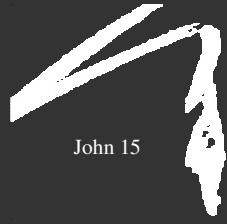


BROKEN BRANCHES

Issue 75

April/May 2010



John 15

“Take courage! God has healing in store for you; so take courage” (Tb. 5:10)

Pornography

There is a relationship between pornography, violence and abortion.

Dear friends as of recent times I have in my care two young women in whose life exists a strong diet of pornography (within marriage) violence and multiple abortions.

Over the 14 years of my experience in this work I have encountered many relationships where pornography was a feature of that person's life and her intimate life with her husband. I have over time observed the effects of such an addiction, because an addiction it is, and the destruction and violence which become a norm for such relationships.

What is pornography?

In our over sexualised society how can we discern what is pornography and what is not?

Pornography is sadistic acts of sexual, emotional, spiritual, and at times physical violence towards women and children, and with information emerging, of young men. It is voyeurism or exhibitionism, obscenity, sodomy and bondage.

It always trades in the flesh and lusts of human beings and in this it easily co exists with abortion.

Pornography desensitises human beings to violence, sexual perversions and degradation and is today a multibillion dollar industry, making the purveyors of such an industry loathe to decrease, diminish or even eradicate it.

It has often been said that pornography is a victim less crime that

it is an experience carried out in the privacy of home usually between adults, however evidence seems to be pointing to other.

Pornography deals in abject humiliation of its victim and total abuse of its victim's innocence and leaves its victims and perpetrators an indelible memory of deviant sexual behaviour and such a memory is unerasable and becomes in due time unbearable.

This occurs because there are strong emotions and forces (sexuality) at the core of pornography and the visual abuse of these ultimately victimise both abuser and those being abused and the viewer of such horror.

An overview of the psychology of offenders in this area shows that it is wicked and a power game. A game of dominance. And within this game are found the emotions of anger, rage, fear (victim) and evil within the perpetrator.

Pornographers and other workers of sexual violence and sexual perversions (incest, abortion and prostitution) exploit mainly women and children and promote a culture of degradation, violence and death. A culture where rape, incest, sexual abuse, assault, and violence dominate and where innocence, honour and esteem of a culture and its population is silenced. A culture where abortion is accepted as a norm. Where infanticide (late term abortions) become a possibility and legal because voices of disgust and voices of peace and innocence are silenced.

Pornography always exploits women and in this way is very much like abortion. And it is about power over them. Pornography sees the victims (child/girl/boy/woman) as objects and so much dehumanised, and is again very much like abortion where the pre born child must be seen as non human and dehumanised in order to be able to be aborted. This done both by the parents of the child to be aborted and the abortion industry itself which is safeguarding its lucrative business.

How does pornography dehumanise its victims?
Human beings feel dehumanised when intimate parts of the body are used and abused. When intimacy is not sacred but used for the purpose of someone else's voyeuristic pleasure.

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When intimacy and intimate parts of our bodies are used for illegitimate purposes.

When sexuality becomes a means of tying knots in the psyche of another human being. This leads to the utter helplessness of dehumanisation.

Both the victim and perpetrator become dehumanised, and with each new level of perversion attained a new and more explicit level must be found and so the addiction is ensured. More and more dehumanisation becomes accepted as the norm.

Pornography, as with abortion, renders the victims disabled. This, by the killing of the innocence and killing of spirit, and most importantly pornography as with abortion results in the deeply and deliberate assault and wounding of the “mothering” instinct, the “fathering” instinct in the victims and perpetrators. The “feminine genius” (words used by The Servant of God, John Paul II) is deeply damaged. The masculine strength and honour is deeply distorted.

Abortion and pornography mean the brutalising indignity and dishonouring of innocence.

Today our society sells everything from pet food to vehicles to workshop tools, using sexualised imagery, and added to this, sells sex and over sexualisation as a “good.” It offers pornography readily available on shelves in stores (under the guise of “adult” viewing), at video shops, on television, in movies and the lyrics of rock music and from this type of hedonistic diet for society then emerge multiple abortions and a youth confused and in pursuit of something “unknown” but something which appears missing.

In such a society then legalisation of abortion becomes a “normal” because abortion is the end result of a sexuality which is rampant and mechanical, out of control and not held to be sacred. If sexuality is no longer held as sacred and protected against all attack then it surely becomes possible for the fruit of the sexual act (child) to become non sacred, non protected and disposable. Indeed it could even be said that the result of this type of life and its understanding, must lead to abortion becoming a necessity.

Involvement with all types of pornography and especially child pornography suggests a history of psycho sexual developmental issues and perhaps even childhood sexual abuse. Pornography is dangerous to all but most especially during the developmental stages of childhood and especially in the development of personality. Intrusion with pornographic imagery and violence into this domain of the developing child leads to warped beliefs about human sexuality and the human being which then this child takes into maturing adulthood and then such adulthood will be marked by this knowledge.

Exposure of a child to pornography is dangerous leading to distortion, dysfunction and addiction. Further, integration of deviant sexual values of pornography into the forming personality of the child results in subsequent behaviour of sexual dysfunction.

Fear and shame gives the porn industry power. Fear and shame gives the abortion industry power. This, because of the fear and shame of those involved who are too afraid and too ashamed of what they have done to come forward with their pain. Pornography and abortion kill the human soul because it introduces into the soul information for which it was not created.

Pornography we know is addictive and more and more as we understand the wounds relating to abused human sexuality the more we understand that wounds in the sexual area lead to a life filled with pain. And further we know that pornography feeds on itself with need for new and more explicit levels of perversions and constant stream of new clientele whilst feeding the ongoing clientele.

Pornography we know leads to a belief in a warped portrayal of children, women and men. Learning includes values and beliefs that are not compatible with wholesome life and love but instead with sexual aggression against women and children and as I said earlier young men. Most pornography available for public consumption fuses sex and violence.

The core issue found in both abortion and pornography is violence of the physical nature and ontological nature of the human being.

Pornography is lust. There is no “love” involved in pornography it is purely bestial.

Pornography is cyclical, which means that it carries its wounds from generation to generation because the horror remembered from childhood is replayed and remembered ad nauseum within the victim’s mind, perpetrators’ and viewers mind.

Victims of pornography live with it daily even though the actual pornography may have finished many years earlier, the memory cannot be erased and the victim battles to suppress the memories of images in order to live what appears a “normal” life. Or alternatively live with constant intrusion of visual memory.

Pornography like abortion is very lucrative and because of this makes it difficult to eradicate. Yet eradicate it we must.

A further reason why eradication appears impossible is that those workers in pornography as with an abortionist are both guaranteed silence because of the guilt and shamed involved in both areas of this pain.

Pornography violates personal dignity, sexuality, the body. It trivializes women, desensitises men and says that women, men and children are things. More pornography used the more abortions will result and just like abortion the more harmless and “necessary” it will be seen by community.

Today pornography is not the domain of back alleys, dingy rooms and secret houses but is found in marriage, families, prostitution, jobs, prayer houses, schools, and is very rarely between strangers. Its market is staggeringly expansive.

Pornography shows women and children as subhuman whose social worth is deemed zero and we know that when there is a glut of pornography, then torture, abuse, will be seen as normal. Or even as entertainment.

Dear friends I have written briefly about the pornography issue because wherever I find deeply wounded sexuality including

sexual abuse of children (incest) then pornography will have been a part of that diet of that child and his or her environment.

I have pondered whether to write on this topic as it is an awful topic but as I said in the beginning I am dealing with two young women who have a strong diet of pornography in their marriage and abortions follow.

One young lady in particular expressed tearfully her fear of refusing to participate because she feels that her husband may leave her. She has said to me “Anne I feel so dirty all the time. I feel used. I should not have allowed this start now I am afraid of losing my husband. I don’t want to lose him but I also don’t want to “do” it anymore. I want my body to one day carry our baby and to be used for only that and I want my body to be beautiful and clean for this work” (Monica).

It is interesting that within this young life there is abortion as well as abuse and there is much pain. The fear of losing a partner is the same, and always paramount, in pornography and abortion.

I have also recently spoken to a young man (not a client - Simon) who spoke of his sadness that his wife aborted a conception. It was not his baby but the fruit of their “open” marriage in which pornography was also a huge feature.

So dear friends pornography is not a victimless crime but indeed it has many many victims including preborn infants and desensitisation of its purveyors and practitioners and those who view and participate in it. But mostly pornography leads to an understanding of sexuality as not sacred and life giving but as instinctual and bestial. It leads to someone saying “I feel so dirty.”

A Grief Worker

Beneath the rampant sexuality of the young is the need to be loved. It’s a deep longing. The human heart has a longing to belong to a family and to have communication with others related to them. We, as a society must fight the separation we must recapture the real, divine truth of what it is meant by family. It requires strong direction from both parents each in their unique role if society is to be retrieved from the edge of the precipice. Woman has one aim and that is to love. Woman has to be that love of God on earth. Adam (male) was to till, tend, mind, protect, provide and grow woman who in turn was to love all that Adam (man) did. This was and is the ideal but somehow the ideal is rapidly slipping away.

Maternal bonding begins from the moment of conception and this happens because of the bonding which exists between the man

and the woman and with the loss of child especially through abortion (intentional) woman experiences a profound “separation” unlike any other. The maternal bonding when fractured or wounded due to an abortion affects other children within her life and these children grow with an unfulfilled need to belong “somewhere” “to have “someone love me”

Abortion victims are not only the infants who are aborted but those who are permitted to live. These are victims by way of suffering and at times neglect due to the mother’s fears. These are victims who are dying for comfort and love. These are victims who have been raised by many carers because parents have been too busy, and when freedom comes these young ones do not have the boundaries and sureties or the knowledge to know what to do with that freedom.

As a worker in the field of bereavement I listen with the ears and heart. I try and be compassionate with the compassion of God, (*Lord keep my sin before my eyes so I never judge another*) I am present to the griever so that the griever may encounter the peacefulness of Jesus. This counsellor never judges because I am always aware that I have journeyed that road of pain and have been lifted up to beautiful heights. As a grief counsellor I have learned to love and believe in the humanity even in brokenness of the other and am prepared to journey with and at times carry the other. But not carry her all the time because to do so means that her own power is removed from her, especially that innate power of restoration given to her by God, for moments/ times likes this.

Grief is not an invention of our times but is part of the human condition. It is a response to loss and attachment and not a quick fix. Grief calls for understanding, searches for relief from the pain of loss and begins a cleansing so that the new life after grief will have more meaning because of the loss and its attendant suffering. It will mean that conscience becomes strengthened leading to stronger communion with other human beings and society and more importantly in communion with God.



The work of a worker in grief is a gift. That is the best way to describe such work. It is a gift and honour to walk with the griever so that he/she does not walk alone. And anyone can be beautiful friend by holding a grieving person especially when that person feels most alone, unloved and unbelieved.

Pregnancies too soon

Pregnancies soon after an abortion may prove to be not such a wise idea for many reasons. Amongst these reasons is the need to grieve for the loss of the child even loss through by abortion. The child that is not grieved for and laid to rest will keep “intruding” in the life of mother and new conception and this will mean much pain for both and indeed much pain to rest of her family.

Within the post abortion field this pregnancy immediately following an abortion is termed “atonement child” or even a “replacement child” (my preferred term), that is, a child purposely conceived in order to “make up for” or atone for or replace the aborted one.

This will not stop the pain in the heart, the sense of failure, the need to “hold my baby” that is left after an abortion but indeed will exacerbate the situation especially where an intentional new pregnancy is first thought that it would bring some healing to the pain which has remained following the abortion.

From observation and discussion with many of my clients the actual response to a new pregnancy following an abortion is one of added pain because the pleasure which should have been at the new pregnancy is absent and the months of gestation are fraught with terrors that something will be wrong with the baby. The “baby will be disabled I know it” (Kelli) The baby is definitely paralysed” (Susan) There is fear that something is radically wrong with the baby, but this is not arrived at due to medical conditions, but because of guilt that “God will make something be wrong with the baby in order to punish me”

Added to all these fears, a child conceived before a time when grief has passed is faced with so many difficulties and expectations placed on him or her. This child will not be welcomed for its own right and in its own self but in order to replace a child which was aborted.

The expectations on this child will be so unrealistic that he or she suffers in its own life.

Of recent times I had the opportunity of speaking with a young person who is already an abortive woman (2 abortions) and she told me that now she has found the “love of my life” (3 week long relationship!) she wants to get pregnant again. I have known this young woman (Sue) on and off for 3 years and when she rang and said that she wanted to come in and speak with me I knew that something was afoot.

I worked very hard with Sue to help her lay the previous children to rest and even though I did not think she was ready for another relationship let alone other pregnancies, I have to stand back and allow freedom.

Whilst we had laid the previous two aborted children to rest, I was not satisfied that she had really felt good. This occurred to me

when this young woman told me that following the second abortion she went and bought some new baby clothing in readiness for “my next pregnancy.” And here was to be the next pregnancy.

Sue often acted impulsively and in a boundary less manner, thus leaving herself vulnerable and open to other possibilities of pain.

A post abortive woman who has not reconciled with herself/her God, her child/ren has not accepted responsibility for her action and for the life of the children which did not come to fruition will inevitably continue in a manner subtly attempting to regain control and maybe change the outcome. An acceptance of her active part in the outcome must be reached and dealt with before a future can be contemplated. The story of each of the aborted infants must be told and concluded before movement is possible.

And because our lives are marked by a rhythm and rites of passage, unacknowledged intentional death without the rites of passage attendant to death leave the woman with a story unfinished and a story which she will unconsciously attempt to finish and make sense or meaning of it.

Rituals are so important especially in post abortion area because these rituals mark or are an acknowledgement that a new individual had entered a new and virginal phase of existence before its untimely departure. It acknowledges the reality of the baby even in its short existence. It acknowledges that the decision for her was wrong and it has caused much pain to all including the baby. It acknowledges that a real death has occurred and that the death was not of “tissue” “cells” but her own son or daughter.

Therefore it is easy to see that death by abortion compromises the normal rituals enshrined in society which assist the disengagement and helps the griever to begin mourning and then distancing from the loved one before moving on gently.

These rituals help us to close the story and are very necessary for healing of grief and the absence of these contribute to societal sadness.

Sue’s ritual of buying baby items immediately following an abortion spoke to me to unfinished business with her last aborted child and as Sue was not someone who was regular with her appointments it left me with the feeling that all was placed under the carpet for later attention. This now was the later attention.

Actually what I have discovered is that many many women feel worse following a “replacement” pregnancy because the reality is that an aborted infant cannot be replaced. There is still an empty hollow, an empty spot in the heart which belonged to that child alone and which cannot be filled no matter the number of children following the abortion.

The replacement baby feeling is very strong and at times whilst fulfilled, (new baby) the woman finds that the empty place in the heart is still very much present and pain filled.

This of course is because of the guilt involved with the abortion and the fact that the aborted infant was not validated. Was not given its due honour and was not laid to rest with all the honour due to its life.

Each aborted infant needs to be validated and named and laid to rest and time given to the body, heart and mind, to recover before serenity comes.

Every aborted child needs to be acknowledged. Its very existence validated and blessed and its presence here on earth spoken about,

and then it becomes possible to see that the Lord does His work in bringing peace to the heart and mind.

Subconscious at work

In an interesting conversation this past week I was able to make sense of comments made by Anne about fear.

Anne had had two children prior to her abortions and with her first two children she said that she experienced no fear for her children especially no fear for them while she was asleep. She had no fear of SIDS. No fear that something was wrong with the children. No fear that they would for some reason die. No fear to leave the children with family and friends, but post her abortions she had three more children and with each new child her fears intensified and she lived in a state of dread that her children would die whilst she was asleep and could not help them.

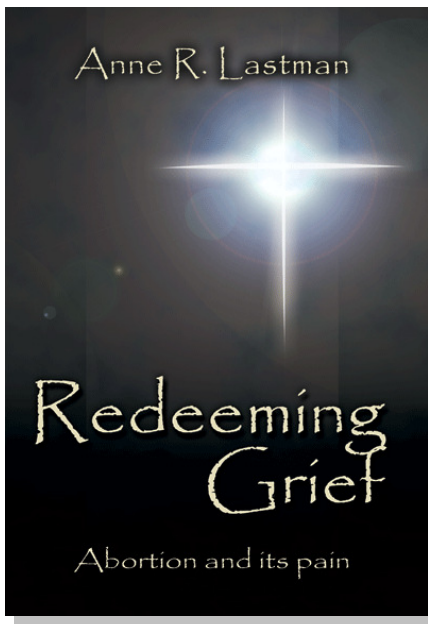
As we continued to speak about her life prior to the abortions and her life post abortions and her fears for her children, the connection was made between her being asleep (sedated) during the abortions and unable to help her children as they were dying and her ongoing fear for her later born children that they would die whilst she was asleep.

How amazing and deep is the maternal love and bond that it continues to influence long into the future.

This reminds me of a paper I read some years back where researchers found that pregnant women "inherit" some characteristics of their children and that the child's stem cells and chemical substances are transferred to the mother in huge quantities both at birth, and even when there is a miscarriage or abortion. Apparently these cells are implanted in the Mother's medulla continuing to influence her.

It was found that these cells were still found in the mother even after 30 years after birth of the child. So we can see that the abortion does not end the life story of the mother and her child but indeed it continues for the duration of the mother's life.

This makes perfect sense because no mother can forget her baby and this is ensured through her carrying of her



Redeeming Grief is a reflection of and study of abortion grief, which is experienced by some women who choose to undergo this elective procedure. These reflections are the result of listening to over 1000 personal stories and listening to the expressions used by the women as they spoke about their decision to abort the life of their child. These reflections then attempt to reconstruct the meaning that this procedure has had for the aborting woman and how this one procedure has been the catalyst for life changes.

Redeeming Grief looks at abortion trauma and grief from the spiritual and the psychological perspective. Its influences on the individuals involved and society. It is hoped that the language used is reader friendly and the concepts (both spiritual and psychological) are also reader friendly.

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child's life cells within her own body for her entire life. This of course is right and it should be so.

Intimacy following an abortion

Global studies clearly show that relationships and intimacy in relationships following an abortion is seriously challenged and abortion becomes the catalyst for relationship breakdown.

Why this should happen is not surprising and I have discovered this with one of my clients at the moment. My client (Pat) has distanced herself from her previously loved husband and now no longer has desire to be with him.

This woman can no longer conceive of intimacy with him and is afraid that her marriage is on the verge of collapse, and indeed I think it probably is.

As we discussed her feelings before the abortion and the reasons for the decision to abort (her decision because she felt insecure for the long term and she wouldn't be able to cope with another child—she already has one other under two years of age). However, following the abortion Pat has stayed with the relationship and now feels that the abortion was all in vain.

The distancing of her emotional and intimate feelings towards her husband is not an abnormal response; indeed it is normal because of her grief over the loss of her baby even though the loss was instigated by her as a means of coping in the future. Now she is both afraid of pregnancy again and self disgusted for the decision she made.

This client has said that her husband wanted the child and not to proceed with the abortion but she felt that their relationship was unstable that she feared she might be left caring for two infants and without husband support.

That she is unable to be intimate with her husband because of fear of another pregnancy and possibly another decision to abort, and her own self blame for the whole situation she finds herself in, leads me to believe that there are also other pain issues in her life. There is a strong unforgiveness of self within her and this leads me to believe that other issues may be impinging. I am also seeing fear of intimacy, loss of desire, being used, as a self punishment regime and her way of punishing him.

Whilst at times we see a total loss of desire, or alternatively over sexualisation and engaging in careless sexual activity thus leading to another pregnancy and the need to either abort again or having the "replacement child" as I spoke about earlier in this newsletter. Either way sexual difficulties following abortion can be many and always leading to breakdown of relationship. The very fears that Pat had before the abortion, she is now trying to bring to fulfilment, that is the being alone and bringing up her only other child by herself.

It is my hope that I can help for this not to happen.

Breaking News....

PRI Mourns the Passing of Father Paul Marx, Apostle for Life

It grieves me to tell you that Father Paul Marx, OSB, my mentor and spiritual Father, went to his reward this morning, March 20, at 8:30 a.m.

Father Marx touched my life in many ways—he helped to bring me into the Catholic Church, he founded the Population Research Institute and served as its long-time Chairman, and he did me the honor of allowing me to work alongside him in defending Life.

At the time of his death, Father was living at St. John's Abbey in Collegeville, Minnesota, where he was ordained to the priesthood the year I was born.

Father's wake will be held Thursday, March 25, at the St. John's Abbey Church in Collegeville, Minnesota. The funeral Mass will be on Friday, March 26 at 3:30 p.m. Central Time. I know that many of you will want to attend.

If you are not able to be physically present for the funeral Mass, I hope that you will join me at that hour in pausing to say a prayer for the repose of Father Marx's soul.

You see, at that hour I will be attending a closed-door meeting at the Vatican on behalf of the unborn. I know that Father would want me to go, even under these sad circumstances. You see, he told me so.

It was Father's final wish that the baby-saving work of PRI continue at full speed, with absolutely no interruption.

So I will miss the funeral of the Apostle of Life—as Pope John Paul II called him—on instructions from the Apostle of Life.

But there are consolations.

On Palm Sunday, I will be able to pray for the repose of his soul at the High Papal Mass at St. Peter's.

And there is this: I am told by those at his bedside that, at the moment of his death, Father raised his arms towards Heaven and said, "Take me home."

Thus passed Father peacefully and joyfully into the hands of his Saviour.

....THE DISTANCING OF HER EMOTIONAL AND INTIMATE FEELINGS TOWARDS
HER HUSBAND IS NOT ABNORMAL...

Letters

Dear Anne,

Your Broken Branches is so good, it's scary! Is Our Lord ever using you? Your words are truly reflecting the beauty of His love for mankind. I'm still recovering - kind of a breathless read - don't know how to put it.

What did St. Mary McKillop say? "Don't allow your troubles and worries to diminish your trust in God". A little daily trust will do you a lot. We need you fit, healthy and alert for all that is in store for you this year - God won't let you down Anne - He knows what you are thinking and how you are feeling - let Him take your burden for a little while.

Heaps of love for now Catherine (Vic)

Dear Anne

Your last article in Broken Branches was absolutely brilliant. Congratulations!

You continue to do wonderful work. I don't know how you manage all you do but I pray that God may continue to bless you with wonderful strength and perseverance. You are an absolute inspiration. God Bless. I continue to pray for you in my daily Mass.
Kindest regards

Fr Ian McL. (Vic)

Dear Anne

Thanks for the wonderful care and loving support to the mothers who suffer so much.
God Bless

Jim and Aileen H. (Vic)

Dear Anne,

Thank you for your continuing work for the women and their babies. May the good Lord keep you and the women and men in His care and bless you.
I so much love receiving your newsletter and help when I can I can.
Keep going dear Anne

Margaret K. (Melb).

Dear Anne,

I was very impressed by your article called Marriage a Heavenly Reality in your last issue of the newsletter and I agree with what you said about same sex couples. To me personally 2 males or 2 females who take supposed wedding vows cannot be seriously thought of as a married couple.

To begin with what would you call them? Husband and husband or wife and wife?

To me morally you can only ever have a male and female as a married couple.

As far as having children goes I believe that IVF and adoption should not be made available to same sex couples because a child needs a father and a mother.

I also agree with what you say in relation to marriage being a sacred bond between a man and woman and today we are seeing society is losing its grip on morality and reality.

On the case of abortion I do get tired of hearing about the rights of the woman to choose what happens to her body.

Perhaps she should decide that before getting pregnant.

I never hear very much about the rights of the unborn child because I think that the woman is able to speak for herself but the baby cannot and because of this we do need more people to speak up for the unborn babies. Just like us who have been born they have a right to their own life.

Thank you Anne for all the good work you do. May God bless you.

Margaret E. (Vic).

Dear Anne,

Don't worry about those who cancel their support because they don't like what you write, it's important that you keep speaking out about the things that are wrong in society. You seem to be one of those who are speaking what should be spoken about by our Church leaders, but it is not.
More power to you Anne.
Enclosed donation to help you.

John S (NSW)

Thank you John and others for your kind thoughts. Yes the last newsletter was really "savaged?" and resulted in cancellations and huge loss of donations. Anyway the Lord always provides. Thanks those who helped.

May we all, in honour of this great Apostle of Life, redouble our efforts on behalf of God's little ones.

Also, please know that you were remembered daily in Father Marx's prayers and Masses.

And I know that he still remembers you today, in the presence of Our Lord and the Queen of Heaven.

Yours in Christ,

Steven W. Mosher

PresidentPRI

Thank you Steve for these beautiful words marking the passing into eternal life of a titan in the pro life movement. I don't think I need to add further. Fr Marx loved my newsletter.

Whilst it is a moment of sadness it is also a time of joy for his going to meet his Lord and all the babies he worked for.

Thank you dear Fr Marx and may you rest in the peace of the Lord.

Anne.

Dear friends this week I have the most unusual experience of speaking with new callers who had very recently had their abortion and were already in state of deep grief. Two in particular had had the abortion within days of calling me, and had demanded/wanted desperately their baby back "I want my baby back otherwise I will go to join it" (Ann) and "Anne help me find my baby help me find the body of my baby please" (Robyn).

What was the interesting thing about both instances was that both these young ladies had been to the abortion facility (same one which does not counsel women before abortion) or maybe even the abortuary and both had showed signs of being unsure of their decision and distressed before the abortion and one in particular had seen an image of her baby in the ultra sound machine and wanted to run but didnt and now she is left with such an image in her memory.

I have also been told that neither were counselled and one in particular had hoped that her husband would come in stop her from having the abortion even though he "supported whatever her

choice" she said she felt abandoned by him.

Dear friends I don't know what is happening but to me it seems that more and more I am seeing grieving women almost immediately following the abortion and it seems that these women were not sure of the decision and perhaps even felt unheard in their plea to please wait and give her space to think further. Both said that they felt hurried into the procedure when they were very distressed.

I also have a fear that having an image of their baby via ultra sound technology will create deeper grief because of the image forever etched within the heart and mind. I read somewhere the founder of ultra sound technology died sad that his invention was being used against life rather than support life. It seems a new and uglier horror is practised by the abortion facilities as an image is difficult to remove from memory. Please pray as it is getting harder and harder.

Dear friends as I come to the end of this new issue of newsletter please continue to keep this work in your thoughts and prayers and please support it to the extent that you can. The last issue of the newsletter was really not supported and I had concerns until a wonderful supporter (Paul) rescued me. Thanks Paul and those several others who helped.

Please also support me with the buying of the book, it really does help. You can see the details on page 5 of the newsletter.

I continue to take on new clients and when this happens I need extra prayer help. I entrust this need to your care and I also entrust Robyn, Victoria, Roger, Kirsten, Heather, Juliette, John, Sue, Jenny, Josie, Tina, Kerry, Paula, Erica, Nicholas, Teresa, Lillian, Dianne, Ann,(new) Rebecca, Monica, Marlene, Mark, Lynda,(new) Patsy, (new) Sarah,(new) Karen,(new) Rosemary, Jenny C , Jacqueline. Helen (new)



Anne Lastman

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Dear Friends,

In an effort to help reduce the costs and time put into preparing each newsletter, I am now able to email it out to you in Adobe Acrobat format (.PDF). So if you would prefer to receive Broken Branches electronically, please email me at anne@victimsofabortion.com.au to be added to the email list.