

Broken Branches

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

Issue 118 – Aug/Sept 2017

Dear friends first of all I apologise for the delay in writing this newsletter but I've just gone through a time of busy and am trying to catch up with backlog of mail etc.

A challenge was thrown in this past week and it went like this “well Anne in a difficult situation e.g. ectopic pregnancy who do the doctors save? Mother or child? Or even in a situation of uterine cancer where a mother needs immediate treatment to save her life who do the doctors choose? And if it's OK to abort a baby when the mother's life needs to be treated and cared for first to the detriment of the baby, why then is abortion for social situations not acceptable. You must admit that there is hypocrisy here”

OH dear! Here's one more of the hard cases cited to justify abortion or even to test me.

Well I don't really know much about the Principle of Double Effect but know a little to be able to answer this question when it's thrown my way. I am not as articulate as a philosopher might be, but enough for me to understand the subtlety involved in the decision making between these two different reasons, that is, abortion to save life and abortion because of unwanted life.

I tried to explain to my questioner about this principle and I don't know if I confused her more than clarified reasons for her.

My understanding of this Principle of Double Effect is the “intentionality” of a medical procedure which results in the death of an in utero child. Was the resulting abortion the first intention or did it result as a consequence of carrying out an act for a greater good.

Did the death of the in utero child result from the fact that it was not wanted or because it's a sad and tragic side effect of a bigger necessary act. ?

At this stage we have to be careful to determine or insist which life is more precious, important that it must be saved whilst the other is sacrificed.

We know that “intentionally” killing a child in the womb is never right, legitimate, licit. However, removing of a cancerous uterus with a baby in it in order to treat the cancer so as to save the life of the mother is legitimate. It is not desired but the act is not considered morally wrong.

The first intention is not to kill the child but in the process of treating for cancer the child dies, this is not intentional killing. However, when all things are considered it is also important to ensure that where possible the life of the child may also be saved and measures taken to also help the child to survive. When consideration of both lives (mother and child) are taken into account, then if the child dies especially because of its immaturity, it is not considered an abortion but a result of the removal of cancerous uterus and cancer treatments.

The Principle of Double Effect speaks of two possible outcomes or effects, that is, one good and one bad and before the action taken to resolve this, it must be determined if the end result of the action to be taken is the greater good than the second effect which is always evil.

Remembering always that scripture says that we may never do an evil that a good may come from it. (Rms 3:8) Further it must be determined that what is done in this case surgery, is done for a good purpose though a bad effect (death of child) will result, or is the outcome. The bad effect may never come before a good cause.

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The good outcome should be first and foremost the desired outcome but also acknowledging that a bad also resides within this act and the good cannot be achieved without permitting the bad.

I am here reminded of the parable of the wheat and darnel (Mt: 13:24-30) " Let both grow together until the harvest, and at the time of harvest I will say to the reapers, First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." Both wheat and darnel to grow together but only the wheat is good the darnel is tolerated, and as this parable says the good of leaving darnel to grow parallel far outweighs the bad.

When considering the Principle of Double Effect regarding abortion, it is also important to weigh all possibilities such as how serious is the mother's condition? Can treatment be postponed until the child may be safely delivered with a good possibility of survival? If this is so then it is imperative that this delay in treatment be taken until the child can be safely delivered must be the first option and not use the treatment as a matter for urgent attention which then makes the death of the child illicit.

From my understanding therapeutic abortions have been and are cited as legitimate reasons for the abortion but at no time can therapeutic abortions be considered an option. The only option, after all avenues have been considered is to do the very best for mother and the very best for baby.

We have in Catholic writings knowledge of several mothers who refused cancer treatment knowing that the life of her child who was too immature to survive would have to be the casualty and these mothers were not prepared to terminate the life of her child.

St Gianna Beretta Molla (1922-1962) who refused an abortion and hysterectomy in order to save her life at the cost of her baby's life. Gianna Beretta Molla was declared a St of the Catholic Church.

A second beautiful young lady of 28 years of age Chiara Corbello Petrillo also refused lifesaving treatment which would have meant the death of her third child. Her first baby was found to be very disabled (and abortion offered which Chiara and her husband refused) and Maria lived 30 minutes. Her second child also died soon after birth. And during the pregnancy of her third child, Chiara was found (in fifth month) to have cancer and Chiara refused the treatment which may have saved her life but ended the life of her son. This is where the Principle of Double Effect may be seen clearly. If Chiara and her husband had proceeded with the recommended treatment and the child died it would have been morally licit because the intention was not to kill the child but to save the mother, but Chiara chose not to undergo treatment at the cost of her child. She died after giving birth to her son Francesco. (13/6/2012) In both of these cases the mothers put the baby first and even though there would be no blame or evil intent in their action their choice was for life of their child.

These two courageous women are two that I know of but there must be so many more whose love far outweighed all options and who refused to live at the cost of the life of their child. These are heroic acts.

The Principle of double Effect is based on "intention" and it's interesting to note that even within the world of psychology it is known that "the intent" causes the greatest grief.

Dear friends I don't know if I have myself understood in what I have written but my understanding is basically the intentional factor involved in the decision which results in the death of an in utero child. Is the intention to abort the baby for social reasons, unwantedness, and modern reasons given which make it a deliberate action or did the death of the baby result as a result of unintended consequences.

I would like to conclude with the words of Jesus "Greater love hath no man than this, that he lay down his life for his friend" (Jn 15:13). I see these words as very important in this topic.

Human Life: Human from Conception

“They have filled this place with the blood of the innocents. (Jer. 19: 4).

“Your eyes beheld my unformed substance” Ps139: 16

“A fertilised human egg at the moment of conception is the opinion of the creator that a human life at that instant must begin....” Prof. F. Zugibe.

Humanity today seems to have forgotten that there is a song, or symphonic melody between the man woman and new creation, the third person, and especially

between mother and child. Their communication is intimate and melodious. And this symphony begins at conception when the body of the woman begins to respond to the new guest which has taken residence there. Slowly the new guest (baby) develops and settles with the rhythm of her heartbeat, which attunes with his/her own.

They form, unlike any other, a duo for life. There are the noises in the womb heard, the nourishment anticipated and the words and thoughts which are transmitted from one another and the

happiness hormones which flood both of them in anticipation of their meeting with one another. Face to face.

I am always concerned when I hear about the beautiful nurseries prepared for the homecoming baby, and I wonder at the alienation, the loneliness the baby must feel in its beautiful nursery.

The beautiful nursery in a separate room, far away from the heartbeat of mum and must confuse and leave the baby feeling alone.

A silence is imposed within the household in order not to disturb the baby. And yet.... He/she has recently come from noise, warmth, and the safety, the closeness of mum and now to be placed in a “beautiful” room which the child does not recognise?

The feel of the heartbeat is absent, mums breathing is absent. The murmurings and noises within the womb are absent and all replaced with a silence in the beautiful

room. I wonder if this is why some babies cannot settle. I wonder if some babies are lonely in the beautiful room. I have wondered much about this.

How much more restful for the child who has recently left all that I safe and secure to have put the crib/cot/basket next to Mum who can hear if her baby is restless. If he is breathing well, if he/she is distressed. And for the baby to hear mum’s breathing and her soothing words and to continue their attunement, and further to begin to recognise daddy’s noises, his voice, his breathing.

Being always present especially in the early bodily separation, noting even the smallest changes in her child is written in the woman’s being, in the core of her feminine essence.

As I said it disturbs me the loneliness a child feels, though this is done out of much love and not abandonment. Is this another distancing of mother and baby? I wonder.

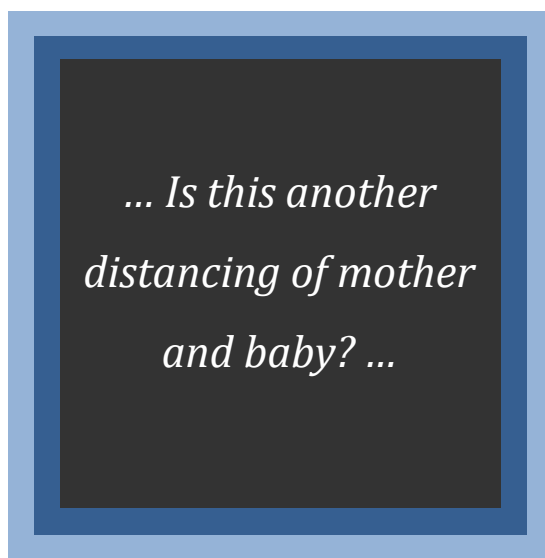
However we think about it today, there is found an anomaly in her design. The enormous numbers of women who have either lost or never have attuned and indeed disengaged in her being so she could not attune to her child and made her child invisible (away from her) so that not defending her child became the option.

Having no feeling towards her child (without even recognizing this) became an option which leads to abortion and then her own grief because of her absence from her child. Trauma of this kind does break the rhythm of the melody of Mum and her baby.

As a society we need to begin to thoroughly and actively rebut all manner of discussion which seeks to reduce the human being into nothing else but just another species. Another piece of living matter taking up space on this piece of planet called “earth” which is part of what we call our universe.

The claims of those so called eminent academics who would deny the newly conceived a human status and thus respect for its human dignity, (God declared that this creation is “very good” Gen: 1:31) should be challenged strenuously.

These so called eminent individuals by their stance ensure that support for all manner of experimentation and destruction becomes possible. Especially in the



genesis of life. These individuals who claim that until the 14th day the status of the human embryo is nothing more than a “bunch of cells” and as such, fodder for experimentation, and even embryonic stem cell research is of no consequence and morally acceptable according to them. Remember the embryos experimented upon are our “daughters” “sons.”

These so called eminent individuals reject the claim that this new creation whom they call a bunch of cells is actually a new conception and incarnation of love and has within it all the instructions and cells which made up the first human beings. They carry within themselves a cell going back to that first man and woman. The sacred cell. The cornerstone of that first creation.

Experimentation on DNA and cells means playing God and attempting to remodel the first template.

The very dangerous terms used by these eminent persons remove from the new creation its “right” to be termed as human and accorded all its dignity and to be born and not have the doors opened wide to first experimentation, and then abortion.

And not only has this disrespect for human conception led to wilful abortions of innumerable dimensions but shame upon shame this has led to calls for the patenting of the embryos which are meant for experimentation. An event or idea never imagined since time began.

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St. John Paul II foretold this in Evangelium Vitae when he said on this matter “*some try to justify abortion by claiming that the product of conception, at least until a certain number of days, cannot yet be considered a personal human life*”

By this action and decree then what God has created deeply in the unseen womb is not recognised but only what is seen by the eyes of the human is of value. This utilitarian concept then can and does lead to disposal of those whose worth is unseen, unmeasured or unmeasurable and unknown.

But a unique individual with his/her own unique never repeated identity. Even in multiple births. That’s how unique is every, every being. Even those aborted.

The human person’s life has its origins in God and its final place is also in God, and in between, the human being’s life is the external sacramental sign of the invisible God. A part the visible Imago Dei. The human being’s life is the end result of God’s decided and determined YES with the breath breathed into the elements which made up the body of the newly created being.

It cannot ever be bartered, bargained, manipulated, negotiated or even toyed with. This is sacred material requiring sacred handling. “Life” is the domain of God.

We have toyed with this to our own peril.

Recent years’ research has strenuously reported that human life with all its nuances and characteristics for the human person is encoded in the fertilised ovum. As early as 1948 (60 years ago) the embryologist Dr Bradley Patten said “It is the penetration of the ovum by the spermatozoon and the resulting mingling of the nuclear material each brings to the union that constitutes the culmination of the process of fertilisation and marks the initiation of the life of a new individual.”

Further to this, the foremost geneticist Dr Jerome LeJeune, Professor of Genetics at the university of Paris and Sorbonne, commented, “*each of us has a unique beginning, the moment of conception... when the information carried by the sperm and by the ovum have encountered and met each other then a new human being is defined because 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 as the individual this cell is already.... to build that particular individual which we will call later Margaret or Paul or Peter, its already there, but 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.*” (J. Lejeune, 1992).

We have the natural law written on our heart (Jeremiah 31: 31-33) and within this law is the relationship between God and His beautiful creation.

Within this law is found the reason why abortion cannot ever be acceptable, euthanasia cannot be acceptable, suicide whether assisted or otherwise cannot be acceptable, SSM cannot be acceptable, gender confusion and its follow through cannot be acceptable, and all the The human person’s life has its origins in God and its final place is also in God, and in between, the human being’s life is the external sacramental sign of the invisible God. A part the visible Imago Dei. The human being’s life is the end result of God’s decided and determined YES with the breath breathed into the

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Charlie Gard R.I.P. 28/7/2017

Dear friends, I don't know how many of you have been following the case of little Charlie Gard in UK hospital Great Ormond Street Hospital (GOSH) and his parents who's rights as parents have been trampled on.

The child, Charlie, who suffered from a mitochondrial condition which caused brain damage and destroyed muscles, has been determined by the hospital to be

removed from life support and indeed have taken the parents to UK courts in order to do this. The parents Chris Gard and Connie Yates even went to the European Court of Human Rights in order to have this the decision of the UK courts reversed, but sadly the European Court of Human Rights declined to intervene on their behalf. The parents had a few months back wanted to be able to take their child to USA in order to try an experimental procedure which may or may not have worked, however they wanted to give their little child every chance.

The tragic and really horrifying, worrying part of this saga is the GOSH hospital's strong fight not to allow the child into his parents care and even have to fight, if all else fails, to have him home with them while he spends his last few hours on earth.

I have followed this story from the beginning when it was first brought to public attention, and with enormous concern. Why was it the hospital's business if the child's parents wanted to try all avenues to help their child and know that they have done everything possible to save him? Why did the hospital forbid the child's parents from taking him home knowing that the hospital had done all possible? Why was this case so different? Usually when an individual has reached a point when no medical intervention will help the patient is either taken home to die or place in hospice. The choice I always available to family or loved ones. Why was this case so different? Why make the pain of his parents because of his going so much greater by their obstinacy? Is their concern for Charlie greater than the love of his parents?

The hospital determined that Charlie should die with dignity, so this is it, the euthanasia, assisted suicide mantra, because this is what it is.

We have seen euthanasia at work completely here. A disabled child costing money to be kept alive so remove the life support to hasten death. This case should make ALL disabled rise up IN HORROR. They should feel afraid and we should rise up and say NO to those who are pushing the death culture.

Anywhere in society where euthanasia, assisted suicide has been accepted (perhaps even where not accepted) we have heard tragic stories.

I am reminded of reading about elderly in the Holland being afraid to go to hospital for treatment for fear of never returning home. Fear of being euthanized. Is this hospital's action's (GOSH) an omen of things to come? Not only elderly and fragile and disabled people being afraid of being euthanized but now we see that children who enter facility like a children's hospital are also in danger of the same. Little Charlie Gard came to our attention because his parents fought hard to help him.

Letters

Dear Anne,

Dear Anne

You are a total inspiration - I hope your health improves.

We had a turnaround at the Brixton south London vigil last Saturday - praise God - a 16 years old girl. I mean she is keeping her baby...

Many many blessings to you and yours

Anne D

Surrey, England.

Thank you for your kind letter John and Berenice.

Dear Anne,

I was most impressed with your letter to politicians about euthanasia and assisted suicide laws. I agree with you that they probably will not read it but it is so true,

May God bless you.

God bless.

Frances. (NSW)

Dear Anne,

Thank you again for a really good newsletter especially your own story about pain and suffering. Also about people with endless grief after abortion. I don't know if all of this reality will change the minds of politicians re the euthanasia and full term abortion, as satan seems to have infiltrated all means of life at this time.

You are always I my prayers.

God Bless

Maureen. W. (Vic)

Dear Anne,

May God continue to bless the wonderful work that you are doing and may He give you comfort and heling.

We hope that the enclosed donation will help you to continue your work

Vin and Margaret.

Dear Vin and Margaret, thank you for your kindness it will help me so much. God bless. Anne

Dear Anne,

What an enormous amount of work you do. Not only in grief but in writing. Have been following your defence of H E card. Pell and am amazed, and now your letter to the politicians.

Thank you dear for how much you put into life matters.

Sincerely

James K. (NSW)

Dear James thank you for your kind donation and thank you for your kind words. If we are pro-life we have to be pro-life on all matters. We have to fight the anti-life spirit which has encompassed and overtaken society.

Dear Fr Ian Mc. Thank you for your always support. I so much appreciate your care.

Love Anne

Thank you Clare and Martin for the article you sent me.

Thank you Jacqueline F. for your kind ness.

Thank you Margaret S. Qld.

God bless

Anne

What happens when someone doesn't have the people to fight for them?

My difficulty with this story is that two other countries were willing to take in Charlie and parents (Hospitals in Rome and America) which would have given his parents the knowledge that all was done before they, if needed be, let him go. Yet both Hospital GOSH and Courts persistently refused permission for Charlie to be removed from their care. Lunacy! Absolute lunacy. Was it a power play? Or did they have something to hide? If it as a power play then we have a lot to worry about.

I think that if I had a child in that hospital I would be in terror of losing my rights as parent and these rights usurped by a board of directors who determined that it was time for a child to die and parents can accept it or not.

The sad part was that the parents were even denied the right to take Charlie home, to die in their care, after the specialist from America said it was too late for his treatment to help Charlie.

What might have happened if they were allowed to take him to USA at the beginning of this stand-off with the hospital and their refusal to let the parents of the child have the final say. We will never know but what we can know is that George Orwell's Big brother is alive and well. Please pray for his parents Connie and Chris. Charlie is in a beautiful beautiful place.

Life Dinner

Thank you to my beautiful friends who came and sat at my table for the life dinner. There were 11 of us and it was a fabulous time. I'm sorry that a few of past friends were not there (Fr John, Mary, Margaret G, Bill thought about you all) but hope to see them next time. Loved seeing old faces and some new ones. Thank you, Charles, James, Des & Irene, Peter, Peter, John and wife

from Sydney, a lovely lady who I didn't know and myself. Till next year's dinner, if God permits. Blessings showered on you.

As I come to the end of this issue may I remind you that your support is much appreciated. I don't like to ask much anymore because you know that I depend on you. I don't write invoices and keep going with your donations. So I leave things in your care.

Thank you dear friends and till we meet again please continue to pray for me and my people.

Thank you Jacqueline F., Carol H., Richard E., Madge & Ladies, Fr Leo, Fr John Syd., Sandra. Jan & Jon R, Laurie, KSC, and three others, I couldn't have made it without you.

Please pray for, Fran, Paul, (much pls) Kate, Belle, Anna Joanne, Josephine (S/A-very ill) Nancy, Rosie, Sue, Christopher (much pls) Jodie, Maria, Trisha, Hailey (new much please) and special prayers for a Micaiah (female) really much (I'm suspicious as to why she is with me, but still have to see it through). And Marcus really really much (S/A, now mental disorders) Lillian.

And please pray for me. I've not had a break for a long time and am really tired. Hoping to maybe take 3 weeks off in September and just disappear for quiet time. I'm beginning to regularly dream about post abortion pain/screams and sexual abuse so it means down time, before I become my own patient.

Till we meet again stay well please.



Anne Lastman

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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

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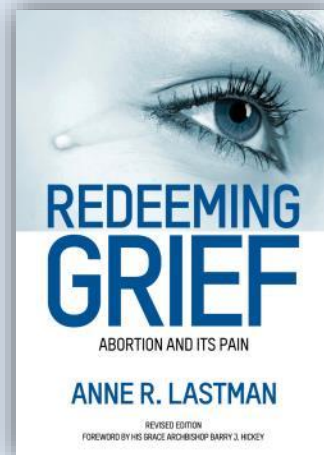
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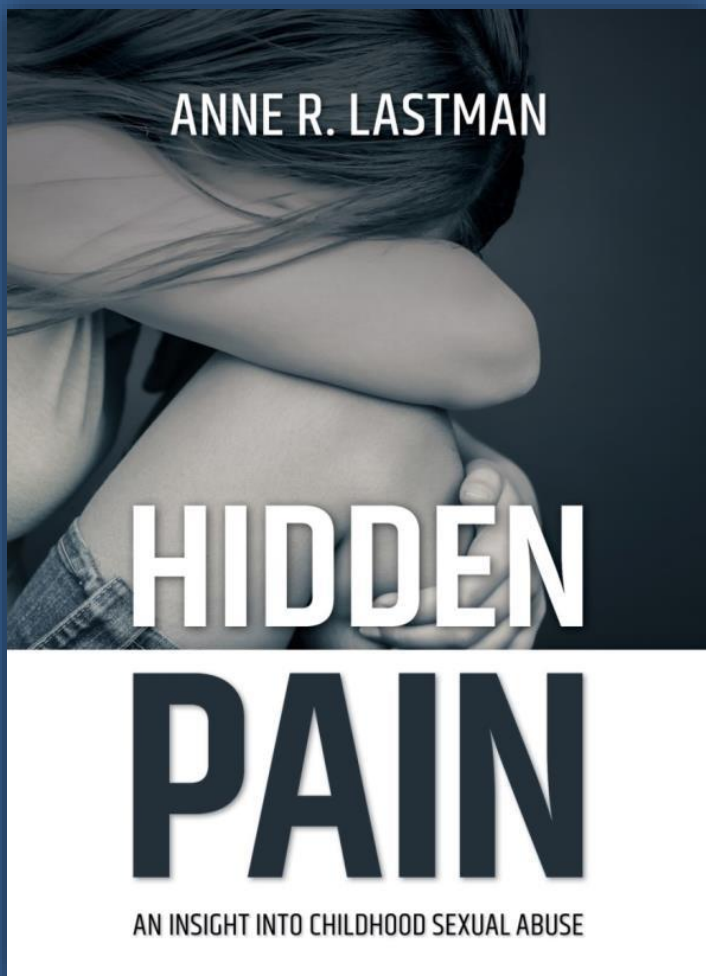
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This is not a step by step guide to dealing with abuse. It is the result of my engagement with those who have come to me originally for post abortion counselling and on further investigation it was found that abuse (especially in cases of multiple 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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