



FROM AGE TO AGE THE SAME

You “have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you.

“I have made, and I will bear; I will carry and will save.” (Isaiah 46:3b-4)

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Lutherans For Life

Equipping Lutherans to be Gospel-
motivated voices For Life

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Entering our Fortieth Year ...

by Pastor Michael Salemink

As of October 1, 2018, Lutherans For Life has entered its fortieth year! And after all this time, we rejoice most of all that **some things never change**. Our story, our life, our world begins and ends with an everlasting God. **“For I the Lord do not change; therefore you, O children of Jacob, are not consumed”** (Malachi 3:6). Though sometimes it feels as if Earth is getting worse, **“[W]hat has been done is what will be done, and there is nothing new under the sun”** (Ecclesiastes 1:9b). Our generation is not as novel or creative as we’d like to believe. We remain of equal sinfulness to those who went before. The hope of old holds out hope for us still: **“Jesus Christ is the same yesterday and today and forever”** (Hebrews 13:8).

So, our theme for 2019 is “From Age to Age the Same.” Isaiah 46:3b-4 declares, You **“have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear.”** We rejoice to highlight how God’s grace endures in every age of human history and in every age of human existence. His truth and love are as applicable and effective today as in the epic eras of the Scriptures and church history. His creating, His redeeming, and His calling proclaim human persons at the margins of life as precious as those in the middle. His forgiveness and resurrection ensure human sanctity and dignity from the invisible miracle of conception to the moment of natural death.

No one else’s age, appearance, ability, or history impairs anybody’s preciousness. The Savior’s presence embraces even those complicit in violence against life. The Father’s power sustains also those vulnerable to such destruction and those advocating for better ways. That’s why Lutherans For Life’s Gospel-motivated message and ministry remain as vital—and as vibrant—as ever.

Some things never change—and thanks be to God!



Lutherans For Life National Conference • October 12-13, 2018 • Olivette, Missouri

Word of Hope – The Founding of a Ministry

by Diane E. Schroeder, former president of Lutherans For Life

In 1991, Lutherans For Life had a vision—to reach Lutheran women suffering with grief and guilt from a prior abortion. Post-Abortion Syndrome (PAS) was new then. Crisis pregnancy centers were finding that pregnant women who came to them were already feeling remorse over a previous abortion. Many pastors knew how to handle miscarriage and stillbirth but didn't know how to relate to abortion loss. Members of the Roman Catholic Church had started Project Rachel, but a Lutheran theological perspective was needed that would reach post-abortive Lutherans with the biblical theology of law and Gospel, of sin and grace.

So, Healing Hearts (later named **Word of Hope**) was started in 1991. Initial funding was needed for the ministry—and it came from an unusual source. At that time, there was an active protest underway in Illinois concerning Lutheran General Hospital's policy which allowed for abortion. Many Christians protested their policy and, as part of that, leaflets and brochures were distributed to the homes surrounding the hospital. The village of Rolling Meadows maintained that the distribution of these materials was illegal and threatened to arrest those involved. A lawyer involved with LFL in the protest, Carl Schroeder (my husband), spoke to the village attorney, inquiring if he had ever heard of freedom of speech. Carl then began distributing material himself and was arrested. After the village withdrew the charges, he filed a federal civil rights case against the village and collected over \$90,000 in a settlement. Healing Hearts was funded for many years with his portion of that settlement.

Until her retirement in 2018, Grace Kern had been the only executive director of **Word of Hope**, serving without pay for all those years and often contributing her own funds for expenses. Her goal was always to show compassion and not condemnation, recognizing that Jesus died for all sin, even the sin of abortion. In her work prior to **Word of Hope**, she was involved with a crisis pregnancy center and saw many Christian women who had already chosen abortion for a past pregnancy and now were pregnant again. **Word of Hope** seemed the right place to reach out to give them a place where they could share their pain.

Over the years, Grace spoke to about 25,000 women, ranging in age from 13-93. She spoke to a young woman whose pastor had told her to get an abortion, which, according to Grace, was one of the worst situations she counseled. Post-abortive women and men came from everywhere: churches, high schools, colleges, the military, shelters, court services, jails, prisons, health departments, hospitals, YWCA, youth officers, and more. Calls came in from all over the world. Grace's commitment to the women and their families involved taking calls in the middle of the night, visiting mental hospitals, going out late at night to visit with a woman because of a suicide attempt, and taking people into her home, among many others. She worked with the LCMS military chaplains who were dealing with the issue of PAS with female recruits. She also trained deaconesses from Concordia – Chicago to spread the **Word of Hope** message all across the nation through their various assignments.

Countless babies were saved. Babies were placed for adoption—too many to count.

Kathy, her first client, had an abortion at five months and called Grace when she found she was pregnant again. Her “baby” is now 33 years old, and Kathy is a colonel in the army. Kathy found **Word of Hope** through an advertisement in an LCMS newspaper.

Frank, who suffered from severe depression following an abortion decision 27 years before, found one of **Word of Hope**'s brochures in a Lutheran church. Through his work with Grace, he came to know Jesus and accepted forgiveness for the abortion.

Another young man, Daniel, as a result of his girlfriend's abortion, drank too much in a bar and was involved in an auto accident that killed the daughter of a pastor. He served 10 years in prison and corresponded with Grace during that time. Upon his release, Grace arranged for Daniel to have a job with her husband's business. He now works for the government and is married with two children. (**Word of Hope** was truly a family affair in the Kern household.)

Grace feels blessed to have been able to serve the Lord in this incredible For Life battle. To guide so many and to share God's forgiveness have been great joys in her life. Working alongside so many fine Christians in Lutherans For Life that strengthen each other has been wonderful. Once, while enjoying a Mother's Day lunch at a local Chicago restaurant, two separate women, each with their child, came up to her and thanked her for talking to them in their time of need, introducing their children who had been saved from abortion because of those conversations.

Grace still receives calls and knows that she will continue to serve because she sees God working in incredible ways. At the October 2018 Lutherans For Life National Conference, Grace received the Dominus Vitae Award, which is presented by LFL to an individual for one or more specific achievements or for long-term, dedicated, life-affirming work. Throughout her time of service with **Word of Hope**, Grace has always demonstrated her love of people and true compassion for those who are hurting. She is truly deserving of this reward. Well done, thou good and faithful servant!



(l-r) Lynette Auch, president of LFL; Rev. Dr. James I. Lamb, former executive director of LFL; Rev. Edward Fehskens III, former executive director of LFL; Grace Kern, former director of Word of Hope and the 2018 Dominus Vitae Award recipient; Diane E. Schroeder, former president of LFL; Rev. Michael W. Salemink, executive director of LFL

Abortion: Do We Speak Life or Whisper Death?

by Tawnia Hoehne

Would you kill someone? Lately, I find myself involved in discussions over whether abortion is killing or a moral obligation we have for creating children we are not prepared to raise. Society, I'm afraid, has begun to accept that abortion equals kindness, and killing is only wrong when regulated.

Would you ever kill someone? Take some time and ask that question of a few young Christians you know. I expect every one of them will answer no, with some allowing for instances of self-defense. Follow up by asking: Why not?

I was a little dismayed when not one person I interviewed mentioned that murder breaks God's Fifth Commandment. Instead, they said it is against the law or they didn't want to end up in jail. One person admitted that she's not a very good killer, as though she had tried it once and decided it was bad to not be good at it.

My informal poll has me believing we Christians rely too heavily on secular law to mold the moral values of our children. While we are outspoken in our push for legislation to define marriage and life, and while we argue with others about what the Constitution does or does not protect, how much time do we spend quietly teaching our children about God's plan for the world? How are we modeling compassion, love, and grace to them in daily life?

Rules for Life

For decades, abortion in the United States was not illegal, and it can be argued that the reason for this was because it was viewed as so morally reprehensible, so risky, and so rare as to require no regulation. The first abortion laws in the country were enacted in the 1820s and prohibited ending the life of an unborn child after the fourth month of pregnancy.

For the most part, abortions were outlawed in the US by 1900. In the *Roe v. Wade* decision of 1973, the Supreme Court argued that during the first two trimesters of pregnancy, prenatal life was not personhood and, therefore, was not protected under the Constitution. Historically, cases involving marriage, contraception, and child-rearing were cited as protected under the Bill of Rights as rights of privacy.

Ironically, the freedom to raise your own child and the freedom to kill an unborn child enjoy the same protections under the law. Seemingly, parenting is important, but the pregnancy that makes one a parent is not. And the only individual with any right to determine the value of the life of an unborn child to the world and to the child itself is its mother.

“You are not your own, for you were bought with a price. So glorify God in your body.”
(1 Corinthians 6:19b-20)

“You shall therefore lay up these words of mine in your heart and in your soul ... You shall teach them to your children ... that your days and the days of your children may be multiplied in the land that the Lord swore to your fathers to give them.”
(Deuteronomy 11:18a, 19a, 21a)

Who Is to Blame?

Fast forward some 45 years and our sexuality is no longer reality but a journey of self-discovery, assisted suicide is a gift we offer our loved ones, and abortion is a charitable act provided to unplanned children. In a recent Rewire.News article* on abortion among black women, Yamani Hernandez proudly claims that "... abortion is an act of compassion, love, and self-determination, not the legal or moral crime that conservatives would like it to be."

This is heartbreaking. How did we get here? How has ending a life in the womb become an act of compassion and love? And who shall we blame—science? Public education? Democrats? Republicans? The Russians?

The truth is, we have only ourselves to blame. We are the the ones who ceded the responsibility of guiding our children concerning marriage, sex, and life to society, and we are the ones who dropped our children off at Sunday school for their weekly dose of Jesus while we went back home to drink our morning coffee and catch up on laundry or yardwork. We are the ones who portray marriage and parenting as burdens that have kept us from true success, and we are the ones who stopped believing in the old adage that children don't keep. We consider ourselves pro-life, but we live pro-self.

Law vs. Morality

Should we be surprised, then, that young people trust that a society which deems something to be immoral also insists it should be illegal, and argues that if a thing is legal, it is therefore moral. Why are we shocked when what keeps our children from murdering another human being is the fear of going to jail and not the fear of going to hell? Maybe the leap in thinking that abortion is no longer a moral issue but an act of benevolence is shorter than we know.

Light in the Darkness

As Christians, we understand better than most that life is weighted with profound suffering and buoyed by eternal hope. As such, it's time to raise our children to appreciate what a big, beautiful struggle parenthood is and that it simply cannot happen without offering compassion, love, and grace to children still in the womb and to the mothers and fathers who view the scales more filled with suffering than hope.

Laws of the State clearly matter, and the message they send affects the mindset of society. But, if our battle cry for life begins on the abortion table, then we've waited too long to speak. If our efforts to model life end in the courtroom, then we've already lost our children.

God help us; it's time to ask ourselves if we speak life or whisper death.

Lord, our Comforter and source of all hope, grant that the Holy Spirit would meet us in Your Holy Word and Sacraments as You have promised. Help us to live in this world, sharing Your abundant blessings and delivering your hope to the hopeless as we seek to honor You with our lives. Come quickly, Lord Jesus. Amen.

Tawnia Hoehne lives with her husband, Steve, on a dairy farm in rural Frazee, Minnesota. She is a member of St. John's Lutheran Church (LCMS), Corliss, Minnesota.

* <https://rewire.news/article/2018/07/17/black-womens-abortions-not-black-black-crime/>

From Age to Age the Same

By Mona Fuerstenau, Bethesda Lutheran Communities

Whenever I read Scripture that talks about how much God loves each of us, that He has created us, and that He wants us to share His love, I am always struck by the lack of qualifiers. I do not see where God makes distinctions about who He loves and calls into His family. He loves and calls all—each and every one of us.

In my field of disability ministry, I often point this out to others. In 1 Corinthians 12, the wonderful word picture of the Body of Christ, it does not say all are part of the body except people with disabilities or differences.

In 1 Peter 4:10, it does not say as each, except those with disabilities or differences, has received a gift, use it to serve one another.

In the great commission statement of Matthew 28:19, it does not say make disciples of all nations except for the people with disabilities or differences.

In our passage for LFL's 2019 Life Sunday theme, **From Age to Age the Same**, I can point this out yet again.

You “have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save.” (Isaiah 46:3b-4)

There is no mention of only a select group for whom this applies. No person or group has priority, nor can any be discounted.

We humans so very often set aside or exclude those who bring feelings of discomfort. Typically, that is because they are different from us. We think those differences make a difference. It might be the unmarried pregnant woman, the person in a wheelchair, a post-abortive woman, someone without speech or hearing, or someone living with mental illness or suicidal thoughts. We feel uncomfortable. We say, “*They make us uncomfortable.*” So, we distance ourselves. But, maybe it's as much because they remind us or make us aware of our own inadequacies—THAT is truly uncomfortable.

Jesus was the Master of making people uncomfortable. His parables are full of examples and stories and word pictures to point toward a new way of thinking. Paul says to us at the end of the Body of Christ passage: “**and I will show you a still more excellent way**” (1 Corinthians 12:31b). This is followed by the famous chapter on the Way of Love, 1 Corinthians 13.

Love is blind, so the popular saying goes. If only it were so. We have regular examples in the global and national news, in our communities, in our congregations, in our social groups, and in our own homes that disprove that saying. Most kinds of love are not blind. We select those whom we feel are worthy of even our attention, let alone our love. But God calls us to *agape* love in which every person is lovable simply and primarily because they are a child of God. Our call is to introduce and invite, welcome and include, respect and value, and share the Good News with every brother and sister in the family of God—person to person and **From Age to Age the Same**.

Love Matters More Than the Other Gifts

1 Corinthians 13:4-13 (EHV)

Love is patient. **Love** is kind.

Love does not envy. It does not brag. It is not arrogant. It does not behave indecently. It is not selfish. It is not irritable. It does not keep a record of wrongs. It does not rejoice over unrighteousness but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never comes to an end ...

So now these three remain: faith, hope, and **love**—and the greatest of these is **love**.

When Death Comes Before Birth

by Pastor Michael Salemink

Many, many couples and families endure the grief of pregnancy loss. Studies indicate that 10 to 20 percent of known pregnancies end in miscarriage. Most occur before the 12th week. More than half of miscarriages happen without the mother even knowing it, and some research suggests that miscarriages may outnumber live births.

President Ronald Reagan designated October 1988 as Pregnancy and Infant Loss Awareness Month. The U.S. House of Representatives recognized October 15, 2006, as the very first National Pregnancy and Infant Loss Remembrance Day. As of 2016, all 50 American states have yearly proclamations of it.

Popular culture defines procreative experiences as private choices. Even in congregations, those who go through miscarriage often suffer in silence and solitude. The Gospel of Jesus Christ insists that since He died and rose for all, “[i]f one member suffers, all suffer together” (1 Corinthians 12:26a).

Here are just ten ways you get to go with those who suffer through the shadowed valley of death before birth.

1. **Let go of trying to make them feel better.** You don’t have to be their Savior. They already have the best One. Their questions, defenses, screams, and tears are a holy response to an awful event. They don’t need answers or diagnoses; they want their baby back.
2. **Notice them.** Perk up ears and keep eyes peeled for neighbors who may be carrying this cross. Take the time to stop and talk. God has positioned and prepared you—you!—with His Word for this relationship and vocation. Acknowledge this life-changing heartbreak has happened. It’s always appropriate to say, “I’m so sorry for your loss.”
3. **Ask about their experience.** Would you like to tell me about it? What happened? Where and when did you find out? How many weeks’ gestation? What arrangements were you making? How were you envisioning your little one? How has it been affecting you?
4. **Listen even if it gets uncomfortable.** Allocate time and space specifically and exclusively to these interactions. Minimize distractions and interruptions. Express attention and interest with your body language. Summarize what you hear them saying. Laugh, gasp, growl, sigh, and cry with them. Make it okay for them to repeat themselves or say nothing at all. Stay patiently engaged and promise confidentiality.
5. **Assure them Jesus knows and undergoes it with them.** “Jesus wept” (John 11:35). “Surely He has borne our griefs and carried our sorrows” (Isaiah 53:4a). He identifies most closely with aching ones (“[b]lessed are those who mourn,” Matthew 5:4a; “the least of these my brothers,” Matthew 25:40b). The Incarnate and Crucified One leaves nobody to hurt alone.

6. **Affirm that it also saddens and angers God.** The Almighty Maker never intended or planned death. He sacrificed Himself to do something serious about it. He has felt the emptiness of absent offspring: **“How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not”** (Matthew 23:37b). He became enraged when His children were kept from him (Mark 10:14).
7. **Remind them God is not punishing.** While death comes about as the wages of sin, not every death directly results from a particular sin. Jesus has already received and resolved all punishment for sin: **“upon him was the chastisement that brought us peace”** (Isaiah 53:5b). Our Lord has no condemnation (Romans 8:1) but only delight for His forgiven ones: **“You are my beloved ... with you I am well pleased”** (Luke 3:22b).
8. **Rest together in resurrection.** The promise of the Last Day will relieve all sorrow. The hope of everlasting life will heal every loss. God’s presence will undo this, as it has already begun to do in raising Christ Jesus. They will see their departed child again: **“I shall go to him, but he will not return to me”** (2 Samuel 12:23b). Assist them in envisioning the reunion and the restoration.
9. **Thank them for sharing sacred space.** Grief erupts from a spiritual place. Inviting another soul into such intimate retreats takes guts and trust. It connects individuals at profound levels. They have given part of themselves as a gift. You’ve received the privilege of a firsthand encounter with the workings of the Heavenly Father. Your expressions of gratitude will reinforce it.
10. **Reach out to Dad too.** Every miscarriage also involves a father. They may feel even more hesitant than the mothers to have company in their cross-bearing. Yet they long for the same balm of fellowship. His child died, too, and he never connected physically like the mother. Step in to shield him from the common perception that pregnancy loss is a “personal problem” or a “women’s issue.”

Miscarriage offers opportunity for Christians to care.

With a brother and a sister we can grieve, but we do not grieve as those who have no hope.

(1 Thessalonians 4:13)



The First Ultrasound – St. Luke 1:39-45

by Rev. Michael J. Schmidt

In addition to writing a Gospel, St. Luke was also a physician by trade. Not surprisingly, the Holy Spirit uses his former profession throughout Luke's Gospel.

One such way is in the account of Mary going to see Elizabeth upon hearing that she will be with child. Elizabeth, who along with her husband Zechariah is well past the years of childbearing, has suddenly found herself to also be with child. While not the long-promised Messiah, the child Elizabeth now carries is going to have a very special role in preparing the way for the coming Christ.

Today, any woman who is with child, and particularly one who is the age of Elizabeth, would have an ultrasound to see if the child is healthy, to make sure the child is developing as one would expect, and to ensure that the mother also is healthy and not in any danger.

We tend to think of ultrasounds as being a new technology, and, indeed, the 4D imaging and high-tech pictures we see today are a much more recent development. But that does not mean that they did not exist long before today; in fact, ultrasound technology has been around since the mid-1950s.

Yet, long before the invention of the modern-day ultrasound, one can actually see the very first recorded “ultrasound” in St. Luke 1:41. While the precise images were not available in the moment for Elizabeth to show Zechariah or to include in a baby book, St. Luke does record for us the details so that we might peer in and see this most amazing occurrence when Mary enters the home of Elizabeth and calls out to her, and the child suddenly leaps in her womb. At six months, John the Baptist shows himself to be a very healthy baby indeed!

This “ultrasound” shows us many things which will be very important later on. First and foremost, we see John leap, an indication that this is no mere blob of cells that is floating around the womb of Elizabeth, but that this is a fully formed human being who is not only agile, but who is able to do things that a person outside the womb is able to do.

This is a most important trait to have for one who is going to spend his days not in palaces or in a 9-5 office job, but who will live in the rough terrain of the wilderness. How many days would John leap first into and then out of the waters of the Jordan River as he went down to baptize the multitudes, including tax collectors, soldiers, and even Jesus Himself?

But there's more! Already at six months in the womb, John is using his senses, for the leap comes after the hearing. Elizabeth hears the greeting of Mary, so, of course,



John also hears the greeting. The leap is in response to hearing the voice of Mary and knowing that this woman is the mother of the Christ child.

How often will the cries of John be heard far and wide as word spread throughout the countryside of Judah about this strange man in the wilderness. The ears of Herod will be both intrigued and perplexed by what the Baptizer says regarding his own lifestyle. John will most certainly hear the warnings of the Pharisees and teachers of the Law who come to him and advise him to relax, but, of course, John will not.

For those senses trigger not just the leap but the emotion as well. John, at six months in the womb, experiences the full range of emotions that any person outside the womb would experience. This day, he leaps for joy at the coming of the still-developing Christ child, and one can only imagine that when Mary went home, there was a sense of sadness that came over John.

How much joy will soon fill the heart of John when he sees Jesus and declares that this is the Lamb of God who takes away the sin of the world (only to later be overcome by confusion when Jesus does not meet the images of his fiery sermons, along with the distress of spending his final days in prison)?

But all of these—the leap, the hearing, and the joy—are all results of faith. Elizabeth is filled with the Holy Spirit—and so too is the child in her womb.

The Holy Spirit will not only cause John to leap at hearing the voice of Mary, but the Holy Spirit will give John the words to speak as he stands on the banks of the Jordan. This same Holy Spirit will draw many out to see this man dressed in camel skins and a leather belt and will reveal to John 30 years later who Jesus is when he sees Him coming to be baptized. The Holy Spirit will assure not just John but all people that this is the Savior of the world, the one who John pointed to first in the womb and then on the banks of the Jordan.

All of that reveals itself this day in this first “ultrasound.” As we peer into the womb of Elizabeth, we see not just a healthy baby boy who causes quite the stir inside of his mother, but we see the beginning of the fulfillment of God’s plan of salvation. For the child who leaps in the womb today does so to point us for the first time to another child in the womb—Jesus.

What does Mary’s “ultrasound” reveal? To the naked eye, not much. Jesus is at most the size of a grain of rice right now and even when Mary gets her 12-week “ultrasound” upon returning to Nazareth, Jesus will only be three inches and two ounces.

But John reveals what no ultrasound can—that Mary carries the Lamb of God, who will take away the sin of the world. John sees what the best 4D imaging could never pick up—that the child Mary carries will redeem the world from sin and death and bring about the salvation of all who believe.

What do we see this day? The “ultrasound” reveals two healthy baby boys—one ready to burst out at the mere presence of the other.

But the Holy Spirit reveals much more. John the Baptist develops in the womb of Elizabeth so that he may prepare the way for the child who now develops in the womb of Mary—the Savior of the world.

Rev. Michael J. Schmidt is pastor at Peace Lutheran Church, Natoma, Kansas, and First Lutheran Church, Plainville, Kansas. He is also author of the brochure, “Three Inches, Two Ounces – Reflections on Jesus in the womb based on Luke 1:56,” available at www.cph.org (Item LFL110T).

Sin Unchecked – Has Freedom Gone Too Far?

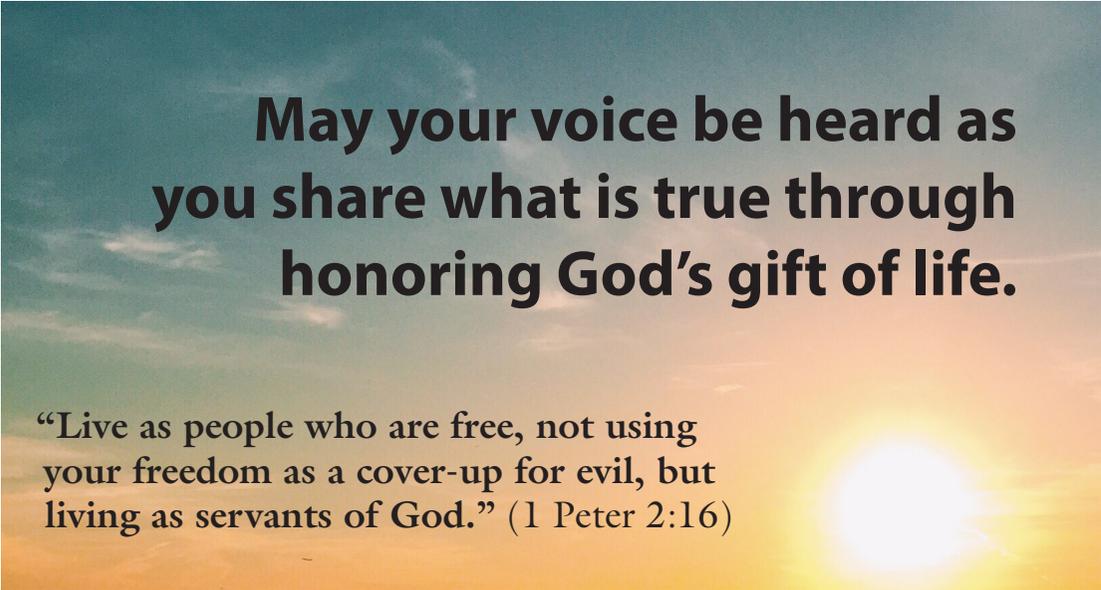
by Virginia Flo

We are blessed to live in a country with many freedoms, including life, liberty, and the pursuit of happiness. We are considered a model for others to follow—and our freedom is coveted. (God gave us free will, another freedom, but that freedom, especially, has been abused.) Our republic was originally based on Christian values and ideals. Yet, we look around us today and wonder what has happened? The lack of civility is shameful. The lack of respect for human life is horrible and intolerable. How did we get here? I see this as “sin unchecked.”

We need the Law as a mirror to see ourselves and our sin for what it is. Even more importantly, we need the Gospel—God’s grace—to assure us of our forgiveness through Christ’s sacrifice on the cross.

Narcissism is nothing new under the sun—and it appears to be here to stay. When it all becomes about “me,” it changes our whole perspective from what Christ has done for us to what we can do for ourselves. Yes, we have the freedom to make it all about “me”; however, remember the Apostle Paul’s guidance to think of others better than ourselves—a model all Christians should follow. What happens when you do that? I think you will find that you’ll feel even better about yourself when you experience the joy of doing for others and not just for “me, myself, and I.”

I was told recently by a prominent theologian in the life arena that all of the problems in America today stem from the legalization of abortion. That seemed a bit broad; however, after I thought about it for a while, it made perfect sense. Abortion-on-demand claims to give everyone “the right to choose and control their own bodies” (forgetting all about the life and body of the unborn child). It comes down to people wanting the right to do as they please rather than following God’s will. Be it abortion, end of life, bioethics, human trafficking, sexuality, or gender identity, the arguments



**May your voice be heard as
you share what is true through
honoring God’s gift of life.**

**“Live as people who are free, not using
your freedom as a cover-up for evil, but
living as servants of God.” (1 Peter 2:16)**

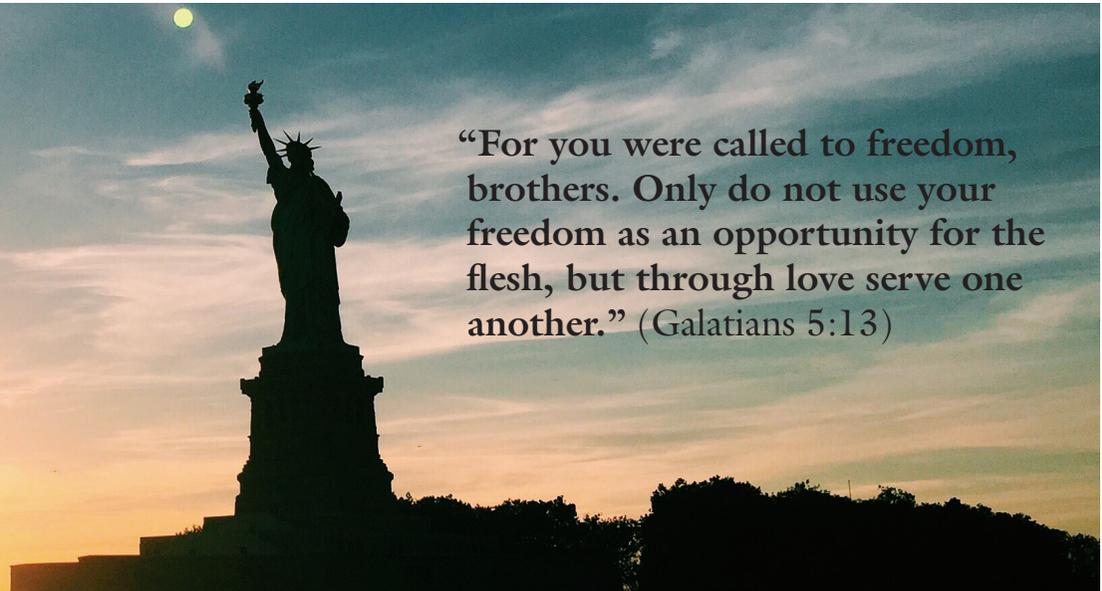
are no different than that of the abortion argument. It's about the "right to choose" even though it can be contrary to God's Word and hurts others. In some cases, it even means killing others.

I continue to be amazed by how many people have been swayed by the "I have a right" argument. After all, we have been taught at an early age that we need to be "tolerant" above all else (and it's often "tolerate or else!"). Too many feel it is better to never talk about life issues so they can't be accused of discriminating and being intolerant, and if we avoid talking about the life issues, we can't be accused of being political. (The life issues do show up in political agendas, even though they should have nothing to do with politics and everything to do with Scripture, which is very clear about life.)

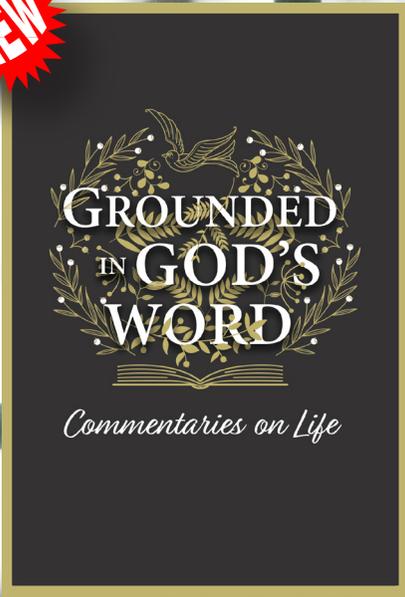
Our 2019 Life Sunday theme is **From Age to Age the Same**, based on the words from Isaiah 46:3b-4. If we have any question about when in life God gives His support, these verses should clear that up. You **"have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save."** Yes, these powerful words make it very clear that God is with us from conception to old age and natural death. He also proclaims that He made us, and He will bear, carry, and save us, carrying the whole burden of salvation. (We can try to do it all ourselves, focusing on *our* rights, but that can often result in a lack of respect for God's will for our lives.)

Let's use our voices to share the message of life from Scripture. Let's avoid being silent for fear of repercussions based on worldly ideas. May we use our voices to speak boldly, using God's Word, seeking the help of the Holy Spirit in speaking with gentleness and respect, and knowing the outcome is not up to us as we are just messengers.

As we are confident our Lord and Savior is with us **From Age to Age the Same**, we have nothing to fear and everything to gain when hearts are reached and our freedom is not squandered. May your voice be heard as you share what is true through honoring God's gift of life.



"For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another." (Galatians 5:13)



Grounded in God's Word: Commentaries on Life

God's Word gives life. God's Word concerns life. Collected here are easy-to-read commentaries concerning topics such as moral worth, abortion, evolution, suffering, life and death decisions, biblical manhood and womanhood, and other sanctity of life issues. Grounded in Scripture, these relevant essays explore what is revealed in God's Word and discuss a wide array of topics pertaining to human life, God's grace, and His perfect love for us in Christ Jesus.

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Christmas Bulletin Inserts

Christmas is a great time to share the For Life message. Check availability at the link below.



www.cph.org/c-1943-christmas-bulletin-inserts-lfl.aspx



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Life Sunday 2019
Resources

FROM AGE TO AGE
THE SAME ...



Bulletin Inserts
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Children's Message
Sunday School Lesson
Worship Service
Sermons



Your congregation can observe Sanctity of Human Life Sunday, January 20, 2019, or at any time during the year.

www.lutheransforlife.org/store

Life Thoughts in the Church Year

(Based on appointed readings from *Lutheran Service Book*)

You can find Life Thoughts based on the historic One-Year Lectionary at:

www.lutheransforlife.org/media/life-thoughts-in-the-church.

January 6 – Epiphany of Our Lord – The Heavenly Father welcomed outsiders into His household at Christmas (Matthew 2:1, 11). He even escorted them toward His nativity and incarnation by an extraordinary gesture. His loving grace held the magi as precious as His own Son, regardless of their origin and location. God’s favor shines the same way upon unborn ones, even in their sometimes unfavorable circumstances. And His forgiveness embraces all sinners—even those with histories checkered by violence against life.

January 13 – Baptism of Our Lord – With this One, His Son veiled in frail human flesh, the heart of Almighty God is well-pleased (Luke 3:22). Through the same Jesus Christ, He creates, redeems, and calls (Isaiah 43:1-2) every member of our race to be His own beloved child. Since He stands in our place, even our sicknesses and sorrows do not represent punishments but rather opportunities for Him to shower blessing.

January 20 – Epiphany II – Life issues such as infertility, surprise pregnancy, or terminal diagnosis can loom like six stone jars (John 2:6). They remind us of our imperfections and our need for cleansing. As at Cana, Jesus still compassionately intervenes. He makes life issues speak instead the sweetness of His miraculous but mysterious salvation from the shadows of death. Let us delight to proclaim it lest the stones shame us by their crying out.

January 27 – Epiphany III – It’s never just a personal choice when the devil deceives people into using death as a solution. Baptism into Christ’s family makes us brothers’ and sisters’ keepers. “If one member suffers, all suffer together ...” (1 Corinthians 12:26a). Our Gospel-motivated voices can keep endangered neighbors from suffering with life-and-death situations in silence and solitude. Lending our shoulders to help carry their crosses can change hearts, save lives, and gain their fellowship.

February 3 – Epiphany IV – We have the privilege of participating in divine love. It never just stands by (1 Corinthians 13:4-7). The heavenly love our Savior works in us steps in, especially when conditions become predicaments. This love beholds and brings out an individual’s infinite value no matter what other pressures obscure it (Jeremiah 1:5, Luke 4:33).

February 10 – Epiphany V – Our fear of our own unclean lips (Isaiah 6:5) and slow tongues can make us mute about marginalized lives. That’s why the merciful Maker has touched our tongues (Isaiah 6:7) with His transformative Word and placed His life-giving power upon our lips. We need not doubt that even out of our mouths the Spirit of our Father speaks a wisdom no adversaries will be able to withstand or contradict.

February 17 – Epiphany VI – Blessed are the pretty? Blessed are the popular, the pros-



perous, the powerful? The Author of Life does not evaluate according to productivity. Blessed are the poor (Luke 6:20ff.)! Blessed are the hungry, the weeping, the excluded and reviled ones among humankind! Blessed are the embryos, the elderly, and the incapacitated persons on account of the Son of Man who brings forth life where the world writes it off.

February 24 – Epiphany VII – Death never comes as a friend. Death always arrives as enemy (1 Corinthians 15:26). It doesn't offer a gentle and effective solution to distress but instead imposes ultimately greater suffering and difficulty. Attempting treaties with death delivers only captivity rather than the control it advertises. Christ Jesus, crucified and risen for our well-being, exercises authority over how we live and when we die so that we don't have to bear the burden.

March 3 – Transfiguration of Our Lord – God has a habit of hiding great glory in ordinary and otherwise unfit settings. So, in 30-something, manual-laborer Jesus, the whole fullness of deity dwells bodily (Luke 9:29, 34-35). Through bloody crucifixion, forgiveness and salvation sneak in. Everyday syllables, tap water, bits of bread, and sips of wine smuggle everlasting life. And frightened bellies, frozen labs, nursing homes, and hospitalized comas cradle priceless treasures bearing God's own image.

March 10 – Lent I – Satan goaded Jesus to produce physical proof of His identity and importance (Luke 4:3). But God's promise and power entitled Him to life even in the absence of bread (Luke 4:4). The evil one still insists we gauge a person by material measures. Thanks to our Savior, no one's age, appearance, or ability can impair or improve their sanctity. God's creating, redeeming, and calling Word already renders every human being precious.

March 17 – Lent II – My body, my choice? We don't have to settle for so little. Each human body belongs to the Lord Jesus Christ (Philippians 3:20-21)! He paid by dying and rising to make it His twice over. He is perfecting it after the pattern of His own glorified body. Even on earth and amid adversity, He declares and demonstrates His heavenly kingdom through our bodies. My body, God's gift! His bidding, my delight!

March 24 – Lent III – God finds no pleasure in death (Ezekiel 33:11), whether of the wicked or of the innocent. Neither will we, particularly since He has delivered us instead into the position of

watchmen for life (Ezekiel 33:7). We have responsibility for warning about the evils of abortion, embryo experiments, and physician-assisted suicide (Ezekiel 33:8). And we get the privilege of winning over hearts, rescuing eternities, and making brothers of neighbors (Ezekiel 33:14-16) by the Gospel of His unconditional love.

March 31 – Lent IV – Many who take part in violence against life feel like prodigals (Luke 15:13). Our Lord never ceases to see Himself as Father even to these (Luke 15:22-24). He breaks His heart open as much for them as for their victims. He keeps reaching out in reconciliation with the relief, healing, and cheer they seek. We know the way to our generous God because He has guided us on that way Himself.



In a week [in October] that saw two parliamentary attempts to strip protections from unborn babies, especially in Northern Ireland, the press has been celebrating surgeons' ability to operate on babies in the womb with spina bifida. For the first time in the UK, surgeons

have repaired the abnormally developed spines of two babies with open spina bifida in separate operations this summer. Both sets of moms and babies are doing well, according to a statement by University College London Hospital (UCLH). The operations brought together researchers from UCL working with NHS clinicians from UCLH and Great Ormond Street Hospital in partnership with University Hospitals Leuven in Belgium to carry out the operations in the UK for the first time. Until now, operations to repair the gap in the spine that develops as a result of spina bifida have been carried out after birth in the UK. However, the earlier it is repaired, the better for long-term health and mobility. "It's fantastic," said UCL Professor Anne David, who has worked on bringing the surgery to the UK for three years. "Women now don't have to travel out of the UK. They can have their family with them. There are fewer expenses. So all good things." How is the surgery done? "Operating in the womb involves opening the uterus, exposing the spina bifida without delivering the baby, closing the defect, and then repairing the uterus to leave the baby safely inside," said lead fetal surgeon Jan Deprest of UCLH and Leuven. "Closure of spina bifida in the womb using this method is an alternative to postnatal surgery and has been shown to improve short- and medium-term outcomes." (*SPUC*, 10/26/18)

Abortions Worldwide in 2018

www.worldometers.info/abortions

In a horrifying example of how far down the slippery slope of euthanasia Canada is traveling, a group of doctors at a children's hospital has written a policy on how they would implement the euthanasia of children and seem to conclude that it could happen without parental consent. Since Canada legalized "medical aid in dying (MAID)" as it is known in 2016, the issue of euthanasia for "mature minors" has been debated. The government has asked the Council of Canadian Academies to produce a report on this issue, as well as euthanasia for mental health issues and advance directives, by December this year. However, a working group at the Hospital for Sick Children in Toronto has published an essay detailing the forming of their policy on MAID in a pediatric setting—at present, just for those patients who are 18 or over, but arguing that it could apply to younger children. First, the doctors decided to consider MAID as "practically and ethically equivalent to other medical practices that result in the end of life"; in other words, saying that deliberately killing someone by euthanasia is morally the same as palliative care practices such as use of pain-relieving drugs or withdrawal of inappropriate interventions that sometimes result in the end of life but are not carried out with that intention. The authors then explain that in Ontario "young people can be and are found capable of making their own medical decisions, even when those decisions may result in their death." (*SPUC*, 9/25/18)

To learn about the international outreach of Lutherans For Life, go to www.lutheransforlife.org/about/international.

Share the Life Message All through the Year!

Lutherans For Life offers several easy ways to keep the life message before your congregation! Go to www.lutheransforlife.org (MEDIA tab).

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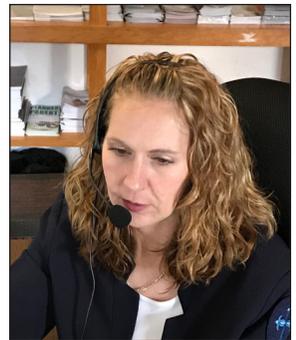
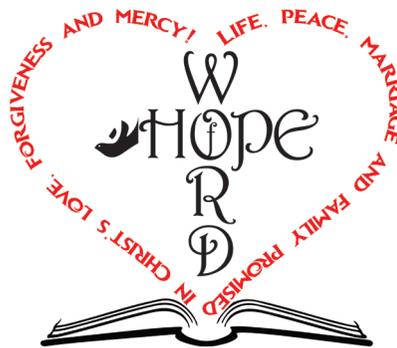
Check out “Life on the Web” on our Life Blog



www.lutheransforlife.org/life-blog

For Those Who Have Had an Abortion, a Word of Hope

We all have grieved the loss of someone at some point in our lives ... But those who have lost a child because they had an abortion, or were part of an abortion decision, often do not allow themselves to grieve or don't know how to grieve.



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Since 1973: 60,069,971 abortions in America

Source: www.lifenews.com/2018/01/18/60069971-abortion-in-america-since-roe-v-wade-in-1973

The Fragrance of Christ

by Lynette Auch, President of Lutherans For Life

In Isaiah 46:5 (NIV), God questions the house of Israel, **“To whom will you ... compare me, that we may be alike?”**

How could the Israelites worship and compare the Creator of heaven and earth with a piece of molded gold?

God said, **“Listen to me ... who have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save ... I am God, and there is none like me... My counsel shall stand, and I will accomplish all my purpose ... I will do it”** (Isaiah 46:3-11 ESV).

As I considered this Scripture and Lutherans For Life’s 40th anniversary conference theme, **From Age to Age the Same**, the **Sovereignty of God** kept echoing in my mind. There is absolutely nothing that happens in the universe that is outside of God’s influence and authority. God has no limitations.

Scripture is filled with evidence:

“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!” (Romans 11:33 NIV).

“Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you” (Jeremiah 32:17).

We live in a depraved world and society that smell of death. It is filled with frustrations, disappointment, tragedies, sickness, death, injustice, evil, debauchery, lies, and the like. If allowed, these smelly issues may consume our lives, enslave us, and, perhaps, even become our gods.

As the First Commandment instructs, our Heavenly Father does not take kindly to His children putting anything before Him.

Feeling frustrated, I recall commenting to our LFL Life Chapter pastoral advisor, **“We have been working in the pro-life movement for ten years now; we are still fighting the same fight! Does it matter? Are we making a difference?”** His reply:

“We may never really know whose life or how many lives have actually been touched with the Gospel and life message through our efforts.”

So here we are, fighting the same fight, observing 40 years of life-affirming work through the ministry of Lutherans For Life!

At 88 years of age, Dr. Jean Garton, the first president of LFL, had devoted over 47 years of her life to traveling and speaking the For Life message. Why? In her words, **“Once your eyes are open to the tragedy of abortion, you cannot ‘unsee.’”**

We have been called to be salt and light by Jesus Himself. Jean Garton had learned from Jesus that **“Christianity is not a spectator sport.”**

Participation in life-affirming work is proof that we cannot **“unsee”** the tragedies of

abortion and its related tentacles of death. We just cannot be spectators in this game of life. Instead, we must choose to be **Champions For Life!**

“**But thanks be to God, who always leads us as captives in Christ’s triumphal procession and uses us to spread the aroma of the knowledge of him everywhere. For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing. To the one we are an aroma that brings death; to the other, an aroma that brings life ... in Christ we speak before God with sincerity, as those sent from God**” (2 Corinthians 2:14-17 NIV).

I recently read a story about Tom, who, weary from traveling, had found rest and refuge in the home of friends of friends. He was welcomed with open arms. He immediately felt a sense of peace. He felt at home, comfortable, safe, and valued. Tom wondered why he had felt such peace amidst strangers. Later, Tom found an answer in 2 Corinthians. The Apostle Paul describes people who follow God as having the “**pleasing aroma of Christ.**” Tom’s hosts had the “sweet smell” of Christ.

Paul says the people of God carry a pleasing fragrance to those who believe. **From Age to Age the Same** are God’s promises: “**I will bear; I will carry and will save.**”

When we abide under the wings of the Heavenly Father and allow Him to be the God of our lives, the enemy will flee; we will find peace and freedom. In that peace and freedom we can be **Champions for Life**. As **Champions for Life**—passionate about defending God’s gift of life and speaking the saving grace of Jesus Christ—the stench of death will be overcome by the sweet fragrance of Christ.

As we find ways to demonstrate and speak life, hope, and love, I pray that we may spread the aroma of Christ to the world.

Heavenly Father, thank You for leading Your people in triumph. Use us to spread the fragrance of Christ to all we meet. Amen.



OUR GOD, OUR HELP IN AGES PAST,
OUR HOPE FOR YEARS TO COME,
OUR SHELTER FROM
THE STORMY BLAST,
AND OUR ETERNAL HOME!

Isaac Watts 1674-1748 (Public domain)

2018 LFL National Conference – From Age to Age the Same

Over 240 people from the United States and Canada gathered October 12-13 at Immanuel Lutheran Church in Olivette (St. Louis), Missouri, at the 2018 Lutherans For Life National Conference. The theme, “From Age to Age the Same” based on Isaiah 46:3b-4, was the



2018 LFL National Conference
St. Louis, Missouri
October 12-13

From Age to Age
the Same

guide for this special conference commemorating LFL’s 40 years of ministry. The words to this theme verse from Isaiah provided a special understanding of the Lord’s plan For Life: You **“have been born by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save.”**

Several LFL pioneers came back to share their memories and bring encouragement as they have seen the Lord’s work through LFL for these 40 years. Rev. Dr. Samuel Nafzger, a highly regarded theologian who spent 30 years working on the LCMS Commission on Theology and Church Relations (CTCR), gave the keynote address. He worked closely with Dr. Jean Garton, LFL’s first president, and was instrumental in the development of Lutherans For Life. His knowledge of the history of LFL was amazing, and his presentation was uplifting.

Rev. David Wende, one of the early national board members, served as the conference MC. He brought his creative wit and sense of humor to the job, adding a lighter side to an event that often covers serious life-and-death topics.

Two former LFL Executive Directors, Rev. Edward Fehskens III and Rev. Dr. James I. Lamb, came to share their special gifts of communication and passion For Life. Their messages were inspirational, reflecting the past but also pointing to the future of LFL. Topping off the day was a presentation from Rev. Dr. Dale Meyer, Concordia Seminary, St. Louis, President, and former speaker on “The Lutheran Hour.” Dr. Meyer closed the conference in dynamic fashion.

Workshop topics ranged from sexuality and gender identity to dying naturally with hospice care, showing the complexity of life issues we face today—at all phases of life. Also discussed were abortion pill reversal, suicide, youth struggles with life, Creation, sin and grace, as well as hope when your heart breaks after the loss of a loved one. An additional highlight was the onsite Semisaurus Mobile Creation Museum.

Conference attendees were a mix of experienced conference participants and those who were there for the first time. The conference quickly became a wonderful blending of people—from as far away as California, Pennsylvania, Washington, Texas, and Canada—with the same heart to affirm life and support Lutherans For Life.

As prayers for this life-affirming organization continue to be given, there is unfailing confidence that the Lord will sustain—**From Age to Age the Same.**

www.lutheransforlife.org/2018-lutherans-for-life-national-conference

2018 LFL National Conference – Conference Quotes

“**W**hat a timely theme for the 2018 National Conference of Lutherans For Life as it celebrates its 40th anniversary. Our God is the only God that exists—and He is the great I AM ... His Word endures into eternity, and this Word teaches us that human life in all of its stages is a gift from God. The great I AM who never changes is the One who formed our inward parts and knitted each one of us together, one by one, in our mothers’ wombs (Psalm 139:13-17). Because He is the One who gives us, His creatures, life, matters of life and death belong to Him and not to us. No one has the right to extinguish a human life by a decision of his own apart from the will of God. He became one of us in His mother’s womb so that we might live with him eternally (John 3:16). He is the One who made us. He is the One who has carried us and who bears us, even as He created the house of Jacob, carried it from the womb, and saves it. And He is the One who saves us, in time and for eternity ... Today Lutherans For Life is 40 years old, and look what has been accomplished From a handful of women and men with a conviction that more can be done in support of all human life when Lutherans work together in support of all human life in all of its stages and conditions, Lutherans for Life embraces 11 State Federations, 96 Life Chapters (some of which have celebrated 30 years of service), 105 Life Teams, 103 Life Ministry Coordinators, and it has representatives in 33 states ... It has contacts in all 50 states and in Canada, India, Latvia, Romania, Russia, Ukraine, and it is developing contacts in the Dominican Republic, in Latin America, and in Australia. It receives support from seven Lutheran church bodies, including the LCMS, LCMC, NALC, CLBA, AFLC, AALC, and Lutheran CORE. Only God knows how many lives the efforts of Lutherans For Life have saved, how many hearts it has consoled with the good news proclaimed by the prophet Isaiah that our God, the great I Am, is “From Age to Age the Same.” On this the 40th anniversary of the birth of Lutherans For Life, it is fitting that we should pause to remember and to give thanks and praise to God.” *Rev. Dr. Samuel Nafziger*

“**Y**ou can speak this truth. You get to show this love. You share this Gospel, and Jesus Himself shines through your courage and compassion. We have the privilege to give it voice. We have the delight of putting it in practice ... By acts of service and sharing—opening your hands, your hearts, and your homes—you’ll take hold of heaven’s treasures. With words of warning or winning over, encouragements and assurances, you’ll cradle the Lord’s own little ones. While noticing, visiting, and listening, you’ll collect them into His own album and household. Wonder what to say? Worried about how to think? Wanna know when to get involved? Let Lutherans For Life show and tell. For 40 years, two generations, LFL has found the words and done the work, connecting life issues to Scripture and doctrine. Why not use their free resources and ample materials? Come join their network! Fund their activities and make this ministry’s rewards yours. Enlist in the purpose. Participate in the hope. Experience the joy. Watch the tears wipe away. Walk together into new creation. This paradise life is neverending—**From Age to Age the Same. Amen.**” *Rev. Michael W. Salemink*

2018 LFL National Conference – Photo Album

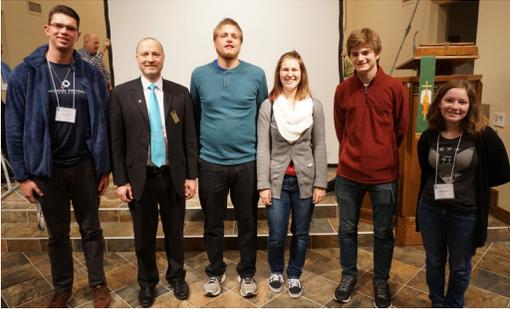


It was with great joy that Rachel Geraci and Christina Gillet were officially commissioned and installed to the office of deaconess at the 2018 Lutherans For Life National Conference. This office has been established in love by the Church to support the Office of the Holy Ministry and to assist the faithful in their God-given vocations. Rachel and Christina have been prepared for this office by much prayer and study. Deaconess Rachel Geraci is Lutherans For Life Mission and Ministry Director (www.lutheransforlife.org/about/life-chapters-and-life-teams). Deaconess Dr. Chrissie Gillet is Lutherans For Life Director of Word of Hope (word-of-hope.org).



(Above) Katie Friedrich, Jerilyn Richard, and Kim Nessa welcome registrants; Mona Fuerstenau (top right) and Deaconess Rachel Geraci (bottom right) lead pre-conference workshops.

2018 LFL National Conference – Photo Album



(Top left, then clockwise) Rev. Dr. Sam Nafzger; Hillary Haak, Deaconess Rachel Geraci; Semisaurus Mobile Museum; Deaconess Geraci and family; Deaconesses Gillet and Geraci, Rev. Michael W. Salemink; Laura Davis leads workshop; Bulldogs for Life/Concordia Seward

Find many more 2018 LFL National Conference photos at www.lutheransforlife.org/2018-lutherans-for-life-national-conference



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- www.facebook.com/LutheransForLife
- <https://twitter.com/ForLifers>
- www.instagram.com/lfly4life



Also see:

- www.youtube.com/user/LutheransForLife
- <https://vimeo.com/user4132928>



This Life Sunday, Consider an Offering for LFL

On January 20, 2019, many Lutheran churches across the country will observe Sanctity of Life Sunday. As part of this, dozens of congregations will collect an offering for Lutherans For Life (LFL). If yours is one, we thank you and praise the Lord! The number of churches and church auxiliaries participating continues to go up. In 2018, 8.5% of churches helped LFL. This support is also vital since 95% of our funding comes from individuals and churches. We have no subsidies, tuition, camping fees, insurance, or government reimbursement, etc.

Of course, if January 20 is not a workable Sunday, churches are free to select any one they wish this winter or any time during the year. Also, if your congregation does not collect door offerings, gifts that are budgeted or directed by a mission committee, endowment board, LWML, etc., are most welcome. Send **gifts and offerings to:**

Lutherans For Life • 1101 5th Street • Nevada, IA 50201-1816

Questions regarding LFL or its programs can be directed to the national office at 888.364.LIFE (5433) or info@lutheransforlife.org. Life Sunday materials, bulletin inserts, etc., can also be found on our website at www.lutheransforlife.org/store.

Many thanks and best wishes this Advent and Christmas season and always in our Savior!

John Hawkins

John Hawkins Retires

From John Hawkins, “After considerable prayer and thought, I have decided to apply for retirement ... I am honored and humbled at the opportunity the Lord gave me to serve both the ministry and the greater cause of Gospel-centered life affirmation. It was also a blessing and pleasure to work with a dedicated staff and literally hundreds of volunteers who went out of their way to help me ... To God be the Glory!” LFL Executive Director Rev. Michael W. Salemink said, “We are going to miss your stories, your humor, your humility, and your industriousness. We have greatly benefitted from [your] experience and efforts ... We look forward to transitioning with you into the future, and may God make the coming years the best of your life.”

2019 LCMS LIFE CONFERENCE LFL will be
there too!

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Visit lcms.org/2019-lcms-life-conference
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JAN. 17–19, 2019
WASHINGTON, D.C.

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2019 Lutherans For Life Regional Conferences

“Did God Really Say ... ?”

Grapevine, Texas

Living Word Lutheran Church – March 23, 2019

Ann Arbor, Michigan

Concordia University – April 27, 2019

Aurora (Denver), Colorado

Hope Lutheran Church – August 24, 2019

Rochester, Minnesota

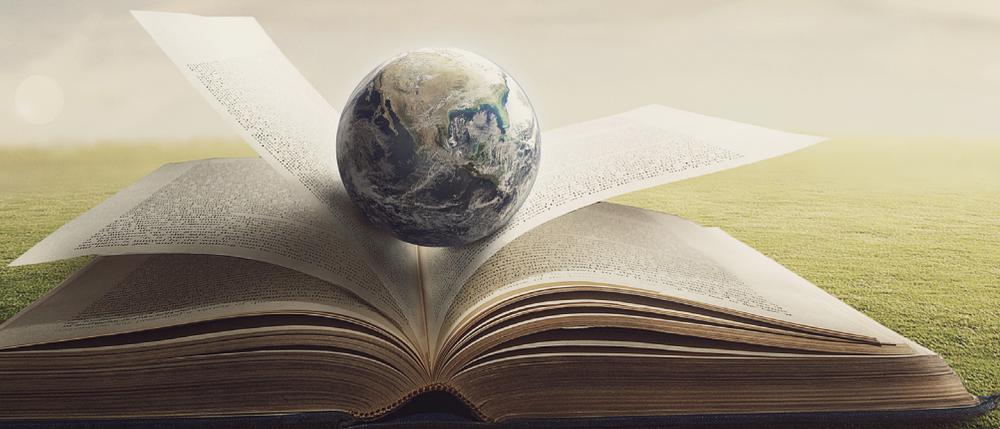
Trinity Lutheran Church – September 14, 2019

Northeastern United States

(Location to be determined – October 2019)

San Francisco, California

West Portal Lutheran Church – November 16, 2019



**“Lord to whom shall we go?
You have the words of eternal life.” (John 6:68)**

Lutherans For Life ...

- **Applies God's Word**, both His Law and His Gospel, to all the life issues—abortion, chastity, assisted suicide and euthanasia, and bio-technology.
- **Assists For Life Christians** in offering the hope and help of the Good News of Jesus Christ to: women with an untimely pregnancy; women, men, and families suffering under the guilt of an abortion; young people with questions and concerns about sexuality; and the elderly and those with disabilities or terminal illnesses.
- **Believes God gives the gift of life to all people**—from the moment of conception until natural death.
- **Needs your support to continue to encourage, educate, and uplift with a Gospel-centered, Word-based message of hope, forgiveness, and new life!**

Lutherans For Life ...

Witnesses to the sanctity of human life through education based on the Word of God.

Serves through individuals who volunteer at pregnancy care centers, with hospice, through prayer, and in a wide variety of caring activities.

Educates and Encourages through conferences and workshops, printed resources (including our *LifeDate* journal, *Life News*, *Life Quotes*, and *Directions*), Life Sunday materials and Bible studies, curricula (including *Teaching For Life*®), video, and through www.lutheransforlife.org.

Equips local congregations to speak out on life issues in their communities through Life Chapters and Life Teams. Many Lutherans For Life State Federations and Life Chapters also support a variety of compassionate, caring pregnancy and post-abortion ministries that offer pre- and post-natal counseling, parenting skills workshops, and lifestyle counsel.

Lutherans For Life ...

Is a **Recognized Service Organization** (RSO) of the Lutheran Church-Missouri Synod.

Is a **ministry partner** of the North American Lutheran Church.

Is not subsidized by any church body.

Is supported entirely by individual donations and grants.



Our Mission ... Equipping Lutherans to be Gospel-motivated voices For Life

Our Vision ... Every Lutheran, both individually and in community, upholding the God-given value of human life and influencing society to do the same

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 a Gospel-motivated witness to the Church and society on these and other related issues, such as chastity, post-abortion healing, and family living. We will call God's people to compassionate action and foster life-affirming alternatives for those facing difficult situations.

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