



A quarterly journal of news and commentary from Lutherans For Life

One Blood One Human Race



"... and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb ..." Revelation 7:9

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Appointed “4 Life”

Thanks to all our ministry partners who shared their thoughts at our 2022 LFL National Conference on why they support the mission of Lutherans For Life ...



Lutherans For Life

Equipping Lutherans and their neighbors
to be Gospel-motivated voices For Life

LifeDate is a free, quarterly publication of Lutherans For Life (LFL). Please notify us of address changes. Letters to the editor, articles, and photos may be sent directly to the editor, Lowell Highby: lhighby@lutheransforlife.org.

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A Race without Competition

by Pastor Michael Salemink

Father Abraham had many sons. Daughters, too. I am one of them and so are you.

Race has no basis in science. For that matter, it has no place in Christianity either. Only because of sinfulness do we compare and compete with each other at all. In that way we are genetically related, no matter where we come from or what we look like. But skin color makes a particularly silly criteria for determining anything about humanity.

Every member of our species is descendant of Adam and offspring of Eve. And God Himself creates, redeems, and calls every human life.


“And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place” (Acts 17:26).

Appearance doesn't establish the worth of a person any more than age, ability, or origin does. The Gospel of Jesus Christ positively celebrates diversity and abundance.

“After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes” (Revelation 7:7).

With the hope of receiving each neighbor as gift and the joy of treating one and all as privilege, who has room or time for racism?

“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Galatians 3:28).



God Himself creates, redeems,
and calls every human life.

Who Is My Neighbor?

by Dr. Donna Harrison

Love: self-giving, self-effacing, scary. Our journey to love is tortuous. Parents, siblings, friends, spouse, children—all calling us to more self-giving, more forgiving, more painful introspecting. As Christian women, we are frequently driven to ask this question: “Who is my neighbor?”

Who do we protect as our own? Who should be protected and included in our circle of belonging?

As Christians, our circle includes all human beings. Why? Because all human beings, by the very fact that they exist, bear the image of God. The image of God isn’t like clothes that are put over our body. It isn’t like intelligence, which varies from person to person. Scripture teaches us that every living human being bears the image of God simply by the fact that they are a living human being. Period. Even the tiniest. So for a Christian, the terms “human being” and “human person” are describing the same thing.

But we live in a culture now which is at war with God. Our culture wants to include *some* human beings in the circle of belonging and call only those human beings “persons.” Our culture wants to push other human beings outside this circle of protection and call them “non-persons.” Exclusion from the circle allows the excluded human beings to be treated as property rather than persons.

How we view our fellow human beings, whether as persons or as property, determines what we are okay with doing to them. **Embryo research, elective abortion, infanticide, euthanasia, and slavery all have two very important things in common:**

1. They all have been or currently are legal in the USA and,
2. They all assume that there are human beings who should be excluded from society’s circle of protection and treated as property.

And unfortunately, that is the position most comfortable to our fallen human nature. Dehumanizing our neighbors allows us to do terrible things to them and then not feel remorse or guilt for what we have done. How do we manage this psychological gymnastic and still feel good about ourselves? We change the language! We call human beings we want to protect “persons” and those we don’t want to protect “non-persons” (and other things) so that we can treat them as property.

A few years ago, I was writing an amicus brief on a legal case which would decide the fate of human embryos who were being stored in the deep freeze while the mother and father divorced. One spouse wanted them to be implanted in a caring mother’s womb and given a chance to thrive. The other spouse wanted them destroyed to avoid the responsibility of being a parent. In the amicus, I argued that scientifically these embryos are undeniably tiny human beings, and their custody should be decided according to family law, which considers what is in the best interest of the children. The other side argued that the tiny human beings are just property and the fate of these living human beings should be decided under property law, which would mean that they should be destroyed.

As Christians we are called to include all human beings in our circle of protection. As Christian women, we are especially called to embrace our children as gifts.

As women, we have been given an incredible gift of being the indispensable link between the past and the future of the human race. That is pretty awesome. A woman who nourishes her tiny neighbor in her womb is beautiful, especially in God's eyes.

But sometimes finding out that you are carrying a baby in your womb doesn't feel like a gift at all. Doesn't God understand how hard it is to do what I want to do if I am required to take care of this human being for 20 years or even for eight months?

The answer is "Yes, He does."

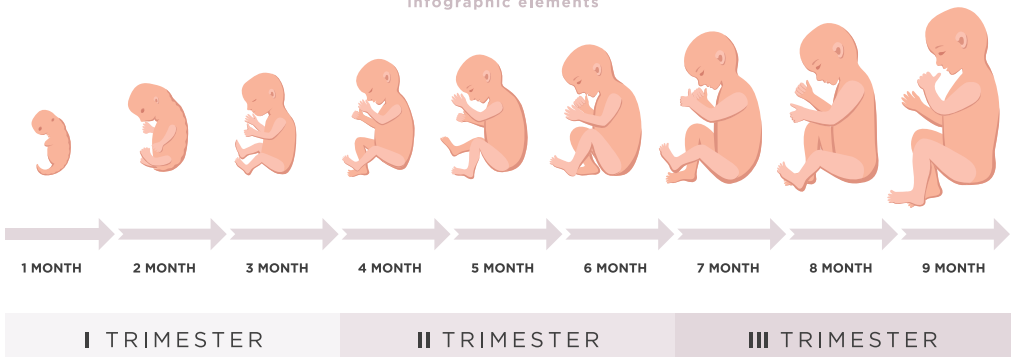
And that is one reason I love the story of the Good Samaritan. I really doubt that the Good Samaritan was on some kind of an emotional or spiritual high when he was pulling his donkey along the mountainous road from Jerusalem to Jericho. I have been to Jerusalem, and I have driven up and down that tortuous mountain road. When the Samaritan picked up his very inconvenient neighbor, it is very likely that he still had a long journey to go to get to Jericho. And now, he would have to walk it. Because someone else was slumped over his donkey. I'll bet he was tempted many times to dump the guy off and get back on his own donkey and ride. What many other people would have done, he didn't do. God had made him see the human being who needed him, who would die without his help. That is real love.

I can finally perceive that God put some of the most difficult neighbors in my life at some of the most difficult times in order to bring me to the end of myself. Jesus didn't say that what God asks us to do would be easy. What God asks is impossibly difficult if God were not actually alongside us, helping us every step of the way. But the good news is that He is alongside us, helping us every step of the way. And His real, tangible love transforms us in ways we can't even imagine, into someone beautiful. That is why we love, because He first loves us.

Donna Harrison, M.D., is Director of Research at the American Association of Pro-Life Obstetricians and Gynecologists (aaplog.org).

Embryonic Development

infographic elements



Our Adoption Sculpture

by Pastor Leon and Terri Rosenthal

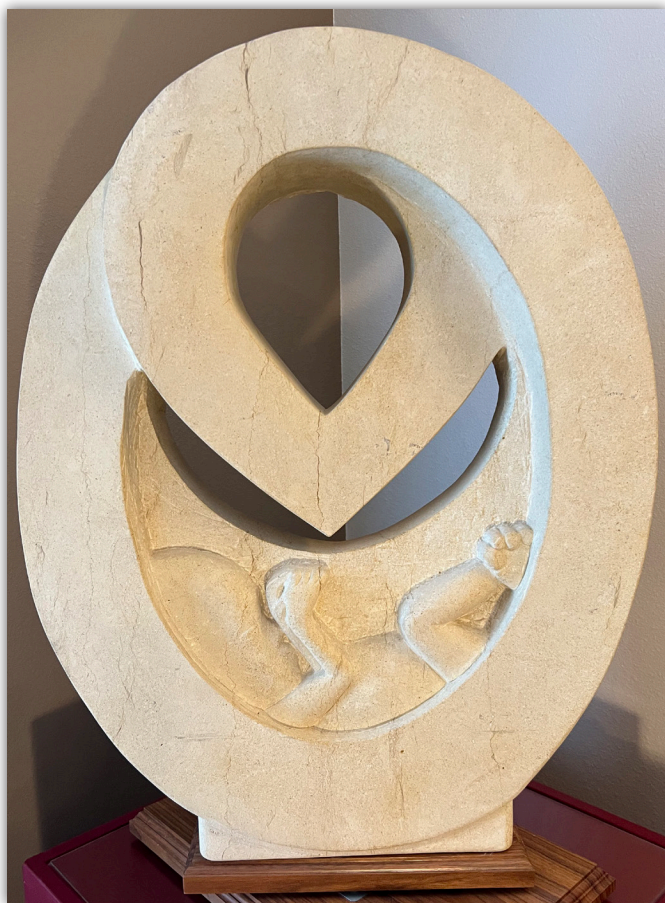
In our home we commissioned a sculpture of adoption. Terri and I adopted Nathan in 1986 and Anna in 1988. Both were born in South Korea. Our family story is about how the merciful and gracious Triune God is the God of hope (Romans 15:13). He has blessed us with hope, peace, and joy in the gift of our children.

Pastor Adrian Hanft, talented sculptor and good friend, met with us several times to discuss the shape and form of God's grace in our lives. We shared with him what we believe to be true of the history of all God's people in Scripture and the practice of adoption. It is a joy to know, to see, and to touch how Adrian sculpted our experience into stone.

First, on one side of the sculpture (which can be rotated), we wanted a witness to the birth mother and father. The umbilical cord attests to the universal biological fact of child, birth mother, and birth father. We are thankful for their decision to sustain life from conception to birth. We do not know whether both made that decision together. We choose to believe nonetheless. This was a painful, difficult choice, and done in suffering love for their son and daughter. They made the decision to affirm hope in God's creative, preserving love. They affirmed, whether tacitly or explicitly, the image of God in themselves and the truth of God's creation and preservation of all things. Whether intentionally or not, God's good and gracious will was done!

We believe—and nothing reveals this more than the adoption process—we are broken sinners all. Loss, suffering, and sacrifice are facts of life. To resort to the language of heroes is a fictitious and a false stretch, because adoption finds its truth in the grammar of redemption.

On both sides, the baby is complete in the image of God bestowed in creation.



This baby is the person described in Psalm 139:13ff and Jeremiah 1:5, and is evident in the other side of the sculpture.

Both sides attest that God we confess in Holy Baptism and in the historic creeds. From womb to tomb, we are preserved by the nourishment God gives. This God, and no other, calls each person into being through the Word (John 1) and redeems through the incarnate love (John 3:16) of Jesus who was “conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into Hell. The third day He rose again” This God is the living Lord of Life!

We are not just adopted into our individual Rosenthal family, but God’s “family,” the Body of Christ, the universal household of faith. Pentecost brings us into the power of God’s love to care for the orphan, the widow, the poor, the imprisoned, and those who are the weakest of the weak. We are called in Holy Baptism to share the Feast of the Lord’s Table. In effect, we always need an umbilical cord: Man does not live by Bread alone, but by every word from our mother the Church.

Early Christians were noted as refusing the culture of abortion because they believed they were a holy priesthood, God’s own people. St. Cyprian said, “You cannot have God for your father unless you have the Church for your mother.” Throughout Christian history, adoption has been a “go-to choice.” Luther said: “I embrace the church, the communion of saints, as my holy mother, and in a conscious act of faith I make my own all the spiritual blessings that the church represents.”

We did encourage Nate and Anna, if they desire, to locate their birth mothers and fathers. Of course, this is one of the ongoing realities of adoption, reminding us that God sees us from conception all the way through to the end! We are partners by God’s grace and mercy with their birth parents and also with our children in this broken world of sin which Christ Jesus redeemed.

God’s grace is costly (the Cross is the best symbol of all) and God is “**for us, not against us,**” because God is the God of creation and nature, history and eternal destiny (Romans 8). Here St. Paul reminds us that we are all adopted into Christ. Just as we are all transformed by renewing of our minds (Romans 12), so the Gospel has shaped our earthly adoptions and our families—now including three beautiful granddaughters! In our Triune God we are born to a new and living hope, a pro-life and pro-adoption one!

We have a poem entitled “Adoption” under the sculpture, because we believe in miracles. It is secular in nature but reflects our experience nonetheless! When we think about our adoption, we believe we are focusing on whatever is good, true, just, pure, lovely, commendable, and worthy of praise (Phillipians 4).

*Adoption ...
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.*

Save the Family Trees

by Pastor Michael Salemink

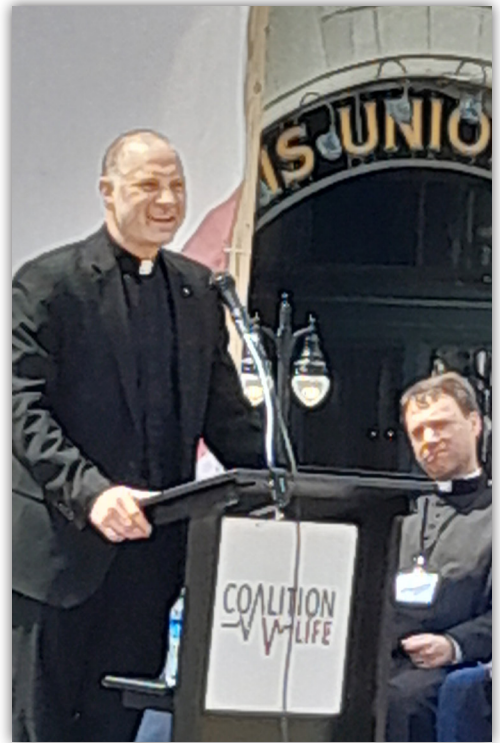
Pastor Salemink delivered these remarks April 29, 2023, at the annual March on the Arch in St. Louis, Missouri.

In a moment we will make our way toward the majestic St. Louis Gateway Arch. 60 years ago, its first sections found their footings on the banks of the mighty Mississippi. This gleaming monument stretches to connect the earth and the heavens and reaches to unite east and west. It symbolizes equal opportunity, expansion as a people, advancing into the unknown, standing firm in the face of adversity. And it embodies not only life's heights but the entire voyage from fertilization to final breath.

The patriot whose foresight brought this great nation the frontier which our beloved landmark celebrates and whose hallowed ground we occupy at this hour, Thomas Jefferson, gave voice to the entire American enterprise when he declared, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

We have gathered here today as heirs of this legacy, this family tree. Yet as we soon will also pass by the historic old courthouse, we will have to retrace the footsteps of Dred and Harriet Scott. In a time not long enough back, they had to sue for their very freedom from a civilization that denied human dignity to them and their little daughters and instead defended enslavement and officially considered them property. We must also admit this as the legacy handed down to us. The family tree features forked branches as well.

For the last 50 years the leading minds among us, whom we ourselves appointed with the authority to adjudicate, perpetuated the injustice under a more sophisticated and therefore more sinister semblance. *Roe v. Wade* endorsed not just servitude but execution. We have indeed received our genes in the image of Adam and Eve, selfish and sinful, comparing and competing. We, too, and often in the name of righteousness, regard ourselves superior while using our fellow human beings, then belittling or abandoning the ones we believe undesirable or inconvenient. We must remember and we must repent on this of all days.



History, science, and Holy Scripture affirm: No matter what age, every human life has irreducible worth. No matter what appearance, every human life has inestimable purpose. No matter what abilities, every genetic member of this one race and species of ours has incomparable and irreplaceable sanctity—the cute little babies and the dear old ladies, yes; but also those who in pride promote, those who in anger permit, those who in fear participate in the devil’s deception that death supplies a suitable solution to difficulty—none so helpless, dependent, and undeserving as we ourselves.

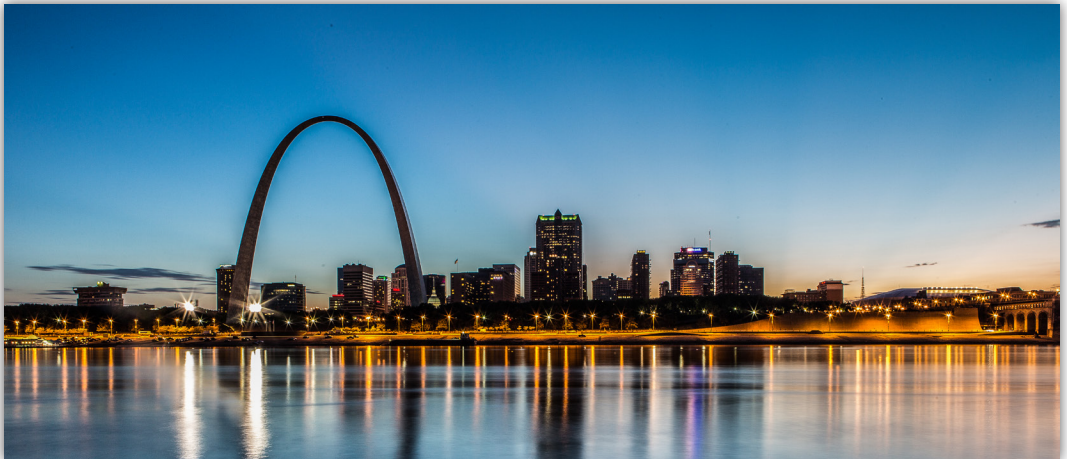
For the sake of each one, the Almighty Maker has grafted Himself into our family tree—or rather the Lord God has grafted our kind into His own. He knits together at conception by His good pleasure and in His image. He redeems through the incarnate coming of His Son, embryo and infant and adolescent and aging and crucifixion-incapacitated Jesus. He inhabits with His Spirit, embraces under His name, adopts as His kingdom and family. Heavenly Father creates, redeems, and calls every human being as His own precious treasure, with all the glory and honor pertaining thereunto.

His atoning intervention, His gracious forgiveness, His power and presence and promise provide all the justification any of us ever need.

We may rejoice to accept, appreciate, and treat every neighbor as gift and privilege—special and blessed, one and all, as much as you and me. Their family tree inextricably intertwines with ours, root and limb. Behold in the one right before and the one right beside, a sister-in-waiting and a brother-to-be, to delight together in the never-ending new age and creation. Today we act in behalf of humanity, both the whole and the vulnerable individual, them and their mothers and fathers, their siblings and offspring, their tribe and their line.

So let us march, but let us not just march. Let us declare and let us demonstrate. Let us not only speak God’s truth but also show Christ’s love. Let us not only save lives but also share life. Let us not only change regulations but change hearts. Let us not settle for autonomy or even majority but insist on community. Let us not undertake out of rage or dread but in joy and hope with courage and compassion.

Go forth in His name, at His Word, and with His blessing. Do not simply march today; advocate. And do not simply advocate; engage. And do not simply engage; assist. And do not simply assist; celebrate!



A Tale of Two Mugs

by Diane Albers, President of National Lutherans For Life

It all began with the gift of a mug from my friend inscribed with these words:

Today's Goal: Keep the tiny humans alive.

That *has* been a daily goal of mine for many years. If you are reading this, it probably is your goal, too. Sometimes I physically worked on that goal, but I always prayed that God would keep tiny humans in the womb alive and that He would use me somehow to do it. Of course, that goal broadened to include keeping people with disabilities and terminal illnesses alive until their natural death.

"Therefore since we are surrounded by a great cloud of witnesses, let us also lay aside every weight and sin which clings so closely, and let us run with endurance the race that is set before us" (Hebrews 12:1).

That great cloud of witnesses that came before us was more often very life affirming—saving Roman babies left to die, taking care of people during the plague no one else would care for—so that our modern forefathers did not consider abortion and took care of their family members with disabilities as an act of love. We are in good company! But they did not stop with their loved ones, and neither can we.

Revelation 7:9 tells us, **"... behold, a great multitude that no one can number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb"**

To God, all life is sacred because He created it. With their faith, the great multitude will stand before the Lamb on Judgement Day, just as we will. So, to us who follow Jesus, we must continue to uphold the sanctity of life for each person, no matter the nation, language, or their political stance.

This leads to my second mug which I picked up at our church's rummage sale. It says:

Love Never Fails – 1 Corinthians 13: 8

The ESV uses the phrase "Love never ends," and the passage continues to say everything will fail or end, but never love. Remember that when you do "things" which seem not to work—few people come to a planned event, few donated to the pregnancy help center, no one wants to join the Life Team or Life Chapter—you are doing them in the love that never fails! God will use your efforts to uphold the sanctity of all life in ways you cannot imagine.

We have that new commandment: **"... love one another: just as I have loved you ..."** (John 13:34). If everything you do is done in love, you are running the race with endurance, and you cannot fail!



How to Honor a Life

by Rosalind Stanley

“Do not cast me off in the time of old age; forsake me not when my strength is spent” (Psalm 71:9)

Communion comes once a month at my church, and there is a moment during each of these services that stops my breath. After everyone in the pews has come forward, received the Body and Blood, and sat back down, the pastor makes his way to the very back where Albert sits and patiently waits.

This man, 95 years old and no longer able to get himself to church, to his pew, or even to the bathroom alone, served our church and community with his hands, heart, and mind for seven decades. A German immigrant, he survived the wreckage of WWII, even hiding out in barns near the end to escape notice. He built a life here and is known to my children as the one who used to hand out Twizzlers to them after Sunday school. He has helped care for the property, the building, and the people inside it for more than twice the time that I’ve been alive. Now that he can no longer do those things, what is to be done with him? There are some who would have you believe that his is a useless life now, a burden on himself and on others and that, for the good of everybody, we should release it—or, at least, look the other way as his candle snuffs out.

The Church offers a different take, one that is on display in that moment during every communion service when the pastor heads to the back row. There is no fanfare, no announcement saying, “Now it’s Albert’s turn.” (I’m not even sure it’s appropriate for me to turn my head and look, but I can never help myself.) As the pastor quietly gives, and Albert quietly takes, I’m always struck by the beauty of this simple moment between men who love each other—the one in the prime of his life bestowing the greatest gift in the universe to the one whose only duty now is to receive.

In that moment, when the script is flipped, when the old receives from the young, when the young offers to the old, when the Savior touches down and unites them both, is the Church.



The Forgotten Life

by Pastor Michael Schmidt

“Putting mom in the nursing home was the best thing we ever did. She’s eating better, they handle all of her medicine, they play bingo twice a week. You know, we were going over there at least twice a day to help her at home.”

“Oh really? Does she like it?”

“Well, we’ve been busy and don’t get over there like we should. But she seems happy.”

Does this conversation sound familiar? In a day and age when people are living longer, and their families are already stretched thin with activities, many have made the decision to put their aging parents, or other relatives, into a nursing home.

Now by no means is this article meant to make you feel guilty. There are plenty of situations where the best possible care is a nursing home.

But does that life soon become a forgotten life?

Is the nursing home far from family, making visitation infrequent? Is the nursing home far from friends, making visitation unlikely?

So often individuals go into the nursing home and are only visited monthly by the pastor, and even less so by friends and family.

Why?

Nursing homes can be harsh reminders that our loved ones are not as young and quick and healthy as they once were; they can be a reminder that death lurks at the door. Nursing homes are also reminders that as our days grow short, our earthly possessions will be stripped away, leaving us with only a dresser, a nightstand, half a closet, and a borrowed bed.

What does that say about ourselves? What does it say about our loved ones?

Are we wishing that our loved ones were dead? We would never consent to them being pumped full of drugs and left to die; but when we neglect them, when we forget about them, when we act as if they were already dead, have we not done what the secular world would do for the sick and elderly, just slower?

Rest assured, all is not lost. Jesus calls on us to visit the lonely, the downtrodden, the forsaken and the elderly.

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me’” (Matthew 25:35-40).

When so much has been stripped away, it is the presence of family and friends that brings cheer and joy to those in nursing homes.

When there is nothing to do but stare out the window and watch the world go by, it is the presence of the pastor who brings the things of God to them.

When you are surrounded by death, it is the presence of children that reminds you of all of the vitality of life as grown children fill in the details of stories that have grown hazy with time and young children bring energy to a room that has seemingly been sucked dry.

Do not let that life of a loved one become a forgotten life; rather, remember that life here and now.

Show your children that the life of the elderly is valuable as well by taking them into the nursing home.

Show them by regular visits that the life of their grandparent is valuable and treasured even now, when their mobility is limited, their memory foggy, and their eyes and ears have grown weak.

Show your children, and even yourself, that while that elderly loved one may not remember their names or know the day of the week, they still know the Lord's Prayer and the Apostles Creed, and they can still sing most of their favorite hymns.

Show that while others may have forgotten this life, you have not—you remember and value this life.

Rev. Michael Schmidt is pastor of Peace Lutheran Church, Natoma, Kansas, and First Lutheran, Plainville, Kansas.



Suffering, Sin, and Salvation: Viewing Disability through the Incarnation

by Pastor Christian Schultz

“At the heart of Christian belief lies a suffering, crucified God.”¹ This assertion by the Lutheran ethicist, Gilbert Meilaender, puts human suffering, sickness, and disability into perspective. These are not good things, but through such painful trials, God reveals His incarnate love. What does this mean for Christians as we support our suffering, sick, and disabled neighbors?

First, we should define “disability.” Merriam-Webster describes physical and mental disabilities as various conditions that impair, limit, or prevent someone from participating in various activities. As Christians, this definition seems incomplete as we consider the subject scripturally.

St. John recounts the story of Jesus healing a man blind from birth. “Rabbi, who sinned,” the disciples asked Jesus, “this man or his parents that he was born blind?” But Jesus responded that the man’s disability was not a direct result of a particular sin. Rather, he was born blind so that “the works of God might be displayed in him” (John 9:2–3).

This very thing happened when the man believed God’s Word, washed in the waters of Siloam, and confessed his faith for all to hear. But following the miracle, a greater disability was revealed: the blindness of the Pharisees who doubted the miracle and rejected Jesus! Original sin produces physical and mental disabilities, like the man’s blindness. But it also leads to the deeper spiritual disability of blindness toward God, like the Pharisees.

As Lutheran Christians, we know and confess that we all suffer from original sin. Bodily disabilities are visible manifestations of original sin. To recast Merriam-Webster then, the disability of sin impairs, limits, and prevents sinners from participating in God’s divine life. The “healthy” and the “disabled” alike suffer the effects of Adam’s sin. Those with bodily disabilities simply have a clearer demonstration of that Fall.

How then might Christians offer support? The first step is to confess the Incarnation of Jesus Christ. God did not eliminate suffering from a distance. Instead, He Himself became man and suffered. Jesus stood with sinners. He talked with them. He touched them. Or, as the third verse of the beloved Baptism hymn “Children of the Heavenly Father” goes,

*Neither life nor death shall ever
From the Lord his children sever;
Unto them His grace He showeth
And their sorrows all He knoweth.²*

The historical Incarnation serves as the foundation for any support we give to those suffering disabilities: Jesus knows suffering and cared for the disabled incarnationally.

But the Incarnation is not merely a fact of history books. Sacramental Christians confess this doctrine every week. The Gospel is preached into the ears and hearts of even those who cannot cognitively understand. Water splashes over the forehead of

even those who cannot hear. The bread and wine are fed even to those who cannot see their food. The Incarnation continually shapes how God serves all sinners, and how Christians serve their neighbors.

As we Christians serve our disabled neighbors, we cannot minimize their suffering, or we risk minimizing God's suffering for that sin. Rather, we can fully acknowledge and grieve when abilities are taken away or when they are never even given. Even more, informed by Scripture, we seek to maximize care for the suffering.

Learn about your neighbor's specific diagnosis. Ask how to care for individual needs. In the case of disabled children, offer to sit with the family through the service to engage the disabled or focus their siblings. Most importantly, help them to Jesus, just as the friends helped the disabled man through the roof (Mark 2).

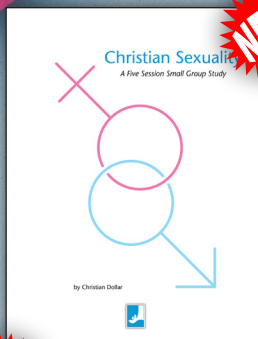
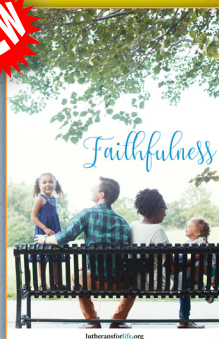
The Incarnation forms our approach to disability. Sin produces earthly suffering, but the incarnate God gives grace through the Sacraments and His saints to overcome these evils. Meilaender concludes that sickness, suffering, and disabilities are not, in fact, the greatest evil: "That would be to lose God, to have reason to doubt His faithfulness to us."³

People who suffer disabilities can quickly lose sight of our gracious and merciful God, doubting His love. As Lutheran Christians, we know and confess our suffering God. Through His pain we are redeemed. We cannot forget this heart of our faith as we support the disabled. Rather, we remind them of God's faithfulness by pointing to the cross, by sympathizing in their suffering, and by looking forward to the coming restoration of God's creation.

1. Gilbert Meilaender, *Bioethics: A Primer for Christians*, 3rd ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2013), 7.
2. Carolina Sandell Berg, "Children of the Heavenly Father," trans. Ernst W. Olson, in *Lutheran Service Builder* (St. Louis: Concordia Publishing House, 2006), 725.
3. Meilaender, *Bioethics*, 130.

Rev. Christian Schultz is pastor of First Lutheran Church, Paola, Kansas.





Faithfulness – A Father's Day Bulletin Insert – This insert shares ten blessings fathers bring. *Item LFL1116BI. \$0.10 ea.*

Christian Sexuality – A Five Session Small Group Study – This Bible study is designed to be a small step toward a holistic treatment of Christian sexuality. *Item LFL733B. \$2.00 ea.*

Human Development | Part 1: Weeks 1-8 – A Y4Life Infographic Booklet – This infographic booklet explores fetal development in weeks 1-8. *Item Y4L112-1. \$2.00 ea.*

Human Development | Part 2: Weeks 9-20 – A Y4Life Infographic Booklet – This infographic booklet explores fetal development in weeks 9-20. *Item Y4L112-2. \$2.00 ea.*

Human Development | Part 3: Weeks 21-40 – A Y4Life Infographic Booklet – This infographic booklet explores fetal development in weeks 21-40. *Item Y4L112-3. \$2.00 ea.*



Order LFL Resources at cph.org or 800.325.3040. Shipping/handling applies to all orders. Quantity pricing on select resources.



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lutheransforlife.org/conference

Come and see the new "Fearfully and Wonderfully Made" exhibit at the Creation Museum!



REGISTER TODAY!

**2023 Lutherans For Life
National Conference
October 11-13**



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: lutheransforlife.org/resources/life-thoughts.

July 2 – Pentecost V (Proper 8A) – Far from freedom and the opposite of autonomy, death-dealing measures like abortion and assisted suicide hold hearts captive to sinful passions (Romans 7:5-6) such as pride and lust. The sanctity of life Gospel brings the sword that truly liberates (Matthew 10:34) “so that you may belong to another” (Romans 7:4). The Heavenly Father holds every human life as His own precious treasure.

July 9 – Pentecost VI (Proper 9A) – Neighbors struggling with surprise pregnancy or terminal diagnosis long for hope and rest. The Lord God Almighty promises His gifts of life come with relief (Matthew 11:28) and rejoicing (Zechariah 9:9). How can we remain silent and deny them the very blessings we’ve received? Let us take up the privilege of commending life’s goodness and God’s greatness one generation to another (Psalm 145:4).

July 16 – Pentecost VII (Proper 10A) – Celebrating every human being as gift and privilege sometimes meets with resistance. This doesn’t mean the message failed. Good ground may lie beneath an unsightly surface. Our patient Savior often slowly softens soil, and seeds take time to germinate and flower. The sanctity of life carries God’s message, not ours, and He guarantees His strong Word never goes to waste (Isaiah 55:10-11).

July 23 – Pentecost VIII (Proper 11A) – The people of God dare not confuse weeds with wheat. His Word clearly distinguishes His gifts from counterfeits. For our neighbor’s sake and our own, we must recognize the enemy’s doings (Matthew 13:27-28). Abortion, embryocide, and euthanasia are the devil’s deceptions. Jesus Christ alone decides life and death for us (Isaiah 44:6), and His timing never withholds any bounties or glories (Romans 8:18).

July 30 – Pentecost IX (Proper 12A) – Our Lord loves to take the tiniest as His treasured possession (Deuteronomy 7:7-8). Their insufficiencies only accentuate how great is His compassion (Psalm 125:2). “Little ones to Him belong, they are weak but He is strong.” Does this include gestating embryos and unborn babies? Does it include bodies limited by age or ailment? Yes, Jesus loves them just as much as He loves me.

August 6 – Pentecost X (Proper 13A) – Why should anxiety over expenses darken a terminal diagnosis? Why should panic about poverty affect a surprise pregnancy? He who sends mouths also sends meat, even conjuring necessities out of thin air (Matthew 14:19). Our gracious Savior bestows in abundance, and the Body of Christ knows how to share. If God spends His riches on relationships, how can we do any better?

August 13 – Pentecost XI (Proper 14A) – Contrary to the logic of abortion and assisted



suicide, human worth doesn't come from age, appearance, or ability. God's grace in creating, redeeming, and calling makes every life precious. No one else's labor or lack thereof can improve or impair it. We declare and demonstrate a righteousness based on this faith and not based instead on works of the law (Romans 10:5-6).

August 20 – Pentecost XII (Proper 15A) – He who made and still sustains nature and all creatures has no anxieties about overpopulation. The Lord our God delights in adding another human life (Isaiah 56:8) and wrapping the next neighbor in magnificent mercy (Romans 15:32). Let the peoples praise You, O God, in ever increasing number (Psalm 67:5-6) – the unborn one, the impaired one, and even our Gospel-motivated voices For Life!

August 27 – Pentecost XIII (Proper 16A) – Confessing the Christ means advocating the sanctity of every human life. If Jesus is indeed the Son of the Living God (Matthew 16:16), then He also serves as Lord of life-and-death situations and decisions. May He whose Word has plundered us out of hell's gates grant our testimony to extend this same courage and compassion to everyone considering abortion or physician-assisted suicide.



September 3 – Pentecost XIV (Proper 17A) – Our bodies and lives are on loan from Almighty God. He creates us in His image, redeems us with His Son, and calls us by His name (Jeremiah 15:16) from fertilization to forever. So He does not abandon us in our frailties and mistakes. Shall we not extend this Gospel also to neighbors facing surprise pregnancy and terminal diagnosis?

September 10 – Pentecost XV (Proper 18A) – Abortion doesn't just end unborn lives. It also breaks hearts with grief and guilt. So the Lord doesn't exempt it from condemnation. He commands us to warn our brothers and sisters about its sinfulness (Ezekiel 33:7-8). Nor does He exclude abortion from His forgiveness. He would have us apply His absolution as explicitly to this

iniquity as to our own (Psalm 32:5).

September 17 – Pentecost XVI (Proper 19A) – Surprise pregnancy often comes with complications and difficulties. Terminal diagnosis can involve suffering and sorrow. But our God brought Jesus back from the dead. He makes it His way to wring blessings out of burdens (Genesis 50:19-20). Are we in the place of God, to let abortion or assisted suicide judge (Romans 14:4) someone else's life as hopeless?

September 24 – Pentecost XVII (Proper 20A) – Abortion and euthanasia begrudge God's generosity (Matthew 20:15) by regarding one life as less than another. Thank the Lord that His ways are not our ways (Isaiah 55:8), for none of us deserves to survive! Yet He preserves and protects us still, just as much as our every neighbor. O Lord, make us bold to speak Your Word of Life without fear (Philippians 1:14)!

lutheransforlife.org/resources/life-thoughts



Chats 4 Life – Offering high school and college youth an opportunity to learn about contemporary life topics from expert guest speakers. Held every first and third Thursday at 7:00 p.m. CT/8:00 p.m. ET.

What about ... Mondays? – On the second Monday of the month at 6:00 p.m. CT/7:00 p.m. ET, students gather to talk about life issues and to find hope-filled, Gospel-motivated answers.

For Life Conversations – Recorded 5-15 minute interviews on life topics shared on our Facebook page and website.



It's not too late to join in the fun and celebrate God's gift of life during our **Step Up 4 Life 2023** campaign! Participate now until June 24 as an individual, team, or congregation. Assist in a one-day 4 Life Day congregational activity. Donate to our **Step Up 4 Life** fundraising goal of \$75,000 by providing a stewardship offering to Lutherans For Life!

Your investment and passion for applying the Gospel message of Jesus Christ to sanctity of life issues is inspiring. If you haven't already, please prayerfully consider participating and giving a generous donation to our **Step Up 4 Life 2023** campaign. Your support matters! To donate or learn more about **Step Up 4 Life**, visit stepup4life.org/2023 or email stepup4life@lutheransforlife.org.

Thank you to everyone who has contributed to Step up 4 Life 2023. Your support is a wonderful blessings to all of us.



Lutherans For Life

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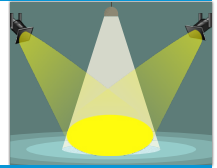


lutheransforlife.org/lfl-app



With **SPOTLIGHT ON LIFE**, it's simple! You conduct the event, and LFL will provide staff speakers. Whether your event is one hour or one day, LFL will be pleased to assist you in planning.

lutheransforlife.org/spotlight-on-life



LAMBS – Lutherans Assembling Mercy Blankets

Do you know a family in your congregation who is having its fourth or more child? Fill out the form at the link below, and the Miami Valley Life Chapter will send a blanket made with love directly to this expectant mother anywhere within the continental United States. No strings attached! lutheransforlife.org/article/lambs-lutherans-assembling-mercy-blankets



Buying or selling a home or commercial property? You can support Lutherans For Life at no cost to you by taking advantage of the Real Estate for Life program. Call 877.543.3871 or email proliferealestate@yahoo.com for more information.

www.realestateforlife.org

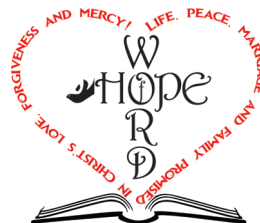
lutheransforlife.org/real-estate-for-life

Frontline Call – For all LFL Frontline volunteers! Monday, July 10, 2023 – 7:00 p.m. CT/8:00 p.m. ET. There will be a devotion, activity update, life project ideas, guest speakers, and Q & A.

For topics, speakers, and Zoom links, go to the LFL homepage calendar.



For those who have had an abortion, a Word of Hope ...
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For Life on ...**



Responding to Death with LIFE and LOVE

by Michelle Bauman, Director of Y4Life

Planned Parenthood, the leading provider of abortions in America, recently released its annual report to the public. Despite dismal media coverage, some of the disclosures are definitely worth noting. So, in case you missed it, here are the highlights:

First, the report revealed that more than one-third of Planned Parenthood's revenue comes from American taxpayers. For Life taxpayers like you and me. Now, I suppose that if you've been watching the news lately, that reality may not come as much of a surprise; after all, government leaders have made their positions clear. They've simply put their money where their mouth is, so to speak.

The report also disclosed that Planned Parenthood received a six percent increase in funding over the previous year. We may be tempted, through the influence of reasonable and unbiased sources, to believe six percent is a small and sensible sum. After all, there is the price of inflation to consider.

Yet, small and sensible might not be entirely accurate when the numbers are actually crunched: A six percent increase means that Planned Parenthood is the happy recipient of \$1.8 million tax dollars each day. (Or at least they were last year. With the rise in inflation, perhaps this year will necessitate more.)

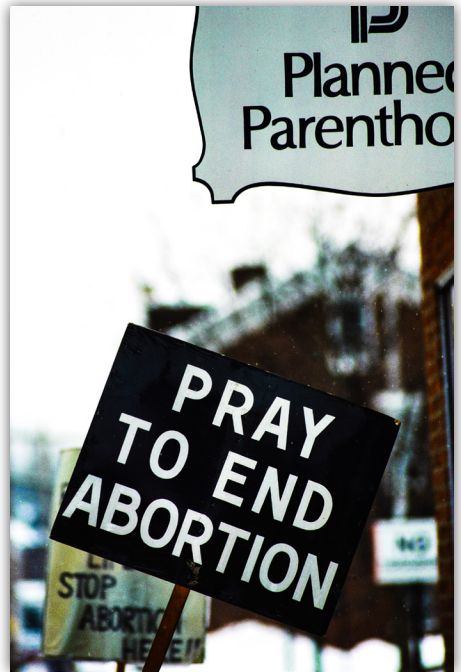
And what do they do with these funds? A variety of things, we're told. They provide cancer screenings, preventative care, adoption referrals, and contraceptive services, to name just a few. Quite literally, a few, in comparison to the number of abortions they carry out.

With over \$204.7 million in excess revenue, it should be no surprise then that Planned Parenthood has been able to expand their services in recent years. By the end of 2021, 41 of their 49 affiliates also offered transgender services—an increase of over 1500% from the previous year.

Yet, we all know where Planned Parenthood's real work is focused: the lucrative business of abortion. Unlike the selfless service and laudable humanitarian efforts we're led to believe Planned Parenthood offers to the poor and underprivileged, the truth is abortion facilities prey on women in crisis situations and make money from their fear-filled decisions.

And the numbers are staggering.

According to their own records, each day Planned Parenthood kills 1,025 preborn babies in America. (About 40% of the grand total of daily abortions in America.) Now I don't know about you, but it's difficult for me to grasp how many 1,025 of *anything*, let alone babies, really is. I need a number that's a bit more manageable. So, let's break



it down. If 1,025 babies die each day from abortion at Planned Parenthood, that means 43 babies die each hour. And if 43 babies are killed each hour, that means Planned Parenthood kills one baby every 84 seconds.

In other words, in the time it took you to read this far, Planned Parenthood has disposed of at least one gift, one little human life, that God intended to give to the world. That's a deeply sobering reality.

And it's not just sobering, is it? As Christians, we likely feel even more: Shock. Sorrow. Frustration. Anger even. Perhaps the unfairness of it all is so overpowering that we feel our blood begin to boil. Like David does so often in his psalms, we long for the Lord to intervene. We cry out for His justice.

And those feelings aren't inherently wrong. God makes it clear that we are called to uphold life, both mother's and child's (Isaiah 1:17), to protect the innocent (Proverbs 24:11-12; Matthew 18:10), and to speak for those who cannot speak for themselves (Proverbs 31:8-9). And because we recognize that abortion not only ends at least one life but also scars women and wounds families, we may also be moved to do whatever it takes to end this tragedy. We may even be tempted to believe that we can bring an end to abortion in America, that with enough passion and hard work, we can win this war against abortion permanently and forever.

I wish it were so. But in the words of King Lear, "That way madness lies."

Now, working to close down an existing Planned Parenthood or prevent one from entering your community is laudable, God-pleasing work, as is sidewalk counseling and participating in other pro-life events. And it is work that yields life-saving results.

The truth is, though, abortion exists because of sin. We know this. Whether fear, mistrust, selfishness, or threat of violence cause a woman to choose an abortion, the fundamental reason abortion exists is because the devil, the world, and our own sinful flesh work to create doubt and cause harm in our lives. No matter how much we want to change that reality, the devastating truth is that we can't do it.

But there is hope. God can defeat sin, and He already has through the perfect life and death of a perfect sacrifice, His Son. Christ has done the work necessary to conquer sin, and He has won the battle for us. In Baptism, He exchanges our death for His life!



Having received His gifts, Christ now calls us to share them with others:

“A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another” (John 13:34).

So, what does that mean for us? It means that instead of worrying about winning battles He’s already won, we are free to focus on upholding lives. Instead of responding with anger over injustices, we respond to those experiencing injustices with love. Rather than offering death as a solution to life’s difficulties, we uphold the lives of men, women, and children who find themselves in crisis situations. And instead of preying upon a woman for financial gain, we offer free alternatives that address her needs and fears.

Rather than treating life as a disposable commodity, we affirm the truth that father, mother, and child are unique and irreplaceable children of God, valuable and precious in His sight. And when it comes to public policy and taxes, we have a response to those things, too. Because we rest in the sure and certain knowledge that God is faithful, we joyfully work to change laws and policies that devalue life, confident that no matter what happens, He will uphold His people.

This is the Gospel-motivated approach; this is the way we work to uphold life in the world.

As we look forward to and celebrate the one-year anniversary of the overturning of *Roe vs. Wade* on June 24, may we rejoice in the gift of life, a gift we have because He first loved us. And may we use our freedoms to love and uphold the lives of others!

(Sources: [Live Action News](#), 4/25/23; [Life News](#), 4/26/23)



1,200 Crosses

by Emma VanTol

Arms full, Bulldogs 4 Life members walked to the center of the Concordia University Nebraska campus carrying 1,200 crosses to be placed along the walkways. Nebraska Lutherans For Life sponsored this moving display where each cross represented two of the approximately 2,800 babies lost to abortion in the United States each day. The display spurred questions about the effects of abortion and gave a visual representation of the sheer number of lives lost.

A gasp was heard when one of the campus custodians saw the display for the first time and read the sign that accompanied it. She pulled out her phone and started filming while walking around the quad in awe.

One of the Bulldogs 4 Life members commented on the impact picking up the crosses had on her. She counted each cross as she stacked them in her arms. One. Two. Three. Four. Five. Ten. Twenty. Thirty-Five. She was holding 70 babies in her arms. It made her feel sick to her stomach.

This simple display left a lasting impression on the members of the club who are active in the fight for life, as well as those of the general Concordia University Nebraska community.



Where Two or Three Are Gathered!

by Virginia Flo, Director of Volunteer Relations

“**F**or where two or three are gathered in my name, there am I among them”
(Matthew 18:20).

These words of comfort pertain to every church on earth that follows the teachings of Jesus. But, for now, let's focus on all the Lutheran churches in the United States. (There are thousands.)

Why is this important? Because it is our goal at Lutherans For Life to develop a life-affirming ministry in every Lutheran congregation for the purpose of equipping their members to be Gospel-motivated voices For Life. This is all done in support of and in concert with pastors who partner with these God-loving servants to honor the sanctity of all human life. With life issues a daily topic in the media, we need to ask, “What does this mean?” LFL is not here to change laws. We are here to help change hearts by sharing what God's love for life means as explained throughout Scripture.

So, how can this seemingly impossible goal be met? With the Lord's help, it only takes one, or two, or three to get things going, and maybe one of those is you!

Let's focus on three ways you can serve:

- **Life Advocates**
- **Life Teams**
- **Life Chapters**

Maybe this is old news to you, but this is so very important that it bears repeating.

First, it really does only take one. Recently we developed the new role of **Life Advocate** (formerly Life Ministry Coordinator). This is someone with a servant's heart who is willing to use the tools LFL provides to share the For Life message with their congregation in bulletins, newsletters, and social media. A Life Advocate is also there to assist the pastor in researching life issues. Together they can plan things like a special For Life Bible study and much more.

Once there are two or three or more willing servants in a congregation interested in developing a life ministry in their church, LFL will help you build a **Life Team**. This is a group of people within one church that does For Life projects and keeps members informed and equipped. Just as the Life Advocate keeps life-affirming information flowing, so does the Life Team. The big difference is that the Life Team plans events and other activities that help equip the church by actively involving the congregation. LFL has a complete training program for Life Team Leaders and Life Team Members, so they are equipped to plan and tackle sometimes difficult topics in a loving, God-pleasing manner. A Life Team can become a vital part of a church's ministry by sharing the scriptural view of life so people will not choose death as a solution to life's problems.

Finally, let's talk about a **Life Chapter**. They've been around the longest. Life Chapters are a group of dedicated, God-loving people with a heart for life issues. This group works to develop an independent 501(c)(3) non-profit educational organization with a constitution, bylaws, and officers. They often work outside an individual church because they serve several congregations in their area on a broader scale. They have

a pastoral advisor to keep them spiritually focused. They are financially independent. A Life Chapter implements projects that serve an entire community of churches and by their very nature take on larger life-affirming projects such as manning a fair booth or organizing a community-wide For Life event with a particular focus on specific life issues—all the way from fertilization to forever. They generally have more resources, making larger projects more feasible.

The bottom line: Whether you are one or two or three or more, if your motivation is to serve the Lord Jesus our Savior and celebrate and preserve life according to God's plan, there is a place for you in our LFL Frontline ministry! Won't you please consider at least one of these options? For more information, please contact me (vflo@lutheransforlife.org) or one of our volunteer relations team: Rev. Jeff Duncan at jduncan@lutheransforlife.org or Dr. Barbara Geistfeld at bgeistfeld@lutheransforlife.org. We want to help you become an instrument For Life! To God be the glory, great things He has done!



Volunteer Relations
Lutherans For Life

I praise you
because I am
fearfully and
wonderfully made

Psalm 139:14

Bountiful Blessings Photography

Appointed “4 Life”

by Jordan Killinger

Overheard last March on the campus of Rice University, Houston, Texas:

“Hey! I found out that there is a pro-life group chat for Rice students. Want me to add you?” I asked.

“Absolutely!” said one of my best friends, Harmony Moore. “When do they meet?”

“Oh, they actually don’t meet together. It’s just a chat, and there’s hardly any activity in it. Maybe they don’t think they’d be able to accomplish anything given Rice’s climate.”

Harmony was unfazed. “Why don’t they meet?” she replied.

It was like a switch flipped “on” in my brain.

“I don’t know why. We should change that!” I said.

That conversation led us to resurrect a Christian, life-affirming group, Rice for Life, on Rice University’s liberal, largely pro-choice campus. In the same semester Rice introduced Planned Parenthood student liaisons, we were approved as an official club. A lot has happened since then.

We hosted an educational event for Christians on campus, titled “Life Abundant,” where we taught and discussed the biblical basis for standing up for life. We served mothers and children at a maternity home known as Lifehouse, which is dedicated to providing free housing, in-home support, skill development, and Christian discipleship to mothers in need. We stood for life at the Texas Rally for Life in January 2023. We discussed the scientific realities of abortion, how to talk with those who are abortion-minded and who have different moral philosophies surrounding life. Those indifferent toward or against the life-affirming position listened in at our weekly meetings. Conversations about life, the Life (Christ), and the Gospel followed.

God opened the door for us to start a life-affirming group at just the perfect time! *Roe v. Wade* was overturned just two months later! However, God began orchestrating the pieces for us to come together “**for such a time as this**” (Esther 4:14) much earlier than that.

I credit much of my confidence in resurrecting Rice for Life to my attendance at a *From Fertilization to Forever* Lutherans For Life conference on January 8, 2022. I learned so much! Being a young Lutheran woman with a passion for the For Life cause, I expected to hear about abortion and maybe a bit about physician-assisted suicide. Nope. Michelle Bauman and her Y4Life team showed me that standing “4 Life” means so much more than that. *Everyone* is made in God’s image (the *Imago Dei*) and, therefore, has inherent, immutable value. Standing “4 Life” means understanding how God has called *us* to love, to marry, and to parent Christian children in this broken, sinful world. Standing “4 Life” means believing that God has a purpose for *us* even in our aging and our suffering as we grow older. Being “4 Life” means believing that we are not defined by our age, our size, our environment, or our dependency on others.

Rather, it means believing we are defined by God: who He made us to be, and who He called us to be—His beloved children.

I walked away from the *From Fertilization to Forever* conference ready to equip and lead my fellow students in speaking up “4 Life”—and I didn’t even know it! (That was the best part!) When God opened a door for me to co-lead a life-affirming group, He had already prepared me, my fellow executive council members, and our general body members to open up the conversation about life at Rice. To His glory, the campus knows we’re here and that we’re here to support all life—“the lives of mothers, children, fathers, and families,” as we say in our constitution.

We have been interviewed by our college newspaper, *The Thresher*. We have spoken on behalf of trafficked pregnant women and their children at a secular human trafficking event. We have been one table away from the Planned Parenthood liaisons at a campus-wide club fair. God has guided us along the whole way. He is so good, and every time we call out for wisdom and guidance as to what to do on our campus, He answers mercifully, granting us all that we need and more.

Know that you too have been called to serve on behalf of life at such a time as this. God continually equips you, and you will be in awe of what He is able to do in and through you. The best part is He had it planned in the beginning (Jeremiah 1:5; Psalm 139:16; Ephesians 2:10). May you be blessed as you continue to serve life in His image!

Jordan Killinger is President of Rice for Life.



Thanks to all our ministry partners who shared their thoughts at our 2022 LFL National Conference on why they support the mission of Lutherans For Life ...

The quotes below represent a small sample of the wonderful responses we received.

It is Gospel-motivated! It reaches youth! It reaches out to those in crisis! LFL educates me so I can educate others who ask questions. Specifically ... 1) Why are you pro-life? 2) What about cases of rape & incest? *Susie Pipkorn*

I believe in the sanctity of life and want to be better prepared to share with fellow believers and those who do not acknowledge the preciousness of life. *Tracy Stetzel*

Recognizing life as a gift from the hand of God is so fundamental to so much of life in the Church and in the world. To defend the God-given dignity of every person at every stage and state of life is getting to the foundational issue of so many of the world's ills. *Tom Ogilvie*

The impact on lives and those who have no voice is vital! Thanks for all of the great resources that allow me to be a Gospel-motivated voice For Life. *Anonymous*

Jesus Christ is Lord of all creation. The power of His love changes lives in ways unimaginable by human hand alone. Jesus Christ is king and calls us as His servants to spread His true Gospel message, including the sanctity of His creature's lives. *Luke Onken*

Life matters. We live in a culture of death and need to work to change our culture to be a culture of life—here and now eternally through Jesus. *Marlene Thompson*

We are each created in God's image regardless of our abilities. He has called us to be His witnesses in the world. We are blessed for life—that we might be a BLESSING—glorifying Him in all we do. Because He has redeemed ME, my response to His everlasting love is to seek to do His will in all things and seek to serve. All His children regardless of age (pre-born to wise with age) could seek to share God's love with each and every soul God has created. *Lori Solyom*



lutheransforlife.org

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, video, and through 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, Life Chapters, and Life Teams 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 and their neighbors 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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