「不好」或「可恥」的事。這種觀念幾乎總會延續到成年，因此，教會必須成為一個安全的地方，使人能夠自由地表達悲傷。能夠流露情感，是神賜給人類最寶貴的恩賜之一；然而，社會卻似乎對這項恩賜賦予了負面的價值。

Before we continue and look at how the church can help couples experiencing this crisis, let us take a look at some things that are not always helpful. It is important to allow space for the couple to grieve; there is even a time and place to encourage grieving. One of the worst things that a community can do to a person during their loss is to prohibit them from grieving. American culture has proven to be detrimental in this area, and often has contributed to misconceptions within the church. Early on, society teaches children it is not appropriate to cry or demonstrate other emotions in public. Often when children cry at school or on the playground they are taunted by other children and called “crybaby.” This taunt quickly teaches children the “evils” of crying. This lesson is nearly always transferred into adulthood and it is therefore important for the church to create the safe space for grief to be expressed. The ability to show emotion is one of humanity’s great gifts, yet society seems to place negative value on this gift.

美國文化傾向於消除人們悲傷的機會。我們的文化告訴人們：「你一定要讓自己忙起來。」然而，正如許多研究者所指出的，這樣做只會延長痛苦，把悲傷壓抑在心裡，卻無法真正幫助一個人面對自己所經歷的失落。結果，失去親人的人一年又一年地活著，心裡始終相信：「只要我再撐一下，再忍耐久一點，就會有某些事情發生，使我感覺好起來。」如果一個人在最初沒有機會好好悲傷，那麼這份悲傷終究還是會在日後爆發，而且往往比原先更加嚴重，對喪親者造成更大的傷害。延遲悲傷就是當悲傷真正爆發時，周圍很少有人願意或能夠提供支持。因此，教會絕不應該阻止人悲傷。基督在登山寶訓中宣告：「哀慟的人有福了！因為他們必得安慰。」（馬太福音 5:4）每一位經歷喪親之痛的人，都應當被允許擁有足夠的時間，去哀悼自己所失去的摯愛。

American culture attempts to eliminate the opportunity for grief. Our culture says, “You must keep busy.” However, as they point out, all this does is prolong the pain, bottle up the grief, and never allow the person to come to terms with their situation. Instead, the bereaved lives year

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after year believing that if they can just hang on for a while longer, then something will happen to make them feel better. If the person is not allowed to grieve initially, then that grief will come out later, which will be much worse for the bereaved. One of the greatest disadvantages to delayed grief is that very little support will be offered after a time lapse. The church should never discourage grief. Christ declared in His Sermon on the Mount, “Blessed are those who mourn, for they will be comforted.” Sufficient time should be allowed for every bereaved person to grieve for their lost one.

另一件容易記住、卻非常重要的事，就是說話之前先思考。在悲傷的時刻，失去親人的朋友們通常都很想幫忙；然而，他們往往不知道該說些什麼。解決這個問題最簡單的方法，就是先思考，再開口。如果你不知道該說什麼，那麼，什麼都不說，反而可能是更好的選擇。有時候，一個禱告、一個擁抱，所帶來的幫助，勝過千言萬語。當我們安慰一對失去孩子的夫妻時，常常會說：「如果有任何我可以幫忙的地方，請告訴我。」這句話聽起來充滿關心，而且大多數時候也確實出於真心。然而，這句話真正造成的結果，卻是把主動權交回了悲傷的人手中；而此時此刻，他們最不應該承擔這樣的責任。受傷的父母或夫妻正處於情緒極不穩定的狀態，即使他們真的需要幫助，也往往不會主動打電話向別人求助。因此，教會弟兄姊妹應當主動而具體地提供協助。通常，我們都能觀察出一個家庭目前有哪些需要，因此，我們應該直接在那些需要上提供幫助，而不是等待受傷的人親自開口求助。

Another easy thing to remember is to think before speaking. During a time of grief, friends of the bereaved often want to help; however, they are unsure of what to say. The easy key to solving this problem is in thinking before speaking. If you are unsure of what to say, it is better to not say anything at all. Offering prayer or a hug can sometimes provide more help than a thousand words. One of the statements we often make when trying to console a grieving couple is, “If there’s anything I can do, let me know.” Of course, this sounds heartfelt and it usually is, but what this statement actually does is places the ball in the grieving person’s court, right where it does not belong. The hurting parent or couple is in a state of instability and would not call someone for help even if they needed it. Instead, members of the church need to be specific in their offer of assistance. One can usually figure out what the needs of the family are, and one should offer assistance in those areas rather than waiting for hurting people to come asking for help.

身為教會大家庭，我們還可以透過許多方式來支持那些正在悲傷中的人。陪伴或許是幫助悲傷者最重要的禮物，也是哀傷得醫治開始的地方。當父母失去孩子時，教會最基本的責任，就是陪伴在他們身旁，讓他們知道有人關心他們。即使教會不知道該做什麼、該說什麼，仍然可以藉著陪伴與支持，成為他們的力量。此外，儘早與喪親家庭聯繫也十分重要。在人剛經歷失去的最初幾個小時裡，人與人的接觸具有極大的意義。因此，在悲傷最初的階段，教會應當盡可能同心合意，一起前往陪伴並支持這個家庭。參加守靈聚會、告別禮拜以及安葬儀式，並在這些場合給予支持，對整個家庭而言，都具有極

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其重要的意義。然而，另一方面，也必須給予喪親者獨處的時間。對於不同的哀傷階段保持敏銳與體貼，是十分重要的。正如前面所提到的，讓父母有充分的空間去悲傷，是極其重要的。如果一直有人陪伴，或不斷安排各種忙碌的活動，反而可能剝奪他們真正經歷悲傷的機會。

There are also things that we can do as a church family to support those who are grieving. The gift of presence is perhaps the most important element in helping people in grief, and it is where healing begins in the grief process. The church's responsibilities for parents in a time of bereavement include simply being there and letting those parents know people care about them. When the church can do or say nothing else, it can always stand by and strengthen the hurting with their presence and support. It is also important to make contact as soon as possible. Human contact in the early hours of grief is an important factor. The church should make its primary effort to bind together in unison and show up to support the family during these initial stages of grief. Attendance and support at the wake, funeral, and graveside are all of extreme importance for the family. That being said, it is also important to allow the bereaved time to be alone. Sensitivity to the different stages of grief is essential. As stated earlier, it is of utmost importance that the parents are allowed to grieve. Constant human contact and busy activities can prevent them from this opportunity.

教會還可以採取另一項重要的行動，就是設立支持團體。很多時候，人們對談論已離世的人感到不自在，因此認為轉換話題會讓喪親者感覺好一些。然而，這樣的想法通常被證明是錯誤的。教會不只是感恩讚美的地方，也是分享悲傷的地方。這類支持團體中的成員，不一定都必須是失去孩子的父母。唯一需要具備的條件，就是他們曾經歷過某種形式的失去與悲傷。建立這種支持系統的目的，不是為了讓人說：「我完全知道你現在的感受，因為我也經歷過一模一樣的事情。」真正的目的，是提供一個安全的空間，讓人可以坦然分享自己的痛苦，也分享那些珍藏在心中、關於摯愛親人的美好回憶。此外，支持團體中的成員也能陪伴喪親者，鼓勵他們持續面對自己的悲傷，並透過陪伴、每天的鼓勵以及持續不斷的禱告，支持他們走過哀傷的歷程。另一種向悲傷者表達愛與安慰的方法，就是透過文字。有些人可能不擅長口頭表達自己的關懷。若是如此，他們可以試著透過書寫，把鼓勵與支持傳達給對方。在親人離世後最初幾個月，持續寫信給喪親者，是一種極具力量、能帶來支持與鼓勵的關懷方式。

Another thing we can do as a church is provide a support group. Many times people are uncomfortable talking about the dead, so they feel that changing the subject will make it better for the grieving. However, this assumption usually proves to be incorrect. The church is not only a place in which to thank and praise, but also to share sorrow. The people within such a support group do not necessarily have to be other parents of deceased children. The only qualification should be that they have experienced some sort of grief. The purpose of such a support system is not to have people who can say "I have experienced exactly what you are going through." Rather, it is to allow people the opportunity to open up about their pain and their beautiful memories which they cherish so much. Furthermore, these people hold the grieving accountable

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and support them with their presence, daily encouragement, and continued prayers. Another way of demonstrating love and comfort to those grieving is through the written word. Some people may not feel strong in their verbal communicative abilities. If this is the case, they should attempt to relay their words of strength through pen and paper. Written letters on a routine basis in the immediate months following the death are powerful methods of strength and support for the grieving.

教會能夠提供給悲傷者的最後一項重要支持，就是協助處理家中的日常事務。例如：打掃房屋、修剪草坪、預備餐點，以及其他生活上的協助。這些都能實際幫助正處於悲傷中的父母。教會必須記得，雖然這些家務仍然需要有人完成，但是在失去摯愛孩子後最初的幾週甚至幾個月裡，這些父母無論在身體上或情緒上，往往都沒有能力完成這些日常工作。而在所有關懷當中，持續不斷的禱告，是絕對不可缺少的。即使葬禮已經結束數月，甚至數年之後，教會仍不可停止為這些受傷的父母迫切禱告。教會必須記得，喪子是一段漫長的哀傷歷程，因此，我們的代禱也應當持續很長的一段時間。很多時候，只要讓悲傷的人知道：「我們一直都在為你禱告。」就足以重新給予他們力量，幫助他們繼續面對每一天的生活。

A final support that the church can provide for the grieving is aid for them around the house. Cleaning, mowing the lawn, providing food, etc., could benefit hurting parents. The church must remember that such tasks must continue to happen around the house and that these parents, during their current state of grief, are not physically or emotionally able to perform such daily duties in the immediate weeks and months following the departure of their beloved child. Above all of these things, continued prayer is a must. The church must not cease to be fervent in its prayers for these hurting parents in the months or even years after the funeral. The church must remember that this is a long grieving process, and, as such, its prayers must be continued for long periods of time. Often simply letting the grieving know your prayers have not ceased is enough to give them renewed strength to carry on with their day.

當教會同心合意，一起實踐主所賜的第二條誡命——「愛人如己」時，我們就能最有效地安慰那些失去孩子的人。正如我們每一個人在失去摯愛時，都渴望得到愛、安慰與平安；同樣地，我們也應當把這份愛、安慰與平安，帶給那些正經歷失去的人。

The church will be most effective in comforting those who have lost a child if we bind together and work to uphold the second commandment, to love our neighbor as ourselves. Just like each of us would need and want love, comfort, and peace during a time of loss, we should provide that to others.

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