

LifeDate

Summer
2009

A quarterly journal of life issue news and commentary from Lutherans For Life

Celebrating the Abundant Life

Reflections on John 10:10

**“I came that they may have life
and have it abundantly.”**

Jesus



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the Shepherd

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Calling for Help
Trust in Him and BE BOLD!

Kay L. Meyer

Hope for Families

Join us for the
National
Lutherans
For Life
Conference in
St. Louis
July 24-25!

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Lutherans For Life



Lutherans For Life's mission is to witness to the sanctity of human life, through education, based on the Word of God.

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The Abundant Life of Weakness

by Rev. Dr. James I. Lamb



Paul did not want to be weak. Certainly he could serve the Lord better without his “thorn,” so he asked three times that the Lord remove it (2 Corinthians 12:8). We know Jesus’ answer, **“My grace is sufficient for you”** (12:9a). But we sometimes leave out the astounding second half, **“for my power is made perfect in weakness”** (12:9b). Paul got the message and says, “Okay, bring on the weaknesses!” **“Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me”** (12:9c).

By now most people have heard of Susan Boyle, the simple Scottish woman who shocked the judges, audience, and the world when she sang on *Britain’s Got Talent*. Her performance of *I Dreamed a Dream* was spectacular, but the real shocking part came from how unexpected her powerfully beautiful voice was.

It was unexpected because Ms. Boyle appeared so “weak.” She was certainly not beautiful by worldly standards. She had trouble speaking to the judges. She even acted a bit silly. Snickers rippled through the crowd when she said she wanted to be a professional

singer. No one expected such power from such weakness.

The Susan Boyle incident reflects human nature. We think of weakness as the opposite of strength, not as a vehicle through which strength can manifest itself. We think of the abundant life as a life filled with good things, not a life through which God reveals His goodness. We think of suffering as a curse, not as a means through which the power of

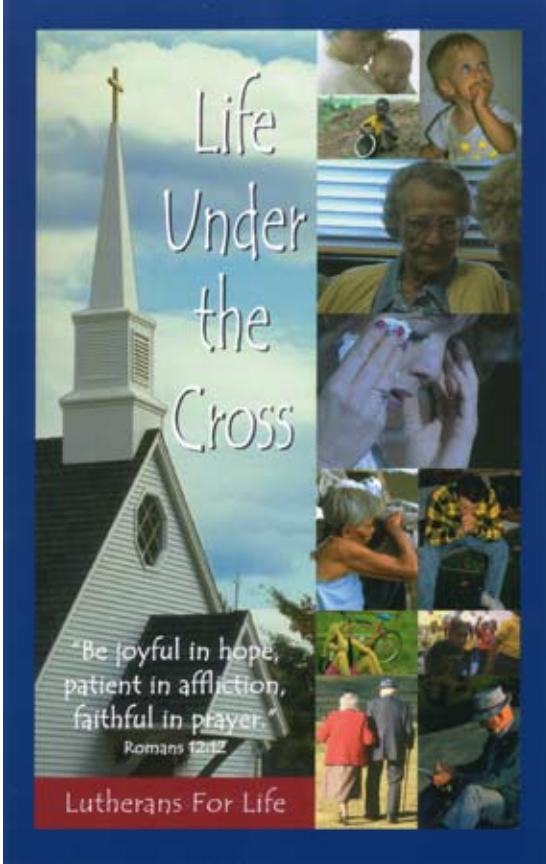
God is made perfect and blesses.

We live in a country that treats humanity based on such thinking. We seek to “design” perfect children. We abort our “imperfect” children. We kill human embryos in a misguided effort to cure human diseases. We turn killing into caring and offer assisted suicide instead of insisting on showing compassion.

We are people who live under the cross and in the radiance of the empty tomb. We know about the blessings of suffering and the

newness of life. We can define an abundant life in a whole new way. We can pray with Paul for Christ to remove our weaknesses but also boast in them when Christ works through them. Our world needs such a people who are bold in our proclamation, loving in our manner, persistent against persecution, and committed to sharing the true meaning of an abundant life.

Life Under the Cross bulletin insert available from LFL.



Abortion Laws: A Recent Development?

by Col. John A. Eidsmoe



Myth: Abortion laws were of rather recent origin, and were adopted to protect women from dangerous surgery, not to protect unborn children.

Reality: Throughout almost all stages of history in nations influenced by Christianity, and in other nations as well, abortion has been strongly condemned by the religious and political leadership of these nations.

In early American history, states usually did not pass criminal statutes; rather, they relied upon the body of common law that our Founding Fathers brought to us from England.

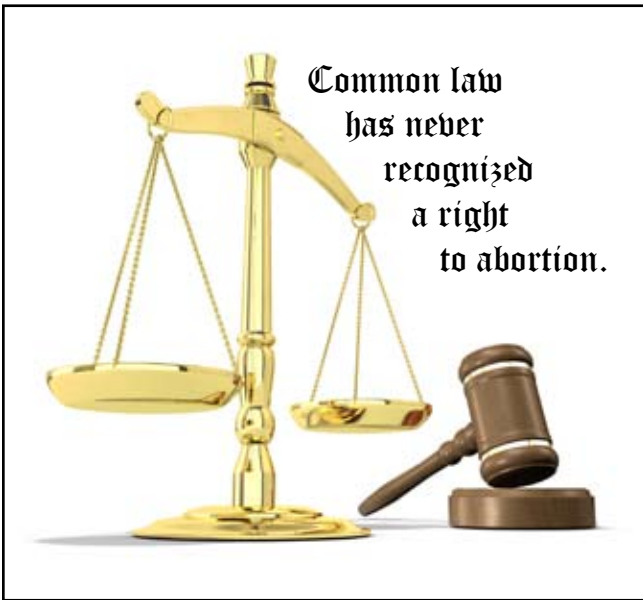
It is true that, at least in some periods, the common law made abortion a crime only after quickening, that is, after the mother could feel the child move in the womb. Sir William Blackstone called abortion after quickening “a very heinous misdemeanor,” and we should note that at that time any noncapital crime was considered a misdemeanor. However, this does not mean the common law considered the life of the unborn child unworthy of protection before quickening. Rather the reason had to do with proving the elements of a crime. Let me explain what I mean:

Suppose John resolves to kill Mary as she

sleeps in her bed, so he enters her bedroom and fires three shots into her back. Unbeknown to John, however, Mary was already dead; she had died three hours earlier of a heart attack. Is John guilty of murder? No; under the common law, one cannot murder a person who is already dead. To convict John of murder, the prosecutor had to prove that Mary was alive at the time John fired the shots into her back.

Now let’s transfer that principle to the abortion situation. To convict a person of killing an unborn child by abortion, the prosecution had to prove that the unborn child was

alive at the time of the abortion. And given the state of medical technology at the time the common law was developed, it was virtually impossible to prove beyond a reasonable doubt that the unborn child was alive, or even that the mother was pregnant, until the mother could feel the



child move within her.

During the 1800s, advanced medical knowledge enabled the doctors to determine the child was alive prior to quickening. In 1859 the American Medical Association unanimously adopted the *AMA Report on Criminal Abortion*. The report condemned abortion and stated one reason abortions took place was “wide-spread popular ignorance of the true character of the crime—a belief, even among mothers themselves, that the foetus is not alive till after the period of quickening.” Another reason, the Report stated, was the

“grave defects of our laws, both common and statute, as regards the independent and actual existence of the child before birth, as a living being.” The Report continued, “With strange inconsistency, the law fully acknowledges the foetus in utero and its inherent rights, for civil purposes; while personally and as criminally affected, it fails to recognize it, and to its life as yet denies all protection.” Abortion, it stated, was “no simple offence against public morality and decency, no mere misdemeanor, no attempt upon the life of the mother, but the wanton and murderous destruction of her child.” Declaring that “physicians have long been united in condemning the act of producing abortion, at every period of gestation, except as necessary for preserving the life of either mother or child,” the AMA Report called upon state legislatures to make abortion at all stages of gestation a criminal offense.

In response, during the 1860s many state legislatures adopted laws that made abortion a criminal offense at any stage of pregnancy, except when necessary to save the life of the mother or child. And the strained explanation that these laws were passed to protect mothers from dangerous surgery, just doesn't make sense. All surgery was dangerous in those days; but we don't see the passage of laws prohibiting appendectomies or tonsillectomies. And Iowa's 1868 abortion statute was titled “An Act to Prohibit Foeticide,” that is, the act to prohibit the killing of a fetus. Courts have regularly held that the title of a statute is evidence of its purpose, meaning, and construction.

The lesson of history is clear: The common law has never recognized a right to abortion. Quite the contrary, the common law criminalized abortion after quickening, and the prohibition was extended to babies before quickening as soon as the technology was available to prove to a court that the pre-quickened baby was alive.

A “right to choose” ... what??



Defending the Right to Choose
– Defending the phrase “a woman’s right to choose” requires knowledge of what is being chosen. Everyone knows this phrase

is not referring to a woman’s right to choose a new dress or new shoes. It refers to choosing an abortion—the killing of an unborn child for any reason or no reason at all. Defending the “right to choose” requires knowledge of abortion. The purpose of this booklet is to help people understand what defending the “right to choose” involves. *Item 124T. \$0.75 ea.*

Note: contains graphic images.

Here’s why taking a stand For Life matters:

In the United States, 3,287 unborn babies are killed through abortion every day.

Everyday, women and men are left hurting and grieving due to an abortion decision.

Source: Alan Guttmacher Institute.



Survival of the Fittest A Movement's True Colors

by Chuck Colson



The story is heartbreaking. A woman showed up at an abortion clinic “in flip-flops and in tears,” having walked for an hour to have her fourth child aborted after her boyfriend lost his job. “‘This was a desired pregnancy—she’d been getting prenatal care—but they re-evaluated expenses and decided not to continue,’ said Dr. Pratima Gupta,” in the Associated Press report.

Yes, it’s a heartbreaking story. But columnist Bonnie Erbe sees it quite differently. “In the long run,” she asks, “can we agree that this unwed couple’s decision not to bring a fourth child into the world when they are having trouble feeding themselves and three children is no tragedy?”

After a brief analysis of the expenses of raising a child, Erbe then reiterates that their “fact-based, rational decision” is “no tragedy: it’s a good decision.” In fact, she believes, we’d all be better off if we could recapture the national mood we had just after *Roe v. Wade*, when abortion “was not something women whined about publicly on the scale many seem to now.” Unbelievable! It’s as if abortion is a good thing.

It’s appalling to see the shift in pro-choice attitudes that’s accompanied the worsening of our economy. For a while, pro-choicers were willing to humor mothers who were grieving over their aborted children. Not that they were willing to give up advocating the killing of those children, but some of them still recognized that these actually were children being killed, and that they had little to gain by denying it.

Just a few years ago, I spoke on this program about a group of abortion clinics

where women were counseled to see abortion as “a loving act,” and encouraged to do things like write messages to their aborted children and take home colorful stones as mementos.

Well, things may be changing. Now, it appears, there’s no time or place for sentiment over one’s aborted child—“not when the economy is depressed, jobs are scarce and family incomes are dropping,” as Erbe says. Get the job done and quit your whining, would seem to be her motto.

And she’s not alone. Katherine Ragsdale goes her one better by calling abortion a “blessing” when it enables women to continue their education or career. And Ragsdale has just been named the new dean of the Episcopal Divinity School in Cambridge, Massachusetts!

Recently, I talked about British official Jonathan Porritt and his desire to cut his country’s population in half for the sake of the environment. Although Erbe bases her concern on the scarcity of economic resources instead of environmental ones, the message is fundamentally the same: Fewer humans means better living for those of us who do get to live.

If you remember your history, the famous satire by Jonathan Swift, *Modest Proposal*, suggested that Irish children be eaten to save resources. That’s just about where the pro-abortion movement seems to be heading—except this time there’s no satire about it.

Maybe it’s just as well that the abortion movement is starting to show its true colors. In stark contrast with the crisis pregnancy centers and the church volunteers who would lovingly help provide for parents in need, the “pro-choice” movement can now be seen for what it truly is: “no-choice” movement. Death is your duty to save the environment or the economy.

(From *BreakPoint*, April 17, 2009, reprinted with permission of Prison Fellowship, www.breakpoint.org.)



Adoption Thoughts

Adoption is a life-saving, life-affirming option that is not promoted enough in our culture of death or even, unfortunately, within the church. Lutherans For Life offers a number of resources to help spread the word! (see next column). Here are a few *Life Quotes* that can also be used to promote adoption:

“Adoption can be an enormously unselfish gift to a baby, not only as a way to give a child a secure, loving, stable family but to give that child the most precious gift of all—life.” *Dr. Jean Garton*

“Adoption is not just about finding a child for a family who can't have a child. Consider it the other way around: adoption is about finding a family for a child who doesn't have a family.” *Wanda L. Pritzel*

“Adoption is a very difficult but also a very child-centered and loving choice. A mother who makes an adoption plan for her child will one day be able to say, ‘I knew you and loved you and planned what would be best for you before you were born.’” *Rev. Dr. James I. Lamb*

“I thank God that the birth mothers of my three children chose [the adoption] alternative ... And it is important for men to speak out on this issue ... I am challenging you to continue to spread the message [of adoption] ... to support a cause that saves countless lives. Be responsible fathers and parents; stand up for what is right.” *Ray Nitschke*

The Adoption Creed: “Not flesh of my flesh, nor bone of my bone, but still miraculously my own; never forget for a single minute, you didn't grow under my heart, but in it.”

ADOPTION OPTION LFL RESOURCES:

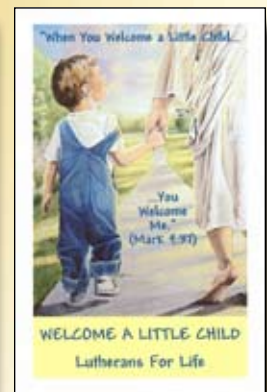
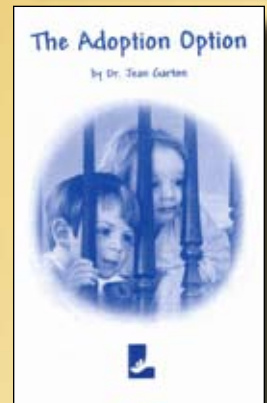
BOOKLETS

Adoption: Finding a Family for a Child explores adoption opportunities.
Item 503B.
\$0.25 ea.

The Adoption Option by Dr. Jean Garton.
Item 500B.
\$1.00 ea.

BROCHURE

The Servanthood of Adoption
— There is a need to shed some good light on adoption by looking at adoption in the light of biblical servanthood.
Item 501T. \$0.25 ea.



BULLETIN INSERT

Welcome a Little Child.
Item 500B1. \$0.07 ea.

Calling for Help

by Diane E. Schroeder
www.word-of-hope.org



Since 1991, Word of Hope has been serving men and women who have an abortion in their past. Our national office in Oak Brook, Illinois, receives approximately 275 calls a month, plus e-mail. These calls come from all over the country and around the world. Each caller is loved, treated non-judgmentally, given counseling and information, and sent materials. Some people are incredulous that Lutherans have abortions—as if being Christian some how makes you immune to the problems, and so-called “solutions,” of the world.

Here are some stats on the women and men who call us for help.

- 70% are Lutheran or have some kind of Lutheran connection
- 80% are women; 10% men; 7% grandparent; 3% concerned friend
- 38% are between the ages of 28 and 38; 39% between the ages of 39-64
- 60% are white; 31% African-American
- 53% had the abortion prior to the ninth week of pregnancy; 24% between the ninth and tenth week
- 47% have had one abortion; 53% two or more
- 75% have been sexually abused



- 65% have some form of addiction to drugs or alcohol
- 45% are involved in an abusive relationship
- 40% have been divorced
- 90% say they aborted because it wasn't a good time to have a child

One of the opportunities I have as president of Lutherans For Life is to present the Word of Hope ministry to fourth year seminarians at the Lutheran Church-Missouri Synod seminary in Fort Wayne, Indiana. I explain to these future pastors that with 1.2 million abortions a year, almost 50 million since 1973 and 70 percent of women obtaining abortions identifying themselves as Christians, abortion is a huge issue in our country and churches. I urge them to recognize that post-abortive individuals are in their congregations and counseling groups and desperately need the help and for-

giveness that only Christ can provide. I urge them to educate their people on the issue of post-abortion stress and create an atmosphere of acceptance, forgiveness, and hope within their congregations.

An e-mail we received from Alice (name changed) demonstrates the need within the Church. Alice's abortion was 33 years ago. At the time of the abortion she was married, a mother of three children, and a Christian. Five years after the abortion, she and her husband were divorced. Alice writes:

“It was not until a few years ago when I became a member of the Lutheran Church that I realized I had committed

such a grave sin. But it was when my daughter spotted 5 weeks into her pregnancy and we went to the hospital for a sonogram and I saw her baby's heart beating at 5 weeks I was truly faced with the reality of what I had done. I believe now the abortion could be the very reason I have fought depression for so many years always being worse through the winter months. And I have had and do have other symptoms that your web site mentioned. And I believe it has affected my relationships throughout my life. I would like to take steps toward recovery. I have not been able to tell my pastor."

Poor Alice. The one thing she needs to hear from her church, Christ's forgiveness and love applied to her sin of abortion, is lacking. So she is afraid to tell her pastor, afraid of his condemnation. Please pastors, for all the Alice's out there, talk about this issue! And laypeople, if your pastor does not speak on this issue, encourage him and assist him in creating an atmosphere in your church where post-abortive individuals feel safe. Lutherans For Life and Word of Hope can help you! Let us all strive to return people living with the sin of abortion to the abundant life Christ has promised through His death and resurrection. "I have come that they may have life and have it to the full" John 10:10.

Diane E. Schroeder is president of Lutherans For Life and also a board member and cofounder of Word of Hope.



Hurting from Abortion?

*A Word of Hope
can help.*

888-217-8679

www.word-of-hope.org

*Confidential
Caring*

Often forgotten in abortion ...

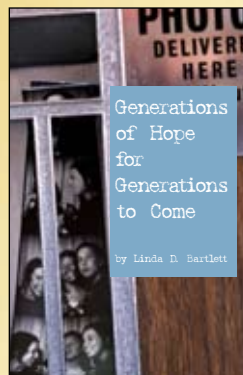
Grandparents and Abortion – Grandparents of preborn children can make a difference when they respond in love. All grandchildren, including those in the womb, are precious gifts from the Creator who has already redeemed them. By Linda D. Bartlett.



Item 117T. **\$0.25 ea.**

Passing on a pro-life legacy ...

Generations of Hope for Generations to Come – Today's young people say, "Tell me, and I'll forget. Show me, and I may not remember. Involve me, and I'll understand."



This resource, by Linda Bartlett, can serve as a tool to help build a bridge between generations, an encouragement for LFL leaders, a motivation for parents in a new century, a promise to the faithful, a reason to take heart! We are called to pass on the truth of what God has done in our lives. God brings order out of the chaos with His Word. Jesus is the Word! Because of Jesus, people change, and changed people change the culture in which they live! Item 906B. **\$2.00 ea.**

The Abundant Life: A Life of Bearing the Cross Obediently

by Dr. C. Jack Eichhorst

Did Jesus Himself live the “abundant life” that He came to give us? He certainly did not lead a very glamorous life. He said of himself that “... **the Son of Man came not to be served but to serve, and give his life as a ransom for many**” (Matthew 20:28). Central to His abundant life is the cross.

In He-
brews chapter 12 Christians are challenged thus: “... **let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured**

the cross, despising the shame, and is seated at the right hand of the throne of God.” Again it is the cross which significantly defines His life.

The cross also defines the life of those who would follow Him. “**If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it**” (Mark 8:34-35). Christ did not come to give us unending happiness or even joy. He gives us the gracious forgiveness of all our sins; He gives us the hope of eternal life, but always there is a cross to take up with Him.

That cross was the sign that marked us forever in holy baptism.

But how does this “abundant life” of taking up the cross relate to our life and ministry in the pro-life cause? Now, at 75 years of age, I look back at 40 years of work in this effort. In broad outline this is my story, my testimony as the cofounder of Lutherans For Life along with Dr. Jean Garton, one of the most wonderful friends of my life.

The story begins much before Lutherans For Life. In 1968 I was invited to a meeting that gave birth to Minnesota Citizens Concerned For Life. MCCL would go on to become one of the most powerful state pro-life organizations in the United States. From this involvement my life changed greatly.

But this “abundant life” would

not have been possible without a supportive wife and children. I will never forget when my ten year old son, Daniel, asked me: “Dad, why do you have to make all these trips to Minneapolis? What is this abortion stuff all about?” Calmly I told him that a woman could have a doctor kill the baby in her womb before it was born. Quite terrified, he nearly shouted at me, “You mean mother could have had that done to me—or to Martha or Nathan or Stephen?” In that instant I knew I was spending time away from my children for the sake of my children. Now they are all pro-life.

On January 22, 1973, we all got the fateful news of *Roe v. Wade*. We were stunned—not just by the fact of the decision but by its



See Dr. Eichhorst's complete article online at www.lutheransforlife.org!

Going back to 1989 ... Rev. Ed Fehskens, Dr. Jean Garton, Rev. C. Jack Eichhorst, and Mrs. Beth Schaible

breadth, allowing abortion virtually from conception to natural birth. Now even more work was called for. As I remember, in 1974 and '75 I went to Washington for pro-life marches. We gathered over one-half million strong. The intensity of this battle magnified. In new ways it really became a struggle of life and death.

In the after shock of the Supreme Court decision, more Christians saw the need to face this issue. The great evangelist, Dr. Billy Graham began to struggle with the matter of abortion. In 1975, to become informed on this issue his offices invited as consultants, a group of 13 people including Dr. Everett Koop, the Surgeon General. Dr. Ralph Bohlmann and I were also invited. This meeting gave further impetus to the idea for Lutherans For Life. If there could be "Baptists For Life," "Episcopalians For Life," etc., why not "Lutherans For Life"?

I made several attempts to convene some leading Lutheran theologians and pastors but we could not get together. Once our plans were defeated by a terrible national blizzard. Then schedules wouldn't cooperate. But the seed was sown. Finally two strong leaders came forward, Dr. Jacob Preus and Dr. Ralph Bohlmann.

They had discovered just the right leader in Dr. Jean Garton. Under her leadership the organization came to life with a great supporting cast. She served as president and I as vice president. And then the day came when a new generation of deeply committed people emerged to carry on the mission.

At this stage of life I am thrilled to see others carry the cross for the sake of unborn children. They are thus living the "abundant life," losing their life for those who will not thank them and whom they will never know. But God knows, God sees, and one day great will be God's reward to them.



The Handiwork of God tells us that the value of human life comes from what God has done and continues to do! Life is His **handiwork!** He creates life with His hands. He redeemed life with His hands. He holds His children by the hand.

When we understand this some questions won't even need to be asked.

Brochure.

Item 1007T. **\$0.25 ea.**



For more great bioethics resources, go to:

www.lutheransforlife.org

Getting to the Heart of the Matter (Part 2)

by Linda D. Bartlett
www.titus2-4life.org



“I would never have an abortion myself, but I support the right of others to do so.”

“Abortion is wrong, except in some cases.”

“S o m e t i m e s we’re forced to choose the lesser of two evils.”

Why is abortion defended as a “woman’s right” even among people of faith? How does a mother, father, or grandparent rationalize abortion? What has to happen to make people who acknowledge the Creator of Life choose to end a life?

The ministry of Titus 2 for Life began after years of asking these questions. In order to make abortion “unthinkable,” we must honestly examine what happens prior to an abortion, including a “me first” mentality, promiscuity, and failure to trust God. But is there, as one Titus 2 participant asked, a missing piece to the puzzle of abortion? Is there something so terrible that, in moments of fear and hopelessness, even Christian women and their families feel compelled to take a human life?

An e-mail conversation following a recent Titus 2 session began to reveal that missing piece. A participant wrote: “Without breaking confidences, a group of us shared the painful

circumstances of abortion as related to us by friends, family, congregation, and community members we have cared about and listened to over the years. A common thread seemed to run through those accounts. Young women who had been victims of childhood sexual abuse became promiscuous or experienced further sexual abuse from men during their teen years. When they found themselves pregnant, they chose an abortion.”

Childhood sexual abuse (CSA) is, without a doubt, a missing piece in the abortion puzzle.



“I don’t even remember when it began. My older step-brother would slip into my room at night and crawl into bed with me ...”

“When I was twelve, my ‘uncle’ began touching me ... later, when boys wanted to do the same, I honestly didn’t know how to say ‘no.’”

“Between the ages of 10 and 14, I was sexually abused by my step-dad. My mom knew but was too

afraid to say anything . . .”

“The principal of my Christian school said I was special and what he was doing to me was our secret . . .”

The stories break our hearts. One study done in 1997 found that “compared to women who were not abused during childhood, women who reported a history of childhood sexual abuse were 1.5 times more likely to have had an abortion.” *Source: www.ncbi.nlm.nih.gov/pubmed/9315271.*

This stat (and many more) were researched by a Titus 2 participant whose heart was touched by the stories she heard following a retreat. She has been motivated to speak up so that a culture can begin to prevent more harm, death, and hopelessness.

Titus 2 women gather to contrast the world with The Word. Abortion is a worldly idea, but God calls it a sin. What has to happen before the sin of abortion? Other sin.

Sin happens when we rebel against or fail to trust God. Sin happens when we let our sinful human flesh come under Satan's authority. Sin happens when God's people are silent about sinful behavior. Sinful humans caught up in sinful behavior affect the lives of others.

CSA is an example of sin's generational affect on all of us. The consequences of one sin can affect generations to follow. God says, **"I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me ..."** (Exodus 20:5 NIV).

In pausing to take a breath, I hear what some of you are thinking. Why is God so unjust to compel innocent children to bear the sins of guilty parents? Ahh ... and so it might seem to those who stop with verse 5! Please, don't stop! Read the rest of what God has to say! He continues with a powerful, life-changing "but" that is followed by words of hope: "I ... am a jealous God, punishing ... to the third and fourth generation of those who hate me ... but showing love to a thousand generations of those who love me and keep my commandments" (v. 6).

Do you hear what the Lord of Life is saying? He is "a jealous God" because He created man and woman. The first man and woman's sin tainted all of their children and children's children. Sin produces consequences. But praise God, there is Hope! There is always Hope for those who love and trust God! This Hope died for our sin and rose to victory! Hope is Jesus Christ who covers the repentant sinner with mercy every morning!

It is never a child's fault when he or she is abused. A child has not sinned when they are forced to do something against their will. The adult who puts a child in harm's way or strips away innocence is always responsible. So, what does the person who experienced childhood sexual abuse do? He or she finds hope and healing in God's promises: "Those who look to him are radiant; their faces are never covered with shame . . . The angel of the Lord encamps around those who fear him, and he delivers them . . . The Lord is close to the brokenhearted and saves those who are crushed in spirit" (Psalm 34:5, 7, 18 NIV).

What does the adult who sinned against God and one of His little ones do? He or she finds hope and healing in God's promises: "When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the Lord' – and you forgave the guilt of my sin." (King David in Psalm 32)

What do Titus 2 women (and men) do? They speak up! They expose the darkness of evil with the light of God's Word! "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Titus 2:11-14).

(Note: If you are interested in hosting a Titus 2 Retreat, download the "planning packet" from www.titus2-4life.org or e-mail questions to lindabartlett@mchsi.com)



“Dear Dad”

by Janette Clausen, LBSW
(Lutheran Family Services
of Iowa, www.lfsiowa.org)



This is a fictitious letter from a daughter to her dad. The first time I read it years ago, my daughter was a preschooler. I shared it with my husband, and being deeply impressed with it, he asked me to share it with him every so often as she grew up.

Dear Dad,

I really need someone to talk to. I am so confused right now. You know I have a boyfriend and I am so in love with him that it almost hurts. I have never felt this way about anybody and I know that no one has ever felt this way about me—not even you or Mom. He makes me feel so special. He says I’m beautiful. You hardly look at me when I ask. When I do, you say “you look nice!” I get the idea you don’t really notice.



I’m not trying to get down on you; I am just trying to explain why I love my boyfriend so much. He wants me to be with him. I know that you are really busy with work. When you are home you either have to catch up on your rest or the yard and stuff. I sure liked it when I was younger and you would do stuff with me, like color, play a game, or even just talk about clouds and things. My boyfriend does a lot of that now, so it’s kind of like he’s taking over where you left off. I guess that’s all right, isn’t it?

I really like being held by my boyfriend.

It makes me feel pretty secure, except sometimes when I wonder what would happen if we broke up. I try not to think about that. It would be hard to even talk to you about it because you don’t really take me seriously. You say things about puppy love and tease me so I think I would about die of embarrassment. No, I am going to hang on to my boyfriend. You’ll see, I’m not fickle (whatever that means). I’ll do almost anything to keep my boyfriend in love with me.

I am really confused about the physical part, though. He says that we show each other our love through hugging and kissing and, well, other stuff. Sometimes it doesn’t feel right, but at the same time, I feel like I can’t stop. I’ve had a couple of close calls, but I’ve explained to him that I’m a Christian and want to wait until I’m married for certain things. It’s a good thing you trust me, Dad.

It’s been nice writing this to you. It’s almost like I was really talking to you and you were really listening. Maybe someday I’ll be able to share this with you. I’ll talk to my boyfriend about it.

Love from your daughter

What a valuable reminder that while teens may not be known for their ability to verbalize their feelings, they have the same needs as when they were tiny. There is no replacement for Dad’s attention, love, acceptance, and healthy affection. In its absence, a substitute will be sought. May Father’s Day be every parent’s reminder that their child really needs them!

The Dominican Republic has voted to approve language in its new constitution protecting the right to life from the moment of conception. Article 11 of the new constitution, which was approved by a large majority of 167-32, states “the right to life is inviolable from conception until death. The death penalty cannot be established, pronounced, nor applied, in any case.” (*LifeSiteNews.com, 4/22*)

The European Union has recognized a new political party which has pro-life objectives. Mr. Declan Ganley, leader of Libertas, says there was resistance by the authorities. He did not trust assurances concerning the European Court of Justice’s jurisdiction over EU nations’ laws relating to ethics. (*CNA on EWTN, 2/11; SPUC, 2/12*)

Malaysia, which is quite strict on abortion, is making progress on maternal health, partly by sending midwives to work in the countryside and by improving rural transport. The Society for the Protection of Unborn Children’s national director makes the point that other places where abortion is rare also have good records on maternal health. These include Northern Ireland and the Republic of Ireland. (*John Smeaton, 2/12; SPUC, 2/13*)

A woman in Spain has been caring for her comatose daughter for seven years, says the Pro-Life Institution of Valencia. The 22-year-old cannot feed herself, speak or move after a road accident. Doctors said she would never recover. Her mother, who gives her liquid food, says: “Each morning I thank God for giving her to me one more day.” She says the young woman has fewer health problems because she is at home. (*Catholic New Agency, 2/12; SPUC, 2/13*)

A woman in northwest England refused cancer treatment for the sake of her unborn twins. Mrs. Rachel Crossland said: “there was

no way I could deal with getting rid of my babies and having to then fight cancer.” She received therapy after the babies were delivered by caesarean. (*Daily Mail, 3/2; SPUC, 3/3*)

Most conceptions in Britain are outside marriage, according to government figures. Half of such pregnancies reportedly end in abortion. (*Sun, 2/27; SPUC, 3/3*)

Donated umbilical cells have been used in China to treat blindness in a two-year-old girl from Northern Ireland. Dakota Clarke’s parents paid £30,000 for therapy for her septo-optic dysplasia. She can now follow objects with her eyes and recognize people. (*Sun, SPUC, 3/5*)

Italy’s constitutional court has overruled a 2004 law restricting the number of embryos implanted in IVF to three. Bishop Elio Sgreccia, former secretary of the Pontifical Council for the Family, said more embryos would be sacrificed and there would be eugenic selection. (*AFP on Leader-Post, 4/2; SPUC, 4/3*)

A new report indicates the gender imbalance is improving in Shanghai, China, while another report indicates the abduction of boys is increasing in the country. The Asian nation’s cultural mores favor having sons over daughters to carry on the family name, farm or business. That has resulted in a high number of sex-selection abortions and a male-female gender ratio that is so far out of balance that a bachelor society has been created with a noticeable lack of girls and young women . . . Part of the reason for the abductions is fallout from the one-child population rule itself—where couples are only allowed one child. Chinese officials enforce the rule with forced abortions, involuntary sterilizations, and other human rights abuses. (*LifeNew.com, 4/8*)

Unless otherwise noted, World News summaries are from the Society for the Protection of Unborn Children (SPUC) based in London, England: www.spuc.org.uk.





Teaching For Life
helps you **teach the life issues**
with the lessons you already use!



Teaching For Life “is so colorful and well done, that when we opened up the first unit we wanted to do everything in one day!” *K. Smith, Marshalltown, Iowa*

Sample pages can be found at our web site!



Teaching For Life

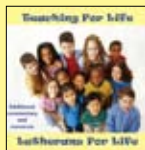
Teaching For Life is a unique, all-new, Gospel-centered, positive way to help Lutheran school teachers apply God's Word to the life issues!

Teaching For Life integrates nine key pro-life concepts—one for each month of the school year—by giving ideas on how to integrate them into religion, math, social studies, language arts, and more.

Teaching For Life makes it as easy as possible for the teacher to use!

The entire **Teaching For Life** package includes 45 lessons for five grade levels (PK-K, 1-2, 3-4, 5-6, 7-8). It comes in a sturdy 8.25" x 11" full color tri-fold format, providing the teacher with all that is needed to teach a key life concept each month in a variety of ways.

Each **Teaching For Life** package includes a CD which provides additional resources, commentary, and teaching tools.



Teaching For Life was previewed at the 2008 LEA Conference. The response was overwhelmingly positive!

Consider purchasing
Teaching For Life
for your favorite
teacher or school!



Lesson Plans and CD

Grades PK-K. Item 720C. \$49.99 ea.

Grades 1-2. Item 721C. \$49.99 ea.

Grades 3-4. Item 723C. \$49.99 ea.

Grades 5-6. Item 725C. \$49.99 ea.

Grades 7-8. Item 727C. \$49.99 ea.

Complete **Teaching For Life** package of 45 lesson plans and CD for all grade levels: Item 729C. \$199.99 ea.

TFL Themes by Unit (Nine Units/Grade Level):

Unit 1: For Life from the Beginning of Time:
The Importance of a Six-Day Creation.

Unit 2: For Life Because God Is—
The Trinitarian Value of Human Life.

Unit 3: For Life from the Very Beginning of Life.

Unit 4: For Life in the Womb.

Unit 5: For Chaste and Decent Lives.

Unit 6: For Life and Loving Them Both.

Unit 7: For Life and Healing Broken Hearts.

Unit 8: For Life When Life Isn't Good.

Unit 9: For Life at Life's End.

Nine Months of Teaching For Life

by Terry M. Davis



What is it that enables a woman to carry a child in her womb for nine months? What is it that enables a teacher to bring the gospel to children in his/her classroom for nine months? It is a belief that God is using them for His purposes. It is a belief that what they are doing will make a difference even after they themselves are gone from this earth.

Nine months—a creative God—a new life on our planet—a Lutheran teacher who is **Teaching For Life** to support Godly values taught to children by word and deed in Christian homes. Praise God! Jesus Christ is the center of Lutheran education! Every Lutheran teacher feels the privilege of being a servant of his/her Lord in a classroom of children!

Lutherans For Life has produced educational materials that, I believe, should be in every Lutheran teacher's hands. Why? Because Lutheran teachers believe that all life is created and sustained by a loving God and, because they believe this, they teach it to the children in their classrooms.

What Lutheran teacher wouldn't want some creative ways to further

integrate this belief into their teaching?

The beauty of the **Teaching For Life** materials produced by LFL is that they keep life issues before the children at least once each month. In a culture that seems determined to eliminate Christian values from its curriculum in public schools, children can't hear too often the Good News about God's love and His love for life!

There are nine life issues addressed (one for each month of the school year). You can check out the themes and find pricing info on page 17. (The cost is very reasonable—made possible by a loving gift from Victor and Marian Both of Chicago, Illinois.)

Teaching For Life is theologically rich. Dr. Lamb's additional theological commentary on the CD, included with each package, is wonderful background material for the teacher. The CD also contains many other additional resources and teaching tools.

Teaching For Life is very well done! It is colorful, it is easy to integrate, it is biblical, it is a resource that brings glory to our God!

It is my prayer that **Teaching For Life** will be used in every Lutheran school throughout the nation. To God be the glory!

Terry M. Davis is principal at St. Peter Lutheran School, Macomb, Michigan





*Great Speakers,
Workshops,
and
Life-Affirming
Fellowship!*

*Celebrate the Abundant Life at the
2009 National Lutherans For Life Conference!
Doubletree Westport, St. Louis, Missouri, July 24-25*

Keynote Speaker:

Bobby Schindler

*brother of Terri
Schindler Schiavo*



*Other great
speakers include:*

Linda Bartlett,
John Eidsmoe,
Charles Ford,
Renee Gibbs,
Dr. Peter Greenspan,
Angela Naeve,
Rev. Russell Saltzman,
Rev. Don Wagner,
and
Rev. Dr. Jim Lamb.

The two-day conference begins at 3:00, Friday, July 24, with a pre-conference leader's workshop led by Dr. Lamb. The workshop will focus on Renewal For Life and will provide opportunities to show how LFL leaders can work together as a team to advance this new initiative.

A musical program for the whole family with Angela Naeve will then kick off the celebration, followed by a worship service with Dr. Jim Lamb presiding.

Bobby Schindler will address the conference after the Friday evening banquet.

May 15, 2009, is the deadline for receiving Witness Sponsorships for the Conference Witness Book. See the LFL web site to find out how you can receive a Complimentary Registration by sending in Witness Sponsorships!

One way we will Celebrate the Abundant Life is with an ingathering of layette items that will be packaged in gift bags for Concordia Seminary families. Please bring any of the following: blankets, diapers, onesies, other new infant clothing, or toys.

BEST WAY TO REGISTER: Online at www.lutheransforlife.org

The Abundant Life— Follow the Shepherd

by Rev. Dr. James I. Lamb



Did you know that the pro-death crowd sometimes uses LFL's theme verse, **"I came that they may have life and have it abundantly"** (John 10:10)? They argue that if Jesus came to give us the full life, He wouldn't want us to have anything less. If it is perceived, for a variety of reasons, that an unborn baby would not have a full life, then that life can be destroyed to protect it from not being full. The same logic goes for grandma suffering from Alzheimer's. Certainly she cannot have a full life in this condition and Jesus wouldn't mind if we sent her home to be with Him.

What is the Abundant Life?

This makes it critically important for us to understand what Jesus meant by the "full" or "abundant" life of John 10. This chapter contains many sheep and shepherd metaphors. If you want to answer the question, "What is the abundant life?" you have to ask, "What was the abundant life for a sheep?" The answer to that is very simple. It was following the shepherd. The abundant life for a sheep was saying, "I shall not suffer," because I have a shepherd. It was saying, "I shall not want" because I have a shepherd.

The Life of a Sheep

So what was life like for a sheep following a shepherd? A little research into shepherding in Palestine gives us some answers.

Following the shepherd often meant some

pretty steep climbs up rough and dangerous paths to mountain meadows. Following the shepherd meant leaving the sheep fold and going out in the midst of watching and waiting enemies. Following the shepherd back down the mountain at sunset, meant dark valleys. The sheep couldn't always see the shepherd and that can panic sheep. What was the abundant life for a sheep? It was following the shepherd, but that was not always easy.

The abundant life for the Good Shepherd's sheep is not necessarily a life of abundance. The abundant life is following the Shepherd. But that's not always easy. Our way may seem easier. However, the Shepherd has been this way before. The Shepherd knows where He is

going. The Shepherd knows just where He wants us to be.

Rough Climbs

The abundant life may mean some rough climbs. Ever felt like you were going uphill all the time with one set back after another?

Our pro-life work can seem like one step forward, two steps backward these days. Frustrations abound.

But the Shepherd knows where the green pastures are. The green pastures near the mountain streams were not used for grazing. The shepherd knew that the sheep would be too hot after their long climb up the mountain to guzzle down ice cold mountain water. Before he would allow them to drink and restore their strength, he made them lie down in the green pastures and cool off.

The Good Shepherd we follow says to us in our frustration, "Cool it! I'm in charge. I'm in control. I know what I am doing. Times of refreshing and restoration will come."



Narrow Paths

Following the Shepherd may mean walking on some narrow and difficult paths. It's not easy staying on the narrow path of God's truth when our instincts tell us the broader paths of relative truths would be so much easier. Everyone else seems to be following such paths unhindered. But the Shepherd knows where the quiet waters are.

The Palestinian shepherds would not let their sheep drink in the fast moving waters of the mountain streams. They would dam up certain spots with rocks to create quiet pools so the sheep could drink safely.

The Good Shepherd has given us "quiet waters," the truth of His Word. When we "drink" from it, our souls are refreshed. We are reminded of the importance of His truth and the importance of what we do to preserve it. We are reminded that following the narrow path has nothing to do with narrow minds but everything to do with the wisdom of God and His righteousness in Jesus. Restored, we once again follow the Shepherd on the paths of righteousness.

Presence of Enemies

Following the Shepherd may mean enemies all around, watching and waiting, tempting and telling us that the solution to human problems is killing humans and making it sound so reasonable and so appealing. Planned Parenthood and others like them seem to have all the clout and all the money. We seem so small in comparison.

The shepherds of Palestine would sometimes carry grain in sacks at their side. They would supplement the days feeding by spreading the grain on the ground. As the sheep ate, the shepherds would watch and protect them from any enemies.

Our Good Shepherd feeds us in the presence of our enemies. His Word and His Sacraments strengthen our faith. This is much needed sustenance. We fight a spiritual battle and we need spiritual food. His Word and

Sacraments also assure us of His presence. He watches over us and protects us from our enemies.

Dark Shadows

Following the Shepherd may mean deep, dark shadows. The shadows of pain and suffering, the shadow of a crisis pregnancy, the shadow of regret and guilt, the shadows of death—these may make it hard to see the Shepherd. The shepherds of Palestine would comfort the sheep in the midst of the shadows by beating out a rhythm on the rocks with rod and staff. Even though they could not see him, the sheep knew the shepherd was there.

Our Shepherd knows the way through dark valleys. We know He is there even when it seems that He is not. Our assurance does not come from sight, but trust in promises. He comforts us with promise after promise. "I am with you always." "I will never leave you or forsake you."

The abundant life is not necessarily a life of abundance. It is not a life free from crisis pregnancies or wrong decisions. It is not a life free from suffering and pain. It is not a life free from frustration and weariness. The abundant life is following the Shepherd. He knows His sheep and laid down His life for them. The abundant life is following the Shepherd who is in control, who gives us His truth, strengthens us through His sacraments, and comforts us with the promises of His presence. The abundant life is following the Shepherd who leads us through all the battles of this life and the battles *for* life.

The abundant life is following the Shepherd. He's been here before. He knows where He is going and just where He wants us to be, dwelling in the house of the Lord forever. Then the abundant life will indeed be a life full of abundance. Until then ... we follow the shepherd.

(Photo: Lake Tekapo, in New Zealand, as seen from the Church of the Good Shepherd.)

Bringing Good News To Life

LFL is a 501(c)(3) national organization ministry that seeks to energize and equip individuals, pastors, and congregations to apply the Gospel of Jesus Christ to the life issues.

We do this through education and resources based on the Word of God. Our vision is to be a powerful, biblical, pro-life voice and resource to Lutherans and, through them, transform society.

This year we are celebrating our 30th anniversary. Join the Board of Directors, staff, volunteers, and supporters in praising and thanking the Lord for allowing us to serve Him for 30 years. Ask Him to bless our work in the future so more lives can be transformed as we proclaim the Good News For Life.

Lutherans For Life is:

- **Biblical** – All materials and resources made available through Lutherans For Life are biblically-based and Christ-centered.
- **Compassionate** – All materials, resources, personnel, and communication are filled with compassion for the unborn, the parents of the unborn, the dying, those with special needs, and their families.
- **Educational** – LFL wants to see lives changed, not through intimidation or guilt, but through education and the transforming work of the Gospel as congregations deal with the life issues as an ongoing part of their ministry.
- **Courageous** – It takes courage to stand for what is right in today's world. It is this courage, along with godly compassion that sets Lutherans For Life apart from many other pro-life organizations.

Bringing Good News to Life—applying the Gospel to the life issues—is needed now more than ever. The church needs to be a clear and compassionate voice in our society. The Gospel is the most positive and powerful pro-life message in the universe!



That's why Lutherans For Life is seeking God's blessings through people like you so we can move forward to equip the church as never before. Here are a few details on our 2009 goals.

\$1,000,000 in 2009

\$300,000 of this is above and beyond budget needs. That's \$100,000 to honor God for each decade of His blessings.

\$100,000 for Renewal For Life

Renewal For Life is the biggest thing we have ever done to **Bring Good News to Life**. RFL seeks to energize and equip Lutheran congregations to apply the Gospel to the life issues.

\$100,000 for Special Educational Projects

- A For Life curriculum for Sunday schools, Confirmation classes, Vacation Bible Schools, and adult classes
- DVD series for congregational use
- More short YouTube™ videos

\$100,000 for Capital Improvements

"Brick and mortar" are necessary to **Bring Good News to Life** effectively. We have needs for modern mail room equipment, new printing capabilities, more efficient cooling and heating, more storage (and the parking lot is in serious need of attention).

We are asking for your help in thanking the Lord of Life for His past blessings and boldly moving forward as never before.

2009 State Conference Update

Kansas:

LFL of Kansas will sponsor a day-long Life Issues Conference on Saturday, October 24, in western Kansas, at Messiah Lutheran Church, Hays.



The conference will feature Dr. Robert Weise from Concordia Seminary, St. Louis, speaking on biotechnologies (stem cell research, cloning, genetic engineering and assisted reproductive technologies). There will also be workshops, table displays featuring Lutherans For Life, and pro-life organizations in the area, and a lunch.

For more information, contact president Jeanne Mackay at jmackay3@kc.rr.com or send inquiry to LFL of Kansas, PO Box 19302, Lenexa, KS 66285.

LFL On The Road

Dr. Lamb travels to many schools across the country to share the Life message. Here are a couple pictures from his recent visit to Trinity Lutheran School, Boone, Iowa.



FATHER'S DAY



How does a carpenter teach
the One who made the trees?

Faithful Fathers spotlights the life of Joseph, the importance of fathers in family life, and the faithfulness of our Heavenly Father in helping dads in their vocation. To read the complete bulletin insert text and to order go to:

www.lutheransforlife.org/Faithful_Fathers.htm

Item 1107BI. **\$0.07 ea.**

Now available!

Biblical Manhood –

To be truly a man, biblically, we must commit ourselves with the will and the strength that only God can give us—to the pursuit of godliness. By Dr. Francis Monseth.

Item 304B. **\$2.00 ea.**



Hope for Families



by Kay L. Meyer

Does having faith in the Lord give you hope as you and your family face challenges in today's world? What does it mean to abound in hope? How does hope allow us to face life's challenges?

A God of Hope!

God's Word says:

"Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit"
(Romans 15:13).

What does the above Bible verse say about the "God of hope?" How do you think the Christians who first heard these words were helped to have hope? How does this verse help you have hope today? How has this passage or others like it helped you in your faith journey? What about your family?

What is your congregation or LFL chapter doing today that offers hope to individuals and their families within and outside of the Church?

The Hope of God's Grace and Righteousness

Please check out Romans 3:21-24, 1 Peter 1:13 and Galatians 5:5.

What do these verses say about hope, grace, and righteousness? (Also see 1 Peter 1:13 and Galatians 5:5.) Do you think the Christians who first heard these words were helped to

have hope? How? How do these verses help you have hope in today's world? How have these passages or others like them helped you and your family?

What is your congregation or LFL chapter doing today that offers hope to individuals and their families?

The Hope of the Gospel and the Hope of Glory!

"If indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister ... to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory"
(Colossians 1:23, 27).



What do the above verses say about hope and the Gospel? (Also see Ephesians 1:18-19, 1 Peter 3-5, 1 Thessalonians 5:8, and Colossians 1:5.) Do you think the Christians who first heard these words were helped to have hope? How? How do these verses help you have hope in today's world? How have these passages or others like them helped you and your family? Why does the resurrection of Christ offer us hope?

What is your congregation or LFL chapter doing that offers hope to individuals and their families?

Hope During Trials and Tribulations!

"Be devoted to one another in

brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit; serving the Lord; rejoicing in hope, persevering in tribulation, devoted in prayer, contributing to the needs of the saints, practicing hospitality” (Romans 12:10-13).

What do these verses say about hope during trials and tribulations? (Also see Romans 5:3-6.) Do you think the Christians who first heard these words were helped to have hope? How? How do these verses help you have hope today? How have these passages or others like them helped you and your family? Who do you know that is going through a trial or tribulation? What could you do to help them have hope?

What is your congregation or LFL chapter doing today that offers hope to individuals and their families?

Witness with Hope and Gentleness!

“[B]ut sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence” (1 Peter 3:15).

What is the hope that the above verse speaks of? How have you shared the hope of the Gospel with gentleness? What else do we need to do to share Christ effectively?

The Resurrection of Christ Brings Us Hope!

Our hope as Christians is in the resurrection of Jesus Christ. Jesus said, **“I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die”** (John 11:25). We can believe it! Although we will die, we will live—eternally with Christ.

You Can Make a Difference For Life!

Please call (515-441-6571) or e-mail (kmeyer@lutheransforlife.org) if you would like to learn more about any of these giving options. (Also see *Gifts For Life* on page 26.)



Lutherans For Life

is a pan-Lutheran organization and does not receive support from any church body. Your individual gifts provide for the annual and long-term needs of LFL.

Give online:

www.lutheransforlife.org

Automatic Bank Drafts:

Many banks offer electronic funds transfer from your checking or savings accounts.

Matching Gifts:

Does your employer have a matching gift program? Ask them to include LFL as a qualified charity!

Planned Gifts:

LFL can provide info on trusts, annuities, and other plans. Consider including LFL in your will.

Online Shopping Rebate Program:

Check out iGive.com at the LFL web site.

Lutheran Lawyers For Life

Lutherans For Life would like to know where lawyers who are For Life are located throughout the United States.

If you are a Lutheran Lawyer For Life, please let us know by contacting Kay Meyer (see above).



Gifts For Life

We are grateful for the following foundations who have recently supported LFL:

- The Rupert Dunklau Foundation
- The Marvin M. Schwan Charitable Foundation

More Ways You Can Help:

Charitable Gift Annuity

Did you know you can give a gift to Lutherans For Life and receive a lifetime income by establishing a Charitable Gift Annuity? A Gift Annuity is a contract between Lutherans For Life and the donor (now called the annuitant). The annuitant transfers property (cash or publicly traded securities) to Lutherans For Life. LFL pays the annuity for one life or two lives. A Gift Annuity may be established with as little as \$5,000. The amount of the Gift Annuity payment is determined when the gift is established, based on the amount of the gift, and the age of the annuitant. Often the percentage rate is higher than the current market allows. After the death of the annuitant(s), the remainder of the gift is given to Lutherans For Life.

Gifts of Life Insurance

Do you know you can designate your life insurance policy to support LFL? It's a very popular and easy way to support a favorite ministry.

Gifts of Life Insurance receive an immediate charitable income tax deduction, and premiums you pay in the future are also tax deductible.

To make Lutherans For Life the beneficiary of your life insurance policy, talk to your insurance agent.

To find out more about Charitable Gift Annuities and Gifts of Life Insurance call Kay Meyer at 515-441-6571.

How Congregations Can Help:

- Congregations can include LFL in their annual budget.
- Invite 10 members of your congregation to each give \$100 and send a donation of \$1,000 in recognition of the 30th anniversary.
- Take a door collection and donate it to LFL for the 30th anniversary.
- When your congregation receives its next planned gift, take 10 percent of it and donate it to LFL for our 30th anniversary.
- Be creative in your approach. Having a fund raiser? Why not designate 10% of the funds raised to Lutherans For Life this year?

The Impact of Lutherans For Life

"My son and his wife have four children. About 18 months ago they had a birthday party for their three year old ... That day they told my husband and me, 'This is our last one.' Then our daughter-in-law got pregnant again. When we asked if this was an accident our son responded, 'God doesn't make mistakes. This child, like all the other children, will be loved. He is special because God created him!' Next week our family will gather together to celebrate this new grandson's first birthday. My son knows, because we taught him, that God is For Life. You helped us grow in our understanding about life issues and through you we passed on these beliefs and values to our children. Thank God for Lutherans For Life!"



The Ascension of Our Lord—May 21—offers a wonderful opportunity to share Good News FOR Life!



The Ascended Lord In Control of Life – In the Midst of Life

“And behold, I am with you always, to the end of the age” (Matthew 28:20).

The Ascended Lord bulletin insert reminds us our reigning King also sent His Spirit and remains among His people. He is in control of life and in the midst of life!

What a message of HOPE!

When life seems out of control, it never is!

When God feels so far away, He never is! Have hope in Him!

Item 1109BI. \$0.07 ea.

Also available online: Ascension Day worship service and sermon (free download).

Life Thoughts in the Church Year are designed to help pastors and congregations see the church year through the lens of the sanctity of human life. **Life Thoughts** are based on the appointed readings from *Lutheran Service Book* (using the English Standard Version).

July 5 – Fifth Sunday after Pentecost

We live in a culture that would scoff at Paul boasting about his weaknesses (2 Corinthians 12:9), a culture that seeks to avoid suffering *at all costs*. We kill instead of care and then call killing caring. Christians need to be reminded of the all-sufficiency of God's grace in Christ in the midst of suffering (12:9) and of His strength at work in weakness (12:10). Christian witness to such a God can influence our culture.

July 12 - Sixth Sunday after Pentecost

The Lord did not set the "plumb line" in the midst of a pagan people, but in the midst of His own people (Amos 7:8). They were not able to "bear all his words" through the prophet Amos (7:10). The problem of old returns today. Many in the Church cannot "bear all his words" and would rather pick and choose. This contributes to the moral decay of our culture and cheapens the proclamation of the riches of God's grace in Christ (Ephesians 1:7).

July 19 – Seventh Sunday after Pentecost

Jesus gave the already weary apostles a seemingly impossible task: feed thousands with five loaves and two fish (Mark 6:30-44). The battle to preserve the sanctity of human life can seem just as impossible these days to an already weary people. Impossibility, however,

never stops Jesus! He uses it to demonstrate His power and compassion.

July 26 – Eighth Sunday after Pentecost

"[T]hey did not understand about the loaves" (Mark 6:52a). Stomachs full and hearts hardened, the storm-threatened apostles failed to understand who they followed. The God who abundantly shared His grace through Christ, will not forsake us in our struggles.

August 2 – Ninth Sunday after Pentecost

Much "craftiness in deceitful schemes" (Ephesians 4:14) have caused many Christians

to be "tossed to and fro" when it comes to the value of unborn human life. There is a great need for "speaking the truth in love" (4:15) within the body of Christ to bring us back to Him who is our "head" and the value He gives to life.

August 9 – Tenth Sunday after Pentecost

The horror of abortion happening over 3,000 times each day in the U.S. should make Christians angry. The silence of the Church and the indifference of fellow congregational members should make

Christians angry. But anger must not lead us to sin (Ephesians 4: 26). Screaming and yelling and returning evil for evil is not the way of the body of Christ. The truth needs to be proclaimed but without "bitterness and wrath" (4:31).

August 16 – Eleventh Sunday after Pentecost

Those whom God has called in Christ to be "children of light" (Ephesians 5:8) hold a responsibility, not just to avoid the deeds of



darkness, but to “expose” them (5:11). Using death to solve our problems is becoming so commonplace that we have turned it into light. We have a better solution—Jesus the Light of the World.

August 23 – Twelfth Sunday after Pentecost

The foundation of all sin is that we regard the Potter as the clay (Isaiah 29:16). We shape and form God into what we want Him to be. We can justify any sin with such a handmade god. The foundation of our salvation is that the Potter became as the clay except without sin. As cleansed vessels through faith in Him, we bow before the Potter to be molded to His will.

August 30 – Thirteenth Sunday after Pentecost

Before culture will change noticeably, people must change fundamentally. Changing hearts through the power of the Gospel is the fundamental change needed to influence culture. (See Mark 7:21.)

September 6 – Fourteenth Sunday after Pentecost

Even the crumbs of God’s grace are sufficient for us (Mark 7:28), but we get the whole loaf through Christ! There is no “demon” powerful

enough and no evil big enough to exclude us from the grace of God in Christ Jesus.

September 13 – Fifteenth Sunday after Pentecost

We encounter no problems impossible for God to handle (Mark 9:23). Even when our faith is riddled with unbelief (9:24), God remains faithful to us in Christ.

September 20 – Sixteenth Sunday after Pentecost

If to receive a child—someone vulnerable and in need—is to receive Jesus (Mark 9:37), what must it mean to reject a child? Viewing abortion and assisted suicide as mere political issues that lie outside the mission of the Church, fails to grasp the spiritual reality present when we choose to kill the vulnerable rather than care for them. This was not the attitude of Christ toward us.

September 27 – Seventeenth Sunday after Pentecost

James 5:13-16 gives the antidote for a culture of death, a praying, caring community serving the Lord of Life.

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monthly bulletin inserts

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Trust in Him and BE BOLD!

by Diane E. Schroeder



There is no doubt the pro-life world has been rocked by the policies of the new administration of President Obama. Executive orders reversing the Mexico City Policy and providing for federal funding of embryonic stem cell research have been signed.

President Obama has indicated his desire to rescind the Conscience Clause protections in place that permit medical professionals to act according to their conscience—their Christian faith—to avoid abortion and abortion-related procedures. Indications are that the national Freedom of Choice Act will be introduced by Rep. Jerrold Nadler from New York.

Local pro-death initiatives have been emboldened as well. Planned Parenthood has stated that their business is up due to the recession—a marketing ploy giving people the impression that if you have lost your job, your health insurance, or can't make ends meet, maybe killing your unborn child will help. (As if paying the electric company was on the same level as abortion.)

In Illinois, where I live, state pro-abortion legislators brought out their own piece of anti-life legislation, HB 2354, that would have increased tax payer funded abortions, limited the Illinois Freedom of Conscience Act, required pregnancy resource centers to

refer for abortion, mandated “comprehensive” sex education, and eliminate all restrictions on abortion. (More on what happened to this legislation later.)

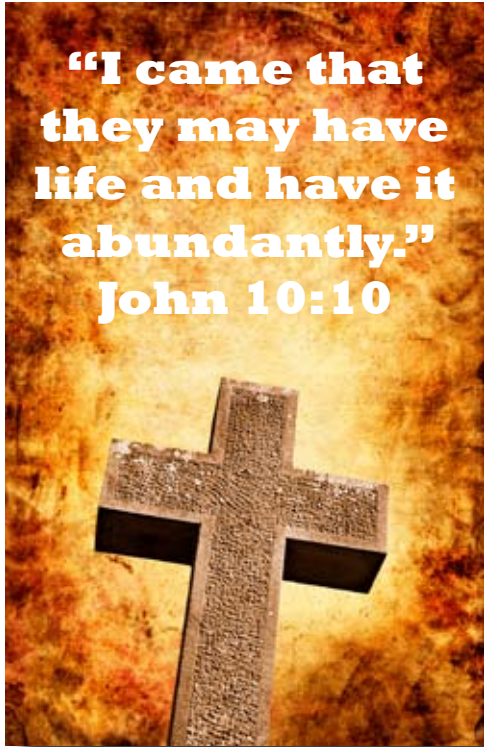
There is no doubt that the thief that **“comes only to steal and kill and destroy”** (John 10:10) is behind the pro-death movement. Satan hates God and the life He creates. Satan rejoices in abortion because it destroys this wonderful gift and leaves so many others separated from their God. Certainly it seems that Satan has the upper hand in the battle for life in our country.

In April, we commemorated Good Friday and celebrated Easter. Christ is the one who has overcome the thief that **“comes only to steal, kill, and destroy.”** Christ is the one who offers us the abundant life both here and in heaven. So even though Satan may be having his day right now, we can rejoice that Christ has overcome death and the devil. We are victorious! Life wins!

How then should we react to the political situation in our country? In anger, lashing out against the politicians of our country? In despair and frustration? In ignorance, not wishing to be bothered?

No.

We trust that God is in charge of this world as He has been since He created it (Genesis 1:1). He has given each of us a ministry to speak the truth in love to our families and friends, in our churches and even to our politicians! Let's be faithful to the calling He has given us. God can use us to do great things!



**“I came that
they may have
life and have it
abundantly.”
John 10:10**

Now back to HB 2354. This piece of legislation came out of committee unexpectedly, so pro-lifers were not prepared. Immediately, a coalition formed, of which LFL of Illinois was a part. Churches spoke about it, bulletin inserts were printed and distributed, pregnancy center staff and abstinence teams headed to Springfield to lobby. E-mail went out from church denominations (including the LCMS), pregnancy centers, Catholic medical providers, and pro-life organizations such as Illinois Family Institute and the Pro-Life Action League. People were educated and they responded by calling, faxing, and e-mailing their legislators asking them to vote NO!

Our Illinois pro-life lobbyist said it was the biggest outpouring of pro-life support he has seen in decades. The pro-abortion legislators had no choice but to cave and send the offending legislation back to committee. So the thief who **“comes only to steal, kill and destroy”** was defeated. To God, who has called us to be His servant, and who gives us this abundant life, be the glory! Trust in Him and **BE a BOLD** witness for Life!!

Here are some great resources to help:



How You Can “Speak” offers over 200 practical ways for you and your congregation to speak up For Life!

Item 100B. \$0.75 ea.



How to Help a Shepherd Give Leadership on Life Issues outlines practical suggestions on ways to encourage pastors to speak up for life.

This brochure is designed to help you get started thinking of ways to end the silence of the shepherds and then carry out the ideas.

Item 1624. \$0.25 ea.



Our Mission . . . To witness to the sanctity of human life, through education, based on the Word of God. LFL has 12 state federations, 148 local chapters, and 191 Life Ministry Coordinators in the United States.

Our Vision . . . To be a powerful, biblical, pro-life voice and resource to Lutherans and, through them, transform society.

Our Philosophy . . . Lutherans For Life believes that the Church is compelled by God’s Word to speak and act on behalf of those who are vulnerable and defenseless. The crisis of our times is the repudiation of biblical truth manifested in the wanton destruction of innocent human life through legalized abortion-on-demand and the growing threat to the lives of others through legalized assisted suicide and euthanasia. Therefore, as Lutherans For Life, we will strive to give witness, from a biblical perspective, to the Church and society on these and other related issues such as chastity, post-abortion healing, and family living.

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