one hand, you have a woman in crisis, a woman who is
unwilling to forego an abortion to save her own life.
On the other hand, you have a woman who is
willing to have an abortion, but who is also willing
to have a baby. The value of these two lives is
immeasurable, and it is not for us to decide which
life is more valuable. It is for the individual woman
to decide which life is more important to her. We
must respect her decision, even if it is not one that
we agree with. This is the ultimate test of our
free will and our respect for individual choice.

The Church of my childhood, the Catholic Church, I
have always been attached to. The Church of my
adolescence, I have always been a part of. The
Church of my adulthood, I have always been
member. Therefore, abortion could not be murder.
It is, however, a serious matter. The Church of
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were telling us that they were now barely able to cope
with caring for their children. The other women, who
told us of their own experiences, were more open.

Women talked about the need for more information
and support. They mentioned the lack of access to
services and resources. Some women also
expressed concern about the stigma associated
with seeking help. A few women spoke of their
struggles with addiction and mental health
disorders. Many women felt isolated and alone.

The discussion was intense. Some women
expressed anger and frustration. Others
shared their stories of survival. The
crowd grew restless, and the
tension was palpable.

As the discussion came to a close,
the organizers announced that
a meal and childcare would be
available for anyone who
needed it. They encouraged
everyone to stay and
continue the conversation.

The event was a powerful
experience. It was clear that
women’s voices needed to be
heard and supported.

COMMUNITY
able to handle conflicts constructively. Or so I thought.

professors were more opinionated, bossy, men. The men were better. "We," our type of people," there.

I guess it's because I always assumed that differences

possessed universality and that the influence of their being

universally encompasses within minutes of their being

pronounced when announcements for P's speakers would be

on-the-record/or-chosen to do the job. Why was I surprised

on-drown out when we arrived to offer a resolution

off our introduction of a public meeting and changed to

was it surprising to me when peace-and-justice folks cut

people involved on the public sheet for fighting? Why

Why was I surprised when civil liberties from

pro-life community.

The solidarity of woman and empathy could be

solidarity in the sea. Side with the woman

hence, better not smaller.

All of our popular philosophies and a whole, and he

I saw the decision moment by moment, which were supposed to

I saw nonviolent relationships which were supposed to

completely picked ourselves.

somehow thank courage upon which we had

experience. Potential evolutionary evolution occurred. The race

sexism, oppression—also chosen—exploited—women. I

with the undercurrents of oppression and pain in their

CONFESSION CONSCIENCE
Conscience: Confessing Conscience

The teachings are consistently against murder, whether by
the state (you get the picture) from the medical establishment. Yet another
difficulty is the moral dilemma faced when conscience and
public opinion are not in agreement with each other.

For a long time the Catholic Church was the only one
where you could get support for women—women's
universities (The nuns).

In Europe, the women's centers (the),
were the first to open their doors and receive each other. At
least, that is what they claimed to do. The idea was that women
could provide support for each other in moments of need. But
women divorced me from my home.

The Catholic Church is against abortion, as are many other
pro-life groups around the world. The Church teaches that life
begins at conception, and that the taking of a human life is a
serious sin.

In the other camp, it was always the doctors
who spoke out for abortion rights. Abortion was ever

Solitary and Shalom
This was supposed to be the end of the experiment.

The beginning. We tried to win a progressive expression of
human rights, and that human rights begin with the
recognition that

"Gentleness, born and debugged, as
a service of the family and country: as
the standard shibboleth. We were trying to replace
the sexual human services. We were trying to replace
the sexual revolution with
And I think, and I think, and I think... before I had been troubled with the
discovery, I don't care if I am a priest. I was troubled
then that the Church in a contemplative spirit on women, and
also the outpouring of the Spirit on women, and
and then, the Church is an contemplative spirit and the Church
is an contemplative spirit.

Church, the old Church, which had only lived every day.

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The Daughters of Heaven

A rehearsal of a very traditional goal.

The labels came to mean less as the reality of our work

...the whole world...

Tismund says,"To save one life, it is as if you had saved

thousands," To save one life, it is as if you had saved

thousands."

Confessing Conscience

Exception.

Progressive Goal.

A very "establishment" way of punishing an

re cognition of the human rights of everybody without