

Carpe Diem

F O R L I F E



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Keep Knocking, by The Most Rev. Foley Beach Keep Praying

Fifty-seven million babies killed because of abortion.

Fifty-seven million babies killed because of abortion in the United States since Roe v. Wade. Let's let that sink in a minute. I mean, I know we throw this number around, but fifty-seven *million*. For the past forty-three years our nation has been in the business of killing babies in their mothers' wombs. This is the greatest moral issue of our time and we must not keep silent. We must not muzzle our voices and influence. We must continue to knock on the door of the unrighteous judge and demand change. Like the heathen nations of the Old Testament, we are sacrificing our children to the gods of convenience, materialism, and sex. It has become a multi-million-dollar business, where human body parts are harvested for sale.

And we are inflicting pain, not just on the murdered baby, but on the mother and father as well, who live with what they have



done. Yes, we have forgiveness because of the blood of Jesus Christ, but often times the emotional trauma takes years to heal, if ever. The psalmist tells us in Psalm 139, that the Lord is intimately acquainted with all the ways of human beings. In verse 13, he explains that God is involved

in each new creation, which occurs in the womb. Listen to his words. *"For You formed my inward parts. You knitted me together in my mother's womb. I praise You. For I am fearfully and wonderfully made. Wonderful are Your works. My soul knows it very well. My frame was not hidden from You when I was being made in secret, intricately woven in the depths of the Earth. Your eyes saw my unformed substance. In Your book were written every one of them, the days that were formed for me, when as yet there were none of them. How precious to me are your thoughts, O God. How vast is the sum of them."*

God is intimately acquainted with our ways and in our birth and in our formation. Now, of course, because of scientific advances, we can actually see how God created this to happen. There's a moment after conception, right at the beginning, when it seems like nothing is happening. Then, boom! Like an explosion, cells are formed and begin to reproduce at a phenomenal rate of speed, and new life has begun. Each one of us was knitted together in our mother's womb and were intricately woven by the Lord into a precious human being. As precious as human beings are, the creation story that we heard from Genesis gives us a glimpse why. Genesis 1:26 says this, *"Then God said 'Let us make man in our image. After our likeness.'" In Verse 27, "So God created man in His own image, in the image of God He created him; male and female he created them. And God blessed them, and God said to them 'Be fruitful and multiply and fill the Earth.'" Human beings are made in the image and likeness of God. We're precious because He created us to bear His likeness, His image, even though sin has now added tarnish to this. Human life is precious. Human life is valuable. Human life is sacred.*

As Archbishop of this church, it's my honor and privilege to lead a church that stands for the sanctity of life because we stand on the authority of the word of God, the Bible. In our constitutions and canons, the laws which govern us as a church and how we operate, we've clearly stated our commitment to life.

Listen to these words: "God, and not man, is the creator of... human life. The unjustified taking of life is sinful. Therefore all members in clergy are called to promote and respect the sancti-

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The featured photos are from Summit 2016: Mobilizing the Church for Life, Pre-March for Life Worship Service, and The March for Life in Washington, D.C.



ty of every human life, from conception to natural death.”

It's part of our Holy Communion service each Sunday, the Eucharist. We recite the Nicene Creed, which says, “We believe in the Holy Spirit, the Lord and Giver of Life.” We affirm the deity of Jesus Christ, as described in John 1, where we find these words, “*All things were made through Him and without Him was not anything made that was made. In Him was life and the life was the light of men.*” And so we stand with Christians everywhere in our witness to the sanctity of life. We declare that life is sacred, that each life has been created by God for a Kingdom purpose and a divine destiny.

God is restored in a prophetic voice to our Anglican family about the uniqueness of Jesus Christ, about the timeless truth of Holy Scripture—that is that it changes us, we don't change it—about upholding the traditions of the historic Church, about the urgency of evangelism, about upholding the sanctity of God ordained marriage, and about the sanctity of life. Our God is a creator God. New life is not an accident. I'll say that again. Our

And he told them a parable to the effect that they ought always to pray and not lose heart. He said, “In a certain city there was a judge who neither feared God nor respected man. And there was a widow in that city who kept coming to him and saying, ‘Give me justice against my adversary.’ For a while he refused, but afterward he said to himself, ‘Though I neither fear God nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.’” And the Lord said, “Hear what the unrighteous judge says. And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?” Luke 18:1-8

God is a creator God. New life is not an accident. He is the Lord and giver of life, as we say every Sunday. Let us not lose heart. Let us not give up. Let us follow the example of the persistent widow in this parable, which Jesus shares in Luke 18, this parable about persisting in prayer.

I want you to hear its words again. “And he told them a parable to the effect that they should always pray and not lose heart.” That's what the parable is about. Always praying. Persevering in prayer. Don't lose

heart. He said, “In a certain city there was a judge.” Think about judges for a minute. “There was a judge, who neither feared God nor respected man.” That sounds familiar too, doesn't it? “And there was a widow in that city who kept coming to him and saying, ‘Give me justice against my adversary.’ For a while he refused, but afterwards he said to himself, ‘Though I neither fear God, nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.’”

The Lord said, “Hear what the unrighteous judge says.” And



then, he changes, "And will not God", meaning the Righteous Judge, "And will not God give justice to His elect, who cried to Him day and night? Will He delay long over them? I tell you He will give justice to them speedily. Nevertheless, when the Son of Man comes, will He find faith on the Earth?" Brothers and sisters, let us not stop asking God to end abortion in our land. Let us not stop knocking on the righteous judge's door, but also let us not stop knocking on the unrighteous judge's door, demanding justice for the unborn. Let us keep knocking. Regardless of what people say, keep knocking. Regardless of the political pressure that's put on us, keep knocking. Regardless of how hopeless it seems, keep knocking.

Don't give up, because our God is a faithful God. He will right the wrong. He will make just the unjust. Either by our repentance change will come, or God will use some other means like He did with Israel in the Old Testament using other nations. He will bring justice. He will answer the prayers of His people.

One last word. In a group this size the studies are correct. They're usually those present here who have had abortions. Please hear this this morning that God still loves you. Please hear that in Jesus Christ you can be forgiven. Please hear that in Jesus Christ you can be healed of the wounds you've received. Don't hear us condemning you. We truly want God's



best for you. Romans 8:1 says, "For there is no condemnation for those who are in Christ Jesus."

Paul goes on to say in Verse 28, "For all things work together for good for those who love Him and are called according to His purpose." In Verse 38 and 39 he says, "I am convinced of this. That neither death, nor life, nor principalities, nor powers, nor height, nor death," --and he goes through this whole list of things-- "Nothing will be able to separate you from the love of God in Christ Jesus our Lord." Don't hear us condemning you. God wants to heal you and forgive you. Jesus said this in John 10:10. He said, "The thief comes to steal, kill, and destroy," the thief, meaning the devil, "but I have come that you might have life, and have it abundantly." Rather than guilt, anger, and resentment, God wants you and me to have His peace. That peace which passes all understanding.

Brothers and sisters, let us stay the course. Let us not turn back until abortion has ended in our nation. Let us not turn back until life is again valued in this country the way God meant life to be valued. Jesus, I plead Your blood over my sin and the sins of our nation. Father, end abortion in our land. And Holy Spirit, send true revival to the United States of America. Amen.

Shielding Whom?

By Marcia Lebhar

"If you stand firmly opposed to overwhelming destructive power, you expose yourself to destruction."

These words were written by ethicist Philip Haille in his book, *Lest Innocent Blood Be Shed*, about the leadership of one Protestant pastor, Daniel Trocmé, who galvanized an entire French village during the Nazi occupation. Together, the town of Le Chambon was responsible for saving hundreds, if not thousands, of Jewish refugees.

Yet the book opens with a description of Trocmé's arrest.

Appalled, I listened this week to an interview with House Speaker Nancy Pelosi, in which she asserted confidently that David Daleiden's exposé of Planned Parenthood's sale of baby body parts and alteration of abortion practices in order to procure them was "doctored." Pelosi was asked if she had actually seen the videos. She had not.

No one... no one who has actually watched these undercover videos, can doubt the validity of Daleiden's reporting. In it we hear Planned Parenthood directors bargaining for higher prices. We hear them admitting to changing the way individual abortions are conducted on individual women according to what body parts are in demand on that particular day. You cannot put these words in people's mouths. And all the while, our nation's leaders refuse to hear. They refuse to know.

And this week, David Daleiden was indicted.

"If you stand firmly opposed to overwhelming destructive power, you expose yourself to destruction."

Proverbs 24:11-12 reads,

*Rescue those who are unjustly sentenced to die;
save them as they stagger to their death.
Don't excuse yourself by saying, "Look, we didn't know."
For God understands all hearts, and he sees you.*

*He who guards your soul knows you knew.
He will repay all people as their actions deserve.*

The story of Le Chambon is a challenge from history. The Book of Proverbs voices a challenge from the God of history, the One who "guards our souls." What exactly are we guarding? Are we shielding our eyes from the destruction of innocents, or are we shielding innocents from destruction? Choosing the latter invites the risk of sharing in their destruction. But as Proverbs asserts, we have not been left alone. How can we respond fearlessly? In our own family... in our place of worship... in our nation?

When Daniel Trocmé was taken away to a Nazi camp, the whole village lined the streets and sang to him Martin Luther's great hymn, "A Mighty Fortress." It includes this verse:

*"And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us:
The Prince of Darkness grim, we tremble not for him;
His rage we can endure, for lo, his doom is sure,
One little word shall fell him."*

How will we answer the challenge of history and the challenge of the Scriptures to protect the innocents? Whatever 'destruction' that defending the defenseless may invite, it will not have the last word. The apostle Peter says, "Live your lives as strangers here in reverent fear." (1 Peter 1:17 NIV) God will have the last word. Do we dare to ask Him how to respond to the destruction in our own day? Do we dare not ask?

Marcia Lebhar is the wife of the first bishop of the Anglican Gulf Atlantic Diocese, and is the author of a collection of essays entitled, The Bare Branch. Marcia writes a column, Discipleship Journal, for the Gulf Atlantic Diocesan website.

In Memory

Anglicans for Life joins

**Pamela Conrad in honoring the life of
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New Chapter in Action!

On January 24th the AFL Chapter at ChristChurch XP in Montgomery, AL hosted their first annual Sanctity of Life Memorial and Healing Service. The service was held for those who mourn the loss of a loved one through violence, addiction, stillbirth, miscarriage, and abortion. They publicized the event in local community support groups, magazines, faith-based radio stations, and on a local event television show. They also worked with nearby pregnancy centers. Those who attended had the opportunity to light a candle at the altar, place their confidential prayer card for their lost loved one in a sealed box, and participate in a healing prayer. 65 people attended the service, and the ChristChurch Chapter is looking forward to making changes for next year's event! It's our prayer that the Chapter may see healing and growth come out of this service.



Anglicans for Life & the Better Story

By Faith McDonnell

In our witness as Anglican Christians who defend life, “we are not to live in the moment – we are to live in the story,” said John Stonestreet. “The Gospel story has a better story of human life than any other story because it is true,” declared Stonestreet, the President of the Chuck Colson Center for Christian Worldview.

Stonestreet was speaking at Summit 2016: Mobilizing the Church for Life. The summit took place on January 21, 2016, at The Falls Church Anglican in Falls Church, Virginia the day before the annual Washington, DC March for Life. Co-sponsored by Anglicans for Life and the Diocese of the Mid-Atlantic, the Summit included participants from more than 15 dioceses and even a team from Canada.

The Rt. Rev. John Guernsey, Bishop of the Diocese of the Mid-Atlantic, and Deacon Georgette Forney, President of Anglicans for Life, said it was their “hope and prayer” that the participants would be “inspired to take action in protecting life.” Fifteen speakers provided “new ways of approaching life threatening problems” such as abortion, euthanasia, and assisted suicide, honoring life from conception to natural death. Teachings also emphasized ways to honor and memorialize precious lives lost through abortion and miscarriage.

Carol Clews (Center for Pregnancy Concerns), Dr. Kirsten Ball (Best Choice Mobile Ultrasound and Pregnancy Resource Center RV), Rev. Peggy Means (Rachel’s Vineyard Abortion Recovery Ministry), David Bereit (40 Days for Life), Zina Hackworth (This Race Will Self-Destruct), Julie Kresal (Elizabeth Ministry), William Saunders (Americans United for Life), and Dr. Allen Roberts (Georgetown University Hospital) spoke in person. Appearing by video were theologian Rev. Dr. J. I. Packer, attorney and law professor Morse Tan, J. J. Hanson (President, Patients’ Rights Action Fund), Christen Krebs (founder and director, Catholic Hospice of Pittsburgh), and Jo Tolck (Human Life Alliance).

The teachings and day-to-day ministry of all those who spoke are part of that better story, Christ’s Gospel of forgiveness, redemption, restoration, and reconciliation. But we are called upon to demonstrate the truth of our story to counter the false stories in our culture.

There is the lie that “no one wants these children.” Pregnancy centers offer love, hope, and help to expectant moms, as well as opportunities for free ultrasounds and Christ-centered counseling. Christians engage not just to prevent abortions, but to help mothers care for their babies. Such ministries blast with truth the lie that any child is unwanted.

Another lie is that the Life movement is part of “the war on women” because these people only care about babies. But the Silent No More Awareness Campaign and Rachel’s Vineyard share the unconditional love of Christ and the reality of His forgiveness that brings women real freedom from denial and self-condemnation. They care for women more than those who use them as political pawns and use their babies’ body parts as items to sell.

On the other end of life, the summit explored assisted suicide. Saunders, AUL’s Senior VP for Legal Affairs described its legalization as a “tsunami just over the horizon.” The false story in our culture of death is that assisted suicide is the solution to growing elderly populations, health care costs, and increasing isolation.

Lies start softly. They whisper seductively of autonomy – “I have a right to decide when my life will end!” and mimic compassion – “Don’t you want your father to die with dignity?” But it is not long before the lies turn shrill and demanding towards the vulnerable and weak. Only the better story of the Gospel counters those lies with the infinite worth of every human being. Saunders declared, “You may be in an undignified condition, but your condition does not change your dignity!”

The next morning at the pre-march Prayer Service, also held at The Falls Church Anglican, the Gospel’s better story was reinforced. “Human life is precious! Human life is valuable! Human life is sacred!” declared Anglican Church in North America Archbishop, the Most Reverend Foley Beach, in his sermon. “Each life has been created by God for a Kingdom purpose and a divine destiny,” he said.

Videos of Summit Presentations can be viewed here:
<http://anglicansforlife.org/summit-2016-mobilizing-the-church-for-life/>

Beach warned that this is “the greatest moral issue of our time, and we must not keep silent.” He exhorted Anglicans not to “muzzle our voices of influence” and “continue to knock on the door of the unrighteous judge and demand change.”

It is wearying to keep knocking on the unrighteous judges’ doors, and we are tempted to lose hope. But to return to Stonestreet’s Summit talk, “hope is not an option for Christians,” it is a “mandate” because we don’t hope for something, we have our hope in the event that changed history, Christ’s resurrection. And that is our better story that defies the culture of death.



“The Value of One” Sanctity of Life Sermon

By The Rev. Cathie P. Young, St. James Anglican Church, Costa Mesa, CA

My sister and I were wrapping up a phone conversation where we'd talked mostly about my elderly dad who was having neck surgery the next day. We'd been discussing the possibility that, at 92, Daddy may not make it through the surgery. At the end of the conversation, Joanie, who works at a large church in Oregon, said they were having a Memorial Service that day. “Who is it for?” I asked. She answered, “Jacob, a 12- year old boy who committed suicide.”

Wow. Here we were, children of a World War II vet, doing all we could to care for his life until its natural end. 92 years of life – precious, sacred life. And, at the same time, a sad 12 year-old boy with his whole life stretched out in front of him regards life as unlivable and so, he takes his own life to end it all. What's ironic is that Jacob's father is the physician's assistant to the surgeon doing my dad's surgery. An odd link between a very old man and a very young boy – one with a life long-lived and the other with a life horrifically cut short.

We sort of gasp, don't we, and wonder how can this kind of thing take place? How can a child being raised in a good home become so desperate so young? And yet all we have to do is look around us and see that, unlike when many of us were growing up in a culture which loved life, this young boy was growing up in a culture which lauds death. You can't deny that our culture has a fascination and almost an exaltation of death – on TV, in the movies, in video games, and even in the schools. Death is all around, it seems. Maybe Jacob learned so young about death because he simply observed the culture around him. Maybe.

Well, today is Sanctity of Life Sunday, when we join with churches across America in upholding the value of all human life from conception to natural death. Sanctity of Life Sunday is held on the Sunday closest to January 22nd, the day in 1973 when the Supreme Court handed down its infamous Roe v. Wade decision which legalized abortion on demand in the U.S.

Since that terrible decision was handed down 43 years ago, more than 57 million babies in the US have been killed by abortion. And, this year, California will put into effect the legislation our governor signed last October which permits physicians not to save life, but to prescribe lethal doses of drugs to patients who want to die. The state request form for a patient to sign for this purpose is titled “Request for an Aid-in-Dying Drug to End My Life.” 12-year old Jacob didn't sign such a form but, had he been older, he could have. State sanctioned suicide.

And so sadly, brothers and sisters, we have it on both ends of life now – the innocent unborn and those at the end of life. What

does all of this spell for us today? We join together on this Sanctity of Life Sunday not just to celebrate life but to protest the killing. Two days ago our Archbishop said, regarding this issue, that we must not be silent. To quote him, “We must not be muzzled!” So today we raise our voices in a call from ocean to ocean. Enough blood has been shed. It is time for the killing to stop. At its core, this is not a political issue – it is a spiritual issue embedded deeply in the body of our Judeo-Christian beliefs, therefore making it pulpit-worthy material.

Archbishop Foley Beach quoted from the same passage in his sermon two days ago that we will use today: Psalm 139. It spells it out so clearly, doesn't it? Do you remember what we said as we stood and spoke it together? *“For you O God, created my inmost parts; you knit me together in my mother's womb. I will thank you because I am marvelously made; your works are wonderful, and I know it well. My body was not hidden from you, while I was being made in secret and woven in the depths of the earth. Your eyes beheld my limbs, yet unfinished in the womb.”* What we said as we stood and spoke this psalm together was that God is the Giver of LIFE. In the words of the Nicene Creed



which we recite weekly, “We believe in the Holy Spirit, the Lord, the Giver of LIFE.” John 1 says, “All things came into being through Him and apart from Him nothing came into being that has come into being. In Him was LIFE.”

And today's psalm not only says He creates life, it says that God watches what takes place in the womb –pre-born babies are not hidden from Him! He knits them together. He sees their unfinished bodies, and He loves them, every one. Every little pre-born life has value!

Psalm 139:15 speaks not just to the beginning of life but also to its natural end. *“All my days were written in your book; they were fashioned day by day.”* This is where any Christian can know that God has ordained every day we are to live; every day of our lives is written in His book. And, did you hear, it's HIS book. Not a physician's book, not even our book. It's HIS!

Dear Ones, abortion is wrong because it so clearly puts into

the hands of man the right to end a life, to kill someone God has created in His own image. *"So God created man in his own image, in the image of God he created him; male and female he created them."* Genesis 1:27 But I have an added concern now as a pastor, and a pastor who deals often with end of life and dying. And it is that Christians today are vulnerable to believing a terrible lie that puts into the hands of man, the right to end a life, to kill someone God has created in His own image, if that person is ill or suffering or wants to die.



Now I know this is a sensitive issue. Death always is, isn't it? In the book Denial of Death, a 1973 work by Ernest Becker, the author presents a basic premise on the duality in human thinking. On one side is the reality of the physical world where death is

inevitable and on the other side is a belief system which focuses so much on living that end of life – death – has no place in that belief system. It's strange, isn't it, that though we live in a culture where death is all around us, we shirk back from dealing with the reality of the end of natural life, including our own. Hence the denial of death.



And so when death does arise (inevitably) by old age or disease, we seek to control it. If we can't stop death completely, at least we can say how and when it will arrive. And we do it with seemingly good intentions. After all, we don't want our loved one to suffer, and we don't want to think about our own dying, being a burden to our children or losing dignity at the end of

life (which by the way, dear ones, is pride, simply pride). And yet our best intentions for our loved ones and ourselves can open us up to putting into man's hands what belongs only to God – the moment of our death. "All my days were written in your book." "For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die." "Thou shalt not kill."

Prior to our Governor's signature on the physician-assisted suicide legislation, California Penal Code Section 401 stated that "Every person who deliberately aids, or advises, or encourages another to commit suicide, is guilty of a felony." California understood assisted suicide to be wrong, even punishable by law. But our schizophrenic culture with its disordered thinking has now flipped.

Because of our good intentions, because we do not want to suffer or see our loved ones suffer, and because euthanasia is now legal in our state, Christians will begin to consider it a possibility. Oh, it won't be intended to be evil. It might arise from love, compassion, or mercy. If we ask Hospice to apply one more Morphine patch so our loved one will stop suffering, to be lethally sedated so their heart will stop beating and they will simply quietly die, is that so wrong?

Every life has value – to its last, natural breath, even when it does not appear to our eyes that this is true. Who decides when a person should die? Well, three points to answer that question: First, Christians view God as our Creator – He alone is the Giver of life according to Genesis 1:27. Second, Psalm 139 today teaches us that God has numbered all of the days of our life -- as our Creator and Sustainer, He alone determines the moment of our conception and the moment of our death. Third, Christians believe in the Sanctity of Human Life. We were created in the very image of God Himself, therefore life is sacred from the moment of conception to the moment of natural death. The Christian view: God alone decides when a person is to die. It is not up to us – clear and simple.

Author Note: After preaching this sermon at three Sunday morning worship services on January 24, I received numerous comments from our parishioners. One woman, who had been pressured by her father's physician and nurses to give them permission to hasten his death, said, "I did the right thing! They made me feel like I was a bad daughter because he was suffering, but now I know I was right to say 'no' to what they wanted to do!" After the sermon, more than 20 parishioners signed up for "Embrace the Journey", Anglicans for Life's class on finishing life God's way. Even our most faithful believers feel uninformed and uneducated on end of life issues and it is clearly the role of the church to instruct and inform on the sanctity of life from conception to natural death. Rev. Cathie+

*Photos highlight St. James Anglican Church at the Los Angeles Walk for Life and their diaper drive held during Sanctity of Life Sunday to benefit local pregnancy center clients.

DEACON G

AFL Greetings!

One of the hallmarks of the Anglicans for Life team is how fast we must transition from one event or topic to the next. Maybe it is because we are a small staff or 'life' events happen at warp speed!

I had planned to dedicate this column to discussing all the activities AFL was involved in during the January observance of the Roe vs. Wade decision that legalized abortion.

But, alas, another Supreme Court Case demands I turn our attention to the next challenge on life's horizon.

On March 2nd, the Supreme Court will hear Oral Arguments for *Whole Woman's Health v. Hellerstedt*, a case that will determine whether states like Texas can pass legislation that regulates abortion clinics and requires doctors to have admitting privileges for local hospitals.

The Silent No More Awareness Campaign (a project of Anglicans for Life and Priests for Life) has submitted an Amicus Brief in defense of the legislation using the testimonies of women who have experienced abortion. A copy of the Brief can be viewed here <http://www.silentnomoreawareness.org/friend-of-court-whole-woman-health.pdf>.

This is important because the other side has submitted an Amicus Brief from 113 Lawyers who claim they needed access to abortion to fulfill their career goals and become lawyers. Our testimonies of regret helped in the partial birth abortion Supreme Court hearing, as women who regret abortion is noted in the decision. We need to have the voices of regret heard again – countering the 113!

We have thousands of stories of regret... As of January 2016, the Silent No More Awareness Campaign has held 1,582 Gatherings in 17 countries & 48 states with 5,978 women and men sharing their abortion testimonies. Testimonies have also been shared at 117 high schools and universities in the last 5 years, 14 in 2015. There are 2,405 testimonies posted on the Campaign website, with 395 that are shared via video! Currently there are 17,049 people registered with the Campaign representing 77 countries. People who are not ready to join the Campaign 'register their regret'. So far, 5,123 women and 604 men have said they regret their abortion or lost fatherhood. 597 women and men have posted memorials to their children

Sadly, the legislation being debated doesn't even end abortion, it is simply designed to protect women from the Abortion Cartel that puts profit ahead of women's health care. Without regulations, abortionists like Leroy Carhart will continue to send women to emergency rooms and their deaths. (In the last two years, 11 women have left his clinics in ambulances, with one dying at the hospital.)

Please make this Supreme Court case a prayer and fasting focus until their decision is reported in late June. As Archbishop Foley said in his sermon on page 3, "Let us not stop knocking on the unrighteous judge's door, demanding justice for the unborn." And their mothers.

Deacon Georgette Forney
President, AFL

Georgette



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