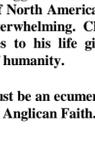


**Fathers and Advocates for Life:**



Here we are with another Church year started again. We are in the midst of a life and death struggle for the cause of life in the health care of all countries of North America. At times it seems like the opposition is overwhelming. Christ faced the same opposition and still does to his life giving sacrifice and it's meaning for the future of humanity.

Now more than ever our cause must be an ecumenical outreach to the Christian Remnants of the Anglican Faith.

*"we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confer ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses." Affirmation of Saint Louis*

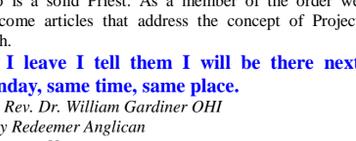
While we know the Affirmation is as true as it ever has been, it is known that there are Protestant Anglican Brothers & Sisters who we can join with in Pro-Life efforts. As our Continuing Bishop so ably put it, "if you can't pray in your separate jurisdictions for the same cause what can you do?" However we limit the membership to our Order to the Catholic understanding of the Priesthood (contained in the Affirmation). Our networking with Protestant Anglican Brothers and sisters is limited to Christians only.

Like *Anglican Priests For Life, Anglicans For Life* is an organization that has been doing great work and has limited their grouping to Christian Anglicans (meaning they do not welcome known practicing mortal sinners into their ranks who have a non repentant attitude). Under the Direction of Georgetowne Forney they have a multitude of educational materials available for study, some of which are inherited from their networking with Roman Catholic Priests For Life. I'm presently studying their "Project Ruth" book which could be a resource for our parishes.

**Newest Members of Order** At this time I ask you to welcome into the Order of The Holy Innocent Bishop Richard Lipka, Diocese of Delmarva and Father Raymond Greiner, Prince of Peace Anglican, Peachtree, Georgia. As you know we are always looking for good clergy, please keep them in your prayers.

At present APFL is growing faster than we have help and are very much in need of the support of all Clergy. We need funds to continue our outreach to Anglican Clergy and their people. If you haven't paid your dues please do, if your Parish or Diocese can donate it will be appreciated. Make checks payable to **Anglican Priests For Life (or Order of Holy Innocent)** and mail to: 5 Stobo Lane, Walterboro, S.C. 29488 <http://www.anglicanpriestsforlife.org> Tele: 843 538-3487

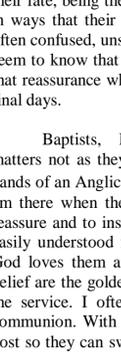
Email: [adminstaff@anglicanpriestsforlife.org](mailto:adminstaff@anglicanpriestsforlife.org)



**Project Ruth** is a mission of *The Order of The Holy Innocents* like *Anglican Priests For Life*. It is a service every Anglican Use Bishop, Priest, Deacon or Layman can and should be involved in. It accents the caring ministries to life, our mission is to minister to those in a life stage that is weakened or in need of an advocate or caregiver. There are at least two reasons the Book of Ruth is an important book in the Bible: 1. Ruth's dedication to serving Naomi (her aging mother in law) demonstrates the ministry of caring. 2. From her marriage to Boaz spring the lineage of David out of which came the key to open the kingdom of God. The following is a very moving article from Father Gardiner who is a solid Priest. As a member of the order we welcome articles that address the concept of Project Ruth.

**As I leave I tell them I will be there next Sunday, same time, same place.**

The Rev. Dr. William Gardiner OHI  
Holy Redeemer Anglican  
Montross, Va



They await me each Sunday, most are in wheelchairs, unable to walk, many don't know who I really am, not of my Anglican faith, but they know that they will hear the Word of God, words of comfort because they know they are in their last days. They no longer can understand deep theological preachings, vagaries on Biblical teachings. They only want to be assured that there IS a heaven, an eternal life where pain and suffering no longer exist, where old age and its infirmities are erased and joy, peace, happiness prevail.

They want to know that faith and belief will open the gates to this eternal life. They want to know that the faith of their childhood will bring them to that Kingdom promised them if they will hold fast to Christian belief and practice. Their minds are dulled along with their mobility. They struggle to deal with their fate, being there in a facility that can care for them in ways that their family cannot, or will not. They are often confused, unsure of what life has become, but they seem to know that I will be there each Sunday bringing that reassurance which they so desperately need in their final days.

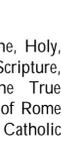
Baptists, Methodists, Roman Catholics, it matters not as they all take the Cup and host from the hands of an Anglican priest.\* What does matter is that I am there when their own pastor is not. I am there to reassure and to instill comfort. My sermons are simple, easily understood for they have to be. I tell them that God loves them and awaits them, that their faith and belief are the golden tickets to glory. Some doze during the service. I often have to awaken them to receive communion. With some I have to deeply intincture the host so they can swallow more easily, mouths dry from old age. The service over, I strip the small table used as an altar and remove the cassock, surplice and stole.

As I leave I tell them I will be there next Sunday, same time, same place. I tell them that God loves them and so do I. They smile and wave and I leave them to go to the next service, another nursing home where the scene is repeated, the words repeated, the assurances repeated. These are the widows and orphans of whom Jesus spoke. Orphaned by their friends and families, by their churches, forgotten in many cases, but not forgotten by God. I am His messenger, what a privilege he has given me. To bring His word to those who will soon be before Him in His heavenly kingdom. Gloria in excelsis Deus!

\* Editors Note: Matters in Church but on The Battlefield & Nursing homes contact is an immediate life & death concern. This is always governed by and reported to your Bishop. Your moving article! FJB

**The Vocation of the Anglican Way: Choosing Humility over Triumphalism**

The Rev. Canon Marvin Gardner



*"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud"* Proverbs 16:19

I must confess that long before the Pope offered his latest invitation to all of us who claim to be Anglicans I had asked the question: "Is it time to leave for Constantinople?" Actually, it was "Antioch." After all, both the Patriarch and the Pope offer "the One True Church" with complete assurance that having entered into communion with their particular institution I will be able to rest assured that I have "come home" to the One Church founded by Jesus Christ. I will then be in the presence of all Truth, with an assuredly valid priesthood and efficacious Sacraments through the operation of the Holy Spirit. Both offer, if I meet their particular requirement, that I may be ordained as a "real" priest by a "real" bishop.

As an Catholic Anglican\*, I am assured that I am joined to a "Branch" of the Orthodox Catholic Church, a Branch that has a valid Priesthood and efficacious Sacraments, a Branch of the undivided Orthodox Catholic Faith of the first 1,000 years of the Christian era with a mildly reformed Tradition. I have been assured that Catholic Anglican Faith and Practice is fully congruent with the Scriptures. I am assured that both Constantinople and Rome have erred over the centuries while Anglicans have removed these errors by returning the Early Church Fathers, holding to the primitive Catholic Faith as contained in the Ancient Creeds, by restricting all doctrine necessary to salvation to that which is contained in or not contradicted by Scripture and by placing our trust in the guidance of the Holy Spirit rather than in the ecclesial apparatus of the institutional Church or in its highest episcopal leader.

As a Catholic Anglican, I am promised a One, Holy, Catholic and Apostolic Church that is "true" to Scripture, Reason and Tradition but is not "the One True Institution." In the face of the conflicting claims of Rome and Constantinople to be the "only" One, Holy, Catholic and Apostolic Church, I am reassured that I do not need to choose between these conflicting and irresolvable claims. I find myself "out on a limb," on a Branch which forces me to trust only in the Grace of God and not in the conflicting claims of men who are still in fact, if not in rhetoric, anathematizing each other. I find myself a member of a Church that accepts the Catholicity and Orthodoxy of both Rome and Constantinople, while neither accepts the Catholicity or Orthodoxy of any part of the Anglican Way. Such a reality reassures me that I am right where God wants me - trusting only in Him - and neither in my own righteousness nor in the "rightness" of my choice of the Roman Catholic or Eastern Orthodox alternatives.

I admit that I am envious of friends that are former Anglicans when they become filled with awe that they have now crossed over into ecstatic spiritual fulfillment. I am reminded of a devout yet realistic evangelical friend who described the conversion of his teenage daughter to Christ as her having caught "Lamb fever." At first, I did not understand what he meant. Then he added, "The fever passes quickly as the realities of life continue unchanged." I have held the head, so to speak, of several friends who have become disillusioned by their "One True Church" as they rediscovered the expectable sins and corruptions which they had experienced in their former Anglican parishes, dioceses and provinces. The Blessed Trinity is One and True. He only will ultimately not disappoint.

When will it be time for me to come down from my limb and let go of the Branch of Catholic Anglicanism and climb up one of the trees that promises me complete assurance of having joined the One and Only True Church of Jesus Christ? I lead it to the Holy Spirit as I walk the Anglican Way to leave me further into His Way. I am grateful for the invitations that I have received from both the Roman Catholic and the Antiochian Orthodox Churches, both of which appear on the surface respectful of the patrimony of Anglicanism. Yet both invitations require those who accept them to publically deny the sacramental validity of a Catholic and Orthodox Mass celebrated by fathers-in-God whom their converts hold to have been invalid bishops, priests and pastors.

The invitation to leave as "false" an historic Communion of Anglican Christians who maintain the Orthodox Catholic faith and order of the undivided Church in order to keep fragments of a liturgical and spiritual tradition which, no matter how venerable, are essentially seen by those who proffer as neither Catholic nor Orthodox, has been a great help to me in my spiritual journey. I have been led more deeply treasure my Anglican Branch in spite of all of its sins and failings. No Anglican Archbishop claiming the status of Primate has had the hubris to offer our Roman and Orthodox brothers and sisters the opportunity to keep part of their patrimony while publically declaring as schismatic and invalid the Communion in which they have been nurtured by that patrimony.

"Lamb fever" lasts for a season. The disease is caught by those whose need for certainty makes them prey to the hubris of Triumphalism. The Lamb whose atoning death, resurrection and ascension is re-presented in each valid Anglican, Orthodox and Catholic Mass will come again in glory to raise up, judge and reign over His Church. Our unity can only be found in the Christ who humbled Himself to be born of the Virgin Mary and whose triumph over sin and death was never claimed by Him but was given to Him by his Father.

The Rev. Canon Marvin Gardner, Ph.D., D.Min. is Assistant Priest of St. Thomas of Canterbury Anglican Church, Roanoke, VA. He is also a clinical psychologist and pastoral counselor with Virginia Health & Health Roanoke.

\*Anglicans here is meant to be: Anglicans who accept the faith and moral teachings of the Undivided Catholic Orthodox Church of the first 1,000 years.

**The Slaughter of The Holy Innocents**

The Rev. Dr. Tim Lent OHI  
Immaculata College



The account of the slaughter of the Holy Innocents is well known by most Christians (cf. Matthew 2:1-18). King Herod wanted to kill the Christ Child. The king did not know where the child was. So Herod had his soldiers massacre the male children in Bethlehem and its vicinity, supposing that one of them was Jesus (cf. vv. 13, 16).

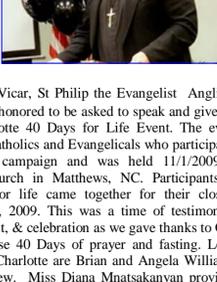
The male children "from two years old and under" died for Christ (v. 16). The "male children" ( ), then, included all babies or infants and toddlers or young children. They are called "Holy Innocents," because they could not do anything deserving of death. They were helpless and defenseless. Actually, it can be argued that they, rather than St. Stephen, were the first Christian martyrs, being baptized in their own blood for Christ.

Their deacon Stephen was an active martyr. However, the Holy Innocents were passive martyrs. As an active martyr, St. Stephen preached Jesus as the Christ in words and, consciously, gave his life for Jesus (cf. Acts 6:8 - 7:59). As passive martyrs, the Holy Innocents were victims, from the Latin word *victima*, meaning "a person or animal killed as a sacrifice." As little, innocent, defenseless and vulnerable human beings, their lives were sacrificed for Jesus. They could not preach Christ in words; so they did it by their cries of pain in death.<sup>1</sup>

In time, their death was a special circumstance, dying for Christ, in his place, before he died for them, because Herod meant to kill Jesus by killing the children. However, in eternity, Christ died for the innocent children before they died for him, thus already providing salvation for them (cf. Matthew 25:34; 1 Peter 1:17-20; Revelation 13:8).

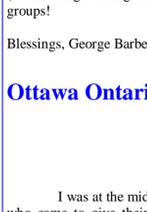
In his *Commentary on St. Matthew's Gospel*, Thomas Aquinas asks, "How can it be said that they [the Holy Innocents] died for Christ, since they could not use their freedom?"<sup>2</sup> (*Continue on over leaf*)

**Charlotte**



Father Tom Gordon OHI, Vicar, St Philip the Evangelist Anglican Church, Charlotte, NC was honored to be asked to speak and give the closing prayer at the Charlotte 40 Days for Life Event. The event was well attended by area Catholics and Evangelicals who participated in the 40 Days for Life campaign and was held 11/1/2009 at Community Fellowship Church in Matthews, NC. Participants of the Charlotte 40 days for life came together for their closing celebration on November 1, 2009. This was a time of testimonies, praise reports, encouragement, & celebration as we gave thanks to God for what He did during these 40 days of prayer and fasting. Local leaders of the campaign in Charlotte are Brian and Angela Williams, and Melissa Sturdivant Pellew. Miss Diana Mnatsakanyan provided the music for worship. The gathering was a special time for the Body of Christ in Charlotte to come together to recognize the work that has already been done, and to look forward to the next campaign in the Spring! - Article from St Philip the Evangelist Church

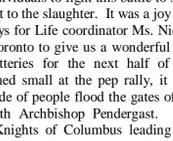
**Charleston**



40 Days for Life began in Charleston (SC) the fall of 2007, and to date we have had four campaigns (three fall campaigns and one spring campaign this year). We have been successful in 25 confirmed babies saved, and believe that by our prayerful presence there have been many more. We have also ministered to many post-abortive women, some 15 this fall alone. We have kept a prayerful vigil at the abortion mill, Charleston Women's Medical Center 24 hours a day for 40 days. We now have 10 churches who take one day out of the 40 to organize their congregation to come out and pray. We had over 300 prayer warriors during our fall campaign. Our next campaign will begin 17 February on Ash Wednesday and will end on Palm Sunday. Our Cast the Vision Rally is planned for 6 February which to be determined; we will begin the campaign on 17 Feb and our Kick-Off Rally will be held Saturday, 20 Feb at the abortion Clinic; our Half-Way Rally is Saturday, 13 March at the abortion Clinic; and our Victory Celebration will be Sunday, 28 March at Brittle Bank Park in Charleston. In January our Lenten campaign will be activated on our web site: [www.40daysforlife.com/charleston](http://www.40daysforlife.com/charleston). Please come out and join us - we need people who can take a 4-hour shift as a Shift Captain (be in charge during the 4 hours) and lots of prayerful people and groups!

Blessings, George Barber—Charleston, S.C.

**Ottawa Ontario**

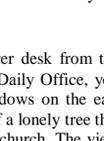


I was at the mid-point Rally tonight and was inspired by those who came to give their support to Paul Lauzon and his team from Campaign Life Coalition and their volunteers for their endless effort in the fight against abortion and in their brave sponsor of the 40 Days for Life campaign. I use the word brave given that it takes a team of strong, courageous and dedicated individuals to fight this battle to save the lives of innocent children brought to the slaughter. It was a joy and great honour to have our first 40 Days for Life coordinator Ms. Nicole Campbell travel all the way from Toronto to give us a wonderful pep rally speech and recharge our batteries for the next half of the race! Although the numbers seemed small at the pep rally, it was certainly a joy to see a great multitude of people flood the gates of St. Patrick's Basilica for the Mass with Archbishop Pendergast. The service was memorable with the Knights of Columbus leading the procession down the middle isle of the church. I was moved to tears by this service and homily by the Archbishop and could almost feel and hear the children rejoice! May God give each and every one of you the courage and perseverance to run the race to the finish line with the prize being a child whose Mother chose life because of your prayers and most importantly, to hear our Father say "Well done my good and faithful servant!". God bless you.

Check Out and Sign <http://www.manhattandecaration.org>

**Snapshots of Life**

by Father Ryan Ashley Hall, OHI  
St Paul's Church, Brookings, S.D.



There is a certain view in the main nave of a church at which I used to work that virtually no one, save perhaps the presider at the Daily Office, got to see or appreciate. I usually led Morning and Evening Prayer for the community several times a week in that parish. In that time, I got to sit at the seldomly used monastic style prayer desk that faced the pulpit. This prayer desk was usually vacant for the Eucharist as the altar party sat closer to the altar. In leading the Daily Office, I came to appreciate this particular point of view that virtually no one else ever got to see.

If you looked up from the prayer desk from the vantage point of the priest leading the Daily Office, you could peer out of one of the clear windows on the east side of the chapel and see the very top of a lonely tree that resided in a city parking lot next to the church. The view from this angle was by no means a spectacular or Epiphany-inspiring view, and the congregation did not really miss much if they had failed to ever take note of it. Truth be told, all one could see was a few scraggly branches from a tree in the parking lot that seem to peer forlornly into the chapel in the vain hopes of joining parishioners in their prayers.

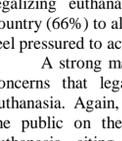
I came to appreciate those gnarled tree limbs by my months of being a priest there. Those branches had just begun to sprout green leaves on them when I started leading the Daily Offices in that parish. Over the summer, fall, and winter months during the days I led the Daily Office, I got fleeting snapshots of those branches; snapshots that were testaments to the cycle of life. There were days when those branches blew in the stout Prairie winds; other times, I caught glimpses of snow on them. Green sprouts grew into fully formed leaves, turned a brilliantly yellowish color in the fall, and finally disappeared. For all the wind and leaves and sweltering summer heat, only the wooden branches remained in the dead and biting cold of winter.

Not until one day when I was reading from an Old Testament lesson from the Book of Ecclesiastes did the truth dawn on me of the life I had been witnessing all those months when I led the Daily Office. I remember being stunned into silence when I read the following words, "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted... a time to weep, and a time to laugh; a time to mourn, and a time to dance."

In all those times of watching my friend in the parking lot grow and lose its leaves, I realized I had always been at the prayer desk and reading and meditating on the Word of God. In that moment, I understood the words from a sermon that another Anglican priest, John Henry Newman, once gave, "Scripture is a refuge in any trouble; only let us be on our guard against seeming to use it further than is fitting, or doing more than sheltering ourselves under its shadow. Let us use it according to our measure. It is far higher and wider than our need; and its language veils our feelings while it gives expression to them. It is sacred and heavenly; and it restrains and purifies, while it sanctions them."

In all of life's changes, both happy and sad, do remember that there is always guidance to be found when we read, mark, learn, and inwardly digest the Word of God. Sometimes the Daily Office brings us immediate insight into the sacred value of life, the greatest gift that God can give us. Sometimes months or years are required for our fragile human minds to absorb the life giving Truth found in the Scriptures that point us to the sacredness of life that we can so easily miss in the everyday drudgery of our lives. Only when we take time daily to revive our souls with the life that comes from the Living God, can we hope to give life to others and remain a witness to that very sacredness of life that we hold so dear.

**Anglican Priests for Life Endorses LifeCanada**  
Anastasia Bowles Director



LifeCanada/VieCanada is a national, non-profit association of pro-life groups seeking to educate the public on key life issues such as abortion, euthanasia, stem cell research, reproductive technology and sexual health. LifeCanada's membership includes over 80 groups across Canada, representing more than 10,000 individuals. Representatives from all but one province serve on our board of directors.

Unlike the US, Canada has been able to avoid legalized euthanasia and assisted suicide for some time. But that could soon change.

A member of Canada's Parliament, Francine Lalonde, has put forward a Private Members' Bill (Bill C-384) to legalize assisted suicide and euthanasia in the country. However, organizations, like LifeCanada/VieCanada, are coming to the defense of the country's sick, elderly and disabled.

Every year, LifeCanada commissions a national poll with respected pollster, Environics on key life issues. This year, in addition to the usual questions on abortion, the LifeCanada poll included questions on euthanasia, and the results are both timely and useful for the Parliamentarians opposing Bill-C384.

LifeCanada's poll results indicate that while most Canadians support legalized euthanasia (61%), most, once asked, also have serious concerns about the implications should euthanasia be legalized.

First, LifeCanada's poll made efforts to educate the public by defining the terms in precise, unvarnished language. In the first question asking whether euthanasia should be legalized, euthanasia was described as, "the use of lethal means, such as a drug injection, overdose or poisoning to take the life of someone who is sick, depressed, elderly or disabled." Many people have misconceptions about euthanasia. Euthanasia is not removal from extraordinary means of medical intervention, and euthanasia is not palliative sedation for the purpose of relieving acute suffering.

The poll showed that almost six in ten Canadians (56%) are concerned that the elderly will feel pressured to accept euthanasia to reduce health care costs. Interestingly, Quebecers, who are most likely to support legalizing euthanasia, are among the highest in the country (66%) to also express concern that the elderly will feel pressured to accept euthanasia.

A strong majority of Canadians (70%) also have concerns that legalization would lead to involuntary euthanasia. Again, LifeCanada used the poll to educate the public on the possible consequences of legalized euthanasia, citing the example of the Netherlands. In 2005, the Netherlands reported that 550 people were euthanized without their consent. Once that spectre was raised, more than half of those who had previously described themselves as "very supportive" of legalized euthanasia indicated concern, and again, Quebec led the nation with 73% showing concern.

A final question explained the merits of appropriate palliative care as an alternative to euthanasia and asked Canadians which of the two options they felt should be the higher priority for the Canadian government. Canadians chose by a margin of almost four-to-one investing in more and better palliative care (69%) over legalizing euthanasia (18%).

The results clearly show that once educated on the implications of legalized euthanasia, many people have concerns. As LifeCanada's president, Dr. Delores Doherty says, "A lot of stated support for legal euthanasia is soft. When Canadians consider the risks, they have second thoughts."

In the future, LifeCanada would like to ask a final question, to determine if initial support for legalized euthanasia in the first question changes once potential consequences are raised.

**We believe there is strength in unity!**  
For more information about LifeCanada/VieCanada or to donate to our important research and life-saving work, please visit our website at [www.lifeCanada.org](http://www.lifeCanada.org) or phone us at 1-866-780-LIFE (5433) or fax: 613-722-2201. Our mailing address is 310 -376 Churchill Ave. N; Ottawa, ON; K1Z 5C3.

Aquinas answers: "God would not have allowed that massacre if it had been of benefit to those children."<sup>2</sup> The death of any child is certainly tragic, the consequence of original sin. Since that is so, then how much more tragic is the killing of innocent children. However, because God is sovereign, he uses all things, both good and bad, to accomplish his purposes. The death of the Holy Innocents, tragic as it was, was used by God to bring about their salvation.

Their deaths fulfilled Jeremiah's prophecy (cf. Matthew 2:18; Jeremiah 31:15). In Jeremiah, the Judeans were into exile by the Babylonians around 586 B.C. On their way back to Babylon, they passed through Ramah, the place where Rachel was buried (cf. 1 Samuel 10:2). Even though she had long been dead, Jeremiah pictured her weeping for the Jewish children who died at the hands of the Babylonian captors. In Matthew, the mothers of Bethlehem, along with Rachel, weep over the slaughter of their children. Such an outrage makes Rachel cry out from the grave.

There are at least two parallels between the slaughter of the Holy Innocents and abortion. First, ethically, there is an inseparable connection between abortion and infanticide or, more broadly speaking, child-killing. What is the connection? Precisely this: Since human life begins at conception (which is a scientific fact) and is continuous, both intra-uterine and extra-uterine, until the moment of death, then abortion is pre-natal or intra-uterine killing of a human being and killing a child is post-natal or extra-uterine abortion. Therefore, it is just as wrong to kill children, namely, the Holy Innocents, as it is to kill unborn children. The only difference between the two kinds of killings is that the former are killed outside their mothers and the latter are killed inside their mothers.

Second, in the modern world, that is, since Roe v. Wade in 1973, over 50 million defenseless human babies have been slaughtered by abortion in United States. In the ancient world of Palestine during biblical days, Herod had defenseless children slaughtered. The killings in both the ancient and modern world have in common the abuse of legal power, resulting in the destruction of innocent human beings. Both kinds of killings violate the moral law of Exodus 20:13, which says, "You shall not murder" (NIV).

Undoubtedly, the screams of the innocent children could be heard as they were being put to death by Herod's soldiers in Bethlehem (cf. Matthew 2:16-18). Today, unborn babies utter a "silent scream" as they are aborted. Even though it is not heard by the doctor who kills them, it is heard by God. He knows about the grave injustice they have suffered, just as surely as he knew about the unjust killings of the Holy Innocents (cf. v. 19). Knowing that they suffered death, He also takes them to be with him in heaven. There, instead of crying, they are fulfilled as human beings, singing God's praises

## Hippocratic Oath

I swear by Apollo Physician, Asclepius, by Hygieia, by Panacea, and by all the gods and goddesses, making them my witnesses, that I will carry out, according to my ability and

I will use treatment to help the sick according to my ability and judgment, but will never use it to injure or wrong them.

I will not give poison to anyone though asked to do so, nor pessary\* to a woman to cause abortion. But in purity and holiness I will guard my life and my art.

\*a vaginal abortifacient.  
Source: Hippocrates of Cos, 4th century B.C., reprinted from *The Kairos Journal*