

Carpe Diem

F O R L I F E

June 2017
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Stepping Out in Obedience

Inspiring Stories of Life Ministry

Here at Anglicans for Life we are given the unique opportunity to see and interact with a variety of people who are striving to serve the Lord for life. For this issue of *Carpe Diem*, we decided it would be fun to feature people who are indeed seizing the day for life.

The folks interviewed for this issue of the *Carpe Diem* have embraced God's purpose for their life and stepped out in obedience. Our prayer is that the Lord of Life will use their stories to inspire you to take a leap of faith and accept the call He has on your life.

It is important to note, these stories have one thing in common -- pain, theirs or others, which inspired them to act. Instead of saying "no" under strain and pain, they said "yes" to life and made a difference.

The Rev. Chris Herman, Vicar of St. Lazarus Mission and his wife Carol, are planting churches in nursing homes in Ohio and the residents, staff, and visitors have become the congregation. See their story on Page 2.



The Rev. James Linton, pictured here with wife Ileana and youngest daughter Zoe. Fr. James prays in front of a Planned Parenthood clinic in California every Friday. See his story on Page 4.

St. Lazarus Mission

How did you get started in this ministry?

During our first Christmas, together as man and wife, we experienced a miscarriage. It was 1991. We found ourselves feeling very sad during a season where many were joyful. Chris suggested we “do something good” to help others and maybe even distract ourselves during this difficult time. I was unsure of what to do, but Chris suggested we sing Christmas carols at a nursing home. He had remembered that his mother, Margaret Herman, would take him and his four siblings each week to visit residents of a nursing home. They did that for two years. If one woman can take five children to a nursing home, surely we could go! Little did we know where this one event would lead.

Later the next year, God graciously brought forth our first child, Emily. Parenthood was challenging and, of course, time consuming. Prior to becoming parents, we had been very involved in ministry at our church. Naturally priorities shifted, but it seemed the pendulum shifted dramatically from being very involved to no involvement. Then the Holy Spirit began to whisper in our ears. While glued to a weekly T.V. show, we looked at each other and asked ourselves, “What are we doing?” We had time for this T.V. show, but not ministry? That’s when we decided to trade our “T.V. time” for “serving others” time.

Together, as a family, we began weekly visits to the nursing home. This activity became contagious. Others from our church joined us, which led to providing weekly prayer and communion services. Our children grew up serving these precious souls. This year we celebrated 26 years of nursing home ministry.

What exactly does the ministry do?

St. Lazarus Mission seeks, gathers, and cares for Christ’s scattered sheep living in nursing homes. Uniquely, we approach ministry holistically. We adopt everyone in the nursing home — residents and families, staff and management. We love anyone and everyone, Christian and non-Christian. We minister both to and with people, enabling the least of these, the destitute and dying, and the otherwise forgotten and put away, to be the local, missional church in each nursing home where they live with purpose, for

the glory of God, instead of just waiting to die.

Most people do not realize that chaplains and priests can visit nursing home residents, but the homes themselves rarely have any religious representative on staff. Some states, however, require nursing homes to provide religious activities. During our early

visits, we made friends with the Activities Director, who saw a difference in the lives of those we visited. We were invited to begin holding services which we did, but we also stuck around afterwards and connected with everyone in the building. The residents, staff members, whether it was a nurse or janitor, or a family member visiting -- we saw them all as people entrusted to our care by the Lord.

The residents are not able to attend services or participate in being part of a church family away from the nursing home, so we created a church family around them. We love on them, they love on one another, as church members do, but all within the walls of the nursing home, functioning more like a parish as the residents find purpose again.

Lots of people in nursing homes feel abandoned and forsaken and lose hope. But, as former members of churches, once they see us acting like a church family they are thrilled to join with us and fulfill God’s call to them to finish the race well!

There has been massive growth in the number of nursing homes throughout the country, but they can be somewhat invisible unless you are visiting someone living in one. Sadly, neither the Church nor the culture have paid much attention to this unique group of people. Age is the great equalizer though. The folks in the nursing homes are done pursuing wealth and security and now, facing the end, they are much more open to accepting Jesus as Lord or recommitting their lives to Him after years of backsliding.

The blessing is that God is still interested in them and bringing them back into fellowship with Him is a great joy, especially when they graduate to heaven, and we know they are meeting Jesus. Based on our records and that of the nursing home staff we work with, we see about 45% of the residents coming to the Lord or recommitting their lives to Him.

The ministry focused on establishing one church in one nursing home for a number of years. Once it was established, we have been able to collaborate and get support to establish three more churches!

How is the St. Lazarus Mission sustained and why is it called a Mission?



Fr. Herman licensing a Lay Eucharist Minister. Below: preparing for worship.



To people outside the nursing homes, we appear to be a Mission with multiple locations. However the dear folks we serve, and who serve us, by the way, simply see us as their church.

Collaboration is essential for us. We cannot function without working together with other organizations and groups. St. Lazarus Mission relies upon the members of two local parishes in the Dayton area for the vast majority of our 40 or so volunteers. These parishes are: Christ the King Anglican Church, Dayton, Ohio and Christ our Hope Anglican Church, Dayton, Ohio

We are part of the Anglican Church in North America's (ACNA) Matthew 25 Initiative (M25i). M25i was a key to jump starting us as God was calling us to plant more churches in more nursing homes. We needed a financial boost to make it work. Oddly, we did not really understand how significant it would become, but God did. We applied for a grant, which was a matching funds grant, and we really did not think we would receive it, because it just did not seem that many people really cared all that much about the elderly sick and dying, or those with severe dementia, and so forth.

But God put it on the M25i leaders' hearts, and they established a grant, and we suddenly began to receive donations from people and parishes we had never anticipated. We raised the money, or rather, others did. Fr. Franklin Sanders, made an impassioned plea, along with our Diocesan Bishops, Dan Morse and Peter Manto, and parishes heard their request and sent the money we needed to match the grant.

The donations made it possible for us to plant two new missions, and we have the resources for a third new plant (which will bring us to serving four facilities directly) scheduled to begin in October when a brand new nursing home opens its doors.

In one of the nursing homes where we are now planting a new mission, we have a growing bond with a local church from a completely different denomination. At first the staff thought we

would fight because, theologically, our clergy are so far apart on so many flashpoint issues, such as infant baptism and our use of the liturgy. Yet we have surprised everyone, as we are working together, realizing the importance of unity in the Body.

Furthermore, we work together with Dominion Academy of Dayton, who makes community service part of their curriculum. Once each month, during the school year, students from first through eighth grades visit one of the nursing homes and interact with the residents. This not only brightens the day for the residents but helps the students become familiar with the environment so that, hopefully, when they grow into adults, they will take up their responsibility to care for the aged. I hope

this will serve to protect their hearts from accepting the concept of assisted or even mandatory suicide or euthanasia, which is a spectre that looms in the veiled language of ensuring "quality of life."

What has been the most surprising or unexpected result of your ministry?

In the course of this ministry, we were surprised that Chris was

encouraged by many in the church to become an ordained priest. It was a calling that has been very challenging to our family, but God has provided His grace to us as Chris walked in obedience. The most surprising aspect of his ordination has been that doors have opened as a result. The displaced Christians in nursing homes are DESPERATELY longing for a pastor.

Also, I didn't expect it to be an evangelistic field. It seems so silly, now. We were in the nursing home serving the body of Christ, right? OK, yes, but as we began to function as the body of Christ (residents and our team together), the light of Christ began to shine brightly. Darkness was dispelled, and residents and staff who did not know Christ started calling on the Name of the Lord.

Visit LazarusMission.org to learn more!



Children and residents learning together & Bp. George Fincke confirming new members.



In Memory

Anglicans for Life joins Mr. & Mrs. Joseph Amy in honoring the life and love of Virginia Hulette

Fr. James & the Power of Prayer



How did you get started in this ministry?

I began actively advocating for the unborn in the summer of 2015 when the undercover videos from David Daleiden made their rounds on social media. For me, it was about the abortion victims. My wife was in the early stages of pregnancy with my youngest child, and, when I watched children being picked through for parts after being killed, it destroyed me. I'd always been 'pro-life,' but the humanity of my unborn neighbors settled in with me on that day. Although my wife and I organized the first #ProtestPP event that month, which was well attended and successful, it didn't seem to have enough direct impact for me. So I sensed God's call to find a Planned Parenthood and begin standing there in prayer. I have been there nearly every Friday since.

Are you collaborating with others?

Initially, I was alone, but now I collaborate with several groups. I have a pretty strong connection to the Respect Life group at our local Roman Catholic Church. I also have worked pretty closely with Survivors of the Abortion Holocaust on various events. I am beginning to develop relationships with Anglicans for Life that I hope to blossom into a much stronger west coast presence than we have currently. I have been part of the leadership team of three 40 Days For Life campaigns.

How has your ministry grown or changed since it started?

My ministry has grown in several ways. First, our church has been able to recruit others who will come and pray at the clinics. During the last 40 Days campaign, we were able to cover an entire day in front of Planned Parenthood with just our church. Second, I have been more intentional about focusing my sidewalk counseling on the Gospel. I preach the Gospel, ask people to turn to Christ and repent, and offer them help. I believe saving children will be the result of the Gospel being heard and responded to, and I tailor my message that direction.

What has been the most surprising result of your ministry, or what happened that you didn't expect?

I remember being blown away the first time I saw a woman walk out of the abortion clinic and save her baby. I looked at the guy from my church who was with me and said, "This has never happened to me before!" Since then, I've seen probably 20 or 30 babies get saved. I'm always humbled when it happens, and I love being a part of saving lives.

One of the hard surprises is how, even among pro-life friends and family, this has been a difficult ministry to get involved in. People think they are being compassionate by not talking about this and by not naming the sin 'murder.' However, I've come to greater and greater assurance that healing doesn't come by refusing to name the sin, but by going to the cross of Jesus who forgives. In other words, the good news of the Gospel is that God loves and forgives murderers! Where sin goes deep, God's grace is greater still. True healing comes from naming sin and finding God mighty to save.

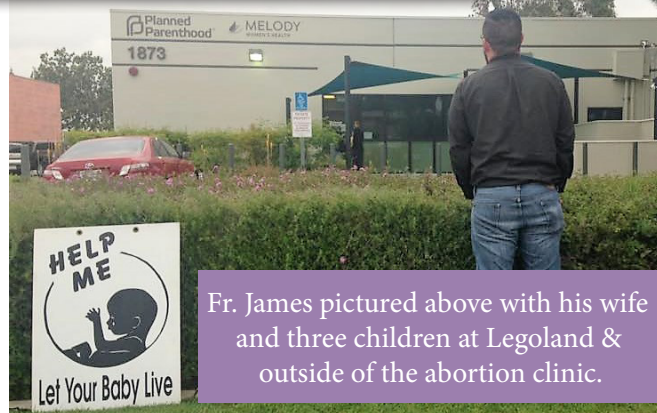
Many people want to serve Life but aren't sure how to start. What do you recommend to people who are considering starting or joining with a life ministry?

I would say take whatever step God is asking you to take and then ask Him for the next step. The journey into life ministry isn't all that different from any other aspect of Christian discipleship. When we discern God calling us into ministry, we take it a step at a time and trust God to protect us and lead us onto what's next. Also, you are not the savior of the world. God is. Every week, before I leave the abortion clinic, I proclaim out loud that I am not the one

who can end this. God is. I remember that I don't save babies or change lives. This is a work of God done in the power of the Holy Spirit.

How do you see God's hand in growing your ministry?

I know God gave me this burden for a reason, but I am asking Him for discernment on how He's asking me to advocate for the unborn and be a parish priest. In the future, I expect that God is going to use me in this ministry both for direct advocacy and for education in the sense of intentionally unveiling the eyes of the culture of death. I'm called to continually call the Church to repent of the holocaust we've enabled and to empower people to do something about it.



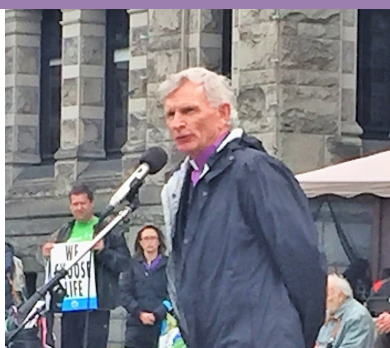
Fr. James pictured above with his wife and three children at Legoland & outside of the abortion clinic.

Marching for Life in Canada!

While life-affirming people gather in Washington DC and San Francisco in January to participate in the March for Life and Walk for Life, respectively, May marks the month when people and organizations gather for the March for Life in Ottawa, Ontario, as well as local marches in other Canadian provinces nationwide. National Director for Anglicans for Life Canada Vicky Hedelius, joined by US AFL President Georgette Forney, led a group of Anglican lay and ordained folks with green Anglicans for Life signs through the streets of Ottawa, declaring the sanctity of Life!

British Columbia

Bp. Trevor Walters giving closing benediction!



Ottawa, Ontario



Edmonton, Alberta

Preaching for Life by The Rt. Rev. Charles Masters

Ed. Note: Prior to starting the March for Life in Ottawa, Ontario, Canada in early May, Bp. Charlie Masters preached an awesome sermon at a service held at St. Peter & St. Paul's Anglican Church. An excerpt of it is below and the full text and audio files are posted on AFL's website.

I'm really grateful to have a chance to look for a few minutes at the passage that has been read this morning from Deuteronomy 30. My text actually comes from the last two verses of the passage, Deuteronomy 30, verses 19 and 20.

This is Moses speaking, and he says, "I call heaven and earth to witness against you today, that I have set before you life and death, blessings and curses. Therefore, choose Life, that you and your offspring may live, loving the Lord your God, obeying His voice, and holding fast to Him, for He is your life and length of day, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."

For review, the scene in which these incredible words were presented was at a kind of a rally that Moses called with the people of Israel. They're on the east side of the Jordan. Moses is now 120 years old. This is clearly his swan song. It's his opportunity to review with the people of Israel all that God has done in the past 40 years. With a mighty hand and an outstretched arm, he freed the people of Israel out of Egypt, brought them through the Red Sea, and led them through the wilderness for 40 years. Sadly, because of their resistance in sin, it required 40 years. All the others of that generation had died in the wilderness, and so it's a new crop of people, who at one level need to be informed of what God had done, while also reminding them repeatedly of their own sinfulness, their running after other gods, their reticence to trust Him, and their fearfulness, in terms of what it would mean to go into the Promised Land.

What Moses also makes clear is that, always, God was merciful and available, eager to restore what seemed to have been lost and to bring them back to the path of life. Here they are, poised, ready. All this was in place. Now, in a great crescendo, in a great finale, Moses proclaims all of that past, some 30 chapters that we have in scriptures, and brings them to a climax in this passage.

He says, "See? I've set before you today life and good, death and evil." In a sense, he's kind of like a lawyer presenting a case on

two sides or a salesperson saying, "You can choose this, or you can choose that." But--lest there be any confusion--He's not at all neutral. He is not just saying, "Go ahead, choose. It doesn't matter to me. Life, death, blessing, cursing, it's up to you. You choose." Moses was not neutral, and you can be sure that God is not neutral on this. The call to choose life, good, and blessings, as opposed to death and evil and curses, is a real one, but not one that God doesn't care about.

It would be lunacy to choose death and curses, but the sad facts shown in the history of mankind is that, repeatedly, people have done exactly that. Before us today, in this March that many of us will be part of, we are actually taking, making, declaring our choice and inviting others to make the same choice.

To understand the choice, you need to understand that the reason the Father sent the Son, and the Word sent is a clear one in the gospel of John. It says of Jesus, the word, "In him," in

chapter one, verse four, was, "Life, and the life was the light of man. The light shines in the darkness and the darkness has not overcome it." Jesus, as the light of the world, the word of God, came to bring life.

Jesus continued declaring His intentions, in contrast to the plots of the thief who is Satan, in the Parable of the Good Shepherd in John 10:10. "The thief comes only to steal and kill and destroy." What an agenda. But it doesn't sound that way. It sounds like compassion and dignity and grace and what is legitimate and right, and due choice, and so on. Those are the kind of words which veil the agenda of the evil one and the whole system of death, which is to steal, kill, and destroy. The whole world system aligns itself with Satan in this, and so it should come as no surprise to us that well-intentioned people could actually align themselves with death.

But Jesus goes on and says, -- and this is truly good news to an otherwise dark

world -- "But I have come, that they may have life, and have it abundantly." This is something profound, that God is interested in life. Notice, in the Deuteronomy passage, it's about quality of life. It's about abundance of life. It's about relationship with God, through Jesus, which makes life what it's meant to be. This is what God wills for all individuals. Do you realize that every individual who has ever been conceived or ever will be, that God's agenda, God's longing, God's hope, God's intention, is for relationship with them, which He described as eternal life? It



is quality, forever with Him, by virtue of connection with Him.

The life that we're talking about is here is life by virtue of creation. Who called us into existence? Who is the one who brought us into life? It's God alone. Make no mistake. We're answerable to him, and who is the one who brought us back? You are not your own. You're bought with a price. This is the life that we have.

But if Christ comes to bring life, then Death is an enemy who, make no mistake, Jesus has defeated. For us to capitulate with death, now, in the light of creation and in the light of the resurrection, would be entirely wrong. After the death of Lazarus in John 11, Jesus says, "Lazarus, come out." Jesus has nothing in his tone of voice which is of, "Death is my friend," or "I was capitulated with death or maybe we can work this out or whatever." This is an enemy who he's faced before, and in a sense, is mocking, because he's calling Lazarus, who's been dead for these days and is even stinking by virtue of decay, and calling him back to life. It is not resurrected life, because Lazarus would have died again, but what He does in His resurrection is call us. He says, in John 11:25, "I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, and everyone who lives and believes in me shall never die."

Paul also celebrates Jesus's victory over death in his letter to the Philippians. You know that passage in Philippians 1, where Paul says, "For me, to live is Christ and to die is gain." You might think that this is an argument for choosing death. It's not that at all. In fact, if you follow the passage, you discover that he understands that as long as God gives him breath, there's purposeful life and fruit to be born. No matter how old I get—and I'm getting there fast—I will still trust in God and believe that there'll be fruitful life, because that's the nature of life in Jesus, the fruit.

Paul also says, "Therefore, do not be ashamed that the testimony about our Lord nor of me, his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of His own purpose and grace which He gave us in Christ Jesus, before the ages began, and which now has been manifested through the appearing of our savior, Jesus Christ,"—listen to this—"Who abolished death and brought life and immortality to light through the gospel."

No wonder Moses could give such a resounding summary of all that God had done to save His people, bringing them out of slavery, freeing them from the horrors of all that to the glories of a land flowing with milk and honey. They simply had to choose to walk with God, which is where life is found.

Dear friends, our prayer for people is not just that they will hang on and exist. It is that they will find life and life as it's found in Jesus. You see, if you terminate life, you rob the multitude from the possibility and the reality of coming into that very relationship. This is a profound and perverse plan of the evil one.

To you today who are here, I proclaim life as Moses did. I invite you, first of all, to receive life in Jesus and to get the word out, so others may receive Jesus and find life in all its forms, because that's the full plan. That's the whole plan.

But choose more than just to proclaim life. Promote life. Stand up and be counted. Stand up for life in every way. Let's pray for doctors and nurses who have been charged with the task of doing only good, of doing no harm, and are now caught in this crazy, conflicted, and perverse situation, where they're being asked, actually, to facilitate what is absolutely contrary to the stated will of God and His good works.

Let's help them to stand up and protect life, and let us put our own names on the block, as well, and be seen and known to stand for life. Dear friends, if this was just about a position, if this was just a political argument, it would not be worthy of us traveling miles to get here, of devoting this day, but we are here because it's right at the heart of God, and is right in line, right from the beginning—Moses talking about the father of Abraham, Isaac, and Jacob. He is the God of the living because He loves life, because he's the author of life, and therefore, to identify with Him and with Jesus is to choose life.

Would you pray with me?

Lord Jesus Christ, we're frail flesh, but we stand amazed because You destroyed death and brought life, Lord Jesus, in Yourself and in the Gospel. We thank You that we're not just asking people to hang in there and exist or to keep a pregnancy going, but we're pointing people to the Author of Life, who loves them eternally, who created them with only good in mind, and has saved them in Jesus. We pray, Lord, that You would do something significant through me, through this service, and through this March, to your glory. Allelujah, because Christ has risen, the Lord has risen indeed. Allelujah. Amen.

Anglicans for Life is a 501(c)(3) tax-deductible organization, supported by churches, individuals, and foundations. Your donations help AFL bear witness to the Sanctity of Life in our Church and culture. Please use the enclosed envelope to make your most generous gift. A minimal gift of \$15 per year to offset cost of mailing newsletters is appreciated. A financial statement is available upon request.

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Did you know?

These facts are from Planned Parenthood's recently released Annual Report for 2015-16

- In the last year, Planned Parenthood performed 328,348 abortions. This is an increase of over 4,300 more abortions from the prior year. Note that the national number of abortions decreased during this time.
- Planned Parenthood made more than \$77 million in profit. This is an increase of \$19 million more than the year prior. Planned Parenthood is considered a non-profit organization yet invests heavily in electing abortion advocates. A recent article revealed that Planned Parenthood's political arms spent over \$38 million in election funding between 2012-2016.
- The number of patients and prenatal services continues to decrease. Prenatal services have dropped by almost half since last year alone, and the number of patients is down by four percent.
- Total revenue was \$1.354 billion and government funding was \$554.6 million.

The New England Journal of Medicine researched 114 cases of assisted suicide in The Netherlands^[1] and found that:

- 9 percent of the patients experienced complications, including spasms, vomiting, or extreme gasping.
- 14 percent of the cases encountered problems such as an inability to induce a coma or that the patient awoke after in a coma.
- 19 percent of patients experienced a longer than expected time to die, lasting as long as seven days.
- 18 percent of the cases resulted in the physician directly intervening to administer lethal medication to kill the patient by direct euthanasia.

[1] [http://www.nejm.org/doi/full/10.1056/](http://www.nejm.org/doi/full/10.1056/NEJM200002243420805)

NEJM200002243420805

DOMA Life Ministries Network



DOMA Life Ministries Network in partnership with the Falls Church Anglicans for Life Chapter have produced magnets to raise awareness of their ministry. They have also authored Prayer Cards that are being distributed throughout the Diocese with prayers specifically aimed at praying for local people working in the abortion industry.



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As you read this issue of Carpe Diem, I hope you will be inspired by all the ways our Anglican brothers and sisters are standing up for life. Anglicans for Life celebrates their ministry and invites you to tell us about your life-affirming ministry (please email me details at Georgette@AnglicansForLife.org).

AFL believes the body of Christ is made up of many parts all doing what each is uniquely designed to do for life. Whether it is educating teens about purity and fetal development as Jann Dunlap does at St. James Anglican Church in Costa Mesa, Ca, (pictured here) or Bp. Keith Andrews (pictured below) who challenged the audience to align their hearts with God's in serving Him for life, as he welcomed me to the Diocese of Western Anglicans when I presented the Quasar Conference this Spring.

Remember AFL's vision -- every believer in every church doing one thing every day to uphold the sanctity of life! In doing so, the light of Christ will out-shine the darkness of death.

Blessings for life,

Deacon Georgette

www.WhatCanYouDoForLife.com
has 99 ideas you can do for life!

