

Broken Branches

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

Issue 112 Aug/Sept 2016

Violence

We hear much about violence in our daily lives and through our news services.

We hear of governments attempting to stem what appears to be an escalation in all forms of violence. We hear through our news services about the most gruesome of violent acts being perpetrated on human beings by other human beings and we (at least I) wonder what kind of society have we developed? And more to the point why has society become so violent? What barrier has been removed so that it has become possible to hurt fellow travellers on the journey of life?

We hear of the most gruesome terrorist acts which seem impossible to believe in our day and yet they are flashed before our eyes on a daily and even hour by hour basis. It seems that the terminus of gruesome has not yet been achieved because new and more depraved acts are carried out and still we are left gasping for breath. Children murdered, priests who have had their throats cut, people blown up. Indeed innocents just going about their normal lives being brutalised.

On the other hand we have those young who cannot resolve difficult issues or disagreements without a single punch which will kill the opponent and change forever their own life and the life of their family and the life of the victims and his family. And all because of a disagreement which could not be resolved without the violence.

And then we have loud voices crying out against violence against women and children in family and regular notice of death of young women (at times mothers) through domestic violence. It seems that no week passes by without notices of someone else dying because of domestic violence and again lives and families being destroyed because of violence.

More violence to add to an already societal violent conscience. And always I need to ask, what has changed? What has changed to make human beings look at one another with such animosity which is enough to kill? What beneficial garment has changed or been removed from our society which has left it exposed to such vulnerability? What has changed between men and women that was previously acting as protective but is no longer?

You, my dear friends know that I am a “ponderer.” I have thought much about this because it disturbs me very much. This violence which seems to be fuelled by something unseen and seems to be propelled unabated.

As I look at our global violence I am saddened because we seem to have lost our innocence and peace maybe starting on September 11, 2001. From that date onwards I cannot remember a day without a terror being reported somewhere. And worse it seems to be escalating. Much is written about that infamous day when the world and society changed and since then a heightened sense of fear and expectation of violence has become the norm.

A great divide has occurred amongst humanity since that day and a sense of mistrust now accompanies both sides of the divide where previously there was trust.

As I ponder further and wonder whether the very violent images brought to the screens daily (news services) and further added to this the gratuitous violence of the movies, DVDs, games and their audience (young people) has led to their desensitisation from pain of their other. Surely the repeated watching and playing of violent games must blunt the emotional responses through reduced attention because of repeated viewing of aggression and this eventually lead to a restricting of the learning of or linking of consequences of aggression with emotional response and further lead to aggressive behaviour.

Constant viewing sets in places cues which imprint “aggression” and “violence” and once set in place further viewing or acts of aggression or even potential aggression activate these already established cues.

Much research into study of violence and brain is taking place and yet as we survey our world we see more and more of it. Further as we survey the entertainment world, the world which the young enjoy, then the gratuitous violence is something to be horrified and concerned about. Do I have an answer to the “screen/viewing” violence? I have, but it wouldn’t be listened to and it wouldn’t be politically correct.

Other societal violence has slowly crept in with political correctness which is supposed to be good for everyone but in fact is not, it is a violence against freedom.

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Domestic violence has been known about since time immemorial but in our day it seems that there is much more of it. Or perhaps it is more openly spoken about.

And we of course have endured wars of all kinds and we know that wars are nothing but violence. There are no winners. But today in our society, at least for the last 50 years, we have opened the gates to a new war, a more “sophisticated” war. A war which slowly has permeated every culture and nearly every nation on earth. It’s a war against life and children. A war which has not lessened, eased, decreased, stopped or even taken hostages. This war takes no hostages. This war is called “Abortion” and it has killed billions of children (and future) in several generations.

Human history has always looked to woman for its continuance and man has always intuitively known that he must protect her so she can bear the child. Yet in this day and age this war against the pre born child has asked woman to turn on her own child and to attack her child and has convinced the male to suspend his protection of his “helper” and their child. (again we are reminded of an old old story)

And then we can safely ask what is the protective shield which has been removed from society, because it is plain to see that the protective and benevolent shield called empathy, softness even mothering has been deeply wounded.

The very treasure that God created, the womb, to further his creative work and the one whom He contracted to work with (woman) have been corrupted and fractured. Her benevolence, gentleness, and humanity has been eroded because she demanded her “right” to refuse her child and take her baby to die. Woman, the softness, the gentleness of humanity takes her child voluntarily to die, millions of times annually, and so society weeps for such violence done not only to the child, but to all of creation because of such monstrous violence.

Abortion by its very nature is a violent act. It’s the intentional destruction of a very small child, legally, by a so-called doctor and with the compliance or even insistence of one or both of its parents. Woman, because she is not designed for this, experiences life long after effects while the male can also be affected but differently, generally through his sense of being unable to do much in the matter. For the male it’s often the sense of helplessness at being unable to do anything to protect his child and this anger is then turned inwards to self-punish.

Prior to the birth of the baby the father has absolutely no rights in respect of his child. He cannot do anything to protect the life of his child and if the mother of that child does not want to keep, or give birth to that child then there is no one who can prevent the abortion from happening. No-one, including the state, because the state has purchased into the argument by legislating that the life of that new baby whilst in utero is a non-person, and therefore dependent upon the decision of the mother.

Perhaps an explanation of the response to abortion may shed some light on this episode. Since the onset of the culture of the “pill” and “me-ism” the woman has progressively taken control of her fertility and her body. And indeed to be able to understand her body and to guard and protect her body as inviolate is a good thing. However, this is not what has happened. The woman has demanded control over her body in as far as her fertility is concerned, and has removed from her husband/partner any rights and responsibility towards an act which has resulted in a conception.

This, whilst ostensibly “good” as far as some men and women are concerned, has ultimately failed all because it has removed from the male all sense of responsibility for his child and in doing so has removed from him his sense of responsibility for his wife’s/partners wellbeing also.

I have heard so many thousands of times “he said I had to fix the problem.” You see the conception is no longer “his problem” or even “their problem” it became “her problem” and she has to “fix the problem” or he will leave her and because modern relationships are based on early intimacy and then “move on” then the fear of abandonment is very real.

Today, whether he chooses or not, a man can walk away from his responsibility towards a child he has engendered. However, if he should choose not to walk away from the responsibility it can be forcibly wrenched from him so that he cannot do anything to change the situation. The removal of responsibility has not spelled equal rights, as has been suggested, but indeed unequal suffering. The woman suffers lifelong anguish. It happens even for those who blithely believe that it hasn’t affected them. The man also suffers loss of something of his essence, of his fatherhood, of his fathering, of his manhood.

For the woman, in her very being there is a rupture unlike any other. There is a grief quite unlike any other. The kind of wrenching grief which is the result of guilt. The kind of grief which is the result of the intent (my fault) behind the loss. The kind of grief which says, powerlessness, hopelessness, utter despair. That is the kind of grief which abortion leaves in its

wake and is the legacy for the woman and man (either short term or long term) who have agreed to the abortion experience.

We live in a violent society. We read and hear about the violence in all our media services. There are Royal Commissions into violence and yet I have not heard one report suggest that at the very base of all violence we might look at violence beginning with violence committed against the smallest members of Humanity. If violence can be committed against such tiny ones who cannot possibly even defend themselves then we should not be surprised at all the other kinds of violence we read and hear about because this other kind of violence has emerged as a result of dulling of societal conscience.

Today society dresses and parades pets as babies and yet destroys in utero babies without a care for the count. Society has even agreed that babies of viable age can be disposed of. Not even these were to be saved and helped, and there is an underlying mourning for our losses.

Slowly there has been a loss of the sense of right and wrong. There has been a loss of sense awesomeness.

Today wherever we look there is one more story of violence beginning from the womb to aged and all in between. And most ask the question why?

Every human person begins life as the tiniest zygotes, embryos, fetuses, babies, young ones, adolescents, youth, and mature individuals. Citizens of a nation have not just been deposited there from outer space. They have been conceived and permitted to be born and to be members of the state, nation, and above all humanity.

Sadly what the states of Australia and globally other nations have done in recent years is to enshrine in statutes laws which say that infants in the womb are not really human and when unwanted legally disposable. Human persons legally disposable. Whilst unseen in the womb legally able to be disposed of without repercussions. That same child outside of the womb and killed would bring about a charge of at least manslaughter but because it's unseen it's not a person. The society without a conscience can make such a decree.

What a great tragedy that the women themselves have demanded their own extinction because at least 50% of infants killed are little baby girls and what a great sadness that woman the softness and gentleness of humanity, the nurturer the one who binds the wounds has for a time at least forgotten.

Recent talk on Abortion.

Dear friends recently was asked to do a talk on abortion and abortion grief herewith an edited version:

Because abortion is such a huge topic and I only have a matter of minutes to be with you, I am going to briefly speak about the pain surrounding the life issue abortion.

The great tragedy about abortion is that it is such an emotive subject that calm rational speech cannot possibly happen. Each side of the abortion debate whether prolife or pro-abortion have strong views and each of course believes that their view is the correct one.

I have my own personal viewpoint on this matter and I have to say right at the beginning that I am prolife, though this was not

always the case as I myself have had 2 abortions. These today I regret deeply and have done so every day for about 40 years. There has not been a day that I have not regretted the choices I made. However this is me and this is the reason why I do the work that I do. My main work is to counsel men and women (though mainly women) who have had an abortion and are suffering grief as a result. However, I also am involved, through newsletter and writing, authoring a book, and public speaking on the topic of abortion and post abortion trauma in the educating of society to the harm of abortion

Why is there such furious debate? After all if abortion is a minor procedure and then a return to "normal" why is

there so much suffering? Such conflict? Of course many answers are proffered. E.g. religious background. (but then Japan is not a religious country grief is recognised here with Mizuko Kuyo memorial for aborted infants). It could be said that it is because of brainwashing by the pro-life speakers and fear instilled. Perhaps it could be said that it is because whilst society accepts that abortion is in our midst, it still shouldn't be happening and a sense of guilt is relayed to those who have had abortions.

It could be these and many other reasons (some which you might be able to think about) however the reality is that some (a great number of them) women and men suffer grievously following an abortion and my work and the work of others is to find out WHY?

Perhaps underlying the great debate regarding abortion is the belief or nonbelief about the humanity of the foetus or as I like to call the baby. When does human life begin? Is it at fertilisation? At implantation. At the formation of the primitive streak at approximately 14 days after fertilisation? When the heartbeat begins approximately 1 month after fertilization? 12 weeks, 24 weeks, 30 weeks, at birth when? It is these issues which contribute to the clouding of the issue. In the abortion issue there are two distinct voices. The voice of those who say that it is

wrong and the voice of those who say that it is always a right and both of these voices are poles apart.

Again when we speak about ethics surrounding abortion we can become overwhelmed by the amount of literature on both sides.

Today the proponents of abortion have polarised the issue into a “rights” issues, that is to say that the issue of abortion is an intensely private and personal issue and it is the right of the woman to decide whether she will carry the life that is growing within her. But that then becomes part of the problem because to say that it is a woman’s choice and right whether she carries the life within her, says that it becomes a choice of the woman whether to kill the foetus/baby or not. Because abortion actually does mean the killing of the foetus within her.

Again the rights of the woman are important. The right to control one’s own bodily integrity is recognised but the question must be asked “ when are the “rights” and integrity of the foetus in the womb protected,” because they (foetus) have rights of their own by the fact that they are human beings imbued with dignity.

We understand that it is difficult to defend the foetus (unseen) because they are not considered human person (Roe v Wade, 1973 declared foetus is non-human) however, they are persons with rights which must be defended same as anyone else’s right must needs be defended.

Abortion always generates strong feelings. However all feelings coalesce into two central points:

1. Whether the foetus is a person or a potential person.
2. Whether the foetus has rights and how are these to be balanced against the rights of the mother.

At what point of conception does the foetus become a person? Some believe that “personhood” is matter of social convention so by giving it a name a baby is made into a person with an identity of its own.

At what point does a foetus stop being “tissue” and become a baby or a person?

There are many thoughts on this e.g. when all the organs are developed 10-12 weeks gestation. Others say at the quickening (about 16 weeks) it becomes a person. Others would argue (Peter Singer, Helga Kruse, Maryanne Warren) would argue that birth is the starting point of true moral status. This of course leaves the door wide open for abortion up to 40 weeks to become acceptable (Yes we do now have late term abortions) because true moral status according this these so called philosophers is not achieved until birth.

Although we now have other new abortion voices calling for “post birth abortion” meaning death of a child after normal birth and parents don’t want it. This thought is introduced into societal thought and whilst causing “scandal” it is being discussed and in time will become considered and made normal language.

Another thought is that a foetus is a “person” when it is independent of its mother, but again a foetus/baby can be sustained outside of the womb when in an incubator. So what does this say? This also doesn’t make sense because an infant is not independent of its mother for many years. Does this mean that it can be killed at any time because baby needs its mother?

Body & Soul

St Thomas Aquinas (sometimes called the Angelic Doctor) not having the scientific knowledge that we have on embryology and foetology announced that ensoulment occurred 40 days for boys and 50 days girls. This theory is posited by pro-choice voices because this then permits abortion up to ninety days. 12 weeks gestation.

In the 17century the Catholic Church affirmed and maintained since that ensoulment took place at conception. This is important because this states that it is forbidden to abort because to abort means to kill a human person with a soul. Except in extreme situation e.g. cancer of womb. (ref St. Gianna Molla who did not abort) or ectopic pregnancy (see short article) where the main reason for the abortion is not abortion (this is a side effect) but surgical removal of fallopian tube with embryo implanted in it. This holds that the action is permissible in order the save the life of mother.

A human person

So when is a human person a human person?

A human person is a human being from conception.

Sperm and ovum are the genetic materials which make up the design of the human person. When they come together and unite they each cease to be what they independently are (die to self) and become something entirely different, entirely new, a new person unlike any other-radically different.

The sperm and ovum are the carriers of human life (and genetic information) and when they join together they begin a process which must undergo many changes.

Once these changes are complete and attachment in the uterus is complete then the new human person’s story just needs time and nurturance to grow.

It is entirely different from anyone else that has ever existed or will ever exist. The uterus is the child’s place of residence where he/she is nurtured and protected for the duration of the pregnancy and at the appointed time enters into humanity To take its place amongst the brothers and sisters.

The mixing of the parent’s nuclear material culminates at the moment of conception which is the genesis of the life of the new person from then on the conception is the culmination of the process of fertilization and the beginning of a continuum of human life.

Therefore a person is a person irrespective of size, gender or age.

Science does tell us that a person is a human being with its own unique DNA (unrepeatable DNA) and it is the same DNA at conception as it is at death even when death comes with old age.

A person is a person at 1 day old 1 week old 1 year old 10 years old 20 years old 50 years old 70 years old 100 years old. That person is still the same person just growth has changed the image.

The natural law theory says that a foetus is a genetically unique individual quite different from its mother's other organs and an entirely separate individual. If a cell were to be cloned from this conception it would not be a clone of the mother but of the child so it's possible even through this to see that the embryo is a separate being and not an appendage or part of the mother. However it is a beautiful and benevolent guest of the mother.

Feminist and pro-abortion view is that a foetus is an unjust aggressor, and as such disposal is acceptable. Further it is in her, so it's the woman's right to control her own body without any obligation to carry an unwanted child (note the word child). Again here is the missing "benevolent" mantle very obviously seen. The "benevolent" mantle torn so it becomes possible for the "feminist" to say in one breath "child" and "no obligation to carry" without missing a beat.

Indeed the loss of this mantle has spelled the loss of peace for humanity and still we (especially women) refuse to see it.

Whilst pro-abortion proponents argue that the genetic material of conception is not a human child or person, but a potential person, we have seen previously that a person is a person from the moment of conception. A new conception is a human being at that stage of development but none the less a human being whose potential is still to be developed. It is not a potential human but a full and undoubted human being whose potential is present but still to be unpacked.

If it's possible to see that each child is a human being from the moment of conception and understand that there is no time when a human being is not a human being then all rights which each human being claims under the law must also be protected and applied to that newly created child because the child is also a human being.

This is important because the essential value of the human being is not in its usefulness but in its dignity as a human creation. From a Christian perspective we understand that a human person is to be respected because it is created in the image and likeness of God. Each human creation has been created by God and it is a decision by Him that this child be born.

As a conclusion these words are beautiful and resonate within each of us.

"Each one of us has a unique beginning, the moment of conception...when the information carried by the sperm and by the ovum have encountered each other, then a new human being is defined by its own personal and human constitution is entirely spelled out. The information which is inside the first cell obviously tells this cell all the tricks of the trade to build himself the individual this cell is already... to build that particular individual which we will later call Margaret or Paul or Peter, its already there, but it's so small we cannot see it... it's what life is, the formula is there...if you allow the formula to be expanded by itself, just giving shelter and nurture, then you have the development of the full person.

Quote from Prof Jerome Le Jeune, MD., PhD, Prof of Genetics at the University of Paris and Sorbonne.

Pro Life Words of HH Pope Francis 30th July 2016.

It was so wonderful to hear that the Holy Father Pope Francis began his first day of his trip to Poland with a strong defense of the unborn, saying that "life must always be welcomed and protected. These two things go together – welcome and protection, from conception to natural death."

Speaking these words in a Catholic Country like Poland where abortion is illegal except for cases of rape/incest, or when the unborn child has a severe disability. In Poland abortion is also considered illegal in cases where the mother's life is in danger, however, due to the principle of double effect, medical interventions to save the life of the mother which unintentionally bring about the death of the child are not considered as abortion since abortion is the deliberate and intentional killing of the unborn child but in such case the death is the unintended effect of the procedure.

In recent past years, pro-life groups have sought a constitutional amendment to protect the unborn, and this summer, a new civil initiative to ban abortion was again successful however it now awaits to be debated by Polish government. Please dear friends lets pray for that country.

It was in this context, that the Holy Father's first address in Poland, was given to government authorities and other civil leaders an hour after his arrival, which strongly emphasized the duty of the state to assist mothers in welcoming life.

"All of us are called to respect life and care for it," he said. "On the other hand, it is the responsibility of the State, the Church and society to accompany and concretely help all those who find themselves in serious difficulty, so that a child will never be seen as a burden but as a gift, and those who are most vulnerable and poor will not be abandoned."

How an ectopic pregnancy affects the mother:

Dear friends I have in recent times have had to deal with ectopic pregnancy loss and the very deep pain and loss felt by the parents most especially the mother.

I am so used to hearing about the abortion losses, guilt, etc. that I was surprised to hear of the same kind of response with an ectopic pregnancy loss.

My "girl" came in to see me on the recommendation of a former client and after the early pleasantries Bette (not her real name) launched with flooding tears into her story.

Bette had to have a pregnancy terminated five months earlier because it was found to be an ectopic pregnancy.

Whilst at first it had been a "surprise" pregnancy it soon became a much wanted pregnancy.

The discovery that the embryo had implanted in her fallopian tube (not in her uterus) which led to the abdominal pain and medical procedures left Bette stunned and grieving. Her grief continued and as time passed her friend my former client thought I might be able to help Bette just be able reclaim her baby, name her baby

Letters

Hi Anne

Thank you for the time, energy and effort required to produce 111 Newsletter.

I was really saddened to read of the failed push to prevent abortion by the Legislative Council vote against the Infant Viability Bill, but congratulations to all who tried.

It is better to have tried and failed than not to try at all.

Professor Salvatore Mancuso had some wonderful insights with his infinite number of messages from embryo to mother which backs all your wonderful work supporting and resurrecting broken branches.

Viola's story on Ezmeralda's Special place backed up your previous article concerning plaques for the aborted children, which, again, I truly appreciated.

Prayerful support

God bless

Br Christopher Pritchard

Dear Anne,

Greetings, prayers and blessings to you and family. Many thanks for your Broken Branches and all the wonderful work you do for women wounded by abortion. I have just read your recent literary masterpiece and I was impressed by what you had to say especially on Queenslanders views on abortion, Rachel; and her Infant Viability Bill, Fons Janssen and the Life Dinner 2016 etc. Like so many pro-lifers I only received a 'considered response' from 3 out of the 6 members I wrote to and only one of these was really 'considered' –Melina Bath! You and your girls are in my prayers and I enclose a donation to help you in these traumatic times. Yours in Jesus and Mary and Joseph.

Richard.

Thank you Richard for your support. I appreciate your care for me and this work. Thank you also for booklet I receive them. Anne.

Dearest Anne,

May Jesus and Mary be praised,

Sorry I haven't been in touch for a while but being of the more mature age it has its drawbacks.

Please find enclosed a small donation to be used as you best see fit.

God bless you dear.

Marie B. (NSW)

Dear Anne,

Please accept the enclosed small donation towards your remarkable commitment to the "wee ones" as you use all your God given gifts in speaking, writing and counselling, in the face of such a seemingly ruthless society at times.

May God continue to bless you and give you ongoing strength to press on in the face of such opposition. You must delight Him!

Are you training others to carry on your special work?

Sincerely with encouragement and blessings,

Leonie.

Dear Leonie, thank you for your kind words and your kind donation I will keep going as long as I can both health wise and financially.

You asked if I am training others. Well I am speaking to other counsellors and mental health professionals and other health professionals and I attend many conferences and speak to as many as will listen and I am finding that people will listen better now.

My colleagues are very interested and we share information. The best "training" is done when a mental health professional has to deal with a deeply wounded client who has aborted her child and now finds it difficult to reconcile with her decision. Then the counsellor if he/she is really good will work with all the reasons for the abortion, abandonments issues, self-harming issues and all life meaning issues. And importantly incorporating spiritual issues. And finally laying her child to rest.

I hope I have helped my colleagues to begin to see that reconciliation between mother and baby is important before healing can occur.

and lay her baby to rest. At least to be a place where she could come and be free to speak about her loss without feeling that “no-one understands me.”

In the course of our sessions I have found that Bette feels responsible for the outcome. The usual “what if I didn’t go to work” “what if I hadn’t carried the shopping” “what if I didn’t do the washing” what if I didn’t do the hanging of clothes.” These are the signs that she is blaming herself and at first doesn’t want to hear otherwise. In this I am reminded of post abortive woman who doesn’t want to be forgiven because “it’s all my fault.”

For women, an ectopic pregnancy is one of the most significant risks of being pregnant, and is therefore a cause of apprehension and, in the case of those who have suffered an ectopic pregnancy, grief and pain similar to that which follows a miscarriage, and abortion.

Hospitals advise that there is about a 1 per cent chance of this abnormal tubal pregnancy, so it is a lot more common that is widely thought.

In a very real sense, the interruption of pregnancy is usually followed by deep feelings of sadness or depression, because the natural hope and expectation which parents have is that their pregnancy is followed by the birth of a baby. The love which parents already have for their unborn baby is seemingly destroyed by this tragic event.

A woman, like Bette did, will naturally ask herself whether she was responsible for the ectopic pregnancy, or why it was necessary for her baby to die.

Women often have different responses to miscarriages and ectopic pregnancies. Miscarriages occur without direct human intervention, but an ectopic pregnancy requires direct surgical intervention which invariably leads to the loss of the baby’s life, even if that is not the intention of the doctors.

Many women feel a sense of guilt at the loss of their baby’s life, or they feel that they – and not the baby – should have died.

These feelings are totally understandable, and are a reflection of the deep impact which the loss of a baby, for whatever reason, has on a mother.

Mothers suffering from this particular grief need to be reassured first that it is not their fault in any way and of God’s unlimited love for their babies, as well as themselves, and that Jesus himself will welcome these holy innocents into paradise.

We can be sure of this because we have in mind the response which Jesus gave to the man suffering leprosy, recounted in Mark’s Gospel (Chapter 1:35-40). As Jesus was travelling along, a leper came up to him, imploring him and kneeling down in front of him, “If you want to,” he said, “you can heal me.” Mark says, “Moved with pity, Jesus stretched out his hand and touched him, saying, ‘Of course I want to. Be healed!’”

It is a very moving story. But in the modern world, where leprosy can be cured with antibiotics, we do not grasp the full significance of what Jesus did. Jesus actually *touched* the leper, an action which Jews never did and were forbidden to do.

And in both Matthew and Luke, Jesus is quoted as saying that even the very hairs of your head have been numbered by God, again emphasising the unlimited compassion which God shows to his creatures, and particularly those who are suffering, in pain and in anguish.

Jesus relies on us to be his hands, his feet, his voice and his words in the world. It is a beautiful thing to offer support and consolation to mothers who have lost a baby of whatever gestation to say with deep compassion that Jesus himself is offering them understanding and healing.

The healing professions pay far too little attention to the psychological and spiritual consequences of interrupted pregnancy, and many women bear the emotional and mental scars from this neglect. We have a great need to understand that wounded femininity and wounded mothering or even interrupted mothering leave an indelible mark in the life of woman. For her, it is an unfinished story. She carries cells of her lost child at the base of her brain stem for all of her life so for her it is proper that she remembers her great loss whether by abortion, miscarriage or ectopic pregnancy. Her baby is her story.

Dear friends this is a “different” newsletter. I hope you don’t mind the “tenor” I just felt I had write this.


Dear friends as I come to the end of another newsletter, can I please remind you support this work (\$\$\$) Support has fallen to an all-time low (thrown away biscuit tin it got rusty) and I don’t know what to read into this.

Also dear friends could I please encourage you to purchase a copy one or the other (or both!!) of the two books I need to have my lounge room back!!! About 600 in boxes. I AM HAPPY TO SELL THEM AT \$20 EA. PLEASE BUY ONE.

Please continue to pray for me (health) and pray for Frances, Kathrine, Steve, Viola, Lucy, Bec, Cameron, (much) Bernadette, Patricia, Clara, Sandy, Bette, Maria (much please) Joanne, Anna, Julie, Anna, Eve, Marie, Christine,

Thank you Frances M, Bill and Ida, Frank O and several other who responded to call for funds.

Dear friends please advise me re change of address. I get about 20-25 RTS left address newsletters after each issue goes out. Please help in this if you can.



**Anne Lastman
Clinical Counsellor**

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Broken Branches – By email!

Dear Friends,

Please email me at anne@victimsofabortion.com.au to be added to the email list.



REDEEMING GRIEF

NEW REVISED EDITION!

REDEEMING GRIEF is a reflection of over 17 years of counselling 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 1500 personal stories and listening to the expressions used by the women as they speak 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.

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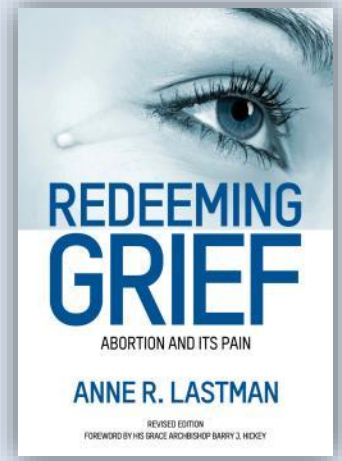
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This is not a step by step guide to dealing with abuse. It is the result of my engagement with those who have come to me originally for post abortion counselling and on further investigation it was found that abuse (especially in cases of multiple abortions) existed in their history. It is my hope that *HIDDEN PAIN* can be of help to those who read it and more so be vigilant and not to turn away when a child is suffering.

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