



Carpe Diem

F O R L I F E



Date
Vol. No.
June 2015
Vol. 3 No. 2

Bills, Euphemisms, & Finding Healing in the Truth

by Robin Sencenbach

A choice. A product of conception. A clump of tissue. A blob of cells. We have all heard these terms used to describe unborn children in the womb. And we know what they are—euphemisms used by abortion advocates to soften the truth of what they really support. After all, “Supporting Women’s Right to Choose” is much more appealing than “Approving of the Murder of Babies.”

But Kansas and Oklahoma have led the charge in redefining abortion language with a much more truthful and painful description: dismemberment abortions. On April 7th, 2015 Kansas Governor Sam Brownback signed into law the Unborn Child Protection from Dismemberment Abortion Act, which would prohibit the use of dismemberment abortions, the most common form of second-trimester abortion. On April 14th, 2015, Oklahoma also banned the procedure.

This legislation differs from the Pain-Capable Unborn Child Protection Act that was voted on by Congress on May 13th. The Pain-Capable Act creates a nation-wide limit on abortion at 20 weeks after conception (or five months into pregnancy), the point at which children in the womb can feel pain and survive long-term, if born premature. The dismemberment laws are state-wide only and ban a particular kind of abortion. Both address an obvious fact, however—if we require laws to protect unborn children from feeling pain while being dismembered/aborted, then we are forced to acknowledge the suffering and humanity of that child.

Clearly these new laws are causing a bit of a problem for abortion supporters. With this new legal awareness of children in the womb feeling pain, how can one oppose anything that involves the word “dismemberment”? Esme E. Deprez from Bloomberg magazine gave it a try by suggesting that pro-lifers were being exploitive. She accused Kansas and Oklahoma of “deploying grisly language... to rebrand a medical procedure with a new and unsettling name.” Grisly, yes. Unsettling, agreed. New? As much as I would wish it to not be so, pro-lifers have not unearthed a terrible new kind of abortion but rather are using words that accurately describe what abortions are.

What is an abortion? According to both bills, an abortion, also known as Dilation and Evacuation (D&E), is the process of “dismember[ing] a living unborn child and extract[ing] him or her one piece at a time from the uterus through use of clamps, grasping forceps, tongs, scissors or similar instruments that, through the convergence of two rigid levers, slice, crush, and/or grasp a portion of the unborn child’s body to cut or rip it off.”

If it is considered too inflammatory to use language from the bill itself, I will use the language provided by the 2009 edition of the National Abortion Federation Handbook: “After grasping a fetal part, withdraw the forceps while gently rotating it...during the procedure, try to identify and keep track of fetal parts as they are removed...tissue examination at the end of the procedure helps to verify complete evacuation. Identify major fetal parts, including the calvarium, pelvis, spine, and extremities.”

Returning to Deprez’s comments—dismemberment abortions are grisly, yes. Unsettling, absolutely. That last section should have been difficult to read—it was, frankly, difficult enough to write. But we cannot shy away from such information, no matter how horrible, no matter how we would much rather oppose abortion from a comfortable, uninformed distance. This is what abortion is and what happens, and it happens every day, under the guise of words like “choice” and “clumps of cells.”

Kansas and Oklahoma’s decision to brand D&E abortion as they really are has far reaching effects outside of those states, as well as for us Anglicans. We as the church and laity need to be prepared for these effects.

For one, using the term “dismemberment” should be a wake-up call for those in the Anglican Church who consider themselves pro-choice or have no opinion about abortion. It is one thing to support a woman’s right to choose. It is quite another to think of the procedure explained above happening to, not a clump of cells, but to a *someone*.

Continued on page 3

A Pregnant Woman

By The Rt. Rev. William Wilson

When I see a pregnant woman, the sight stops me in my tracks. A woman with a child inside is an incredible marvel. Think about it...

Before He made anything, God elected out of infinite possibilities a definite number of human persons whom He would create, redeem, and raise to a supernatural state of sharing in God's divine nature forever. He chose each one by name. Upon each one He set His heart. He would fill His heaven with every one of them and each one of them is indispensable. The loss of a single one would mar His plan for the eternal banquet, dampen His eternal joy. He loved every one of them with all of His unconditional love. "It is not the will of my Father who is in heaven that one of these little ones should perish." (Mt 18:14) Believe and never doubt, loving mother: your baby is ordained by God for Eternal Life.

God well knew that free creatures could and in fact would use their freedom to sin and bring about their own death. But before that ever happened He put into place His "fail-safe" provision to bring every receptive soul to repentance and forgiveness so that He could confer upon them His own eternal life and divine happiness. Jesus was, is, and will always be God's Plan for human salvation and glorification of every person conceived in the womb.

Every child conceived in the womb in time was conceived in the loving heart of God. He envisioned every conceived person in His Incarnate Son. There are no exceptions. At the moment of conception in the womb, God rejoices to speak the word of creation, bringing out of possibility into actual reality, the eternally chosen child of God...now entrusted to the human mother who bears the mystery in her body.

O Woman, you are so incomprehensibly wonderful! In you, in the tissues of your flesh, God creates the human world and prepares the world to come! The person for whom the Son of God came down from heaven, became a man, suffered the passion, and died on the cross—God has breathed this immeasurably precious person into your womb. You hold within you God's divine treasure. Therefore, God's heart must be set upon you because, where His treasure is, there His heart will be also. (cf Mt 6:21)

Mother, the holy mystery of God that we know by revelation is becoming reality in you. Your child is God's choice. God chose this child. God loved this child into existence in your womb. Blessed is the womb that bears this child, this child of God—not merely of man. You presented the ovum (that God gave you) and the human father provided the sperm (that God gave him) but God gave the increase. God alone breathed the person-

al spirit into the biological material contributed by the parents. Human beings can regulate their generative activity in a way that favors or disfavors conception. Beyond that, it is a pure decision of the Creator God whether or not a child shall be conceived.

Pregnant woman, we stand in awe of you! For when conception happens in you, God has spoken. God's word of creation becomes flesh in the baby conceived in your womb.

God has chosen you, O Woman, not Man, to be the workshop of His creation. In you, God knits together the body of the baby who will be born. God is forming within you a predestined member of the Body of Christ, indispensable and irreplaceable. Pregnant mother, all you do is give yourself over to the divine mystery at work in you. What you do is the only true paradigm for all sanctification: yielding oneself in trust to the work of God within us.

Beginning with conception, you give your nurturing body, your affectionate soul, and your loving spirit to the work growing inside you, as God forms a new person in you. Nothing happens on the earth that is comparable in worth and importance to the mystery that is happening inside your pregnant body. God is forming in you the beginning of a person chosen in God's love for eternal life, radiant with the glory of God, destined to give unending joy to the Triune God and to all in God's house.

Wonderful woman, God made you the antidote to the death of our human family. The human race itself would become extinct if you did not conceive and give birth. You, mother, are the human family's only hope for a future. We all die. But as long as you, generous woman, are willing to give birth, the human family will not vanish from the earth.

Pregnant mother, the baby inside you is the beginning of a good work of God. God is faithful. In time God will bring to perfect completion the work He is beginning in your womb. Your baby has no other destiny from God than to be raised in the Spirit to eternal life in this world and to be raised up in a glorious body in the world to come.

Pregnant One, you are so blessed and you are such a blessing! The child in you is the noble guest invited by the Great King to the heavenly banquet. A royal throne at the table of the eternal wedding feast remains empty until you do your work by receiving the child of God into your body.

Childbearer, you have received from God the child you bear. You are a Christ-bearer, because "Whoever receives one such child in my name receives me," says the Lord. (Mt 18:5)

"We are offering them support during their pregnancy and a chance for that child to become the person that God wants him or her to be."

Deacon

Dear Friends of Anglicans FOR LIFE,

Before joining Anglicans For Life, I served on our local school board. The Superintendent was a wonderful man who sought to instill in everyone, including the Board Members, his passion for learning. He used to say, “Learning is a life-long pursuit. Adults must model a teachable spirit throughout life.”

As Christians, I believe being a life-long learner is actually on-going discipleship, with our focus on learning more about who God is, what his Word teaches, and who we are in Him.

But how does discipleship happen in the local congregation? Are Bible Studies, Adult-Education classes, or Christian Formation programs available on Sundays or during the week at your Church? *And*, do the programs teach on the sacredness of life?

Anglicans For Life believes everyone should be studying Scripture’s teaching about the sanctity of life and has recently updated our 8-week curriculum, PROJECT LIFE to provide it! We also produced a Canadian version that features life issues from the Provincial perspective!



PROJECT LIFE features a weekly 20 minute DVD presentation along with weekly group discussion questions, updated statistics, additional personal study reflections, and an extensive bibliography for further research for each topic.

Topics include: the Culture of Life/Death, Abortion, After-Abortion, Abstinence, Adoption, Euthanasia and Assisted Suicide, Stem Cell Research, and How to Turn Knowledge into Ministry.

PROJECT LIFE incorporates Biblical teaching that affirms the sanctity of life from conception to natural death and helps people understand how the culture of death undermines God’s creation.

Anglicans For Life’s mission is to educate and equip God’s people to fulfill Scripture’s mandate to protect the vulnerable, defend the fatherless, and plead for the widow, so PROJECT LIFE and EMBRACE the JOURNEY, (AFL’s 2nd curriculum on aging and dying issues) are tools your Church can use in discipleship and ministry formation.

Now is a great time to plan your church’s fall classes and programs, and AFL encourages you to order these programs. Leader’s Guides and Participants Workbooks along with promotional materials can be reviewed and ordered online or by calling 800-707-6635.

Life-long learning on critical topics like abortion and euthanasia will strengthen and equip you and your parish to bear witness to the importance of every human life and help you make a difference for life in your church and community.


Deacon Georgette Forney
President, AFL

continued from page 1... Bills, Euphemisms, and Finding Healing in the Truth

By renaming abortion, Oklahoma and Kansas have opened the doors to what abortion really is and that truth may help change hearts and minds.

Unfortunately, clergy and laity should also be prepared for some painful consequences for family, friends, and church members. Because, while using the term “dismemberment” forces us to acknowledge the humanity of the baby, this may also stir up repressed pain and grief for women and men who have lost children through abortion. A woman knows that she had an abortion and her child is dead, but knowing that her child died in such a horrible way can re-ignite guilt and grief. These feelings may also extend beyond the parents of the lost children—it could be difficult for grandparents who encouraged the abortion, the friends who took others to the clinic, and even the siblings who are trying to come to terms with the awareness that possibly one or more of their parents chose abortion. Clergy should be prepared to counsel and minister to these hurting people for the pain and grief caused by hearing more details about dismemberment abortions.

Still, there is hope, even in a country that has to pass a bill to affirm that the dismemberment of unborn children in the womb is wrong. Although we are in this lost and broken world, we have a merciful God that can forgive all sins—including abortion, no matter how the abortion was committed. As grieving parents, family, and friends share their hurt, please encourage them to find healing from their abortion pain. And let us take courage both from those hurting in silence and from Kansas and Oklahoma’s brave stance—let us no longer hide behind safe euphemisms, but rather let us speak the truth in love about what abortion really is.

Surviving Siblings

by Georgette Forney

None of them had an abortion but each of their lives were impacted by one. They are all surviving siblings of an aborted baby.

Dr. Philip Ney, a Canadian Psychiatrist, has studied the effects of abortion on Sibling Survivors (SS). They often experience a variety of emotional affects that are typically ignored or mis-diagnosed. Dr. Ney writes;

"Knowledge of the signs and symptoms of people suffering the effects of being alive when a sibling was aborted is vitally important to physicians and politicians. The resulting set of symptoms is so deeply damaging and difficult to treat it can help explain many psychiatric and medical illnesses. SS affects such a large numbers of people, it helps explain voting and economic trends.

First uncovered clinically in 1979 and described in the early eighties, data has now been carefully collected and statistically analyzed. The most prominent symptom of SS is existential guilt, "I feel I don't deserve to be alive."

Other symptoms include pervasive anxiety, fear of the future, sense of impending doom, self injury, obsessive thinking, poor self identity, low self esteem, self destructive behavior, fear of becoming psychotic and dissociation.

PASS helps explain low rates of child bearing. SS people are afraid of having children. It helps explain the large number of depressed people who have unresolved grief of an aborted sibling. It may help explain the growing interest in euthanasia.

Approximately: 50% of younger North Americans, 60% of Russians, 90% of younger Chinese are abortion survivors. As those who are alive because they were wanted, SS people tend to feel they have no intrinsic value and therefore, nor do others. They conclude that everyone who doesn't contribute is expendable.

There appears of be a paradoxical response when, for reasons over which they have no control, a person's life is spared when those who are near and dear to them are killed. The survivor syndrome, first detected among holocaust survivors, is now known to be common in combat survivors.

What makes being a SS more difficult is the fact that it is the person's parents who wanted them but killed their unwanted siblings.

Wantedness has determined who lives and who dies. This makes Margaret Sanger's motto "The first right of every child is to be wanted" such a travesty. The first and only inalienable rights are to be, to become and to be welcomed into a family. Wanted children are almost all SS with lifelong struggles about existing."

As a parent to a SS, this is heartbreaking, and I cannot help but wonder if more people in our society would connect some of the problems in our culture to the impact abortion has in people's lives, would they still support abortion or even tolerate it?

Would women considering abortion think twice if they knew how the abortion could influence future children?

In January the Silent No More Awareness Campaign's Healing the Shockwaves of Abortion initiative featured seven young people sharing their Surviving Sibling testimonies at the national events in Washington DC and San Francisco. Here are some excerpts of those stories that bring Dr. Ney's research to life:

"I was around the age of eight when my mother told me about her three abortions. The emotions that were running through me were sorrow and loss, if I remember correctly. It was both surprising and sad to find out I could've had three other siblings. Last June I went to a retreat called "Sibling Survivor Retreat." The retreat was a great experience. It brought closure to everything, basically. It can help others by helping them talk about their feelings and bringing them closer to their unborn siblings. I want others to learn that abortion not only affects the mothers and fathers, but also the living children. We suffer from the loss of a sibling, a loss period. It affects my mom because she regrets her abortion and that affects me because the more I began to think about it and it sucks not having my other siblings. It's a pain that I wouldn't wish upon anyone. I just hope this opens your eyes as to the ripple affect abortion causes" Alina, AZ

"Even though I never had the chance to introduce myself to you, I miss you and I love you very much. I am sorry that you never got the chance to experience Christmas with the family, school dances, and be able to see all God's beautiful creation. Although I haven't had the chance to meet you yet, I look forward to the day that I greet you in Heaven." Maddie, VA

"Attending that mass with my family and surrounded by other women who had abortions and truly regretted it has given me some valuable perspective and an even better reason to believe what I do about abortion. I was no longer going to DC for the trip, but because I had people at home and in my family who I had to fight for, not just my mom, but the brother and sister I lost." Nick, ND

These quotes expose some of the deep feelings young people live with because of abortion. (More testimonies like these can be found at www.silentno-moreawareness.org/shockwaves/april/testimony.aspx)



Nick and his Mom, Jennifer in Washington, D.C.

Just as God is concerned with healing the mothers and fathers of an aborted baby, I believe He wants to raise up more healing help for the surviving siblings, so they can reconcile their emotions and heal from survivor's guilt.

The other side has also begun to recognize the need to address Surviving Siblings, and last year a book called Sister Pig, Sister Apple was electronically published as a way to address the sibling's perspective. According to the Daily Dot:

“The e-book is a reimagining of parents explaining an aborted sibling to their 3-year-old son Lee. Lee’s parents instill in him the idea that his ghost sister is anywhere and everywhere. She could be an apple in his hand, a pig in a pen, up in a tree, or anywhere he wants to imagine her to be.

“I was hoping that within the pro-choice community, there could be room for experience of loss and grief and that we could also not necessarily frame it as a non-emotional, medical procedure, and perceive it as an ethical dilemma,” author Mary Walling Blackburn explained.

Sister Apple, Sister Pig does not treat abortion lightly. The book is even dedicated to the “ghost sister” Walling Blackburn never knew. “In regards to the dedication, I was conscientious of the decision my mother had to make,” she said of her attitude toward her mother’s abortion growing up. “I was empathetic. I felt a kind of tenderness towards the decisions parents have to make.”

Because of Walling Blackburn’s personal experience with abortion, it was important for her to use the book as a launchpad to start a conversation about it.”

While I do not think imagining your aborted sibling as a ghost or an apple is a good approach to address sibling pain, it is important to recognize that explaining abortion to little ones or teenagers or young adults requires sensitivity, creativity, love, and lots of discernment.

Anglicans for Life, as co-sponsor of the Silent No More Awareness Campaign with Priests for Life, sees the need to initiate discussion around education and healing, not pigs and apples! As I shared in the December newsletter of Carpe Diem, Healing the Shockwaves of Abortion will feature a different group of people touched by abortion each month. April is being dedicated to educating people about the impact abortion has on Surviving Siblings, but throughout this year and in years to come, we must continue to discuss and honor the reality of their pain, experience, and loss.

So, you may think, why does this matter to me? I didn’t have an abortion, I am not a father of an aborted child, and I have not lost any of my siblings to abortion. But it does matter. It matters because abortion leaves no one untouched, not even in the church.

According to Operation Rescue, of all unintended pregnancies, 4 in 10 are aborted. 4 in 10. These are sobering figures. They also provide an idea of just how many people are touched by abortion. If, as Dr. Ney’s research and these siblings’ testimonies show, not only are the baby and the parents hurt by abortion, then so are the siblings, grandparents, aunts, uncles, cousins, doctors, and clinic workers. So are the friends who recommended or supported another friend’s abortion. So are those who have remained silent about abortion, despite knowing in their hearts that it is wrong. We need to care because with 4 in 10 of unintended pregnancies ending in abortion and over 40 years since the ruling of Roe vs. Wade, there is someone in your church—in your home group, in your regular pew, and even in your group of friends—who is somehow hurting from abortion. And we need to care about their pain because we are one in the Body of Christ—and scripture requires us to care for this body.

Paul wrote to the church in Corinth, “If one member suffers, all suffer together; if one member is honored, all rejoice together.” (1 Cor 1:26 ESV) One person’s hurt is not an isolated incident—it is pain for the whole body! And a body in pain is not a body that can function or grow. A body in pain is crippled and weak. And a body in pain cannot be ready for the challenges ahead.

And there are challenges. A popular saying on pro-life t-shirts is “I survived Roe vs. Wade but Roe vs. Wade will not survive me.” And everyone born after 1973 should consider themselves survivors. The next generation of church members and church leadership will not know of a time in which abortion was not legal. They will be missing siblings, cousins, friends, and classmates. And they will be the ones dealing with pain and grief, or even ambivalent feelings about abortion—after all, it’s been legal for over 40 years, right? If we do not help those in pain to find healing, if we do not speak to the next generation about how abortion destroys and devastates—then we, in our silence, are fostering this pain and passing it on to the next generation.

As I step back and look at the fallout, the reverberations of abortion for everyone in society I cannot help but weep. I believe God weeps too, at the depth of its destruction and the apathy often exhibited by His people and the Church to this holocaust.

Abortion is the ultimate exploitation used by satan to destroy man, specifically made in God’s image and we must work together to make it unthinkable and un-necessary. This cannot continue – Anglicans for Life invites you to get involved in ending abortion and helping people see how destructive it is to all children and our entire society. You can....

Pray – each month the Shockwaves website features prayers for those we are highlighting. Please visit AbortionShockwaves.com

Educate – visit the website and share the blogs, articles, testimonies, and prayers on your FaceBook page or email a link to friends. Talk about the contents of this letter with friends and family.

Answer God’s call to minister to those hurting. Be in touch with AFL about getting equipped to help young people work through their survivor guilt.

Financially support the Healing the Shockwaves of Abortion initiative by generously supporting Anglicans for Life. Please consider giving monthly through our Legacy of Life Donor Program, so more of your dollar underwrites our educational programs and publications!

None of them had an abortion but each of their lives were impacted by one.

Do not let the next generation suffer needless pain and loss. Do not let the Body of Christ be crippled and hurt from the silence of unhealed abortion grief. Because if we seek healing and wholeness through Him, we can help others find healing or choose life.

Stand with us so that the next generation will not have to know how deep the wounds of abortion really go.

Anglicans for Life Update!



How many of you remember Johnny Cash singing “I’ve Been Everywhere?” My daughter Beka recently re-recorded this song for my Dad who as a truck-driver loved to check off all the cities listed that he too had traveled to.

As I listened to the lyrics, I noticed that I too was checking off all the places that I have had the privilege of visiting with the message of life.

While my father and I use different methods of transportation to get around, I think my good sense of direction and willingness to take to the road has been inherited from him.

In recent weeks, the Anglicans For Life message has been to Virginia for the CANA Council Meeting, where I spoke about pastoral care for the aging and dying.

In St. Louis, MO, I joined staff of Priests for Life in presenting a workshop on Healing the Shockwaves of Abortion at the Heartbeat International Conference.

I drove to Philadelphia to exhibit at the CANA East Synod where I got to see our retired Board Member, the Rev. Briane Turley, along with Bishop Dobbs and Archbishop Ben Kwashi.

I flew to San Diego to celebrate my Dad’s 87th Birthday. Then I took to the skies to get to Ottawa and joined our Canadian family to March for Life together! (Pictures on page 10.)

It sure feels like I’ve Been Everywhere, Man!



Life Leader Update



All Saints Anglican Attleboro MA was able to raise \$1,170.00 in pledges in the Walk for Life this weekend. The proceeds went to Abundant Hope Pregnancy Resource Center in Attleboro. They are raising the money necessary to purchase an ultrasound machine and all that goes with it to save the lives of the unborn and bring to an end the need for abortion in the Attleboro area.

Our walk this year was down the city streets from the center and passed the abortion clinic into the small angel park where we are allowed to pray and then back to the resource center for those that wanted to take a tour of the center. We were joined by supporters from a variety of the surrounding towns. The picture right to left is our priest Fr. Lance Giuffrida, Annie Hanson, Tom Owens and myself Carol Leonard.



Introducing

Anglicans For Life is pleased to introduce the Right Reverend Derek L.S. Jones, Bishop of the Armed Forces and Chaplaincy as our newest Board Member. He is a dual jurisdiction bishop serving the Anglican Church in North America (ACNA) and in the Church of Nigeria (Anglican Communion) with the Convocation of Anglicans in North America (CANA).

Bishop Jones ordained Georgette into the Vocational Diaconate on June 2014. Bp. Jones is also the father of Lauren Jones Ullman, previous assistant to Georgette.

Bishop Jones has a deep respect for life and since 2008, has included presentations by Anglicans for Life at all Chaplain gatherings. Bp. Jones recognizes the important role life issues play in the Chaplaincy ministry and sees the partnership between AFL and his Diocese as a natural blend for highlighting life ministry.

Bishop Jones trains, educates, ordains and directs the activities of Anglican Chaplains within the ACNA, requiring formal ecclesiastical endorsement, serving in the United States Armed Forces, Veteran's Administration, Department of Justice, and other Federal and State agencies; as well as Chaplains serving with and through a variety of professional organizations such as the International Conference of Police Chaplains, the Association of Clinical

Pastoral Education, and the Professional Chaplains Association. Bishop Jones has served as an endorsing official since January 2007 and is the founding bishop of the Chaplain ministry for the ACNA (though CANA) and is the first Bishop of the Armed Forces and Chaplaincy for the Jurisdiction of the Armed Forces and Chaplaincy (ACNA).



Bp. Jones with granddaughter Elsie Kate

Anglicans for Life is a 501(c)(3) tax-deductible organization, supported by churches, individuals, and foundations. Your donation makes it possible for us to uphold the biblical standard of the Sanctity of Life.

*Please use the enclosed envelope to make a donation!
A financial statement is available upon request.*

405 Frederick Avenue Sewickley, PA 15143-1522 412-719-0455 Email: info@AnglicansforLife.org

AnglicansForLife.org

He is a member of the College of Bishops of the ACNA and the Church of Nigeria (Anglican Communion).

Bishop Jones is a retired combat veteran fighter pilot with nearly 3000 hours in the F-111, CF-18, T-37 and F-16 fighter aircraft. His awards include the Combat Air Medal, the Meritorious Service Medal with four oak leaf clusters, many other individual and unit citations, and numerous "Top Gun" awards. His last assignment before retiring was as the Reserve Advisor to the Commander and Director of Staff for the Air Force Doctrine Center, collocated at Maxwell AFB and the Pentagon. In this role, he directed the activities of over 100 geographically separated military personnel in the writing of Air Force and Joint Military Doctrine. He retired in 2009 after 26 years of distinguish military service.

Bishop Jones was elected by his peers to serve on the Executive Committee for the National Conference on Ministry to the Armed Forces (NCMAF) in 2012. In January 2015 he was elected to serve a second term as Secretary. He is also a charter member and serves as Secretary on the Executive Board of the Chaplain Alliance for Religious Liberty (CALL). Bishop Jones continues to advocate for Air Power and served as the President of the Birmingham, AL Chapter of the Air Force Association in 2012-2013. In civic areas, Bishop Jones is an adjudicator for the United States Pony Club (USPC) and has served on the National Quiz Committee for that organization. In 2012, he was named a Distinguished Honorary Alumni of Nashotah House Seminary in Wisconsin. In his off-time, Bishop Jones enjoys working with his horses and outdoor activities (kayaking and hiking). An accomplished musician and a member of Phi Mu Alpha, he enjoys vocal performance and little theater.

The Bishop is married to the former Connie Lee of Birmingham, Alabama. Mrs. Jones is a Family Nurse Practitioner working in Pro-Life ministry and is the Associate Executive Director and Nurse Manager of Sav-a-Life in Vestavia, AL. The Joneses make their home in central Alabama.



Legacy of Truth

by Sybil Lash

Sandra Cano: to the world she is known by the court case which bears the name: Mary Doe. Doe v Bolton is the companion case to readily recognizable: Roe v Wade. These cases were heard before the Supreme Court back to back and their decisions rendered on the same day, January 23, 1973. Both legalized abortion but while Roe v Wade left the states some authority to prohibit abortion in the last 3 months of pregnancy. Doe v Bolton effectively removed that authority by its broader definition of "health". Doe v Bolton, allowed termination of pregnancy on demand, if the baby was thought to be an inconvenience and/or cause some mental or physical discomfort to the mother.

HOW COULD THIS HAPPEN.

In 1970, a 20 year old pregnant woman entered Atlanta Legal Aid. She had a ninth grade education, was poor, alone and desperate for help. Her husband was in jail and her children had been removed from her care based on misinformation furnished by a family member.

That woman was Sandra Cano and she only wanted two things (1) help obtaining a divorce (2) her children returned from DEFAC.

Atlanta Legal Aid didn't help her that day. Sandra was told to come back because they wanted her to meet another attorney: Margie Pitts Hames. Sandra returned, met Ms. Hames and was told she would be helped. She told Sandra that it would be a woman's issue. She sanctimoniously asked, "Certainly you believe in equal pay for equal work don't you?"

The attorney and Sandra's mother were in close contact with each other but their meetings had nothing to do with equal pay but women's rights. Finally someone to help Sandra and her mother wasn't angry. Hames appearance on the scene was fortuitous for Sandra's mother. Someone with legal expertise to provide an easy solution to Sandra's dilemma which was cause for much dissension and frustration in the family. After all, it was free, Sandra should just follow her attorney's counsel. The solution was for Sandra to abort the child she was carrying. Sandra was against killing the baby but maternal pressure coupled with strong arm legal coercion had Sandra in a stressful situation. Georgia law prohibited a procedure for these reasons but, with a doctor's recommendation and if the funds were available, something could be done. Since money was in short supply, she felt some respite from the full court press she was getting.

The relief was short lived however. Sandra was soon informed that an abortion had been scheduled for her at GA Baptist Hospital. No one asked her, it was just scheduled. According to

newspaper interviews, the doctor who delivered Sandra's other children would do the abortion for free and attorneys provided the other needed funds.

The night before the abortion was to take place, Sandra ran away. She boarded a bus for Oklahoma to her husband's grandmother. When Sandra finally called home and only after assurances that the life growing inside her would not be taken, she agreed to come home. The money, that had been raised to pay for the abortion, was used to pay her plane ticket back to Atlanta. They needed her to return quickly because Sandra was to make her one and only court appearance.

She went to court, was told to sit with other pregnant women. The judge asked if Mary Doe was in court and the row of pregnant women were pointed out. No one, at any time, identified her, nor afforded her an opportunity to speak.

Sandra told me over and over. "If one court official would have asked me what the case was about, I would not be carrying this burden of all these precious babies being killed."

How does an attorney go forward with an abortion case when her client ran away to save the baby girl Sandra later delivered?

The case did go forward. All the way to the Supreme Court.

THE REAL SANDRA

Today we remember and honor the real Sandra Cano.

The greatest desire in her life was to have people know the truth about this case. She was convinced if people knew the truth and if the courts knew the truth, something would be done. But she lacked resources and knowledge of what had transpired. That changed in 1988 when Operation Rescue came to Atlanta. They

demonstrated for life. In the midst of their demonstrations for life an old car drove around the vehicle had large homemade signs on each side that said "Mary Doe says don't kill babies". It was Sandra's car. The media noticed she was interviewed by the Atlanta Journal Constitution. Abortion advocates noticed. Her car was vandalized with abortion graffiti and a few days after that she was shot at on her front porch while holding a grandchild.

Eventually Sandra learned about how to get her records unsealed. Marge Pitts Hames fought Sandra

getting her records. Why would an attorney fight her client about records being unsealed? Sandra finally got to read the questionable affidavit and at that point the burden she carried seemed was unbearable. The only evidence submitted in court was one affidavit.

Sandra refutes this affidavit on nine separate points.



Sandra Cano 1948-2014

It misrepresented every aspect of her beliefs and love of children or as Sandra put it, “My wants my wishes”. Her gentleness, her compassion, her selflessness, all ignored and in their place a redefinition of “health” that allows the most innocent to be killed up to the day of delivery for the convenience of the mother.

There were no interrogators, no offer of proof. Think of the frustration on the part of Dorothy T. Beasley, who argued for the State of Georgia in *Doe v Bolton*. She was never given an opportunity to hear from Sandra in any form of communication. Ms. Beasley stated, “We know of no facts in this case. there are no established facts. No interrogators were answered.” No facts about Sandra or this case and yet the case went forward.

Yet valiantly Sandra pressed on. It is necessary to acknowledge the many obstacles, Sandra endured speaking out, came with challenges.

It cost her emotionally, physically and mentally. Money was never a motive. Every time she traveled, she asked that I be allowed to accompany her. Room and meals were accepted but that was all, just expenses. When offered compensation, which she could have certainly used, her reply was “use the money to save the babies”. “No” was always the answer when offered hundreds or thousands of dollars speaking fees, only expenses. Describing herself as a “hillbilly”, she was more than aware of her looks, education, her social skills, and lack of exposure to social interaction. We tried to help her when she would permit it and bought clothes so she would feel well dressed. It suffices to say that you can’t overcome a lifetime of thinking with a couple of new outfits. She was so appreciative and tried so very hard. She had a marvelous sense of humor. We joked about things to ease her mind but she felt so vulnerable and inadequate. My respect and admiration of her grew with every trip.

When Sandra shared her story, people were struck by her sincerity. At the very end women would come. They had been standing at the edge of the crowd and came forward only after others had left. These were the women who had had abortions and regretted them. They were so grateful that she was speaking out about abortion. They shared with Sandra and I how they

were manipulated into the decision to abort and lied to before and after the abortion. How some had been sent home with life threatening condition only to be saved by a trip to the emergency room. They were grateful she was speaking out because very few of them can. They don’t want people to know of their abortion; don’t want their husband to know, don’t want their children to know of their secret. Sandra felt great sorrow for all those affected by *Doe v Bolton* which permitted a redefinition of health.

“How can a court misrepresent my wishes and beliefs when I never believed in killing babies? How can my name be used in this case without my wants and beliefs.” Over the years we always returned to this. I never had a satisfactory explanation. I don’t believe there is one. I am not a lawyer, but I do know that what was done to my dear friend was so wrong. She was stripped of her good name and her life. Instead she felt pain and suffering that I can’t fully comprehend. The pain could never be removed or lessened because every year over a million more babies are killed.

Sandra and I talked and shared a great deal. She called me her best friend. I am honored. Our conversation always returned to and ended with God’s love. Sandra’s knowledge of God’s love and sustaining power, no matter how difficult the circumstances. The only thing that sustained her through being cast as Mary Doe, was her deep abiding knowledge of God’s love and grace. Our talks always turned from death of the most innocent to God’s love and forgiveness, for anyone who asked, even her lawyer. Sandra believed,

to her dying day, that someday the truth would be known and that a woman who believed it immoral to take the life of the unborn would be vindicated. Her battle here is over and she now communes with her Savior and the precious lives she hoped to save. Sandra

should be an inspiration to us all, to keep up the fight and to

war on as valiantly as she did. The case which bears her name and contributed to the wanton elimination of over 56 million babies was based on a lie. Please remember her and continue your efforts to mirror her determination and let’s stop the slaughter of the innocent now.

Ed. Note: Sandra’s Memorial Service was held at Holy Cross Anglican Church, Loganville, GA. Archbishop Foley Beach also spoke during the service.



Sybil Lash



Archbishop Foley Beach

Canada for Life

by the Rev. Vicki Hedelius, National Director, AFLC

This was the second year that Anglicans for Life Canada (AFLC) attended the March for Life in Ottawa, and we were thrilled with the enthusiastic response from Anglican clergy and laity.

The day before the March AFLC hosted an event at St. Peter and St. Paul's Anglican Church in Ottawa. Guest speaker Daniel Gilman shared practical, political, and pastoral solutions to the demand for assisted suicide. We had 25 attendees, and we were blessed by Daniel's witness.

After a morning ecumenical worship service at St. Peter and St. Paul's, AFLC met at Parliament Hill to start the march. There were approximately 25,000 marchers attending this year, and 60 of them were Anglican clergy and laity, and even young adults and children. This is a big increase of attendance from last year, and we hope to see even more next year. Before the march, we

were honored that Bishop Don Harvey was invited to the platform, and he addressed the crowd on behalf of Anglicans.

Anglicans were also represented at local marches in Edmonton, Alberta and Victoria, British Columbia. Dr. Nancy Craig of Christ the King served as the organizer in Edmonton. Eleven AFLC participants attended, wearing green hats and carrying AFLC signs. The Rev. Richard Roberts and Jenny Roberts organized the March in Victoria, British Columbia and Anglicans from Ascension Church in Langley, St. John's Church from Vancouver, and the Church of our Lord and The Table from Victoria joined them, for a total of 12 participants with AFLC. This is the first time that AFLC participated in both the Edmonton and Victoria marches!

We were so pleased by all the participants and their willingness to defend and honor the sacredness of life, nationally and locally. And our witness is blessing others! One participant said, "At first, it felt uncomfortable to carry the 'Anglicans' sign—but then people came up and thanked us for being present—they were encouraged by our presence—Praise God!"



Thank you to those who attended the marches and those who prayed for us. Plan to join us next year, Thursday, May 12th, 2016!

Edmonton, AB



Victoria, BC

Around the World for Life

By Robin Sencenbach

Well, they are home! In December we reported that Ward and Judy LeHardy (age 80 and 77 respectively) from Light of Christ Anglican Church in Heathsville, VA were going on a globe-hopping trip around the world. They had three goals for their trip. One, to show that, no matter your age, if you have faith and are relatively fit, you should not be limited in what you do, especially when God is guiding you. Second, to demonstrate that even big things do not have to be done with big funds. Third, and most importantly, to share the truth about the sanctity of life, that Life begins at conception and should end in God's timing, with those they met around the world.

Ward and Judy left Delaware on February 7th, 2015. From there they traveled to Arizona, California, Hawaii, Guam, Australia, South Africa, Dubai, Uganda, and Germany, and back to the United States. They travelled approximately 32,118 miles in 72 days. And the transportation costs came to only \$3,848! Ward's former career played a big role in keeping the costs low. As a retired member of the US Army, he and Judy were able to fly on military aircraft when space was available.

They had a number of adventures on the road—they stood at the "Two Lovers" point in Guam, saw the world's tallest building in Dubai, learned Australian slang, crossed the Australian "Outback" by train, rode to the top of Table Mountain in South Africa by cable car, and prayed in front of an abortion clinic in Perth, Australia, where a woman chose life for her child! They also met quite a cast of interesting characters, including backpackers, students, volunteers with the 40 Days for Life, old friends, and locals with whom they discussed life issues. They even found some Anglican connections abroad—they were able to meet with two 40 Days for Life leaders, (one in Australia, one in South Africa), and in

Uganda they were hosted by Bishop Stephen Kaziimba of the Diocese of Mityana and met AFL Life Leader Rev./Capt. David Katenya.

But while they were traveling, seeing new sights and meeting new people, they discovered an old truth with which we are all too familiar—we are a world hurting from sin, and one of the by-products of this sin is acceptance and, in some cases, approval of abortion. Ward and Judy met with many people who supported their cause for life, many of those were in Guam and Uganda. But they also met with people who strongly disagreed with them; most of those were in South Africa and Australia. Based on conversations they had abroad, America still seems to have a strong influence around the world and, if abortion were to become unnecessary and unthinkable in the US, the world would take notice and respond. Let us pray and stand together, so that America may be a beacon of hope, once again, for the world.

Ward and Judy are also grateful to those who endorsed their trip. "In addition to our backing by the Anglican Church, we were blessed to have four major organizations provide us information and guidance as our primary sponsors: Anglican for Life; 40 Days for Life; Hosea Initiative; and Silent no More," they said, "We thank God for allowing us to make this journey and for us to have been safe and secure at each step of the way."

We thank you, Ward and Judy, for your brave witness for life! We know that God will open more doors for you to stand for life here at home!

To read and view pictures about Ward and Judy's remarkable trip, visit their blog here: <http://www.northumberlandhistoricalpress.com/LeHardy.php>



Book Review:

Finishing Our Course With Joy

by J.I. Packer

This book on aging as a Christian was a wonderful surprise. I began reading it expecting it to be a Christianized version of the sorts of articles one reads in the AARP Magazine about learning to simply enjoy one's remaining days, relaxing, and taking it easy. Instead, **Finishing the Course with Joy** provides a much-needed stimulus in quite another direction!

The book is a thoughtful critique of the world's (and sadly, often the Church's) negative view of aging as opposed to the very positive biblical view (Psalm 92:14). Our culture has stigmatized and trivialized the so-called golden years to the point that elders are put out to pasture, with no expectations of their contribution except insofar as they may have an estate to leave behind!

Instead, Packer presents an entirely different view, in which elders can become and be seen by the church to be a valuable resource, rather than an energy drain to the pastoral caregivers. He challenges us elders to continue to grow vigorously spiritually instead of relaxing, and challenges the church to find ways to access the gifts that we older folk may uniquely possess.

As followers of Christ who have hung in over the long haul, our confidence in the goodness of God and His plan for us, our experience over a lifetime knowing Him and His faithfulness, and our firm hope in our secure future can serve as great encouragement to the larger church. Through intentional discipling relationships, within the context of community groups and in a myriad of ways, mature Christians who are finishing well have a lot to offer! In the process as we age, our joy, like that of Jesus himself, becomes complete.

I loved this book. Instead of feeling as though I were on a downward slide toward uselessness I felt the energizing upward call expressed so joyfully by C.S. Lewis in *The Last Battle*: "Come further up, come further in!" You can order the book online through Amazon or by visiting your local bookseller.

Written by Dedi Whitaker, a member of Church of the Resurrection in Lutherville, MD. Reprinted with permission from the Diocese of the Mid-Atlantic.

All ages march for life!

see page 10 for more pics!



405 Frederick Avenue Sewickley, PA 15143-1522

ADDRESS SERVICE REQUESTED

Non-Profit Org.
US Postage

PAID
Sewickley, PA
PERMIT 24

