



Carpe Diem

F O R L I F E

Anglicans
**FOR
LIFE**

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5 Objections to Assisted Suicide by Deacon Georgette Forney

In early June of this year, the culture of death will celebrate another milestone in their efforts to destroy the inherent dignity of life, as legalized physician assisted suicide and euthanasia laws will go into effect in California and Canada.

My heart breaks to see politicians and judges approving and creating laws that undermine the sixth commandment: Do Not Murder. With each state and country that legalizes the imposition of death on the vulnerable, it becomes harder to keep it illegal and to stop the momentum of Right-to-Die advocates.

California will join Oregon, Washington, Vermont, and Montana, each of which have made it legal for a physician to prescribe a lethal dose of barbiturates so an individual can intentionally end his or her life. Similar laws are currently being considered in 19 additional states' legislatures.¹

Canada will join Germany, Switzerland, Belgium, Luxembourg, Colombia, and the Netherlands in allowing doctors to end the lives of their patients via euthanasia.

This momentum calls us to intercede now before it is too late. Here are five practical reasons why people must work to prevent Aid-in-Dying proponents from gaining further legislative ground.

1. Assisted Suicide and Euthanasia laws are sold on the premise that everyone should have the right-to-die when they choose. However, where aid-in-dying is offered, medical care and support services often are denied to patients, and they instead are encouraged to pursue assisted suicide. Barbara Wagner's case is a well-documented example of this, and there is nothing written into these laws to prevent this subtle form of coercion.² In addition to concern of being denied healthcare, some patients may also fear becoming a burden to others, which may create pressure for a vulnerable person to request lethal drugs. The right-to-die ideal becomes a duty-to-die requirement.
2. These laws are not written to prevent abuse, especially towards the elderly, disabled, and terminally ill. There is no

administrative oversight of the requests to die or over the drugs once the prescription is filled. If the patient changes his or her mind and decides he or she wants to live, nothing prevents a care-giver, family member, or anyone who may profit from the death from mixing the contents of the pills with applesauce and feeding it to the unsuspecting patient -- or any person, for that matter.

3. Polling data shows that people support assisted suicide because they believe it is necessary for those who suffer from extreme pain. However, physical pain is better alleviated not by killing the patient but by using medications to manage pain. Medical advances in pain control can help patients get relief from pain without resorting to killing themselves. Additionally, pain is not the most common reason for people to choose assisted suicide. According to data collected by the State of Oregon, "quality of life is the driving force behind patients seeking Physician Assisted Suicide. Loss of autonomy, or not being able to care for oneself and make one's own decisions, is reported in 100% of cases of PAS in Oregon. Closely following are the loss of one's dignity and the loss of being able to participate in enjoyable activities."³
4. Many healthcare providers do not support assisted suicide and euthanasia laws but are being told they must fulfill a patient's request to die or refer the patient to a doctor willing to help the patient. Doctors are being denied their right to refuse to help people kill themselves without fear of punishment or loss of job.⁴
5. Affirming the right to kill yourself implies approval and acceptance of suicide as a solution to life's challenges. It undermines efforts to prevent suicide, especially amongst young, impressionable people. While current US laws only apply to adults over the age of 18, proponents of euthanasia and assisted suicide believe people of all ages should have the right to die. There is no age limit in the Netherlands, and Canada has already acknowledged the "need" to lower the age once the law is established to give equal access to

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younger patients. Sadly, suicide is already the third-leading cause of death for young people ages 15 to 24, surpassed only by homicide and accidents, according to the U.S. Center for Disease Control and Prevention. Additionally, suicide in general is on the rise for all ages across the board. Suicide rates have increased 24% from 1999 to 2014, increasing roughly 1% a year from 1999 through 2006, then 2% a year from 2006 through 2014.⁵ If suicide rates have increased so much since 1999—the year after assisted suicide became legal in Oregon—imagine the rise in the trend nationwide if assisted suicide legislation is passed.

We all will someday face the end of our earthly life, and many more of us will see old age and, likely, physical decline, as many of us have seen in our parents and family members. This can be a scary thought for many -- no one likes thinking of suffering and dying, even for those of us who have faith in eternal life. But that fear cannot allow us to perceive assisted suicide and euthanasia as merciful or dignified. I encourage you to make a stand for natural death, that we as God's people would honor and protect the lives of the elderly and vulnerable and speak out against efforts to normalize killing them using these five reasons.

1. <https://www.deathwithdignity.org/take-action/>
2. <http://abcnews.go.com/Health/story?id=5517492>
3. http://dying.about.com/od/physicianassistedsuicide/a/why_PAS.htm
4. <https://www.firstthings.com/web-exclusives/2016/03/canada-declares-war-on-christian-doctors-and-nurses>
5. <http://www.cdc.gov/nchs/products/databriefs/db241.htm>

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Please pray this place will be CLOSED Forever!



I was invited to speak in April at the Protest Planned Parenthood Rally held in St. Louis, MO. It is the last

abortion clinic open in the state, and it desperately needs to be closed down.

Mary Maschmeier, President of Defenders of the Unborn, just advised Operation Rescue that another abortion patient at the facility was transported by ambulance to a local hospital on Friday, May 13, 2016, at about 3:00 p.m.

Maschmeier said the patient suffered a “botched” abortion and, sadly, it represents the 31st abortion-related medical emergency documented at this facility since 2009. Operation Rescue has declared it among the most dangerous abortion facilities in America.



Using Your Gift of Life FOR Life! By Alex Leaseburgh

In January of this year, the Roman Catholic Diocese of Dallas held an essay contest and Alex Leaseburgh, a homeschooled student from Fort Worth, Texas, and a member of Saint John's Anglican Church submitted the essay below. The prize was an all expense paid trip to the March for Life in Washington, D.C. and while he was there, Alex attended Summit 2016, where we had the chance to meet him.

Alex has participated in 40 Days For Life for a number of years, Catholic Pro-Life Boot Camps in summers, and summer Anglican Saint Michael's Conferences. His mother is on the Diocesan Christian Education Committee and his father serves on the Anglican Pro-life Committee. Alex is the eldest of five children within his family. With the influence of his pro-life family and multiple other resources he has become a true bold witness for Life. He gives us all hope!

We are pro-life but what does that mean exactly? What does it require of us? Well, what most people may not know is that being pro-life is not restricted to only babies, but it refers to all life. Our duty is to protect life from conception to natural death. The questions we need to ask as pro-lifers are: how should we go forth and care for life without being discouraged from beginning to end, and how can we better care for this precious gift of life given to us by God?

As pro-lifers, we are going against the normal flow of society. As pro-life teens, most of our friends have different beliefs and participate in different practices than what we know to be right. To go against the flow requires courage and faith in God. We can easily be discouraged by losing friendships with those who disagree with us. However, there is a solution to the problem of conflicting ideals among teens—constructive debate. Learning how to refute pro-choice arguments is a key step in changing your friends' viewpoints. If you have friends that won't even hear you out and try to grasp what you believe, then what kind of friends are they?

Being pro-life, as discussed earlier, is not limited to abortion. Euthanasia, depression, and suicide are all causes we, as pro-lifers, should stand against. Not only are unborn children facing abortion but scared and lost teens, just like us, are facing thoughts of suicide. It is our duty to reach out to those around us and assist them in any way we can. Teens suffer everyday with suicidal depression with everyone turning a blind eye. What we need to do as pro-lifers, as Christians, is to let them know that we are there, and that God, even more so, is there to help. The same goes for the elderly concerning euthanasia. God wants us to live out all of our lives from start to finish. To end a life before it can take its course is no different than the murders of unborn children. We need to stand up, together, against euthanasia to keep it from becoming legal nationwide, just as we are trying to make abortion illegal.

We should also use our own gift of life with more care to further glorify God. Life is a precious thing. Only by God are we given such a gift and, through our parents, is it made so. All humanity is given the gift of life, and it should not be taken away. With the life we are given we should use it to develop God's kingdom on earth and spread it around the world. It is our duty, as Christians, as pro-lifers, to spread God's word and His love to all. We should do everything in our power to thank God for the life He has given each and every one of us.

In conclusion, being pro-life means supporting all life, cradle to grave, and using our gift of life from God to give thanks. To attend the March for Life in Washington DC is just that. Participating in the longest standing protest against abortion is a definitive way to support life and to use our own lives in an effective and Christian way. By standing with other groups of all backgrounds and creeds, (Atheists, Protestants, and Feminists) and by marching together for the unborn, we can send a powerful message as God's people to the United States, that murder in the womb cannot stand.



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.

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In Memory

Anglicans for Life joins

the Zapalac Family and the Fuller family in honoring the life of their mother and friend Jeniva Schneider Zapalac.

The God of How Things Should Be By Emily Woodham

When my friends and I see checklists for all the things a new mother needs before her baby is born, we laugh so hard we almost spew our coffee. Articles about all the latest must-have gadgets to make parenting perfect can give us a fit of giggles. When an expert pontificates about the necessity of bulging bank accounts and tidy nest eggs before conceiving a child, we roll our eyes and shake our heads before flipping the channel. According to all the current advice about rearing children in this world, it would seem only those with five star safety-rated vehicles, a posse of nannies holding PhDs, and refrigerators bulging with organic, locally grown food should be parents. How on earth did the previous generations survive?

In 2008 the Guttmacher Institute released that over 60% of abortions are performed on women who identify with a Christian church.^[1] I find this horrifying. But when you consider that well-intentioned Christians have made the all-



American 1950s dream the standard for being a godly family, it's easy to see why women would feel pressure to abort. If we tell people over and over that to be a good family you have to own a house, the mom needs to stay home, the kids should go to a private Christian school, and you need to tithe 10%, no matter what . . . it's no wonder that women think aborting a child is better than leading the "scandalous" life of a divorced, working mom who still needs to apply for WIC and has to live in a falling-apart rental in the not-so-great school district. How is the church encouraging parents in all socio-economic levels that their babies are worth bringing into this world, that life is more important than magazine cover standards?

In his *Theology of the Body*^[2], John Paul II makes the case that all of us, from the moment we are conceived, are gifts. We are image bearers of God who were meant to be in communion with each other, as each Person of the Trinity is in communion. We are walking, talking sacraments, physical signs of the divine, and are meant to be imitators of the ultimate Sacrament, Christ himself. John Paul II asserts that these truths transcend all time, space, and peoples. It doesn't matter what your income or education level is, where you come from, or how you look, you are theology in practicum. Human beings should never be equated with things. They are far more valuable.

Having standards isn't wrong. Making those standards more important than human beings is wrong. In a society where affluence is actually attainable (though with difficulty), it takes faith to believe that sacrificing comfort for a tiny, demanding human is worth it. But it is. C. S. Lewis says we have a duty to remember that we all bear the weight of the glory of God, as His image and as eternal beings.^[3] If we could change how people in the church perceive human life, then we could make a direct impact on over 60% of abortions. Perhaps that would spill over to affect everyone, religious or not, seeking an abortion. To paraphrase one of my favorite C. S. Lewis quotes: From the baby who won't nurse quietly during the homily to the ninety-nine year old who can't stop clearing his throat, even to you with all your idiosyncrasies, every person is the holiest thing you encounter besides communion itself.^[4]

We've let the value of life be defined by what we can afford and control and what makes us happy, even in the church. The Gospel is not about convenience. Love is not easy. Life is messy. If we can't love our church family and declare their imperfect lives worthy, then how are we ever going to convince the world of Christ's love and that all life is sacred? If we want the world to stop bowing to the "God of How Things Should Be," then we must first kick that idol out of our churches.

1. <https://www.guttmacher.org/fact-sheet/induced-abortion-united-states>
2. Pope John Paul II. (2006) *Man and Woman He Created Them: A Theology of the Body* (M. Waldstein, Trans.). Boston, MA: Pauline Books and Media.
3. Lewis, C. S. (1980) *The Weight of Glory: And Other Addresses*. New York, NY: HarperCollins Publishers.
4. "Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses." (Lewis 46).



My Pro-life Journey By Phoebe Hughes

I have always known that abortion was wrong. How could the killing of an unborn baby be otherwise? Thus I remember well exactly where I was when the news of the Supreme Court's decision on Roe vs. Wade came through on my car radio. It seemed to me unreal. How could these intelligent adults possibly come to such a decision? But, as the years passed, it became abundantly clear that it was indeed real and becoming acceptable to many.

What to do? At this time I was an active member of the Episcopal Church, and I believed the church was the place to go. I learned that someone had started a pro-life group within the church, the National Organization of Episcopalians for Life, NOEL. I got in touch with the NOEL office and made plans to start a chapter in Austin.

I received permission to use our Parish Hall for a meeting and sent out letters to the rectors of all of the Episcopal churches in the Austin area, telling them of plans to organize this group and inviting all to join us. These were followed by fliers, etc. The day of the meeting arrived—and no one came, not even our rector. No one even replied to my invitation. The message they sent was very clear.

At this same time I was also disturbed by some actions within the Episcopal Church and had become aware of a small church in Austin, called Saint Francis, where they still used the 1928 Prayer Book and were orthodox in their beliefs. I paid them a visit, and it was soon clear that this was a place where I would be at home. I had a visit with the rector, Fr. Len, where he welcomed me and, after some time to get settled, gave me permission to organize a pro-life group. So I got in touch with Georgette and learned that NOEL was now Anglicans for Life, and they would welcome us as a chapter.

St. Francis Anglican Church's official chapter of Anglicans for Life had its first meeting in January of 2009. Twenty-five people came, a good number for our small congregation. The response and support were fantastic and have continued to be over the years. Although our regular attendance at meetings has decreased, the support has continued, as has the faithfulness of all. We have worked with college students, written letters to legislators, sent books to school boards, stood and prayed in front of abortion facilities, collected diapers and other baby needs for the Austin Pregnancy Resource Center, contributed Christmas presents for their children, marched for life, taken classes, attended fundraisers, provided brochures, and many other things over the years. There is much more to do. The

recent affiliation of our parish with the Diocese of Fort Worth opens new windows of opportunity.

I will finish this with a quotation concerning abortion from our Archbishop, The Most Rev. Foley Beach: "This is the greatest moral issue of our time and we must not remain silent." This says so well what I believe to be true. Our chapter of AFL is now being led by Rory Motl. I am confident that we at St. Francis will support her, will not be silent, and will strengthen our wills and voices to protect all of God's children.

I remain, For Life,

Phoebe Hughes

Editor's Note: We thank God for Phoebe's love for life and appreciate her servant's heart.



The St. Francis Chapter of Anglicans for Life wanted to adopt a family from the Austin Pregnancy Resource Center last Christmas and appealed to the congregation for funds. Enough money was donated so that six families could be adopted and 18 children blessed with Christmas gifts!! A wonderful day was had by all as the families came to the center to receive their gifts from Father Len, Nancy, Phoebe, and Susan. Each family was covered with prayer. (Phoebe is in the red jacket.)

From The Pill to the IUD to NFP:

How the Holy Spirit Deepened My Resolve in the Pro-Life

Movement Through Rejection of Contraception by Stacey A. Garrepy

I grew up steeped in the pro-life movement. My mother was active in her local chapter of Concerned Citizens for Life in the Midwest, and she passed along her deep convictions to me. As a young child I have memories of seeing models of tiny pre-born children in utero at the meetings she brought me to, and I never once doubted the humanity of the pre-born. As a teen, I participated in a peer-based abstinence education in high school and attended several “True Love Waits” rallies (I literally have the t-shirts to prove it). But one link was missing from the picture for me: contraception. Growing up as an evangelical, the church I went to never talked about birth control, its risks, and the deep moral/theological concerns behind it. As evangelicals, we generally left the raging debate over birth control to the Catholics, falling silent on the issue.

And so, in my senior year of college, three months from the date of my wedding, knowing no better, I dutifully did what I knew to do; I started taking the Pill as I prepared to marry.

My husband and I were married in the summer of 2009. We both were virgins, and, while we had no regrets about waiting until marriage, we knew something wasn't completely right in our relationship. Unbeknownst to me, my husband continued to struggle with a deep addiction to pornography that had haunted him since early adolescence. We fought about sex. We miscommunicated about sex. We hurt each other deeply, because we weren't taught the deep connection between the physical, the emotional, and the spiritual. We had no sacramental theology on which to base our pro-life convictions. Though we never would have admitted it at the time, we viewed children as an inconvenience, something to be put off; the only difference between us and the pro-choice world was that we took things into our own hands before implantation had a chance to take place, rather than after.

We continued attending evangelical, non-denominational churches through the next few years. But deep inside we knew God was calling us to something deeper, more historically grounded. And as my husband continued to suffer with his pornography addiction and I with the side effects of the Pill, we knew we needed help but didn't know where to find it. We

briefly sniffed around Catholicism, but concluded that we could reconcile neither Marian theology nor the theology surrounding the ban on contraception. Thus continued our status quo.

Fast forward to 2013: I (Stacey) was accepted to a Ph.D. program in North Carolina. Continuing to think that a baby would seriously throw off plans to finish such a rigorous degree, I decided to have an IUD (intra-uterine device) inserted. Insertion involved some of the worst pain I have ever experienced, and I remember thinking at the time they inserted the device, “This feels wrong; something feels terribly, horribly, wrong, as if something sacred in me has been violated, but I'm powerless to do anything about it.” Nevertheless, I kept the device, thinking only of the convenience factor.

But the Holy Spirit never gave up. He continued to nudge me gently, even as I cried out under the weight of the side effects of the IUD: anxiety, weight gain, brain fog, irritability, and crippling fatigue. He continued to challenge me that if I was, indeed,

pro-life in my views, the next step of walking those views out was to get off of my contraception. I needed to trust God to know the ultimate size of our family. Yet I continued to ignore His gentle promptings.

During Lent of 2014, my husband and I began attending Holy Trinity Anglican in Chatham County, NC; we finally began to feel as though we had a genuine community of believers, that we weren't segmented human beings, spirit from body. We found that in the Eucharist Christ came and met us spirit, soul and body.

During Lent of 2015, my husband made his first Holy Confession, and he began to meet with a Catholic brother who began to mentor him. I believe the grace imparted during that confession began the healing process for him; thanks be to God, he has had no incidence of relapsing into pornography since June of 2015!

But there was still a piece missing, a deep fear in both of us regarding parenthood and life that neither of us had addressed. God began to deal with us both, and after talking and praying with our priest, we finally responded to God's promptings and made the decision to stop using contraception. I had my IUD removed in September of 2015, and I felt an immense relief.

Before having my IUD removed, I knew we needed to have some sort of plan in place for how we were going to deal with



Chapter in Action!

our sexuality as a married couple. Enter Natural Family Planning! I contacted the local Catholic diocese and sought out someone to talk to about what to do. I was put in touch with the Couple to Couple League International. The League has many couples who volunteer their time to teach couples how to determine fertile and non-fertile times. We met with the teachers and signed up for a class in Natural Family Planning.

As I began to learn more about my body and fertility, the words of Psalm 139:14 became real to me: as a woman, I was fearfully and wonderfully made! I felt empowered to know about my fertility and embrace it as the true gift it is. By the grace of God, my ovulation and fertility returned immediately after my IUD removal; as I began to experience the signs and symptoms of my fertility again, I wanted to drop to my knees and thank God for the gift of fertility He gave to me and repent for tossing it aside for 6 ½ years.

The incredible irony to all of this is that though I feel empowered as a woman like never before, my husband and I have a stronger bond than we ever had before. The intimacy we share is more special. We are able to talk about our fears about becoming parents openly, ultimately giving those to God, knowing that, in the end, we trust Him to be the author of life and to know our family's size in the end.

Femininity is powerful. Fertility is powerful. As a woman, God has literally given me the capacity to give life – what an awesome power and responsibility! The enemy of our soul would like us to believe that there is no connection to contraception and the state of our soul, but nothing could be further from the truth. What we do in the body affects our soul; indeed, we are able to celebrate the Eucharist together every Sunday because Christ came in the flesh!

I truly believe the Anglican church has a gold mine in resources in our Catholic brothers and sisters and their knowledge of Natural Family Planning. Standing together to help couples embrace fertility and life would no doubt contribute to greater ecumenism between ourselves and Catholics as we endeavor to be the answer to Christ's prayer, that we would be one, even as He and the Father are one. I stand as a testament to what can happen when you respond to the promptings of the Holy Spirit and embrace sacramental living in sexuality and fertility. And thanks be to God, the journey's not over yet!

Editor's Note: Anglicans for Life does not have an official position on Contraception. AFL does recognize the benefits of Natural Family Planning and advocates for more education to help people make informed decisions.

Chapter Leader Carol Leonard and members of the AFL Chapter from All Saint's Anglican Church in Amesbury, MA gather to worship our Creator as they celebrate Sanctity of Life Sunday holding AFL's bulletin inserts!



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Find out by visiting <http://anglicansforlife.org/category/find-life-affirming-churches/>

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Deacon G

Greetings Friends of Anglicans for Life!

One of the themes we want to emphasize in this newsletter is the pastoral issues at the heart of life matters that cry out for the Church's intervention.

Personal rights and the idol of self have become more important than Judeo-Christian morals and values. And as that has happened issues of death have been ignored more and more. People have begun to view death as something to take into their own hands because the Church has been shy about teaching people about death as a part of God's sovereignty! One very clear (but awful!) example is the rising popularity of Death Cafes and Death Salons which offer people from all walks of life places where they can intellectually discuss death, but with no agendas or set conclusions. There are no standards, no foundations of hope in Christ. But when the Church fails to address death, people fearing the unknown will seek any hollow comfort they can find. The Church needs to intervene! The Church needs to tell people about the value of human life and what the Gospel says about a grace-filled death and eternal life!

Anglicans For Life is trying to help the Church do just that. The practical and pastoral issues that surround assisted suicide are what prompted us to create **Embrace the Journey** a few years ago. This 8-week curriculum can be used in your church to cover topics like assisted suicide, euthanasia, and advanced directives that we must all understand. It's helped over 400 people think through these challenging and sensitive issues from a Christian perspective!

Due to the successful efforts to chip away at end-of-life protections, we plan to update and improve this curriculum this summer. Will you consider helping AFL with this? In addition to our normal expenditures, updating this publication will cost money and we depend on donations to further our work. We would be grateful for any support you could send, no matter how big or small.

Regardless of whether or not you can help us financially, will you commit to praying for us? Here are three things you can pray about specifically:

1. Please pray for abundant provisions so that we can continue to create incredible publications like Embrace the Journey.
2. Pray for us as we create, that we would be led by the Holy Spirit to make it exactly what He wants it to be.
3. Pray for those who need to see it. Pray for priests and pastors and AFL Life Leaders, that they would order the curriculum to use this fall or next spring and that many more parishes would grow in their understanding and commitment to stand for life.

Thank you. We are so thankful for you, and for how the Lord has used you to further this work. His provision of supporters like you inspires us to continue on and to seek growth and impact in all that we do. Thank you for being a part of this work. For His glory!

*Deacon Georgette Forney
President, AFL*



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Exciting news!
Anglicans for Life
is welcoming 3 new chapters!

The Falls Church Anglican, Falls Church, VA

led by
Chapter Leader Terry Schlossberg

Christ Church Anglican, Midland, TX

led by
Chapter Leader Michael Hinton

Church of the Holy Communion, Dallas, TX

led by
Chapter Leader Susan Sutton

We are looking forward to seeing how God uses these two new chapters to celebrate, honor, and protect His gift of Life!

AnglicansForLife.org