

Notes for *Life*

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Pro-Life Identity

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What does it mean to be pro-life? Is it a way of thinking, a way of acting, a way of reacting? The truth is, being pro-life means lots of different things to different people, depending on whom you ask. For some, the term pro-life stirs up negative images, personal scars and maybe even anger and rage. For others, pro-life is purely a political term. For others still, it is purely a religious term. And for the few, the term pro-life embodies what it means to be a defender of life, for every stage of life.

While this term has proven to divide people, states and even country, it is a term we use nonetheless, and one we need not shy away from. At its purest, pro-life simply means to be for life. It means to be an advocate for humanity, a herald for life being lived out in completion. One does not need to be a Christian to be pro-life, as many can argue on purely scientific, philosophical and ethical grounds that human lives matter and the right to live is for young and old. However, Christians are the only ones who can see the complete picture — who can come to the fullest realization about the sanctity of life. We are pro-life because God has created us, impressed on us His image, has sent His Son to redeem us and promises to return to resurrect our bodies.

In His every action, God has shown that He is for life, even in its ugliest and most broken state. Even when we've shown no signs of life, even when we were helpless to help ourselves. When we could contribute nothing to our fellow man. When we were God's enemy. When we were being inconvenient, still God convened His holy Church among us. He rescued us through baptism, rendering us heirs to His kingdom, His goodness and His namesake. Life is sacred, from conception unto natural death, simply because God has declared it so. There is no room for disagreement, because God has placed His yes on us. Even if current science, man's best and greatest philosophy and modern ethics were in every way against us, we would still have all the evidence we need to be pro-life because we are God's people. Yet we praise God for His first article gifts of human reason, human law and human scientific discovery, because they often affirm what God has already revealed to us.

Since being pro-life is part of our Christian identity, we must consider what it means to be a proactive advocate for human life. As Lutheran Christians, we should be ever-aware of our various vocations and the realms in which God has called us to serve. But let us go a step further and become aware of whether we are carrying our pro-life identity into each of our vocations. What does it mean to be a pro-life member of the community? What does it look like to be pro-life at work? At school? At home? As the Church? This summer's *Notes for Life* is committed to answering these questions. I pray you find them edifying and encouraging as you carry out your pro-life identity in all of your blessed vocations!

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“Since being pro-life is part of our Christian identity, we must consider what it means to be a proactive advocate for human life.”



Pro-Life in the Medical Field

BY DONNA HARRISON M.D.

2020 Vision

Kristen was shocked when she found her normally happy 13-year-old daughter crying in pain in her room. But she was even more shocked when she found out why. Kristen's daughter had just gotten an IUD placed into her womb by the school nurse, who works for Planned Parenthood, as a LARC. No, that is not misspelled. LARC stands for Long Acting Reversible Contraceptive. LARC's were recommended for use in teens even without parental consent by two large national medical associations in 2015.

Kristen was very rightly concerned about the scarring and increased incidence of infection long known to be associated with IUDs, not to mention the effects of powerful steroid hormones on her daughters developing reproductive system, as well as the known association with severe bone loss in teens. And Kristen knew that IUDs kill embryonic human beings in the womb. So Kristen decided to find a physician who would remove the IUD. But Kristen sought in vain. There was no doctor willing to put their professional career on the line by challenging the reproductive autonomy of her 13-year-old daughter.

Why in 2020 couldn't Kristen find a physician who practices according to the Hippocratic Oath? In 2016, (four years before Kristen became aware of the elimination of Hippocratic physicians from the medical profession), there were several important cases before the Supreme Court, which dealt with the right of health care providers, and in fact all Americans, to conscientiously object to participating in actions which they judged were wrong, and would bring harm to other human beings. During Good Friday 2016 (poetic irony noted), the Supreme Court heard oral arguments from the Little Sisters of the Poor and others. The cases hinged on a law called the *Religious Freedom Restoration Act* (bit.ly/1JR3msB).

The most important section of the law is here:

(a) **FINDINGS** The Congress finds that —

- (1) the framers of the Constitution, recognizing free exercise of religion as an unalienable right, secured its protection in the First Amendment to the Constitution;
- (2) laws “neutral” toward religion may burden religious exercise as surely as laws intended to interfere with religious exercise;
- (3) governments should not substantially burden religious exercise without compelling justification;



(a) **IN GENERAL**

Government shall not substantially burden a person's exercise of religion even if the burden results from a rule of general applicability, except as provided in subsection (b) of this section.

(b) **EXCEPTION** Government may substantially burden a person's exercise of religion only if it demonstrates that application of the burden to the person —

- (1) is in furtherance of a compelling governmental interest; and
- (2) is the least restrictive means of furthering that compelling governmental interest.

Since the court had lost one of the justices in February 2016, the decisions on some of these cases were delayed until after the Presidential election in November 2016. Immediately after being elected, the current president appointed a replacement Supreme Court judge, one who had a long track record of supporting comprehensive reproductive rights. And over the next five years, each subsequent justice (who replaced the next four aging justices who died in office by 2020), had a similar commitment. This ensured uniform interpretation of the laws of the U.S. for the next 25 years.

With the majority of the justices in the new Supreme Court supporting comprehensive reproductive rights it was simple for the Court to act swiftly to decide that the Government had a

compelling interest in guaranteeing comprehensive reproductive rights to all persons covered by the Affordable Care Act. This compelling government interest was so important that no conscientious objection was to be tolerated, especially not by health care providers who could delay or prevent the implementation of this new national policy.

Almost simultaneously, the national organization which accredits physician, midwife, PA and other health care training programs enunciated and enforced a new policy which stated that to become accredited in reproductive health care, a practitioner must be trained in and be willing to implement the full range of reproductive health care. This step mirrored the successful certification program in the U.K. (bit.ly/2aaPW6e), which effectively eliminated physicians of conscience from being trained and certified in reproductive health care.

Once the national accreditation organization issued this edict, it was a very short step for the new nationalized insurance to require certification in reproductive health in order for physicians to be reimbursed. Practitioners who did not want to harm or kill other human beings as a part of their practice had two choices: comply or leave medicine. If only Kristen had realized in 2016 the consequences which would take place in 2020.

Opening our eyes now in 2016 while we have a chance to act

By now the reader realizes that this scenario with Kristen above was set in the near future for the United States. But it is currently the reality in the U.K., as documented in the 2016 documents linked above. The well-funded drive for worldwide legalization of abortion and the throwing off of all restrictions on sexual behavior requires that health care providers who refuse to comply be eliminated from the health care system.

Just recently a bill was introduced into the Michigan House of Representatives to allow for lawsuits against hospitals and physicians who refuse to perform abortions. Michigan HB 5674 attempts to overturn conscience protections by making it legal to allow prosecution of physicians and hospitals who refuse to kill unborn patients on demand. Ironically this bill is an amendment to the conscience protection laws of the state of Michigan.

The text of the amendment states that health care providers cannot claim conscientious objection to elective abortion if the mother's health is at stake. Everyone knows that a health exception for abortion is defined legally (in the U.S. Supreme Court case *Doe v. Bolton*) to mean any physical, psychological, social, economic or other reason that women seek abortion. The so called health exception allows for abortion to be legal up to the point of birth across the United States, because any reason can qualify as a health exception.

Adding the health exception to conscience protections in Michigan removes all conscientious objection protection for providers who don't want to be forced to participate in killing their unborn patients. The legal effect of Michigan HB 5674 is to make health care providers who don't kill babies open to legal punishment.

“The purpose of an elective abortion is to guarantee a dead baby. The purpose of separating the mother and the fetus in life threatening conditions is to try to save both the mother and her unborn child if possible, but at least save the mother.”

A recent initiative instituted by the ACLU (bit.ly/1WfvDoa) to attack hospitals which do not kill unborn children in elective abortion was announced a few weeks ago.

Separating the mother and the fetus can be a life-saving procedure under certain circumstances. This separation of the mother and the fetus in order to save the mother's life is the diametric opposite of elective abortion. The purpose of an elective abortion is to guarantee a dead baby. The purpose of separating the mother and the fetus in life threatening conditions is to try to save both the mother and her unborn child if possible, but at least save the mother. The ACLU is playing on the ignorance of what elective abortion actually is: a procedure designed to produce a dead baby.

An international consensus of experienced physicians has accurately stated, in the Dublin Declaration on Maternal Healthcare (dublindeclaration.com):

“As experienced practitioners and researchers in obstetrics and gynecology, we affirm that direct abortion — the purposeful destruction of the unborn child — is not medically necessary to save the life of a woman.

We uphold that there is a fundamental difference between abortion, and necessary medical treatments that are carried out to save the life of the mother, even if such treatment results in the loss of life of her unborn child.

We confirm that the prohibition of abortion does not affect, in any way, the availability of optimal care to pregnant women.”

ACLU launched their initiative after their attempt to sue Trinity Health systems was defeated. In a stinging rebuke of the ACLU, the judge declined their suit, stating that their case was speculative at best. So ACLU is now on a witch hunt to find some evidence that women are dying from not getting abortions at Catholic hospitals.

What can we do?

Faithful health care providers, who practice according to the Hippocratic Oath and their conscience formed by the Word of God, are currently under attack. As the Body of Christ, we are called to surround and support these faithful neighbors. There are three things you can do now:

- **Pray.** Pray for this 2016 election outcome. Pray for faithful Supreme Court Justices to be put in place. Pray for your physicians, midwives, advanced practice nurses, nurses, pharmacists and those others in the medical profession who are

trying to serve their neighbor in love. Pray for God to make a way for them to continue to serve. Pray for creative leadership among the faithful in the medical profession who can be enabled to see and create such a niche for God's faithful people to continue to serve.

➤ **Work to pass the Conscience Protection Act.** Congress is right now considering the Conscience Protection Act (HR 4828, S. 2927), to reaffirm the conscience rights of health care providers who object to abortion and provide more effective enforcement for those rights.

The U.S. Conference of Catholic Bishops (USCCB) is coordinating an effort to support HR 4828. They have gathered a collection of resources related to this critically important law at usccb.org/conscience, including those highlighted below. These are offered to promote better understanding of the need for this legislation and to encourage friends and allies to speak up for its approval by Congress. Please share widely!

- Joint Letter of 26 Organizations Urging Congress to Approve this Act found [here](#).
- Updated “Stand with Cathy for Conscience Rights” video. This brief video features nurse Cathy DeCarlo, who was forced by her employer to assist at a late-term abortion and then found she had no right to go to court to keep this from happening to others. A minute and a half long, “Stand with Cathy for Conscience Rights” can readily be embedded into your own website, shared from YouTube and Facebook, or incorporated into other digital resources. It has also been adapted into a Tweetable 30-second version. When sharing, please use the hashtag: #StandWithCathy.
- A link to the National Committee for a Human Life Amendment (NCHLA) Human Life Action Center, which provides a way to easily to send e-mails to Congress regarding the Conscience Protection Act. There is a pre-written text but constituents may personalize it with their

own opening and closing. For example, pro-life health professionals can say how they have experienced or witnessed threats to conscience rights on abortion. Live links to this can be shared on websites and social media. The PDF version may also be inserted into church bulletins and your organization's publications/newsletters.

- Brief Article and Fact Sheet on the Need for the Conscience Protection Act. This brief article on the need for this law can be used for web sites, newsletters, church bulletins, etc., and provides links to the “Stand with Cathy” video and the alert. To ask about making changes or putting this in someone else's name, please contact the author at gschleppenbach@usccb.org.

➤ **Pay attention to the party platforms of the candidates running for office.** It isn't the pretty face that you are electing in November. It is the party whom the pretty face speaks for. And the positions of the various political parties are clearly outlined in their platforms, which are available by a quick online search. The outcome of this 2016 election will determine the course of the next 25 years, because of the influence that this election has on the Supreme Court. Since Supreme Court Justices serve for life, the justices put in place in the next five years will interpret the laws of the United States for the next 25 years at least.

Today we have a very short window of time to take action to ensure that conscientious physicians and midwives, nurses and pharmacists remain in the medical profession. Do what you can to raise awareness of the crisis of conscience. What we do this year will affect not only your family, but also the world for generations to come.

*Dr. Donna Harrison is the executive director of the American Association of Pro-Life Obstetricians and Gynecologists, an organization of over 4,000 medical professionals who practice according to the Hippocratic Oath. aaplog.org. *Life. It's why we are here.**



What Does It Mean to Be Pro-Life in the Home?

BY ADRIANE HEINS, EDITOR OF THE LUTHERAN WITNESS

It all starts at home. Understanding the value of human life begins in a pretty simple way: with moms and dads, sons and daughters, uncles and grandmas talking and teaching each other about why life matters from conception to natural death. It's these conversations — the ones that occur on the couch and at the kitchen table — that have a lasting impact.

The discussions may not always be easy. You may not have every answer. But the Lord has promised that He will work all things for our good, even our feeble attempts to explain to our toddler why the life of a baby matters or to a teenager why his grandfather is nearing death in a hospital. So let's move forward in

faith, trusting that the Lord will sanctify our discussions and use them to His good!

Here are a few ways to get started being purposefully pro-life in your home.

- 1. Talk with your family about what it means to support life.** It sounds like a no-brainer, but between confirmation class and baseball practice, grocery store runs and dropping books off at the library, important conversations can often go unsaid. Ask your kiddos to put down their phones and spend time actually talking to you about why Lutherans — and your family in particular — believe in the value and worth of each human life. You can even practice discussing the issue with someone who might not agree by playing the devil's advocate with your child and letting her make the case for supporting life.
- 2. Pray about life-related issues as a family.** Is there a new mom at church who's just announced she's having a baby? Is your elderly neighbor moving to the nursing home? Has your coworker just found out he's got cancer? Use these as opportunities to pray not only for the pro-life movement in general but for people in particular. Add them to your prayer list, and have your children pray for them out loud when you finish family devotions each evening. You might also recommend your kids pop a note in the mail or shoot a text to the people that you're praying for, letting them know that the Lord has promised to hear the prayers of the faithful, and you're holding Him to that!
- 3. Support a pro-life organization.** Rather than saving up allowance money to use on Snow Cones and coloring books, your kids may want to make a gift to a crisis pregnancy organization or the work of LCMS Life and Health Ministries. Do some research to see what your options are, especially those in your local area. Encourage your children to make

a donation — once a year, quarterly, monthly — to support those who work tirelessly on behalf of life. They may even want to make a donation in the name of someone whose life particularly touched theirs: a grandparent who is no longer living, a younger sibling who passed away while still in the womb, etc. Not only will this bear witness to the worth Christ gives each life, but you'll also teach your children that it really is more blessed to give than to receive (even if it means having to save up another week or two for that Lego set they can't live without!).

- 4. Pay attention to the news, and speak out as a family.** When videos were released last year that outlined the horrific sale of body parts by Planned Parenthood, people piped up by the millions. Join in advocating for life as a family by writing your congressman, the president, your governor ... anybody who will listen! Ask your children to put pen to paper to explain in their own words why life is innately valuable. Encourage them to send a letter to the editor of the local paper. Help them find Bible passages that clearly speak about God's design of and for life, and assist them in including them in their letters. Bearing witness to Christ — and to the life He has given each one of us — is a lifelong endeavor. There's no reason your kiddos can't start confessing Him in the public square even now!

It all starts at home. Whether you're a parent, grandparent, spouse or sibling, you have the unique opportunity to speak to the worth of each life created by our heavenly Father. In these trying times, the pro-life movement will continue to be challenged daily on every front. Teaching the faith at home — around the kitchen table with a Bible and catechism in hand — is where it all begins. The Lord has given us faith, put the words on our lips and in our hearts and turned us loose to speak the truth in love with boldness and confidence. Let's get to it!

BY REV. BILL BAKER
PASTOR, MOUNT OLIVE LUTHERAN, POWAY, CALIF.
DISTRICT LIFE COORDINATOR, LCMS PACIFIC SOUTHWEST DISTRICT

So, what does it mean to be pro-life in your community? Sounds like a good Lutheran question to me. Perhaps we should start with Luther for an answer. In his explanation of the Fifth Commandment, "You shall not murder," he tells us that "We should fear and love God so that we do not hurt or harm our neighbor in his body, but help and support him in every physical need."

Based on those words, we learn that to be pro-life means to be attentive to many different facets of life for all people. Each community is unique, however, and the issues most needful may not be necessarily noticeable. I find that as we keep our eyes and ears open, the needs will present themselves eventually. The point is to be intentional.

I had the privilege recently of attending a pro-life event in the San Diego area, and was pleased to have the opportunity to speak with several other passionate pro-life brothers and sisters. To finish answering the question, I will use their words to give a better answer than I could ever give.



Resident Director Rachel Woolery (center) joins Jenny (left) and Lillian as they make lunch at Redeeming Life Maternity Home in Sanford, Fla. The Christ-centered home of Redeeming Life Outreach Ministries is a safe haven for single women in crisis pregnancy.

Pro-Life in the
Community

Don't keep it a secret — The saddest indictment for me that night came from a couple who had been very active in their church and in the sponsor organization for many years. Their comment? “I had no idea that Lutherans were pro-life.” I assured them of our position, but clearly we must, as a church body, and as congregations in our communities, proclaim the Word of Life boldly in our pulpits and in our streets. To be pro-life is more than a thought or ideal; it must be active in word and deed.

Make sure it's a real choice — Is pro-choice really a choice? Too often abortion is presented as an only option or at best, the least tragic of possible outcomes. To be pro-life must be an active ministry of grace and compassion, showing that life can be a beautiful choice and helping to overcome the stigmas, the finances, the worries and the anxieties by walking alongside these women, giving love and forgiveness and acceptance for the whole family throughout the entire pregnancy and well into the life of the child.

Is it an election issue? — This being an election year, and me being a pastor, I was asked by more than a few what I thought about the candidates in the race and whether it matters how we vote. One woman in particular had a hard time understanding how her neighbor, who proclaimed to be pro-life, could actively support a pro-choice candidate. Sadly, I can't understand that, either. As professing Christians, we cannot separate our faith from our politics. We need to be diligent in our study of the issues and candidates, and vote responsibly and in accordance with the Word of God. I'm not sure who will be still in the running by the time of the primary in California, but we must, at least then, let our candidates and our sitting officials know where we stand. Politicians respond to those who speak up.

Providing ministry in the shadows (post-abortion care) — The couple exhibiting next to me serve a mission to men and women affected by the grief and loss following the choice of abortion. I am so thankful to them, as this is of particular importance to me. These women (and men) bear great scars and deep wounds that are unseen and carried under the mask of silence, often from fear, regret, guilt and shame. To truly be pro-life we ought to show the mercy of God and the promise of reconciliation to all who bear these scars. Hope is what we have in Christ and what greater purpose can we have than to share that hope with all for whom Christ died.

Courage to Care — Our speaker that evening was the young man who made the undercover videos that showed the trafficking of fetal body parts by Planned Parenthood. Indeed, this

young man showed great courage and great conviction to do what he had done. Not all of us are wired in such a way, but thank God that he is. Many remarked that they did not have the courage to undertake anything like that. The point is not to do as others do, but to do what each of us can do according to our gifts, our talents, our opportunities. For this man to be there that night to speak, took countless many to support, encourage, promote, pray and publicize this achievement. The key is to do something. Find a work or a need in your community and act as you are able.

Eyes to see — The story of the Good Samaritan shows people walking by the poor man who had been attacked by robbers, pretending not to notice. We must have eyes to see and ears to hear. The streets and stores of our communities are full of people suffering, vulnerable or at risk. The busyness of life today makes it so easy to walk by and not notice, but what a difference we could make if we would see the frowns of sadness and loneliness, the face of hunger, the pains of grief, the emptiness of the hopeless and the despair of the aged and elderly. Every community has vulnerable people whom others will prey upon. Drug addiction is rampant. Human trafficking is rising out of control. Elder abuse is commonplace, and young pregnant women are suddenly faced a life forever changed. To be pro-life is to be aware of the signs and the needs, and to be aware of the resources and the solutions.

Silent no more — To be pro-life is to hear the Words of Christ and to be silent no more. Speak up. Speak out. Speak clearly. Speak the truth but speak it in the love and mercy of God. Let the world know that Lutherans are indeed pro-life: For all life, throughout life, from conception to life's natural, physical end.

Making a difference, one at a time — What we do does make a difference. At the end of the night, this organization, having served the community for 30 years, brought up to the stage a parade of people who were given life because of this pro-life clinic, and many were there with children of their own. I can't think of a better witness to the value and importance of what we do as a pro-life people in our communities.

There is so much more that could be written; volumes wouldn't cover it. But thankfully, there is a place we can find help, educate ourselves and others and be inspired to do more, to find ways to be intentional about being pro-life in action. LCMS Life Ministry, lcms.org/life, is there to guide, equip and empower you on your journey for life. You are not alone.



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Calling All Readers

We want to hear from you! If you've got ideas for future issues, comments, feedback on articles you've read in *Notes for Life* or news and life outreach stories from your part of the world, please let us know. Write to tracy.quaethem@lcms.org with your stories, and be sure to include your name, city and state. Or post on our Facebook wall.

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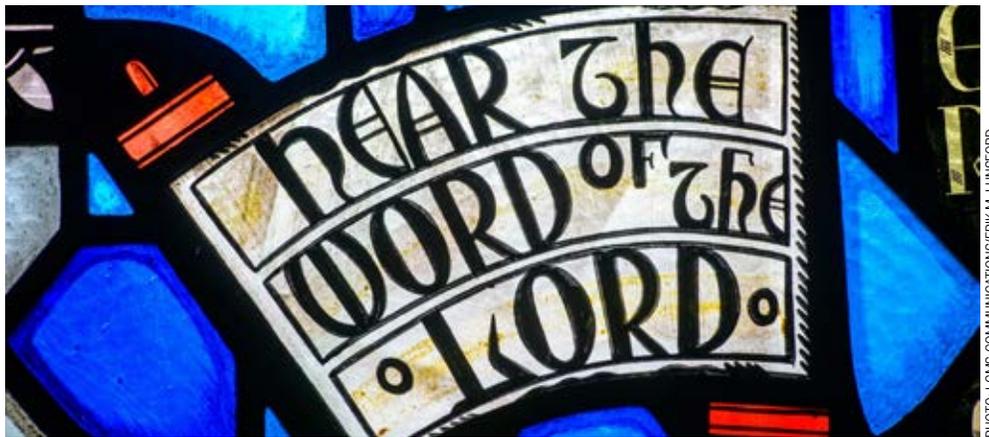


PHOTO: LCMS COMMUNICATIONS/ERIK M. LUNSFORD

How Pro-Life Work Proclaims THE Holy Trinity

BY REV. JONATHAN LANGE,
DISTRICT LIFE COORDINATOR, LCMS WYOMING DISTRICT, LCMS LIFE COMMITTEE

Life issues ranging from euthanasia to abortion are politically charged in our culture like the proverbial third rail. For this reason and more, many congregations have difficulty seeing how public and bold engagement in life issues might fit in with the missionary and evangelistic purposes of the Church.

Three questions, in particular, give pause. First, how can we talk boldly about our faith in a culture steeped in the separation of Church and state? Second, how can we talk about matters of morality without losing focus on Jesus? Third, how can we talk about the law without losing focus on the freedom of the Gospel?

The more I ponder these three perennial concerns, the more I have come to see that their natural response is the doctrine of the Holy Trinity. The new life begun “In the name of the Father, and of the Son, and of the Holy Spirit,” placed us into the life of the Trinity. From this perspective, we can see how the three perennial concerns which can mute our confession, are actually three perfect opportunities to speak boldly and joyfully of the Triune God.

Let’s start with the Father. We are surrounded by a culture which assumes a “high wall of separation between Church and state.” Many think there are two different truths: faith and fact; or science and religion. But this division is a fiction which results in a schizophrenic worldview.

God says otherwise: “for the world and its fullness are mine” (Ps. 50:12). There is no secular truth apart from Christian truth. There is only one reality — the reality that God creates and within which we all live.

That is why those set about to reject God will inevitably reject reason in the process! “Claiming to be wise, they became fools” (Rom. 1:22). But we have been baptized for a moment such as this! In this time and place we can speak wisdom for all by pointing to Him who says: “I am the way, and the truth and the life” (John 14:6).

Let’s turn to the second concern. Shouldn’t the Church take care not to get bogged down in social issues? Certainly, St. Paul is emphatic on this point: “For I decided to know nothing among you except Jesus Christ and him crucified” (1 Cor. 2:2). But this is the same Apostle who wrote an entire chapter about matters of holy matrimony, and another on family and work relationships!

Paul saw that these are far more than social issues. They are places where God is seen in daily life. After giving us the most challenging words about marriage ever penned, he said, “and I am saying that it refers to Christ and the church” (Eph. 5:32).

“Many think there are two different truths: faith and fact; or science and religion. But this division is a fiction which results in a schizophrenic worldview.”



THE
LUTHERAN CHURCH
Missouri Synod

Mercy Forever

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To proclaim the truth about marriage, life and family, is already to proclaim Christ and the Church.

A third concern, particularly for Lutherans, is that the Church should proclaim the freedom of the Gospel more than the demands of the law. How can our public work for marriage and life avoid legalism?

The answer here, is to notice more exactly our own cultural context. For all the talk about unlimited freedom, there is a palpable bondage just below the surface. Pop culture’s rejection of God’s law is less about real freedom than it is about giving in to that bondage.

Consider the lyrics of Lady Gaga, “Baby, I was born this way.” Consider the incessant claims that genetic fate causes this or that behavior. This all betrays an account of life that is stripped of true freedom.

The language of being trapped in a body or in a life with no way out, is a desperate cry for true freedom. The sad fact is that 90 percent of those who have had an abortion did not want it, gives us abundant opportunity to proclaim freedom to the captives.

God’s Word of life is that message of freedom. It is not a new bondage. The Holy Spirit creates a new heart and a new will. The hope of Christ breaks chains of addiction and gives us our freedom back.

Jesus gives us the privilege to proclaim to the world: you don’t have to live this way. Sin may characterize your life, but it doesn’t define your life. The new birth by water and Spirit frees you from the bondage of sin and death. “So if the Son sets you free, you will be free indeed” (John 8:36).

The business of pro-life advocacy in the church is precisely our Father’s business. Understood rightly, it directly proclaims the life of God and the love of Christ for sinners. Far from taking us off-message, it brings into sharp focus the Gospel of freedom that the Spirit gives.

Resources

- **The date for the 2017 LCMS Life Conference** is set for January 27–29, 2017, at the Westin Arlington Gateway Hotel in Arlington, Va. . Join LCMS Life Ministry as we proclaim God’s truth that all life is sacred — from the very beginning until the natural end. Conference highlights include marching at the 44th annual National March for Life in our nation’s capital, listening to presentations from speakers like Dr. George Delgado and Rev. Jonathan Fisk, and attending daily worship and devotions with Divine Service on Sunday morning. Register at lcms.org/lifeconference.
- **The Synod’s Ultrasound Education Project** brings the miracle and sanctity of human life into the middle school and high school classroom through the use of ultrasound technology. Comprised of six modules and a video, the project is centered on the simple question, “What is this?” Classroom activities can cross over into several disciplines, including science, math, language arts and religion. The curriculum is now available, so please make plans to use it in your classroom this fall. Materials are free of charge for any interested school or congregation. For more information or to order, contact Tracy Quaethem at tracy.quaethem@lcms.org.
- **A Small Catechism on Human Life**, by John T. Pless. Examine abortion, bioethics, end-of-life and sexuality issues through the biblical eyeglasses of Luther’s Small Catechism. Thorough and readable for anyone at any age, each chapter is followed by thoughtful discussion questions and Bible references. Concordia Publishing House, cph.org.
- **Lutherans For Life** is a Recognized Service Organization (RSO) of The Lutheran Church—Missouri Synod. Resources for education and outreach are available at lutheransforlife.org.