



Living *For* Life

An Interview with Deacon Dan Kincaid

By Robin Sencenbach

Working for a life-affirming organization can make answering the casual chit-chat question of “So, where do you work?” interesting. People’s reactions are as varied as they are priceless. Some are ebullient with enthusiasm and support, and others grimace and change the subject quickly. But my favorite reaction was from a long-time friend who immediately asked “Are you going to picket abortion clinics now?” I heard the trepidation in her voice and could only imagine what her mental image was. The media enjoys depicting people outside of abortion clinics as crazy, screaming, angry fanatics. So it always brings me great joy to hear of men and women who are called to pray and stand outside of clinics, who are not only the antithesis of screaming fanatics but who are filled with love and concern for the children, their mothers, and their families. One such person is Deacon Dan Kincaid.

Since 2008, Deacon Dan has prayed outside an abortion clinic in St. Louis, Missouri every Saturday, as well as most Tuesdays. But he is not alone in his dedication. Deacon Dan is accompanied by members of the Anglicans For Life Chapter in his church, who have also committed to serving there on a weekly basis.

In our fast-paced world, this kind of dedication is hard to imagine. How could anyone make the commitment to serve every Saturday for seven years? Deacon Dan’s passion for life started at an early age. “My mother worked in healthcare, and I went to work with her one day. A woman had miscarried, very early on in pregnancy and another nurse asked my mother if she and I wanted to see the baby. I guess she wanted to make this a ‘teachable’ moment for me. I remember seeing the child, who was completely formed.



It was like looking at a great work of art—you could see the artist’s hands, God’s hands, which made this child. I could visibly see how important life was. I was only about 10 years old, and it was very powerful for me.”

Deacon Dan’s passion for life extended

into adulthood. He prayed in front of clinics and was involved in other life issues. He was then introduced to Anglicans for Life by his pastor, Fr. Paul Walter, at a conference. After meeting with Georgette, his church formed an AFL chapter and originally committed to serving in front of the abortion clinic once a month—this quickly changed to once a week, a commitment they’ve kept since then.

Some of the women going into the clinic take their information and leave. Some, of course, go into the clinic. “It can be very emotional. After they have the abortion, you see their faces, their tears. You can see their lives have been broken.” But being in front of the clinic involves more than just praying or speaking to women considering having abortions. It’s an opportunity to share the gospel with others. “There is a mental health center next to the clinic. We meet with those people every week as well and have built relationships with them. We were there to pray in front of the abortion clinic, but now we are witnessing to an entirely different group of people. But where God has called, we will go.”

And they have seen the fruit of their labors. Since Deacon Dan and the AFL chapter started praying weekly outside the clinic, all but one of the public abortion clinics in St. Louis have closed! Additionally, the AFL chapter has been able to follow three of the women who chose life for their children. Deacon Dan’s experience

with these women opened his eyes to understand how he should minister to the women considering abortion.

"It's such a different thing to say 'Don't abort your child' and 'Here are things to help you keep your child.' We've developed an awesome Christian resource network to connect with. We've found doctors to help them for free. We've found women's shelters to partner with. We've found food and housing and jobs. We want to prevent them from having an abortion, but we also need to follow-up and provide what they need. I never realized how much follow-up was needed."

Of course, with their successes, there are still challenges. There are forces of spiritual warfare that dog them—a security guard who yells at them, pro-abortion activists who harass them. In fact, they have a whole team of prayer warriors who are praying for the chapter's efforts. But the most devoted prayer warrior? Deacon Dan's wife, Miki. "Outside of God, my biggest help is my wife. She talks me off the ledge and is the voice of the Holy Spirit. All that I do wouldn't go well if she wasn't praying for me."

"No one will ever be ready. But taking that step of faith is the first thing you need to do..."

Deacon Dan and the AFL Chapter will continue praying outside the clinic, despite his busy schedule. He works a full time job and will be ordained to the priesthood on August 16th. With all that is going on in his life, why does he continue to pray every Saturday? "It's God working through me, through His Holy Spirit. I have a calling to do this. And whether it's working with the homeless, the elderly, or any other people group on your heart, if you are called to do it, then you need pray with them and serve their needs."

What would he recommend to those who are considering entering into pro-life ministry but aren't sure if they are ready? "No one will ever be ready. But taking that step of faith is the first thing you need to do. Find someone to partner with, so you aren't alone in the process and know what you're getting into. But first—try it. It's the difference between being pro-life and living for life."



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Deacon G

Dear Friends of Anglicans For Life,

I have exciting news that I want to share! On Sunday, June 29th after the Provincial Assembly of the Anglican Church in North America, I was ordained as a Permanent Vocational Deacon in the Diocese of the Armed Forces and Chaplaincy, headed by The Right Reverend Derek Jones. Since last October I started sensing the call to ordination. After much prayer, discernment, and counsel, I am truly humbled to move into this next season of ministry with AFL.

I am in awe of the timing as I see the Holy Spirit moving within the ministry of Anglicans For Life. Being a Vocational Deacon will compliment AFL's outreach and allow for additional hands-on ministry when I am traveling throughout the Anglican Communion. On a personal level, I am also in awe of how God has guided me down this path. When I accepted Jesus as my Lord and Savior in 1983, I could never have imagined God would call me to serve Him for LIFE. Saying yes to God 30+ years ago was the best decision I ever made.

For those of you have heard about my ordination, thank you for the kind and thoughtful responses. I have been overwhelmed by your encouraging words.

Thank you for your continued support—please keep myself and AFL in your prayers.

Georgette
President, AFL



Anglicans For life has seen a lot of change this summer! We have conducted a deliberative reassessment of the organization's mission, values, and vision in order to determine how to best serve YOU. The designs of our newsletter and website have been visually refreshed in order to make our materials and information more accessible. Secondly, we are devoting much of our efforts towards building up the AFL community. We believe that through said community AFL's desire to proclaim the sacredness of life to all people will be fulfilled by facilitating a greater bond between life leaders. The bond amongst life leaders will ensure communication and cooperation, thus furthering the development of the life affirming ministry in the church.

A message from the Interns

As interns for AFL, we have been blessed with the opportunity to become acquainted with this ministry, which possesses such Christ-like character and purpose. Our internship evolved from a summer job into an experience which has given us a passion for continuing to work toward preserving life.

We hope that you will join in our excitement and dedication. The goals which we have set can only be accomplished with your continued support! We value your support whether through financial donations, active volunteering, or, most of all, continual prayer. As Chapters form throughout the United States, as well as internationally, our call will only continue to grow. Your assistance is instrumental to our efforts to educate, equip, and engage the Church in preserving the sacredness of life.

A Time to Mourn

Memorial Garden at St. Gabriel's Anglican Church



Ecclesiastes 3 tells us there is a time for everything. We prefer to think of times we need to heal, laugh, and dance. But the passage also tells us we need a time to mourn and to weep. St. Gabriel's Anglican Church in Springdale, AR has created a memorial garden for mourning and remembering.

On a grassy spot under a tree, members of St. Gabriel's Anglican Church gathered after morning services on Mother's Day for the unveiling of a plaque which had been added to their grounds by the Rachel Memorial Foundation. The plaque reads: "In Remembrance. Between the years of 1973 and 2013, over 20,000 souls were lost to abortion in Washington County, Arkansas. Each of these children is lost to the world, but known to God." Below this is Jeremiah 1:5 – "Before I formed you in the womb, I knew you."

There was a brief service held, and Fr. John Slavin prayed over the memorial and blessed it. Here is part of the prayer used by Fr. Slavin:

Father of Life and Love, we dedicate to You this memorial. We pray that it will serve as a witness to the humanity of our youngest brothers and sisters. We pray that it will serve as a testimony that we are responsible for them. We pray that it will provide a place where those who have lost their children may mourn and find comfort.

We pray, Father, that we, who are the living stones of the Church, may likewise be witnesses to the dignity of life. Give us the grace to confront the evil of abortion and eliminate it. May we see the day when all people who look upon this memorial will remember abortion only as a thing of the past, and may praise You forever for the victory of life.

We at Anglicans For Life are grateful for Fr. Slavin and St. Gabriel's Anglican Church for providing this memorial garden. But you too can follow their example.

On September 13th, 2014, there will be services and prayer vigils at gravesites and burial grounds of aborted children all around the country to commemorate the second annual National Day of Remembrance for Aborted Children. AFL President Georgette Forney will be attending a memorial service at Truro Church in Fairfax, VA. These services and memorials serve as a visible reminder of those who have died from abortion in this country—but it also provides dignity to the unborn children, to show the world that these victims of the abortion industry, while nameless, are worthy of mourning and remembering.





Stay Connected

Church vs. IRS

Priests Persecuted for Supporting Life
By: Fr. Malone

We've all felt, once or twice in our lives, like the "lone voice in the wilderness," when called to share the truth, however unpopular. This is particularly common for the pro-life community, especially as conversations with friends, church members, and even family members can cause disagreements and division. But for one minister in Milwaukee, WI, being the "lone voice in the wilderness" could bring the IRS knocking on his church door.

Fr. Patrick Malone, a minister with over 25 years of service, recently became the vicar of Holy Cross Anglican Church, a church of about 55 members. He considered it his duty to preach to his congregation about living the Christian life—and part of that included preaching against abortion during some of his Sunday sermons. Fr. Malone and Holy Cross believe that by not preaching on the sacredness of life they are being unfaithful to obeying His Word. Additionally, the Anglican Church has a rich history of reform, from child labor laws to the ending of the slave trade. As Christians, it is their duty to seek justice and protect the disadvantaged, and there are few groups less protected than the unborn.

However, the Freedom From Religion Foundation (FFRF) filed a lawsuit against the IRS to force the IRS to penalize Fr. Malone and the church. The FFRF filed suit because they claim the IRS failed to enforce the 1954 Johnson Amendment, which requires that non-profits not endorse candidates or promote political issues. Of course, the IRS in the past has not enforced this ban in any capacity, especially as it flies in the face of both freedom of religion and the freedom of speech.

Thankfully, it seems that the IRS will not be pushed to enforcing it at Holy Cross Church. The Becket Fund intervened on behalf of Fr. Malone and Holy Cross, and, on August 1, 2014, FFRF dismissed its own lawsuit.

We live in a wonderful country in which we are free to share our ideas and our faith, and these rights are protected in our Constitution.

These rights are being questioned by pro-abortion, anti-faith groups, but they have not been taken from us, and we thank God for that. So celebrate and honor the commitment of Fr. Patrick Malone and Holy Cross Anglican Church and continue to pray that more of his fellow clergy would have the courage to stand up for Life!

Life Leader Update

By: Carol Leonard



All Saints Anglican, Attleboro, MA

We had our annual Walk for Life in Capron Park yesterday and our little group from All Saints Anglican in Attleboro, MA raised \$1,080.00 in pledges for the local pregnancy resource center, Abundant Hope. Picture left to right is myself, Tom, Fr Lance Giuffrida standing in for Katie Giuffrida, and Annie. We finally broke the \$1,000.00 goal this year. God is working in our area! Peace.

The “Hard Cases”

and childbirth and the fear of increased maternal mortality.

Fetal Anomaly and Pain Capable Unborn Protection Legislation

By: Lynn Smith R.N.

The doctors’ desire to be in control and prevent suffering is understandable. However, research

There is a legal maxim that “hard cases make bad law.” According to Wikipedia that phrase means that an extreme case is a poor basis for a general law that would cover a wider range of less extreme cases. In other words, a general law is better drafted for the average circumstance, as this will be more common. Two such “hard cases” were particularly influential and infamous for abortion law. Remember the desperate circumstances of Jane Roe and Mary Doe, the plaintiffs in the Roe v. Wade and Doe v. Bolton court decisions? Allegedly, because of their terrible life situations, both women “needed” to have abortions, to free themselves from the burden of an unwanted child. But “unfortunately” for them, at that time, abortion was illegal. Their cases were used to overturn the U.S.’s supposed oppressive abortion laws, resulting in some of the most liberal and unrestricted practice of abortion in the Western world. We have since learned that their legal cases were based on falsehoods and exaggerations. However, that doesn’t change the force of the law that resulted from their cases, or the bioethical landslide that resulted.

Now, over 40 years later, these “hard cases” are still be used in debates over life-protecting legislation. Those who oppose such protections will often play on the sympathy of the public, with accounts of serious medical conditions, in order to rationalize the taking of human life. In regards to the Pain Capable Unborn Child Protection legislation, one such example is lethal fetal anomaly, or an unborn child with a condition which is incompatible with life. People of good will need to know that abortion is not a life-saving, pain-sparing medical procedure in the case of fetal anomaly.

At a February conference, OB-GYN doctor, Dr. Byron Calhoun, presented a strong case for perinatal hospice instead of termination of pregnancy for fetal anomaly. Not only is perinatal hospice safer for a woman and her family emotionally, but it is safer physically for the mother.

There are 6-10,000 lethal fetal anomalies in the U.S. every year. Traditional treatment for lethal anomalies is termination of pregnancy, and the reasons for such treatment are not necessarily based on sound medical rationale, but on emotion: obstetric providers’ well intentioned desire to spare the mother and the family a distressing experience, their need to “do something,” and their discomfort with bereaved patients. On the physiological level, a prudent doctor is motivated to avoid maternal complications of pregnancy

reveals that termination does not necessarily prevent maternal complications, mortality, or suffering but, in fact, termination of the pregnancy increases the risk of physical harm and prolongs suffering. Grief after termination of a pregnancy is just as intense as after a spontaneous pregnancy loss. However, grief after termination for anomalies demonstrates prolonged consequences. In a study from the Netherlands, women who terminated pregnancies due to fetal anomalies were reviewed for psychological outcomes at monthly intervals. At four months 46% of women had pathological levels of post-traumatic stress symptoms. At 16 months, 21% still had symptoms. Grief after termination is intense and persistent, as shown in another Netherlands study. Evaluated 2-7 years post-termination, 2.6% had pathological grief and 17% had post traumatic stress.

“Grief after termination of a pregnancy is just as intense as after a spontaneous pregnancy loss.”

Another study, on the other hand, shows grief with first trimester spontaneous pregnancy loss is equal to that of live birth. In the first six months of the study, there was increased depression, anxiety, and somatization with the loss group, but, after one year, there was no difference with the live birth group.

Dr. Calhoun notes that in comparing a 1994 study to the 1998 CDC report, maternal mortality for induced abortion at 16-20 weeks is about the same as for non-termination. However, the CDC itself acknowledges within its own reports that induced abortion morbidity and mortality are underreported. Therefore, it can be deduced that carrying a pregnancy to term is the safer choice.

A well designed perinatal hospice program provides the kinder alternative of assisting the mother to carry her baby to term. It is kinder to the mother, in that she is not a proactive agent in the demise of her child, and it is kinder to the child, allowing it to live comfortably for the time it has within the womb. A 2002 analysis found that 20% of patients will continue the pregnancy no matter what the diagnosis. Two studies show that 75-85% of patients choose perinatal hospice when presented with the idea. The patients were all positive about hospice care and the opportunity to spend time with their infants, which, after delivery, lived from a few minutes to a few days.

Someone once said that you do not eliminate suffering by eliminating those who suffer. Abortion is not healthcare. People who have been involved in abortion decisions, for whatever reasons, if they are truly honest with themselves, know that abortion is cruel and ugly, a desperate choice.

In so many circumstances in our society, from abortion to euthanasia to assisted suicide, we need to recognize that killing is not compassion. The word "compassion" comes from the words that mean "together" and "to suffer." Compassion is coming alongside those who suffer and living with them through their suffering. To suggest that death is the solution for life's problems is to abandon them to despair. Is there a soul to our society? How do we measure our humanity? The answer is by the degree to which we care for those humans who are suffering: the weak and vulnerable, the unwanted and imperfect, the dying.

Citations:

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On The Road

With Georgette

September 13th
2nd Annual National Day of Remembrance
Truro Church - Fairfax, VA

September 19th – 23rd
Quasar Conference & 40 Days for Life
Christ Church - Schenectady, NY

October 5th – 6nd
Georgette Talk: "What's So Bad About Abortion"
Sacred Heart Church - St. Mary's, PA

October 7th – 11th
AGMP Fall Gathering
Trinity Seminary - Ambridge, PA //
// Church of the Apostles - Atlanta, GA

November 1st – 14th
Quasar Conference & Forward in Faith Synod
Australia & New Zealand

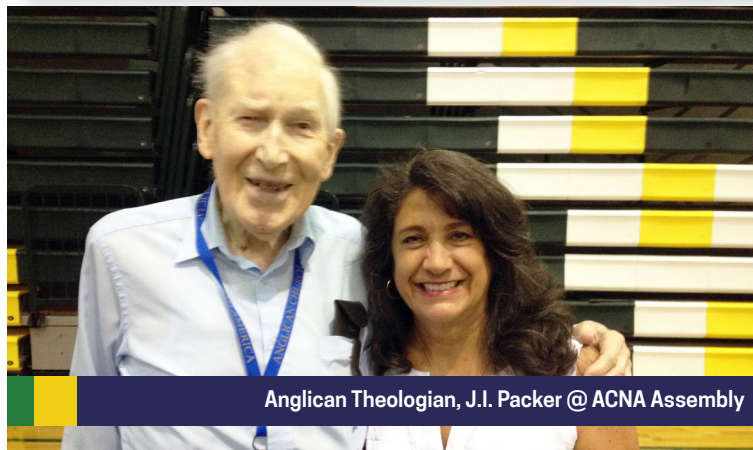
Summer Conferences



The Rt. Rev. Keith Ackerman @ Forward in Faith Conference



Praying at the Chaplain's Convocation



Anglican Theologian, J.I. Packer @ ACNA Assembly



The Most Rev. Foley Beach @ Chaplain's Convocation

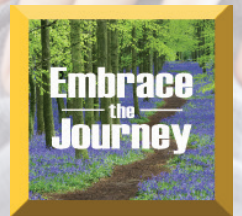
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