

Broken Branches

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

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Two Pandemics

During these difficult times much has been written about and opinions aired regarding Covid19.

Restrictions, social distancing, flatten curve, quarantine, vaccines, masks, and the infamous "we're all in this together" and other words that I have forgotten. Pandemic.

Not only an unseen virus but new terminology never really been used before has visited society and "forced" such a change as would not have been imaginable even 6 months ago.

We have been forced into submission to an unseen enemy. Global leadership each with their own assistants (CMO) devised controlling measures previously unknown in society in the past nearly 100 years. Almost, one could say, decapitation of society.

Along with the pandemic and its attendant language, demands, results, fears and unknowns we have had to deal with other previously unknown chaotic behaviours and demands.

During the midst of this pandemic and the demand for "social distancing" in order to protect citizens, I stood on my balcony and watched for several hours perhaps between 8-10,000 individuals mingle (no social distancing) with one another and talk and laugh and make loud statements and scream "black lives matter" (a protest) This was followed by speakers at the gathering inciting the attendees into anger and rage and when worked up enough, marched through the city carrying placards and chanting the same mantra and finally return to the place of departure still chanting "black lives matter"

My own anger rose as I saw the mingling and the disregard by protestors who completely ignored the request to do the right thing in order to slow down the contagion, by observing the demands to stay home (social distancing) and hygiene at least temporarily.

Those of us who have sufferingly abided by the requests to help stem the spread of a virus which is known to spread virulently and to kill a fragile population (elderly and those with pre-existing serious conditions and newly younger patients) look at the thousands gathering and shook our heads in disbelief and dismay.

The catalyst for the global protests was the death of an American black man (cruel and horrific as it was) and picked up first slowly then by a sea of humanity (rent a crowd) and angry individuals with some unresolved issues or perhaps even those who wickedly like and revel in destruction.

For me looking as the violence (brought to our screens during news services) I could see the similarities between the pandemic and the violent protests.

Both of these issues rampant, without discrimination, indiscriminate and without favour. The pandemic/virus attacks a vulnerable one, the protestors attack with their looting, fires, destruction also of vulnerable and innocent ones.

In a time of insecurity, fears, plague, the enemy of society is not the action of a visible (videoed), vicious, cruel corrupt police officer (these always exist) but an unseen enemy (evil and wickedness) who cannot discriminate but razes those in its path.

In my too many years of life I cannot remember a time when ugliness and good mingled so obviously together as they have these past 6 months. (Darnel and tares come to mind Mt 13:24-30).

Ugliness of uncontrolled behaviours and their outcomes and the ugliness of a virus which attacks indiscriminately causing so much pain and isolation, and then followed by the goodness of the many thoughtful citizens who obeyed the call to care for one another and to do the right thing and of course the extra goodness of those whose own lives have been placed in jeopardy in order to help the other. (health professionals) Those whose work in the front lines help to stem the contagion and help to nurse and comfort the ill and dying especially when loved ones can not do such an honourable task. This goodness we have seen in all countries and because of this we have been able to see the beauty of the human spirit against the violence of the "ugly" spirit.

Whilst the lifespan of the disease is thought to be short and if contracted and can be defeated in a matter of weeks but this elimination requires co-operation and goodwill of all of us citizens and a desire to be each other's "keeper"

My sadness, has been because of my not being able to travel and see my sons in Melbourne in 5 months and to also not be able to have face to face counselling sessions with my interstate clients due to border closure. Further, sadness has also been that during these difficult times the abortion

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industry continued a roaring trade both in Australia and other countries where the killing of babies has developed into a multibillion-dollar business.

It seems that the open, legal, wanton, killing of in utero infants has not been deterred even by an unseen enemy(virus). Covid19 also demands weakened, vulnerable bodies. Just like the abortion industry.

The new measures for abortion in UK have been to permit women to self-abort at home during the Covid19 restrictions. That says that maybe it could be dangerous to have abortion at the abortion facilities (for whom? abortionist and nurses?) but acceptable for the woman to kill her own baby at her home, by her own hands and at the moment determined by her (a place that should be the safest place on earth) irrespective of the psychological after effects which will result due to the action. Not even during a time of death or danger of death does the killing of in utero babies stop.

Today we can actually see that abortion is another pandemic with its own language, its own victims its own demands. However, with this pandemic there is no social distancing but demands to be up close and personal. This particular pandemic has gathered momentum so much so that its global victims are annually measured in the tens of millions.

This merciless pandemic (abortion) has found community spread as no other virus but safeguards against this particular "pandemic" have never been considered by global leadership. Indeed, what has been considered has been the safeguarding and protection of this horrific "pandemic" called baby killing and human lifelong wounding.

This virus (abortion) which has touched the heart of and attacks woman (and male) and has even removed love, has been and continues to be demanding and virulent and vicious, merciless, and like the Covid19 (which can be deadly but hopefully eradicated in time) this other virus, that is, abortion pandemic, is also very deadly but there appears no end in sight. Yes, black lives do matter, Covid19 contagion matters but what about the very real pandemic called abortion and death of infants? Does this deserve the attention that both the other two are receiving?

Perhaps we could end this other pandemic (abortion) if the same amount of people cared too. Perhaps we could end this pandemic if individuals like Warren Buffett would not donate \$4 billion dollars for the specific purpose of funding abortion industries, this sufficient to kill 8 million babies would turn his

face towards life rather than death. Imagine being responsible for the death of a whole nation.

Jewish Talmudic teaching speaks of saving one life and saving a whole universe. This man's beliefs and funding destroys 8 million universes.

Eternal generation

There is a deep mystery in the generation of a new life and perhaps we can even call this the mystery of eternal generation, because life and its generation is the domain of the Eternal God and not only belongs to the inner life of God but is replayed in the hiddenness and inner physical and psychological being of human especially woman.

Generation is always a physical creation and manifestation of love. Irrespective of the situation of its creation, a child is not considered less, because love does not ever become "less." it is never "stagnant," but love always brims with life. Love powers life and gives movement towards hope and the future.

Love cannot be found or given by permission. You cannot give love "force" or even "permission" to love because love has as its core a kernel that extends from eternity and then back and within this kernel there is no force or permission. It simply is love.

St John of the Cross commented "in the evening of life, we shall be judged on love alone" and no one can prevent us from loving except our refusal to do so. The will refuses but love never leaves its abode, the human created in the beginning.

Love should be likened to an eternal life giving emotion. Knowing this, it then becomes a tragic travesty that the womb today does not denote mercy or compassion but violence and refusal. This then might explain many of the ills which have befallen our society. When a mother forgets and has no compassion for the baby in her womb then indeed it has become a society peopled by lovelessness.

I think a lot about women and men who experience an abortion. Somehow the experiences of the abortive women (and men) and the experiences of Jesus along the road to Calvary and on the cross seem similar to one another. There seems to be an eerie replication of the two. The suffering, the wracked body, the emotional distress, the sense of abandonment the sense of helplessness. These are present at

Calvary and in the life of a woman suffering from abortion grief. In both of these cases and lives, the characters are abandoned, betrayed, dehumanized and broken because of "sin." because there is an almost tangible sense that in both instances there is going to be a titanic clash between innocence and evil and in this clash, there will not be any captives taken. Innocence (Jesus, baby) and sin will collide and much pain experienced both then and now.

As I continue to reflect on Jerusalem and Calvary and then on the Jerusalem and Calvary of the abortive woman, I am amazed at the similarities. Both Jesus and the abortive woman (and at times man) head resolutely towards suffering. He (though innocent) will suffer for the "sin" of others, she will suffer for her own sins and the sins of others. In both instances a death of an innocent (Jesus and the baby) will occur and nothing will ever be the same again. It's also important to remember that the death did not culminate with extinction but indeed opened the door to a new reality. For Jesus His death was the fulfillment of a promise made long ago to the Father. For the abortive woman the abortion is her dark tomb, her death, and her loss of innocence. The abortion is her own journey into darkness. Her own journey along the road, leading to Calvary and death.

At this point it's important to remember that Jesus did not remain on the cross, or in the tomb. Had He done so then He simply would have been another good man who died for ideals and soon to be forgotten. No-Jesus rose from death defeated man's arch enemy and is Lord over heaven and earth, life and death. The abortive woman (and man) must also rise from the tomb of death (abortion) but not by her own power but in the power of Him who is Lord of the resurrection. Through Him, and with Him, the abortive woman can, through forgiveness, return and learn to love again in the dimension of that cross (abortion). There is hope and redemption (even for those who participate in abortion) however, this must be sought, asked for and accepted. The journey (like that of Calvary) is not easy. There are many "fallings" along the way and "help" is at times required simply to continue carrying the cross but it is possible to continue until "it is finished." (Jn. 19:30)

The journey to Calvary cannot be "aborted" Jesus must make that journey if His promise is to be kept. For the abortive woman the journey back to the Father is via carrying the imprint of that cross (Jesus carried the real one) which ensures not only salvation for her but also an encounter with her baby. Abortion is a heinous crime. This cannot be denied. However, we know that there is no sin that Jesus refused to carry on His shoulders. This is our hope because without this hope then surely, we are lost and our purpose on earth has been lost and wasted.

As I continue to meditate on this sense of universal pain and heaviness I have wondered, could it be that we feel the weight of the cross? Could it possibly be that every year we as humanity, whether knowingly or unknowingly "remember" His (Jesus) time of waiting and suffering. Could it be the heaviness that we feel is related to our "watch" with Him "for an hour". Could it be similar to the anniversary symptoms experienced

by individuals who have known a terrible trauma and have an imprint of that trauma etched onto the human psyche? Soul.

As I read again "The Agony in the Garden" (Mt. 26:36-46) I read the words, "sadness" "great distress" "my soul is sorrowful unto death" "this cup" There is a sense of heaviness and death. Already, even the atmosphere is reflecting back His desolation. The words printed in this passage are heavy with emotion. They convey a specific time. They mean a specific suffering. Akin to the cross, but separate from it. This is a time of preparation. A time of "fear." A time of enormous emotion. A time of waiting. (pandemic maybe). This is a time when Jesus needed comfort and found none. His own were asleep then and continue to be asleep now. The night before an abortion a woman also waits, fears, needs some comfort, emotion, preparation, even sleeplessness. A time when she needs comfort from loved ones but most often finds none.

The Gethsemane experience, that is, the suffering of Jesus and the abandonment by His own people continue to haunt us. Today we can look back "piously" and wonder at the Apostles'

insensitivity and their lack of compassion for their friend, but are we any different. As we read the words, we are reminded that when He needed them most, they were asleep. Today we continue to sleep. Millions of preborn babies die – yet we sleep. We know this because the scenery has changed but the suffering remains the same. Innocence continues to die on a daily basis and we continue to sleep. We continue to hide behind the "privacy" door and refuse to be brought out into milieu because this would demand a response. Black lives do matter but it seems not all lives matter."

Perhaps our societal unrest is the "anniversary symptom" and if this is the case, then this must be good because it is our spirit awakening us

to the reality that a serious wound has been inflicted on it and it is rebelling against the assault on its design. The abortive woman manifests both before and after, the sense of Gethsemane and its own and post Gethsemane suffering. For her it's the before and the after the abortion. Those around her, for the most part, are also asleep.

...for the abortive woman the abortion is her dark tomb...

Fatherhood

Why can't we forget an aborted baby? Because God whispers "before you were born, I knew you" (Jer. 1.) We cannot forget an aborted baby because in the death of this infant we recognize the diminishing of each and every one of us. In every infant that has been aborted we recognize a baby brother or sister who will never know a hug, a kiss, a moment of pure joy. Will never hear a human voice. Will never realize the full potential that God had prepared for him or her.

Understanding the impact of abortion on "maleness" and "fatherhood" may help us to understand why many men blithely take their children to their death without so much as a second thought or protest. This new male takes his partner to

the facility, pays and leaves for several hours (to return at an opportune time Lk 4:13) while his partner, wife, girlfriend undergoes the procedure and his child dies. He then returns to collect his now subdued partner and no child. He has been freed from or at times denied the responsibility of fatherhood. Several hours earlier he was a father of a child to be born, - now he is still a father - but of a child who has died because he failed to protect it.

Abortion has not only freed him from responsibility of fatherhood but it has also dishonoured the very essence of "male hood" whose design is to be attracted towards the one whom he has brought into being. The one whom he has engendered and who is an extension of his very self.

Abortion appears to have weakened "maleness" and "fatherhood." These terms have meaning ascribed to them and universally understood. Fatherhood initiates the process of transmission of the "essence maleness" It's not only the transmission of DNA or even the generative act, but it's the transmission of the "essence of maleness" Fatherhood is maleness enfleshed. Abortion then means that the man's "fatherhood" or his "essence of maleness" was unwanted by her and/or rejected by him. This rejection then permanently leaves an imprint of loss in him. Reduces him to something so much less than his original design has inscribed onto it.

Modern understanding of fatherhood fails to capture the importance of the bond between God and man and man and child. There is transference of something dynamic in the transference of a father's essence into his son/daughter. The moral, physical and spiritual bond, and the acceptance of this bond, is what makes the human being very different from the other created species. Indeed, modern fatherhood whilst acknowledging that the generative act is vital has had its essence sabotaged.

Modern fatherhood has been rendered ineffectual. Modern fatherhood is despised because sexuality, lifelong marriages, family and children have become tradable commodities and therefore the understanding of the sacredness of life and "essence" transference has been forced to be understood differently.

In its original design the essence of fatherhood presupposed a great honour and a unique relationship based on "sameness." The father's likeness is reproduced in the child. Added to this the ongoing nurturing of the child and hence the relationship presupposed an ongoing and permanent love bond between the father and the one whom he had generated. That is, to take care of and protect the one he has created in his own likeness. For the male who takes his child to be aborted love and relationship does not have meaning. Covenant type love and knowledge of eternal generation cannot be traced in his own life or the female taking their child to die.

Abortion is fatal to fatherhood because it is a perversion of the very essence of male. Abortion can be likened to Original Sin because the father, like Adam, is absent when the "bone of my bones and flesh of my flesh" (Gn.2:23) is being destroyed by evil. He continues to turn his face away. We do not learn.

The Father (God) who engendered His own Son (Jesus) did so in order to show us humanity what it means to love. He (God) introduced His son Jesus as one who was/is an extended likeness of Himself. The Father (God) has engendered His own child, watched over Him, knew Him as only a father and son can know one another "no one has ever seen God; it is the only

Son who is nearest to the Father's heart, who has made Him known." (Jn 1:1-5, 10-14, 16-18). Indeed, the child more than anyone else is nearest to the father's heart. The child awaits the father's breath to animate him, (Job 33:4) ransom him, and rescue him and ultimately to be given his heritage, that is, his identity as a son/daughter of the heavenly father imaged by the earthly father.

Without the father's love and animation of the child, he/she remains voiceless, powerless, emotionless creature whose presence remains hidden from the world and if not hidden then a lone traveller in the world. Always seeking the lost "father." The father's seal (Jn 6:27) must be passed to the child in order for the child to "grow" and when fully grown to be able to be a father himself. It's the most essential spiritual and psychological need of the child to know that his/her father is a "good" and loving person in order for that child to progress healthily and happily. Interruption of this development will result in the child seeking the father whom he/she feels they should have had.

A man who has participated in the abortion of his or someone else's child will not feel good and cannot by nature be a good father to an existing or future child because he has the knowledge that this "fatherhood" of his is not his only "fatherhood" but indeed his other fatherhood was rejected by him. The guilt involved even at a subconscious level ensures that the father will not and cannot father his child according to his original design. The scar left by the abortion/s will mar his present fatherhood. A haunting echo exists.

Abortion scars the man at the deepest and most intimate level, at his cellular level, at his DNA level where the instruction to grow is found. And the wound is rooted at this level where an innate knowledge of his masculinity is located and what this means. Fatherhood is rooted both in the divine (spiritual) and natural (physical generation) order and cannot be circumvented without suffering the poison arrow of pain.

For the male who is the father of an aborted child personal suffering, frustration, and helplessness and at times destructive-ness propels them towards behaviour consistent with self-loathing and emotional shutdown. Alcohol abuse, substance abuse, dangerous pursuits, violence against self or others, suicide ideation and suicide behaviour are the external manifestation of an internal echo, memory. The anguish of failure.

The sense of loss or even the sense of foreboding are the male's response to the violation of his understanding of himself as male and only God in His infinite mercy can enter into his war and restore his peace and equilibrium and ultimately restore to him to him his apostolate of masculinity and fatherhood. To be able to turn to God the Father the abortive father must first acknowledge his own lost "fatherhood" and seek renewal of his relationship with both the His own role model the divine Father and then his own fatherhood to his own child, so that at least he can spiritually reclaim and be father to his aborted child.

The death of a child is always the saddest and most devastating event possible. It at times appears incomprehensible and unfair. The death of a child always renders those left behind incomplete and will from then onwards remain so. Whether through accident, sickness, severely challenged, intentional death (abortion) unintentional death miscarriage, the death (even when expected) numbs and questions the validity of life. Death always leaves behind unanswered questions; however, the death of a child freezes the human mind and calls into question the reality of a just God.

Whilst death is always an enigma and remains to taunt human beings, always appearing unjust and unexpected, the death of a child is much more so. Many reasons can be offered for why this happens; however, the closest and best understood reason would have to be that when a child dies, a tomorrow has died, a future has died. The generations have died. Indeed, when a child dies the desire for a child which is imprinted from all eternity in the cells of every man and woman is violently taken away, and never to be reconnected here on this earth.

Death, the enemy of humanity and the legacy of long-ago sin continues to randomly claim its own. However, it's the intentional death of someone that has the capacity to unhinge the human mind. Intentional death leaves in its wake an incomplete interrupted journey which the perpetrator of the intentional death often attempts to complete (a replacement child). By this false attempt at completion of the journey there is a sense of atonement made for the interruption of the life of the other but this also will come with difficulties and pain.

Where there is an interrupted story the beginning was experienced, the middle may have been partially experienced, however, there was no end to that particular story. It's the end, which is being sought in order to conclude the story. Intentional death especially the intentional death of a child mirrors chaos and an unfulfilled need.

As I listen to the stories and observe the mourning by abortive men and women, I am brought to a deeper understanding of the mystery and profundity which is love, and its DNA, with its nucleus the instruction to grow and instruction to grow a deeper love. More importantly the profound meaning and love which is present at every conception even when and where this appears not to be so. I have seen how intimate is the relationship between suffering and love and the very real metaphysical connection, which exists between the two. This connection is also present between a mother and her newly conceived infant even when this is not apparent.

Further, I have seen the very deep connection and pain of a father and his experience of suffering which the loss of his child has induced in him. This of course has also helped me to understand (just a little) how God the Father must have felt seeing His child die and not being able to intervene. I have gained a new appreciation of the unseen bond that both a mother and a father have to their child even though at times it appears that they do not even know that the bond exists.

A key to the understanding of maternal and paternal grief is to first understand the relationship between a mother and father and their child. Their relationship does not begin at some magical moment after the child is born but begins long before the child is conceived. Indeed, it began in heart of God through the programming inherent in the human individual which has its genesis in Him. For men and women of whatever class, culture, time, creed, the future has meant –children. It was always understood that the future belongs to children and it was not an option that the future would be killed or in some intentional way would die.

This is a post Christian-postmodern egoistic philosophy. Only postmodern "man/woman" would seek to kill pre born children in order that he/she is not inconvenienced. Only the modern human will destroy its progeny because it is unwanted. I say "human" because the animal creature would not do this. A so-called irrational "beast" would not kill its young because it was an inconvenience or an accident.

The "bite" from the tree of knowledge of good and evil has not served us human beings well.

The death of a child whether "wanted" or "unwanted" is always followed by a time of suspension. I have listened to women and men tell me that they went into the clinic feeling really "fine" about the abortion because they had convinced themselves that it was the best thing to do. Yet almost immediately a change began. Perception of all around them changed. Those who had been friends seemed no longer seemed friendly. Parents who had been well meaning and encouraged abortion and waited for their grandchild to be destroyed (some quite advanced) were no longer the totally trusted parents who had always done the very best for their own son or daughter. Today as they sat in the clinic or left to come back "later" they seemed strangers.

It's not only the death of a "wanted" baby which introduces a new set of emotions, difficulties, doubts, and a new level previously unknown suffering, but also the intentional death of a child (abortion) introduces a dimension of self-induced and self-perpetuated suffering and death. Intentional death (abortion) by own mother and father introduces a suffering previously unknown because of the intentionality aspect, and at its opposite introduces a destructive suffering.

Loss of an infant through death requires that various levels of psychic pain must be negotiated before a leveling out can occur. Not a return to a time pre baby but a leveling of the existing situation. There is a transitional period (following the death) which must be experienced if emotional health is to be retained. The transitional period is important because of its negotiative aspect. Within this transitional period must be negotiated the reality of the existence of the child. The reality of its death, irrespective of the method of death and the reality that never again will things and time be the same. Further, within this transitional period will be the laying of the groundwork for the coping with and negotiating the moments of returned pain which will follow an abortive man or woman for the duration of life.

For a woman who has experienced (wanted or unwanted) the growth of a child in her womb, life will not be the same again. From the instant of conception, the child had "spoken" to its mother and together they formed an indissoluble bond. No words were exchanged or needed by either of them, just the emotional presence and the secret knowledge that they only shared. It's interesting that even before a woman has been officially told that she is pregnant, her child (embryo) will have contacted her. This, through her blood stream and through hormones, which indicate to her that she, has a new and special guest within the depths of her being.

Recent studies seem to confirm this. Even from the earliest of days of conception the embryo sheds cells which appear to implant and colonize the mother's medulla where they attach and remain for anything up to thirty years after birth. Professor Mancuso has this to say "we have proof that beginning in the fifth week of gestation, when a woman realizes she is pregnant, an infinite number of messages pass from the embryo to the mother through chemical substances like hormones, neurotransmitters etc., Such information serves to adapt the mother's organism to the presence of a new being."

I have seen and heard this being spoken by my female clients. I have heard a young woman who aborted when she was approximately 5-6 weeks pregnant say to me that she knew she

Letters

Dear Anne,

Thank you for your excellent Broken Branches, as always what valuable information!

Please find enclosed donation.... I hope and pray everything goes good for you. You are certainly at the front line with the saints. God has a special place for you! You're in my prayers with all your intentions. God love you always.
Trudy.

Dear Trudy, as always thank you for your kind words and donation both appreciated especially at this time of insecurity. Anne

Dear Christopher S

*Just a short hello to say thank you for your kind donation it is so much appreciated. Thank you for your ongoing support.
God bless your generous heart.*

Anne

Dear Anne,

I was really impressed with your article on Shame and embarrassment and how it applies to all of us in some way. God bless,
Frances M.

Dear Francis as always, I thank you both for your kind words and donation, I appreciate your care.

Dear Anne,

Thank you for continuing to send me your little journal I enjoy reading it so much. When it arrives, I immediately make myself a cuppa tea and sit down and read from cover to cover. You have such a way with words and understanding of life matters dear thank you for sharing them with us.

I enclose a "widow's mite" I hope it helps a little God bless you dear

Rosie K (Sydney)

Dear Rosie thank you for "widow's mite" Love it!!!Anne

Dear Anne,

Have enclosed a donation for your work to continue. I was pleased to see your article on Abandonment in your recent newsletter.

Personal info next.....

Abandonment issues have such devastating effects and are overwhelming because they affect the self-depleting the person's own self esteem.

Personal info.....

Shirley P (Vic)

Dear Shirley thank you for your kind donation it helped with production and posting of this newsletter. Shirley just a little information about abandonment. Those who experience this suffer a great loss of trust. A loss of desire to see himself/herself a wanted irrespective of the reality otherwise. Especially when this happens as a young child the imprint is deeply embedded in the child's psyche of "not being wanted" especially by a loved one and all future experiences with any loved one will be tainted by this experience. At some point "trust" is completely lost and relearning of this is required in order to be able to confront the lie which is first believed at the moment of considered abandonment. It is definitely a "lie" which becomes embedded and this "lie" will continually replay its tape to reinforce itself. This of course renders the child and later adult weakened by the continual self-rejection and abnegation. Much work and time is required if she is to reconcile herself with that child who was deeply wounded. Shirley Thank you for your letter, I liked reading it and I hope this helps you to understand a little more about the effects on the psyche of child and later adult.

Dear Anne,

Your news letter keeps getting better and better. You are amazing. I share it with some friends and they too enjoy it.

Regards and God bless you

Fr John C
(Syd.)

Thank you, dear Fr John. And for your kind rescue.

was pregnant, that the baby “spoke” to her (not voice but by its presence) and she does not know why she continued and had her abortion because she still feels that there is a part of her baby within her and yet another part which has died. This young woman does not speak of embryos or tissue or cells but her “son” She does not weep for some meaningless blob but son-her own son. Perhaps what this young woman feels is the presence of her son’s cells still within her. This of course does not surprise me. It simply explains and confirms what I have personally seen and heard.

Over the past nearly 25 years I have quietly observed the behavior and language of post abortive women and men and whilst it may appear that their behavior is the behavior of individuals who have experienced a trauma (which they have) there is still much more.

Whilst the trauma is not to be denied, there is more to the response of these people and the “more” is subtle but it’s there. It’s the “more” which will not allow abortion pain to decrease. It is the “more” which is not being attended to, which will ensure that abortion, post abortion grief, and all other negative effects of abortion. There is much more to abortion than willfulness. There is much more to this than we are seeing. The picture is so much larger and bleak, and whilst we look to governments for help in this area, we are doomed to lose the battle. The more is the connection we have with one another.

There is a myth being perpetuated by the abortion industry and the modern human that the bond between a mother and her infant does not exist prior to birth. This myth has served the abortion industry well because if it is believed to be true then what happens prior to birth is acceptable. Thus, it becomes easy to terminate the life of the child prior to birth because this myth has been well promulgated. This further makes it easy to dismiss those who mourn over the abortion as individuals who were previously mentally wounded and troubled. By denying the fetal child membership of the human race, then the grief and mourning over the loss is considered to be an overreaction to a preexisting problem and is person specific.

Abortive parents cannot concede that the death of their child as a trivial matter because any attempt to do so ultimately causes more suffering. We cannot change the human blueprint. However, the blueprint decrees that when an intimate loss is experienced there will be a time of unspeakable suffering. Love, life and suffering cannot be separated even by the modern man or woman.

There is a special place in our hearts to hold the memory of the one you lost. Your own son or daughter.

Dear friends just a few more words regarding at home abortions.

These abortions brought in during a time of a pandemic I believe will become in due course “normal” even with the risks attached to them.

Some risks will be the medicines purchased by themselves online and self-administered. The physical risks are numerous and should cause grave concerns but I can foresee enormous mental health risks which can lead to the ultimate escape. Self-aborting will usually mean carrying out a very harmful procedure alone and the thoughts and ruminations which are present during the termination. This is not a miscarriage and whilst this thought is taken for now the reality is that the woman knows that is it not a miscarriage but the intentional end of her pregnancy and the end of the life of her baby. the physical, mental, emotional aspects of her femininity are indeed being forced accept a lie.

Lone self-aborting can also spell isolation and withdrawal from other loved ones and if in marriage a distancing from husband and father of the baby. Self-aborting alone will be for her the loneliest moment of her life. Nothing will ever come close to that moment she felt her baby die.

Today we can have no excuse that we didn’t know that abortion harms deeply the woman and sadly we will begin to hear a new type of mourning.

Indeed, Rachel will continue to wail louder for her infants who are no more (Jer. 31:15)

As I come to the end of this newsletter, I want to say thank you to those who responded to my call for \$\$\$ help. I thought I was going to have to “shut the shop” things had gotten so desperate and family funds were needed. However, thank you and hopefully I can keep going. There is so much pain. And as I am seeing so much pain with sexual abuse.

Can I please ask that if you are moving to please let me know. Many \$\$ lost in return to sender newsletters. Each issue has between 10-15.

Can I also please ask for prayers for my people both here in Perth and the ones in Melbourne. I have been in constant touch with them, though I really hope this “virus” is wiped out soon because it’s getting harder and harder.

May I particularly ask for prayers for Matt (S/A) and Antony, much and of course for the others and me and my health Till we meet again may the Lord bless and keep you safe.

Claire, Antony, Fran, Marie, Trisha, Barbara (lots please) Matt (lots please (S/A) Bec, Belle, Sharon, Helen, Tania (S/A)



Anne Lastman

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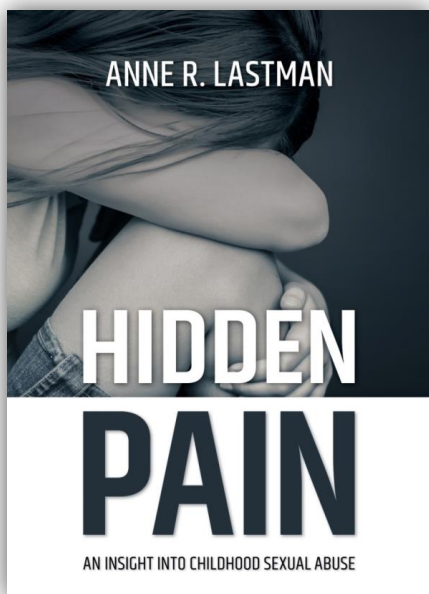
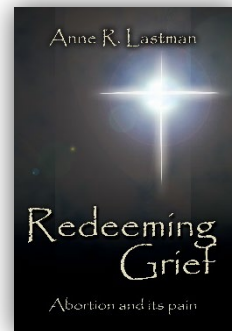
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CLEARANCE!

There is a limited number of the first edition of Redeeming Grief to be cleared at a reduced priced of **\$10.00** including postage within Australia.

If you or anyone you know may be interested, please pass this on to help me clear them.

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HIDDEN PAIN is written about memories which are hidden and cannot be spoken out loud. It is a book about shame, pain, sorrow and lives which have gone wrong both for victims, families, and perpetrators. Sexual abuse of children is common in all communities, in all societies, and yet it's still one of the last remaining taboos. It is something which cannot be spoken about because it's so awful, so inappropriate that it cannot be discussed. Yet discussed it must be, because the children are crying and pleading to be helped.

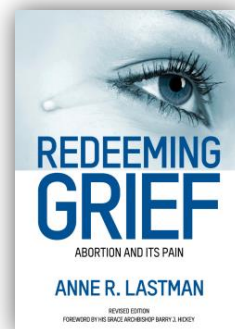
This is not a step by step guide to dealing with abuse. It is the result of my engagement with those who have come to me originally for post abortion counselling and on further investigation it was found that abuse (especially in cases of multiple abortions) existed in their history. It is my hope that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