



Carpe Diem

Anglicans For Life's Official Newsletter



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AnglicansForLife.org

Thinking Wisely About the Church and Human Life

by Terry Schlossberg

Recently, the *Wall St. Journal's* editorial board wrote in opposition to physician-assisted suicide. The occasion was New York State's newly adopted legislation allowing for it. The editorial concluded with these words: "A healthy society treasures the value of life....It doesn't abdicate that responsibility by helping [people] kill themselves...."

The Journal's words reflect the Biblical position on life. And, because they are written in response to new law, they also reflect a hotly-contested cultural debate over the value of a human life.

If the subject of the editorial had been legislation on abortion, it's not so clear that we'd get the same certainty. While I'll address life at its beginning this afternoon, life at its end has become increasingly part of the conflict.

Abortion is commonly regarded today as a polarizing social and political issue, and often said to be one the church should steer clear of. A seismic shift in attitudes and policies in the culture have been successful in changing the subject of abortion from a moral evil into an issue of rights and law.

Abortion has a very old history; it did not begin with *Roe v. Wade* in 1973. And in a most profound sense, abortion is not about abortion. That is, at its core, it is not an issue about law and rights. If we are clear about what abortion is, we can see that it is an act that follows a judgment about the meaning and value of a human life. It is at heart a deeply spiritual, moral and theological matter. And for all the protests that the Bible does not have the word "abortion" in it, the Bible speaks very loudly and plainly to this matter.

Today, I invite us to think together about this as Christians and as a church. To explore it as a matter that divides truth from falsehood, right from wrong, and Church from the World. And as a matter to which the Gospel responds.

Abortion is not at all peripheral to the Gospel. It goes to the heart of the Gospel, and who we are that God sent his son to die to redeem us. It is intimately tied to the "faith once delivered" and to our practice of that faith.

The visible church is a distinctive institution in a society. Sixteenth and seventeenth century reformers identified

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Canon Georgette

AFL President

One of the most critical elements of being a not-for-profit ministry is building a team of people who can bring different gifts and talents to serve the common good of the organization. The foundation upon which this team is built is the Board of Directors, who carry the fiduciary and management responsibilities for Anglicans For Life's operations.

The individuals that make up the Board of Directors are each uniquely gifted to serve a specific role that AFL has identified to ensure best practices are followed. It is in this context that we are excited to introduce you to our newest Board Member, Linda K. Schaefer!

Linda recently retired from the financial office of our local hospital system, Heritage Valley. One of Linda's key responsibilities was focused on grant writing and reporting. And I am happy to report she has already used this talent on AFL's behalf and helped us secure a grant from the Nehemiah Foundation!

Linda has been married to her husband John for 37 years, and they have a cat named Mittens. Linda met John after she started attending St. Stephen's Church in Sewickley, PA, where they are still members. She accepted the Lord into her life in 1979.

When asked about her views on the sanctity of life, she noted, "I believe we are created in the image of God and all human life at any stage is sacred. The use of fetal tissue and euthanasia go against my beliefs. I have held these beliefs as I became aware of these issues and matured as my faith has grown over the last 45 years. The previous rectors at our church helped me see that protecting life must be an important part of our faith walk. My husband also has strong pro-life views, and he has inspired me to participate in local rallies, marches, and with Choices Pregnancy Center."

Linda has also served as the treasurer of the Women of St. Stephen's and on the audit committee for the PA Healthcare Credit Union. We are grateful to have her on the AFL Board of Directors!



2026 EVENT ANNOUNCEMENT: **Life Forum**

I also wanted to give you some important details about AFL's upcoming January **Life Forum** that will be held at the Falls Church Anglican church, in Falls Church, Virginia in conjunction with the annual March for Life in Washington, D.C.

We will host our first event Thursday evening, January 22 with Emma Waters, who is serving as AFL's Bioethics Consultant while also being employed as Policy Analyst at the Center for Technology and the Human Person at the Heritage Foundation. Emma's presentation is titled "Thinking Biblically about Bioethics From Conception."

The following morning, on Friday, January 23, the second presentation will begin at 9 am and is titled Thinking Biblically about Bioethics at the End-of-Life. (The speaker for this presentation has not been confirmed as of printing of this story.) A third presentation will follow by C. Ben Mitchell and is titled Thinking Biblically about Bioethics in the Church.

Afterwards, we will gather for our Prayer and Worship Service, and then those who choose to attend the March for Life will be able to board buses with a box lunch provided.

Complete details about the **Life Forum** including how to register, ticket pricing, speaker bios, and booking your hotel can be found at AnglicansForLife.org/LifeForum.

Obviously, the theme for AFL's 2026 **Life Forum** is Bioethics because we recognize that while abortion ushered in the devaluation of life, topics like cloning, preimplantation genetic testing, the right to die, and gestational surrogacy seeks to further remove God from His role as creator and deigns to make man the authority over life and death. Against these emerging technologies, we must uphold the truth about the value of every human made in the image of God. We hope you will join us.



**Thinking
Biblically**
about BIOETHICS

Get to Know Johnston, the Adoption/Orphan Care Consultant

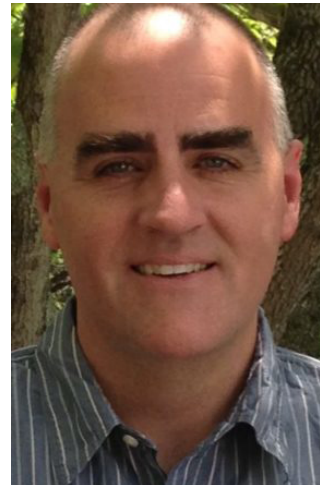
Hello! My name is Johnston Moore, and I'm blessed to be part of the Anglicans For Life team. In my role as Adoption/Orphan Care Consultant for AFL, I have the opportunity to engage with issues that are near and dear to my heart, and I believe to God's heart as well. My areas of focus include adoption, foster care, orphan care, and family preservation. I engage with these issues by raising awareness and educating churches, families, and individuals within the ACNA about them, and by being a resource for people who want to know more about how they and their church can best serve vulnerable children and their families – whether biological, adoptive, or foster. I also have the privilege of overseeing the Anglican Adoption Fund, and serving as a liaison between adoptive families and the adoption grant committee, who reviews grant applications and approves grants to help families with the often-staggering financial costs of adoption. It's such a blessing to deliver the good news to families that we want to partner with them in their adoption journeys -- not only financially, but through encouragement, counsel, and prayer as well.

My wife, Terri, and I have been married 37 years. We're the parents of seven children God brought to us through adoption from the Los Angeles County foster care system. We're also the proud grandparents of four. Terri and I discussed adoption before we married, but little did we know that God was planting the seeds for us to not only become adoptive parents, but lifelong advocates as well. Our 16-year experience as foster parents convinced us that we as a society need to do better in loving and caring for vulnerable children. Moreover, as Christians, we recognize from God's word that He has called

us, His adopted children, to step up and open our doors, and lives, to vulnerable children, including those who need families.

These convictions led me to leave my career in film and tv production and writing and enter ministry full-time. For the past 20 years, I've had the opportunity to work with such organizations as FamilyLife's Hope for Orphans, Focus on the Family, the Christian Alliance for Orphans, and more – writing, advocating, and speaking at adoption and foster care related events all over the country. In addition to working with various foster care and adoption ministries, I've also had the opportunity to work with a homeless ministry for many years. It has been so eye-opening to hear story after story of people whose journeys to homelessness started with neglect and/or abuse as children. It also serves as a reminder that if we, the Church, do what God has called us to do by loving and caring for vulnerable children, and giving them new families when needed, all of society benefits – both now and well into the future.

Thank you for allowing me a few minutes to introduce myself! If you'd like to discuss how you and your family and/or church can help meet the needs of hurting children and their families, please email me at Adoption@AnglicansForLife.org. I look forward to hearing from you!



Christmas Cards!

AFL is offering previous year's Christmas cards at half price.

\$5

10 cards and envelopes

Order online at
ShopAFL.org/Shop/Merchandise



THE POWER OF COMMUNICATION

Kristen Nagy, AFL, Director of Marketing & Communications

As a 100% donor-funded organization, our ability to execute our mission is in the hands of God and people like you. As we continue to grow and strengthen this ministry, we feel it may be helpful to pull the curtain back a little bit, and share some behind-the-scenes information that isn't talked about as often, but is critical to the successful implementation of our mission. This information is specific to where your donations go, and how they are shaping our work.

Some of you may have seen the Life Champions donor brochure we hand out at events. On it, we advertise that a \$50 a month donation helps us sustain social media campaigns, and \$200 a month helps maintain the AFL website. These two items play a HUGE role in our ministry and can often be overlooked. Both, the website and social media, play a crucial role in delivering resources, education, and information to audiences across the nation – and beyond. In fact, we know that in the first six months of 2025, we have engaged viewers from 79 countries outside of the United States, including Australia, Canada, United Kingdom, Ireland, Sweden, Germany, Singapore, Nigeria, New Zealand, Ukraine, and China, among others.

As we have begun to glean information from website data analysis and social media metrics, we are better able to understand our online audience. Our team is now using more detailed analytics tools that help us utilize the data gathered to further identify our audience so that we can better understand the needs of people, like you. The more we know about the people visiting our website, following us on social media, and watching/viewing our content, the better we can

create new resources, educational materials, and activities catered to your needs and the needs of people in your church community engaging with these resources.

For example, our ability to analyze where content and resources are getting the most views and our partnership with the Anglican Diocese of the Southwest has proven pivotal in the effort to break down language barriers in helping all of God's children grow closer to Him. Over the past year and a half, Anglicans For Life and the Silent No More Awareness Campaign have begun the process of translating a few of our brochures into Spanish in hopes of better serving our brothers and sisters in Mexico and Spanish speaking countries. The translated resources include: the "This is AFL", "Orphans and Vulnerable Children", "Life Ministry Opportunities", and "Prevent the One" brochures.

While some of the data we collect is more straightforward, other information that we analyze and collect, such as social media impressions, likes, shares, views, etc. help us identify content and audience trends/interests. Recently, we discovered our X audience is overwhelmingly male-dominated with over 70% of our profile views coming from men. This has helped us begin to critically think about resources specific to men in the church and how AFL can be a part of developing such content. Men, Myths, and Abortion is just one of our resources geared towards men.

When developing resources, it's important to understand your demographics, and this data is allowing us to be more thoughtful, intentional, and purposeful with the projects we start. We aren't blindly taking a project in a direction that doesn't benefit our

audience. We are able to make informed decisions based on the information we receive from these tools. This information has been extremely important as well, as we complete the five-year strategic plan.

In 2024, generous donations underwrote the redevelopment of AFL's website from the ground up. This project was *massive*, and continues to be an ongoing effort to help make our resources easier to access for everyone. One of the biggest challenges with the old site was that it was not mobile friendly, and we know it was crucial to amend that since 45.1% of our current audience arrives to the site via mobile device.

Ensuring that the site was mobile friendly wasn't just about the benefit of optics and making the site "pretty," but to make sure that the plethora of information, articles, resources, and information that approximately 50,000 clergy members, churches, and individuals access a year is still available at the touch of a button. Not only is it visually and structurally more accessible, but it's more accessible for our team to manage. Which allows us to now get accurate data pertaining to the top pages people are visiting and how visitors are getting to the website. This allows us to know what people are searching for on our site, how they get there, and what we can do to improve the overall educational experience. Five years ago, the old website wasn't providing us with accurate page visit numbers, and we weren't able to see correct data because there were some bugs in the system preventing us from getting information.

Needless to say, this new site requires expensive software, expertise, and

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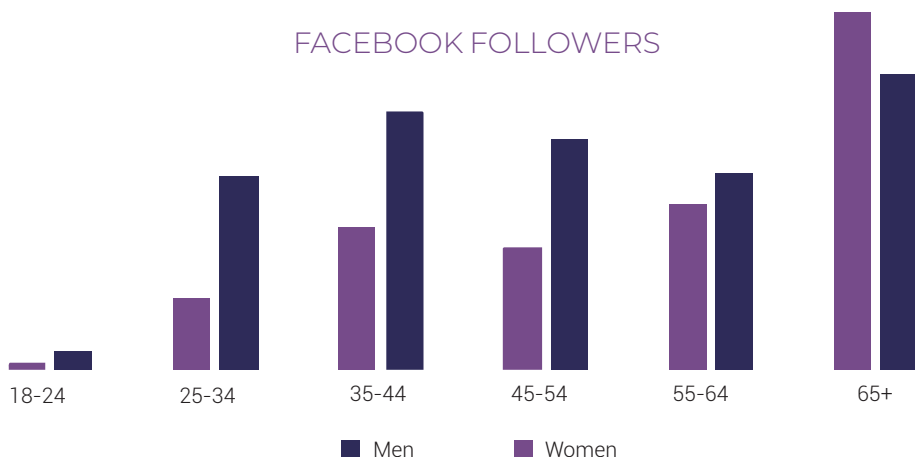
security to keep it safe from hackers and those wishing to harm our efforts to educate people about the Sanctity of Life and God's call for us to protect life. This is why securing \$200 a month for website maintenance is so important.

With the help of social media, AFL's website, and online surveys, we have utilized data to identify activities and ministry needs churches are looking for. The World's Largest Baby Shower is a prime example. It has become one of the most cherished activities we sponsor, and it makes a HUGE impact in the communities where YOU live. AFL provides the promotional resources and direction, and local churches execute the plan based on their local needs and making a difference for life. Since starting the Baby Shower, we've discovered many of our church leaders desire additional event-in-a-box activities, and we are working to create them – so stay tuned!

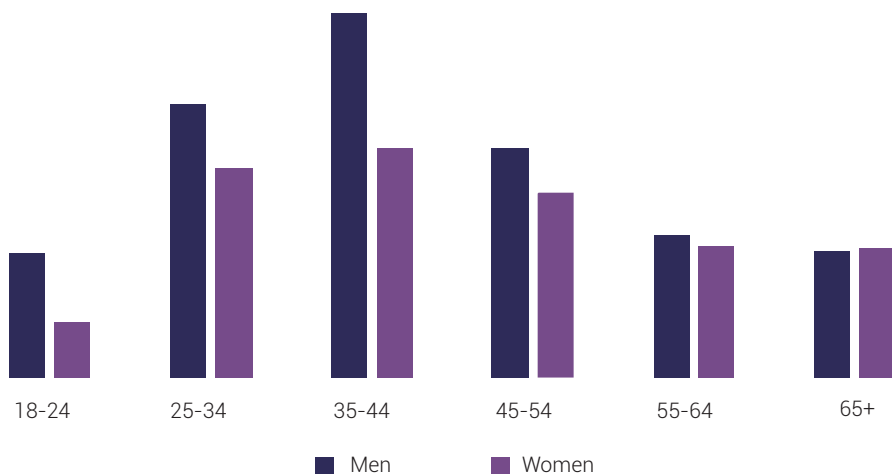
By the grace of God and the generosity of you, our donors, we will continue to transform the ever-changing social media landscape and digital world to serve as tools in our fight for life. We strive to curate content that inspires Gospel-centered ministry around His word and the topics that matter most to you.

Data matters, but we can't collect meaningful data without your support. Which is why we hope you can generously support us in continuing to fight for life at all ages. With over 238,527 digital connections in the first 6 months of this year, we affirm the impact this ministry continues to have. We hope this information provides a beacon of hope, a spark of fresh curiosity, and a reason to continue supporting Anglicans For Life through both prayer but also financially, as you are able.

FACEBOOK FOLLOWERS



INSTAGRAM FOLLOWERS



Data for the first 6 months of 2025....



68.3%
of new followers on X
are men



238,527
social media
connections



10,446
website visits



152,406
views on Facebook



24-25
year olds visit our X
profile more than any
other group.

Leadership Updates



Welcome,

TO OUR NEW AFL LIFE-AFFIRMING CHURCHES

We want to extend a special welcome to four new Life-Affirming Churches: **Grace Anglican Church** in Gastonia, NC; **Sts. Simeon & Anna Anglican Church** in Walworth, WI; **Holy Trinity Anglican** in Colorado Springs, CO; and **St. Paul's Anglican** in Houston, TX.

LIFE-AFFIRMING CHURCH NEWS

Saints Simeon & Anna Anglican | Walworth, WI

Helen Buchanan recently reported that a few members of her church Sts. Simeon & Anna Anglican, in Walworth, WI and Immanuel Anglican, Whitewater, WI participated in the annual "Walk For Life" sponsored by New Day Women's Clinic in Delavan, WI. Helen shared, "The clinic provides free ultrasounds, advocacy, mentoring, education and wrap-around care for women in crisis pregnancies, as well as free STI testing and treatment, abortion pill reversal treatment and after abortion healing services in two locations: Delavan and Whitewater, WI. Our churches are delighted to offer financial, prayer and volunteer support to this ministry!"



Above: Saints Simeon and Anna Anglican church members and an Immanuel Anglican church member at the Walk for Life in Delavan, WI.

CHAPTER NEWS

All Saints Anglican Church | Woodbridge, VA and **The Falls Church Anglican** | Falls Church, VA

Board Member and Chapter Leader **Ed Speare**, with his wife **Suzy** and **Michelle McCartea** representing The Falls Church Anglican Chapter participated in the Defund Planned Parenthood Rally on the Mall in Washington, D.C. in June.

Emmaus Anglican Church | Castle Rock, CO

The Emmaus Anglican Church Chapter in Castle Rock, CO chaired by **Scott Gough** and **Deacon Deborah Robbins** have been very busy this summer!

First, they hosted **Ethan Van Buskirk**, Director of Men's Programs at Alternatives Pregnancy Center. Ethan preached on the importance of proclaiming a Biblical view of right-ordered sacrifice and how that intersects with the role of fatherhood. He was joined by his wife Ellie, and newborn son, Stanley.



Above: Suzy Speare, Michelle McCartea, & Ed Speare at the Defund Planned Parenthood Rally.



Left: Ethan Van Buskirk preaching with his wife Ellie and son Stanley watching.



Right: The Emmaus Anglican Church Chapter meeting.

Leadership Updates



CHAPTER NEWS (Cont'd.)



Emmaus parishioner **Tom Harris**, who serves on the Fair and Rodeo's Board of Directors and is pictured above, facilitated Alternatives Pregnancy Center participation at the Fair and Rodeo, the first time Alternatives has had a booth there. Emmaus volunteers helped the Alternatives staff over the four day event.

The topic for the August meeting of the Emmaus Anglican Church's AFL chapter was In Vitro Fertilization, or IVF. **Deacon Deborah** organized the meeting and introduced the two speakers. Emmaus Rector the **Rev. Theron Walker** led off the meeting by synthesizing what the Bible has to say about creation, the gift of life, when life begins and our role in His creation. Next, parishioner **Dr. Rip Hollister, MD**, followed with a description how IVF works, the process and protocols for egg retrieval and embryo implantation and scenarios for unused embryos. Through both presentations we discussed the moral, ethical and Biblical foundations for an appropriate Christian response to IVF, as well as delved into questions surrounding surrogacy and cutting-edge technologies such as CRISPR.



Above: Tim Tebow (center) with the Emmaus Anglican Group.

Finally, members of Emmaus Church attended the Alternatives Fundraising Gala featuring **Tim Tebow** as the guest speaker. According to Mr. Gough, "Tim's speech was inspiring, moving, exhilarating, challenging, heartbreaking and uplifting call to action. He spoke about his own mother's decision to keep an unborn child, Tim, who the doctors claimed would lead a sickly life if he survived at all, as well as gut-wrenching description of the fighting spirit of an unborn child who ultimately became the victim of abortion. Tim challenged us to use the example of Jesus who used His own life to save the lives of others."

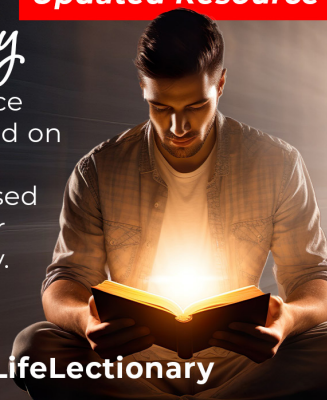
To top off this extraordinary evening, Alternatives asked Emmaus Rector, **Fr. Walker** to provide the benediction. I know that request was an expression of the great faith they have in his leading us in prayer, but I believe it was also a gesture of appreciation Alternatives has for the relationship we have with each other. At the end of the evening, Tim graciously agreed to a group photo with the Emmaus crowd. I'm not easily star-struck, but I found it impossible not to be so impressed with such a giving, Spirit-filled man.

Life Lectionary

Updated Resource

Discover a unique resource featuring reflections based on the weekly lectionary readings. These can be used for sermon preparation or Life-Affirming Bible study.

Search the database at
AnglicansForLife.org/LifeLectionary



In Memory

Jennifer Lemat made a generous contribution to the AFL Adoption Fund in memory of Isabel Magdalena.

Timothy and Lesley Hackman made a generous donation to AFL in memory of Mark Story.

THINKING WISELY ABOUT the CHURCH and HUMAN LIFE (Cont'd.)

the Church by its “marks”; that is, by what makes a church a church. What makes a church a church, they said, was the right preaching of the Word and the right practice of the Sacraments. We have two Sacraments: Baptism and the Lord’s Supper, or Communion.

No other social institution or body is distinguished by membership in and allegiance to a kingdom that is not of this world, and whose life is governed by Word and Sacrament. So, we will approach this subject by asking how the Word and the Sacraments inform our understanding of human life. When we do this, we will find a deep conflict of world views and systems of belief.

Voices of the modern scientific and medical disciplines have produced a muddle on questions of when a human life begins and on questions of the value of a human life.

Here’s an example of what I mean. Around the time of the decision in *Roe v. Wade*, when abortion was gaining respectability, an editorial appeared in a publication for physicians called *California Medicine*. The editorial recognized what it called “the old Western ethic of intrinsic and equal value for every human life regardless of its stage, condition, or status.” It noted “a trend toward replacing that ethic with a necessary new ethic of relative value of human lives based on the quality of a life.” With surprising candor, though, the editorial also noted what it called “a curious avoidance of the scientific fact, which everyone really knows,” it said, “that human life begins at conception and is continuous whether intra-or extra-uterine until death.” The editorial went on to say, that “The very considerable semantic gymnastics... required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices.”

One of those “impeccable [medical] auspices” wrote that when you look at an unborn human at an early stage of development, you often cannot distinguish it from a dog or a monkey, or a pig. That may be true if you’re looking with your naked and untrained eye. But science—and theology—both know better.

Geneticist Jerome LeJeune and theologian-scientist Thomas Torrance represent well the voices of truth so often drowned out by agents of change.

LeJeune was a world-renowned pediatrician and geneticist who discovered the link between chromosomal abnormalities and conditions like Down syndrome. He was familiar with little humans early in their development. He wrote in the 1990s that if one of his students could not distinguish a four-cell human being from a four-cell chimpanzee, the student would flunk his course.

Thomas Torrance was a prominent Scottish theologian known for his work in Christian dogmatics, science and theology. Torrance explored the beginning of life scientifically, theologically, and spiritually. In a booklet titled “The Being and Nature of the Unborn Child,” published in 1999, he argued that scientific research reveals the unborn child as an active and aware human, who responds to stimuli from outside the womb—just as the unborn John leapt in response to the voice of the mother of his Lord. (Luke 1)

“Far from being little more than a bundle of living tissue,” Torrance wrote, “the unborn or preborn child early reveals evidence of a consciousness of his or her mother.” There is evidence now that babies in the womb are busy learning as they develop. They feel pain inflicted on them in the womb, and after birth they can recognize songs repeatedly sung to them while they were in the womb.

Professor Alasdair MacIntyre, called one of the world’s great Catholic philosophers, who was a convert from atheism. He was a critic of the bioethical concept that introduced the word “personhood.” In that view, humans determined to have certain abilities such as “active cognition” and “self-awareness,” may be found to be “persons” and qualify for legal protections. “Non-person-humans” do not qualify.

Attempts to cloud the reality of who is in the womb with judgments about value and worth, and who qualifies for “personhood” are aimed to rationalize decisions to end the lives of babies. And they have had a powerful effect. The rightness or wrongness of the act of abortion is now too often based entirely on an assessment of circumstances.

But the Church’s Word blows away the smoke and gives us clarity not only about our humanity, but also about its meaning and its value. Scripture turns the “quality of life” ethic on its head.

Genesis clearly identifies us as “Man,” meaning human—male and female. Here is what the Psalmist says: “It is he who has made us, and not we ourselves.” (100:3) As for value, made in God’s image: every single human an image-bearer. Very special creation. We learn even more about how special we are as the biblical account unfolds in the salvation story.

The Bible tells us that God relates to us even before we were in the womb:

God told Jeremiah: “Before I formed you in the womb I knew you; before you were born I sanctified you....” (1:5)

Paul told the Galatians that: “Even before I was born God [chose] me to be his, and called me....” (1:15,16)

One of the most beautiful descriptions of the development of the unborn in the womb is in Psalm 139: It says:

"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 was none of them."



Written long before the editorial in *California Medicine*, the rich words of Scripture respond to the crass materialism of the "quality of life" ethic.

Torrance reminds his readers that when God became human with the purpose of redeeming us, He entered the world just as each one of us does, as an embryo in the womb of his mother. Jesus spent nine months developing there just as we do—"a brother," said Torrance, "to all embryos."

Paul in the book of Acts says, "he himself gives to all mankind life and breath and everything....In him we live and move and have our being." We belong first of all to God because He created and sustains us. And we belong to God because He shed his blood to reverse the effects of our sin. 1 Corinthians 6 says explicitly that we are not our own; we were bought at a price. God promises us new life in rebirth by the power of his Spirit because of his great love for us.

Ps. 127 asserts that "children are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior....Blessed is the man who fills his quiver with them!"

Children are precious gifts bestowed on us by a loving, heavenly Father. We receive them as stewards of God's gifts—not to destroy, but, rather to raise them in the nurture and admonition of the Lord.

The church gives testimony to this reality in its sacrament of baptism. Baptism is a visible sign of the covenant relationship between God and human beings. The Reformers affirmed the long history of the church's baptism of our babies. The church has always recognized that even in the womb the new human is one of us. Paul in 1 Cor 7 declares the children of even one believing parent to be holy. Baptism of babies testifies that God knows and claims us as His before we can respond in faith.

Likewise, our sacrament of Communion celebrates the church's life and oneness in Christ. Communion is the church's promise that no one is alone. We proclaim in our Communion liturgy that "We join our voices with angels and archangels and all the company of heaven"—as well as with Christians throughout history and around the world— "to laud and magnify [God's] glorious name." The supper is the sign that we are not alone, and neither are we a collection of autonomous individuals who rule ourselves. Our participation in Communion declares and makes visible that we are a body, and we belong to the Savior. And through him, we belong to each other.

In Communion, together we declare our faith in God, and in his son Jesus Christ who was crucified for our sake, who overcame death—our last enemy—and rose again, and who is at the right hand of God now, interceding for us.

The Falls Church Anglican Rector Sam Ferguson, regularly reminds us that our union in Christ, celebrated in Communion, tells us who is our neighbor. Contrary to voices of the culture, we are not alone, we are not autonomous individuals, and we are not at liberty to choose who belongs. God has chosen. And God has chosen especially the least of us. Those who fail IQ tests, beauty contests, popularity contests, physical fitness tests, medical tests: they—all of them—belong to God, are loved and wanted by him, and are invited into his saving grace and thus to his table.

When our Lord teaches us to love the unlovely, we are reminded that He, too, in the words of Isaiah, was without "form or comeliness; and when we shall see him, there is no beauty that we should desire him"; that he was "despised and rejected of men; ...he was despised, and we esteemed him not." (Is. 53:3 and 53:2)

Deuteronomy tells us that God defends the cause of the fatherless..., and provides for them. Psalm 82 admonishes us to deliver the weak and fatherless from the hand of the wicked." (Psalm 82:3-4) James 1:27 says that "Religion that God our Father accepts as pure and faultless is... to look after orphans and widows in their distress. Jesus' parable of the Good Samaritan teaches us the meaning of the second commandment to love our neighbors.

Jesus was the champion of little children. He welcomed them; he called them the greatest in the kingdom of heaven; He warned against doing any harm to them. He said, "See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven." (Jesus in Matt. 18:10)

In one of his parables, Jesus taught that actions toward fellow humans is action taken for or against God himself: he said: "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these my brothers [and sisters], you did it to Me.'" (Matt. 25:40) Abortion is an act that shakes its fist at God.

THINKING WISELY ABOUT the CHURCH and HUMAN LIFE (Cont'd.)

The church, in its Word and in its Sacraments, celebrates life, not death; hope, not despair. Everything in the Word and in our Sacraments values each human life from its earliest beginning until its natural end.

Our culture today affirms abortion as a choice, even a good choice. It is indeed a choice. It is a choice for death. The Church's Word, its history, and its sacraments declare it to be an act of sin against a child, and an act of hostility toward God. It not only kills a living human, it also kills the soul of the one who chooses it.

The hope in such a situation as this cannot be found in social or political solutions. Hope comes from the Gospel: from God's good purposes in his resurrecting power in the lives of those who have committed the gravest sins. Eph 2 says: "God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ...For by grace salvation is ours through faith." (Eph. 2:4-5) This is the church's particular calling: to warn against sin and to minister to and offer God's saving grace to those who fall.

In light of who we are as members of Christ's body, the question for us is how we are to respond to this great evil of our time.

Our first response may need to be to search our own souls, to examine the ways in which we have been more influenced by voices of the culture than by the voice of Scripture. We may need to readjust our allegiances and look again at what we meant when in baptism we promised to "renounce the devil and all his ways."

When we are clear about our own understanding and convictions about the being and nature of the unborn child, as Torrance put it, we are ready to consider our witness and ministry to the world, and especially to the world of our families, our church body, and our community. Putting feet to our convictions does indeed have social and political ramifications.

We follow in a long tradition of faithful witness and practice. The church's history in responding to the Bible's teaching on human life has been characterized by a reflection of God's own concern.

Many voices of the church throughout history have spoken to the humanity of the unborn and against abortion. Beginning in the late 1st century AD, a document called the "Didache," or "The Teaching of the Twelve Apostles," said, "You shall not murder a child by abortion, nor kill what is born."

Augustine and other church fathers recognized life in the womb and wrote in opposition to abortion. Martin Luther and other Reformers spoke explicitly in opposition to abortion and infanticide. John Calvin, in his commentary on Exodus

wrote that the fetus is "already a human being," and that "it seems more atrocious to destroy a fetus in the womb than to kill a [person] already formed."

In its teaching on the duties of the sixth commandment—"Thou shalt not kill," the Westminster Catechism--the classic doctrinal standard of Reformed Christians--adds the positive duty of "protecting and defending the innocent."

In ancient times, it was the church that went in search of abandoned babies and took them in and reared them.

Resistance to abortion in our time is largely a movement of the body of Christ. Adoption ministries and pregnancy care ministries have their roots in Christian ministries spawned by the church. The Christian Church taught whole societies to feed the hungry, clothe the naked, and care for the weak and vulnerable. From beginning to end the Bible is in conflict with the "quality of life"--or autonomous decision making--ethic.

We are the body--the Church--who are called to speak for those who don't yet have their voices, and to those led astray by false voices. We are the body called to love and care for all who bear the image of God, and to communicate that love and caring to our children and our grandchildren. We are the body--the Church--who are called to lead our neighbors toward life and hope, away from death and despair.

I close with a prayer from *The Book of Public Prayer*, published in 1857:

We praise and honor you Lord God Almighty, for all your mercy and loving-kindness shown to us your people. We bless you for the goodness that freely chose us to salvation before the world began. We thank you for creating us after your own image; for redeeming us, when we were lost, with the precious blood of Christ; for sanctifying us by your Spirit in the revelation and knowledge of your Word; for your help and support in our necessities, your fatherly comfort in our tribulations; for saving us in the dangers of body and soul, and giving us so long a time of repentance. We acknowledge, most merciful Father, to have received these benefits from your goodness alone, and we implore you to continue to be gracious to increase our thankfulness to you, kindling our hearts with pure and fervent love. Help us not to receive your Word in vain, but graciously assist us always, in heart, word, and deed, to sanctify and worship your holy name; through Jesus Christ our Lord. Amen.

Editor's Note: Terry Schlossberg attends the Falls Church Anglican Church in Falls Church, VA. She served as the executive director of Presbyterians Pro-Life for 18 years and recently retired as Board Chair of the Alliance Defending Freedom.

Did You Hear? Churches Can Endorse Political Candidates

Earlier this summer, a major change occurred at the Internal Revenue Service (IRS). As first reported in LifeSiteNews, the IRS agreed that churches do not ‘intervene’ or participate in political campaigns when they endorse candidates to their own congregations.

The historic move comes after two Texas churches and a group of Christian broadcasters sued the IRS, alleging that the 1954 Johnson Amendment, which requires that nonprofits not endorse political candidates, violates their “First Amendment rights to the freedom of speech and free exercise of religion.”

In a settlement agreement between the plaintiffs and the IRS, jointly filed in July, the IRS agreed that a house of worship does not participate or “intervene” in a political campaign when it communicates to its own congregation.

“Bona fide communications internal to a house of worship, between the house of worship and its congregation, in connection with religious services, do neither of those things, any more than does a family discussion concerning candidates,” stated the joint motion.

The Johnson Amendment states that certain organizations lose their tax-exempt status if they “participate in, or intervene in..., any political campaign on behalf of (or in opposition to) any candidate for public office.”

Erik Stanley, senior legal counsel for Alliance Defending Freedom and head of the Pulpit Initiative, previously told LifeSiteNews that “the IRS has no business censoring what a pastor preaches from the pulpit.”

Election years often bring out criticisms of churches from political opponents. Pastors who speak against abortion or homosexuality are often accused of being political, but Stanley says that’s because “society has been taking issues that are biblical, slapping a political label on them, and telling churches that they are now off-limits. The church has not been invading the realm of politics. Rather, politics has been invading the realm of the church.”



BABY SHOWER SUMMARY

Anglicans For Life is pleased to share the results of our annual “World’s LARGEST Baby Shower”. In our third year of hosting this incredible event, our team is overwhelmed by the generosity displayed by Anglicans across the USA. This nationwide effort benefits local mothers in the communities where you live who are facing unplanned, crisis, and new pregnancies. As we prepare for the fourth Baby shower in 2026, we hope the impact we’ve made in just three years brings you and your church a newfound passion for protecting life through ministry in action. May God bless all who donated, participated, and the leaders who helped make each of these donation drives succesful. Together, we continue to show the world what the Church can do for life! You can scan the QR code or visit AnglicansForLife.org/2025recap to watch this year’s recap video.



Scan to watch the recap video.



Celebrating the Gift of Life

Sanctity of Life Sunday can be celebrated on either January 18th or 25th of 2026. If you are not sure how your church can honor life, AFL has a beautiful new video that can be featured during your worship service.

We must teach God's people that the inherent dignity of every human being is not conferred by political affiliation or ideology, but by the Creator Himself – a truth recognized in the founding Canons of the ACNA. TITLE II, Canon 8, Section 3 and 4 read:

God, and not man, is the creator of human life. The unjustified taking of life is sinful. Therefore, from conception to natural death all members and Clergy are called to protect and respect the sanctity of every human life.

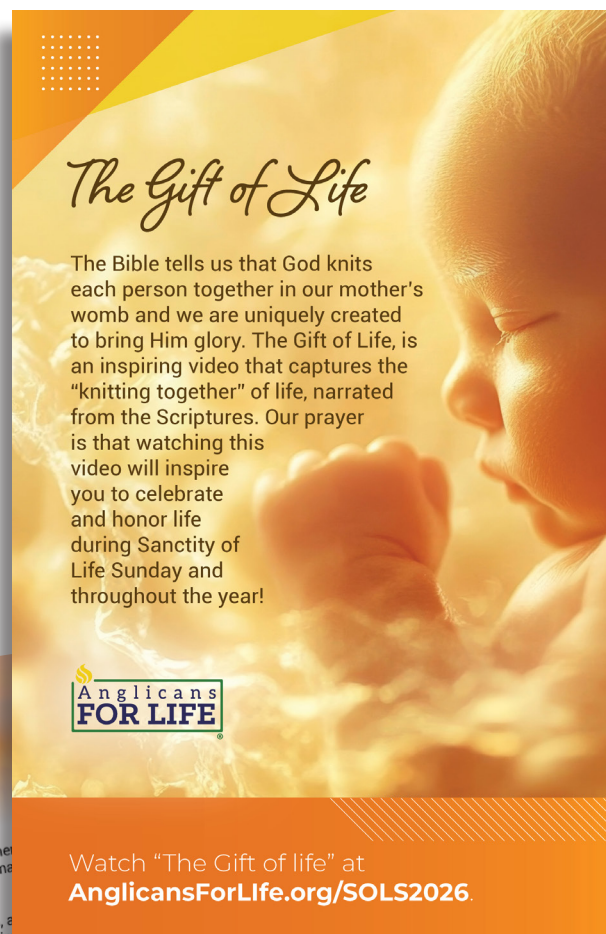
The Church is called upon to show Christ-like compassion to those who have fallen into sin, encouraging them to repent and receive forgiveness, and offering the ministry of healing to all who suffer physically, or emotionally as a result of such sin.

Anglicans For Life® has some fun new resources for your church to use to honor life in January. In addition to our annual Bulletin Insert, we have produced a video that captures the development of life in the womb, narrated from the Scriptures.

Visit AnglicansForLife.org/SOLS2026 to access the video, litanies, and other resources that you can use to celebrate life.

 To order visit
ShopAFL.org/2026inserts

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Anglicans For Life is a 501(c)(3) non-profit whose mission is to uphold the Sanctity of Life by supporting Life-Affirming ministry in Anglicans churches across America. Our work is made possible thanks to the generosity of friends, churches and foundations. Please use the enclosed envelope to donate or visit AnglicansForLife.org/Give.

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