

Hello to all my friends!

Happy New Year. Lets hope and pray that the coming year will be one filled with miracles and mercy. Lets pray together for a healing of human hearts and a healing of nations. I say human hearts first because if we are to see the healing of nations then this healing must begin first with the healing of individual hearts. As abortion wounds affect not only the aborted individuals but others also, so too healing affects not only individuals but like the ripples, spread out into eternity.

Priests and Pastors:

In this issue of the newsletter I would like to speak especially to Priests and Pastors and I do this with a deep sense of humility, respect, awe and a sense that I am treading on ground that is sensitive. Yet I believe that it is important to also cover this ground.

First of all I would like to say that in my nearly five years of ministry in this area I have encountered many Catholic, Christian (non practising) women and men. These have been individuals, especially women, whose origin is Christianity but who have abandoned their faith together with their aborted baby. Women who have acceded to an abortion not only surrender their child to the abortionist, but also their God. Their sense of being valued by God, and above all their belief that they can ever be forgiven by God, now seriously compromised.

Abortion not only creates a fissure in the woman's psychological life and environment, but creates a deep chasm in her spiritual being. An aborted woman who has come to the realisation that abortion has meant death of her child then becomes afraid of God and of His punishment (fully deserved-according her). The monstrosity of the punishment that is merited by her takes many forms, but most especially in the form of punishment by means of hurting or 'taking' present or future children or loved ones. The aborted woman lives in a constant fear that "something awful" will happen to her children or loved ones. And even if the children escape 'His wrath' and survive same wrath, then future punishment is to be expected in one form or another. The punishment envisaged is always grotesque.

It is important to understand the very real and very deep fear that an aborted woman lives with. Always there is a dark cloud suspended over her and her family and any thing may activate the divine wrath so that "He" will get even with her because of her abortion. This description is not an exaggeration it is the norm, especially where the woman has had some religious input, especially a threatening and conditional input. It is also important to understand that where a woman is fearful of God she withdraws from Him and cannot speak about Him or have a relationship

BROKEN BRANCHES



John 15

with Him. She cannot speak about the love of God or the Mercy of God because she has long since been silent in her relationship and dialogue with Him. It is also important to understand that where a woman cannot speak about God or His Mercy or even His very existence, then this contributes to the failure to bring God into the home and into the lives of her family. Indeed this I believe **is one** of the contributing factors why children are no longer even acquainted with God or their faith. A mother (or a father) who has aborted her own child cannot then speak to her other children about the God of Life or matters of faith. A mother who has aborted her own child and suppressed the event, or hidden the event, or has not dealt with it, cannot possibly consider the possibility of an afterlife because this possibility brings with it the very real reality that the child she aborted will come before her at some time in the future. So it is always better not to even consider this possibility and to concentrate on giving the existing children a “good” now life, rather than a possible of “after” or eternal life.

Pastoral Care.

The pastoral care of aborted men and women will become the new “Pool of Bethsaida” (Jn.5) of the future. The sheer numbers of abortions being carried out and ultimately the damaged women (and men) emerging will mean that a new look will have to be taken into the dealing with of these traumatised women. To suggest that it is only a grief issue is to misunderstand both the nature of grief and the depth of pain involved in an abortion. Misunderstanding of this can then cause further harm and possibly a further flight away from God and into despair. The Pastoral care of aborted men and women begins by vocal acknowledgement that abortion really exists and touches the lives of all of us, and not just the aborted people. It continues with becoming fully conversant and knowledgeable about the trauma that is abortion grief and then either offering of counselling (individually) or referring to others who can deal with this issue, and finally being available to help if called upon to assist in the final chapter of this woman’s story. This by the exercising of the sacramental gifts of priesthood in order to bring God’s healing to the man or woman. Abortion trauma and grief can and does make individuals very ill, mentally, physically and spiritually. It creates a crisis in the life of the woman and those around her and brings into question the very idea about salvation and their own place or value in life and role (if any) in the life of the Church. Anointing the sick (individual and congregation) in this instance would be of enormous value because through the anointing, the Holy Spirit (The Lord and Giver of Life) is asked to become involved in the regathering of the individual and or community. It is not extravagant or erroneous to offer anointing of the sick to the whole parish or community (for healing of abortion wounds) because when an abortion is carried out it is not only the woman and man who is involved, but the community in which he/she is a member, and whose norms she has acquired, is diminished and wounded. This is because the life of

one of its brothers or sisters was summarily terminated whilst they stood by. This being so the whole of the community has been affected. We understand that the Church is the Body of Christ so indeed when one member, either mother, father or aborted infant, is hurt the rest of the body feels the pain.

Whilst it is understood and appreciated that priests and pastors for the most part remain silent about the abortion issue, out of a perceived compassion for those who have already aborted, the reality is that this type of compassion only leads to much more suffering. Families touched by the abortion experience continue to suffer but do so in silence and alone. I can almost hear the seductive voice of Satan saying “leave them alone they are suffering enough” yet the voice of Jesus would say “come to me all you who labour and are overburdened and I will give you rest. Shoulder my yolk and learn from me, for I am gentle and humble in heart and *you will find rest for your souls*” (Mt 11:28-30) Jesus offers rest, healing, renewal. Satan offers silence. Jesus offers companionship, incorporation, and peace. Satan offers isolation and despair.

In my experience as a post abortion counsellor I have encountered many women who continually confess and re confess their sin of abortion. Indeed at times these confessions take on marathon proportions. Further, I have also encountered individuals who go from Church to Church, priest to priest, pastor to pastor, confessing the same sin and still unable to accept the forgiveness of God. This is because this individual is stuck in and experiencing a complicated type of grief and is unable to understand or move towards God or His forgiveness. Accepting forgiveness from God would mean re establishing a relationship with Him and the possibility of new life. This is another issue. A new life would also mean letting go of her own self-punishment regime and making a choice for life beginning with her own life. This is not possible for her because she sees her abortion as the most grievous of sins and absolutely unforgivable. An oft-repeated comment is “God may be able to forgive me, but I can never forgive myself.” This is an alert that it is complicated grief and usually there are other very deep wounds which fuel the severity of her grief and her refusal to forgive herself. This person is usually able to readily forgive others, their sins and shortcomings, but is totally unable to forgive her own. Again this is a sign of complicated grief and requires much work, love, care, and patience in order to reach a place of peace.

An individual who exhibits this type of behaviour has usually many unresolved issues and is grieving other unacknowledged losses. However the other losses, like the abortion are filed securely in a place of safety. In a place where no one can reach them. It is important to speak to individuals on a one to one basis and where this is difficult to recommend grief counsellor (or even me or someone like me) This person is looking for help and it has taken enormous effort to make the step. This is why it is important to do the right thing immediately.

I have enormous confidence in the Pastor's gifts, this is why I am able to confidently suggest the above.

We live in a time of Mercy yet we do not act like this is so. I would invite, urge, encourage priests, pastors to speak openly and from pulpits about the abortion issue because it then follows that it is possible to speak of His abundant Mercy, when and if this sin is committed. This way it becomes possible to fight against the destruction of all that is held sacred, (family breakdown, drug addiction, sexual perversions, promiscuity, abortions and all other anti life activities) by going to the root of sin. Rejection of life. Rejection of the gift given by The Holy Spirit, The Lord and Giver of Life. Until the day comes when we who live immersed in this battle are openly helped by Priests, Pastors, ministers of religion then this battle is uneven and we who work within this area "limp" rather than go forward fiercely. Please understand that the anti life forces have their "high priests/priestesses" leading their unholy troops. We on the side of life also need our Holy Priests, Pastors, and ministers of religion to lead the holy troops. The enemy of life is satan. His battle is against God, The Holy Spirit *The Lord and Giver of Life*. those men and women who abort are generally instruments used to accomplish the attack against God and for the most part ignorant both of the battle being waged and their part in the battle.

Vocations

Within the Catholic tradition we often pray for vocations and bewail the dearth of same. We are happy to cite various isms including materialism, consumerism, me-ism, yet we never dream of suggesting that the new ism abortionism, can account for this paucity. Abortionism may very well account for the lack of priestly vocations. There is precedence. Herod wanted to destroy the ultimate Priest, Jesus, and would have possibly done so except through God's intervention and with the co-operation of human parents this was avoided. The human parents complied with the directive to protect the child. Today's human parents do not respond to the call for intervention and for the protection of the child and therefore do not comply-hence the death of that child. The death of a possible priest, pastor, religious or simply another human being.

*Before I formed you in the womb I knew you
Before you came to birth I consecrated you.
I have appointed you a prophet to the nations.*

Jer. 1:5.

In these words spoken through the prophet Jeremiah, it is clear that *even before birth* God knows the person and has a plan for the child in place and established. God does not leave to chance the life of a soul created in His

image and likeness. It is also very clear that *even before the child is formed* God knows it fully and completely. God has an intimate relationship with this new creation, and dare it be said, God invests a charism within the being of this new human being. *He consecrates and sets apart those called to serve Him in a particular manner.* To speak His word and to serve Him at the altar would seem to me to be a charism much envied by those who have a hatred of God and a hatred of neighbour and in this envy attack the very source of future worship and honour due to God, and respect and love due to neighbour.

In the last 25-30 years there have been over one million abortions in Australia and billions worldwide, is it not conceivable that many priests, pastors, religious have been aborted amongst these numbers? Is it not conceivable that the Lord God is constantly giving us vocations,(because without vocations the journey home is made more difficult if indeed possible) but the parents, unlike the Mary and Joseph, are not responding to the call to protect the child.? Indeed the parents themselves are taking the child to its death. There is no reason to believe that this is not the case. There is a perpetual sacrifice being offered but the holocaust is not being offered by the people of God to God but is being offered to the god Molech (Jer 32:34-35: Ez.16: 22)) The holocaust is a holocaust of living children and amongst these children, priests and those called to this service.

Priesthood (2)

The Priesthood is an extraordinary gift to the world and it would seem most likely that it would be a prime target for attack by the lower powers. And whilst it is possible that consumerism, and materialism and me-ism contribute to the loss of vocations it is also my belief that not only these, and *abortion of a possible future priests*, contributes to this paucity, but also abortion contributes by ensuring that mothers and fathers cannot offer to God a son for his service because God is both absent from their lives and/or has already been “given” or as someone recently said, “ had thrown back in His face” the gift of a child. Abortion has not only deprived the world of future citizens and their whole genealogies but deprived the world of artists, musicians, health workers, scientists, pastors, priests etc etc etc. Abortion has proven to be the most nefarious of weapons against humanity. It can only have been devised by a monster.

I would encourage priests, pastors and other workers in the “vineyard” to speak out loudly, consistently about the evil that is abortion. It is important to speak fearlessly about this issue because all other “rights” and “issues” disappear into nothingness when the “right” to life has been removed and or violated. No other human “right” is as important as the right to be born and to have a life which has been begun and which if left uninterrupted would continue until its appointed end.

The church through its Priests and Pastors must speak out about abortion not only for its own sake but also because it must call out to those men and women who are either sitting in the pews silently weeping (a grandchild, a niece, a nephew, a sister/brother has died that way) or more importantly go out into the marketplace and find those who are hurt and bind their wounds. **ABORTION WOUNDS. DIMINISHES, DESTORYS.** Reconciliation between God, the woman (man) and child can only be accomplished when the silence is broken. Indeed where there is silence women are condemned to suffering alone. Indeed they are the most wretched of creatures and know themselves to be such.

This type of suffering is not redemptive but scapegoating type of suffering. The women who suffer as a result of their abortion redirect their un-ease (suffering) into self-destructive type of suffering which is merciless. It is aggravated and it is a demonic call to suffering rather than redemptive type of suffering. Maire (one of my women) for many years went to reconciliation yet she never felt that God had forgiven her. She needed to hear the words that she had been forgiven but believed them for a time and then the need returned again. Her marathon came to an end after many sessions of counselling followed by an encounter with a priest who was compassionate and this time she believed. And her need to continually seek forgiveness for the abortion came to an end. Cherrie annually slipped into depression on or about the month of September and attempt suicide or did something very destructive to herself. Her suicide attempts have come to an end and whilst she remembers the month of September and does something special for her baby, it is not destructive. Sharon had a strong desire to take someone else's baby, any baby just a baby. Today she can visit friends with babies and not feel the desire to walk away with them. She understands why the desire. Julie's habit is to walk away from any problem and pretend it never happened. For her the abortion did not happen either It was a curette. Her life is one of walking away from any sign of difficulty including relationship after relationship after relationship.

It is important to understand that the mental health of some of the women who abort is very fragile and it may only take something very trivial, to set her off into deep depression. This is why it is important to speak about abortion because to speak about abortion it means that it is possible to speak about healing, mercy, compassion, love of God, Mercy of God, forgiveness of God and baby. To remain silent means that only occasionally a priest or pastor will hear about the needs and or suffering of someone who has been aborted.

I wish to also say or perhaps even warn that a priest or pastor who begins speaking openly about abortion will be sure to experience criticism and at

times even rebuke. *This is good.* Threats to empty the pews may also come however, the pews have been already vacated by the absence of all the children who should have been born and have not. This is the true vacating of pews and not those who leave because of irritation.

ABORTION DEPRESSION LINK

Of recent times a new study has been published in the British Medical Journal which clearly links abortion and depression. The Elliot Institute which conducted the study found that 8 years after an abortion, married women who had had an abortion were 138% more likely to be at risk of clinical depression than women who had carried their unexpected pregnancy through to completion and birth. The Director of the Elliot Institute, Dr. David Reardon (main author of this study) has said that the results were based on a re analysis of a past study figures by a feminist psychologist Nancy Russo, who suggested that women's self esteem was not really very much affected by an abortion. Dr Reardon continued that other studies also linked abortion and higher rates of suicide and substance abuse. (reported in CNS News 22 January 2002).

For me this study confirms what I have found in my own office. However, it is good to see that others are also finding the same. The suicide abortion connection I have noted also and the substance abuse connection again I have encountered. For the above-mentioned Psychologist (Nancy Russo) to make such an outrageous statement that women's self esteem is not affected by an abortion is clearly indicative of a different agenda. It is not related to the genuine concern for the mental health of women. It further shows her lack of involvement with post-aborted men and women. Links with other women's issues and life issues will also be made as the effects of abortion are continually being studied.

We appear to have had enormous increase in female breast cancer, mental health issues, and cancers of the reproductive areas and yet remain coy about a possible, cause-abortion. This would not be permitted about other issues. There would be a massive outcry-yet we remain silent about possible cause because the cause is the politically volatile issue-abortion. It is an irony because ultimately what we are dealing with here is the fight for women to kill their own children with impunity. For men to be freed of their responsibilities of fatherhood. And the right of women to make themselves physically, spiritually and psychologically ill for the rest of their lives. We are fighting for the freedom of women to self-destruct. Only a demonic mind could conceive of such a plan and make the plan sound appealing to a large number of humanity.

As I conclude this issue of the newsletter I need to ask for your continued support if I am to keep doing in this work. It is difficult, at times frustrating, often painful and sometimes thankless, so without your support I am not able to continue. I intend to put in 103% again this year but not even my 103% can get me over the line if I cannot pay the bills that go with the offices in the city, the office at home where I do evening counselling (phone) and office work, and other expenses which you understand must be met. ***It is over to you.***

This month please pray for Sandra (new-during my hols) Leigh Anne, Sue (new) Julia, Fedè (new) Andrew,(new) Therese –Anne, (new). Please continue to pray for Naomi, Agnes, Valentina, Kurt, Vincent, Philip, Anastasia, Rosemarie, Mary (new) Kristie. Frank (new)

May The Lord Bless and keep you,



Anne Lastman

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