

# Life News

*Promoting the sanctity of life*

## Welcome

Greetings to you in the name of our risen Lord, Jesus Christ! In this issue, we have an incredible life-story submitted by a reader, an article produced on Voluntary Assisted Dying as published in the LTJ, a movie review, and some goings on from the LFL committee. I pray you find this edition encouraging and edifying.

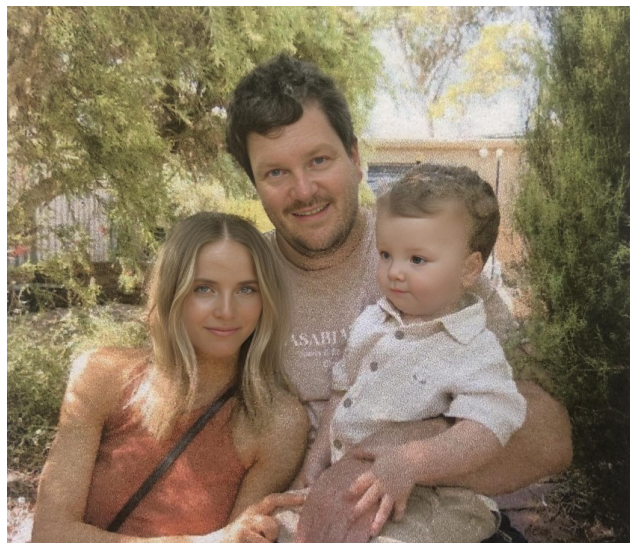
*Joseph Theodorsen - Chair, Lutherans for Life.*

## Judah's story

*The following article is published with thanks to Judah's mother, Hannah, and great grandfather, Irwin Traeger. It was written by Hannah.*

My husband and I had an extremely traumatic 20-week scan, and a traumatic journey since then. We were told; "part of your baby's brain is missing, and we don't know what that means".

What ensued was six weeks of extensive testing through the high-risk Maternal Foetal Medicine (MFM) team (amniocentesis, genetic testing, in-utero MRI brain etc etc), medical recommendations and many, many, many conversations about termination. The MFM team explained that Judah's Septum Pellucidum is absent, which is involved in midbrain separation and is very close to the optic nerve and pituitary gland.



Hannah, Jarrad, and Judah.

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Some babies are born with isolated septal agenesis and are completely normal, and some are diagnosed with Septo-Optic Dysplasia (SOD) and therefore would have a huge spectrum of possible outcomes including hormonal deficits, developmental delay, visual impairment, seizures, living in hospital.... The list goes on and on.

We always promised to love our baby no matter what, knowing that God holds each of our baby's days in His hands. Termination was never an option, even though they told us most babies with this presentation are terminated and they can't be sure of what will happen. I went through the rest of the pregnancy in prayer (between panic attacks based on sheer terror despite my efforts to trust God) waiting to meet our beautiful boy and learn about what his life would look like.

Being so high risk, we had a planned caesarean booked for the 29th of December, but I lost my mucus plug and went into labour on the 21st of December. With all our specialists on speed dial I laboured for 4 hours and then had my caesarean (just because our baby was so high risk for severe disability). At 5:19am, Judah was born... and, despite a small transient oxygen requirement at birth, he presented completely normally.

We went home, being instructed to "look out for signs of SOD and seizures", and were told to wait nine days for the results of his MRI for diagnosis.

We waited nervously for his MRI. We went in, they dosed him with chloral, so he went completely still, and scanned him. My heart was racing all day. Judah then required oxygen because he wasn't waking after the MRI.

*'At no stage, did any doctor, specialist or other member of the medical team offer anything further than recommending termination. Since then, we have received advice from other doctors that, when mothers facing unwanted pregnancies present, doctors are required by law to provide information about the very many support services available for new mothers who face physical, psychological, financial and/or other difficulties, should they decide to proceed with the pregnancy to birth.'*

Irwin Traeger, Judah's great grandfather.

In the middle of the NICU chaos the neonatologist quietly and calmly came in to inform us that they had discovered his optic nerve hypoplasia (underdeveloped optic nerves) and coupled with his absent septum pellucidum, Judah was diagnosed with Septo-Optic Dysplasia. The neonatologist told us; "He will inevitably be severely disabled and likely blind, I know this is devastating news. Do you have any questions?" I wailed, and Jarrad, my husband went silent.

The next few days were full of endocrinologists, ophthalmologists, neonatologists, specialist nurses and NDIS paperwork. It was a whirlwind.

It has now been seven months of testing, testing, testing. Physiotherapy, speech pathology, hydrotherapy, occupational therapy. And they have not yet found a single thing wrong with him. We have been anxiously waiting until his ophthalmology testing this month, as they had all but guaranteed us a visual impairment, if not blindness. Again, my heart was racing. The ophthalmologist put eyedrops in his eyes to dilate his pupils and look at the structures at the back of his eyes, including the optic nerves. I waited anxiously.

The ophthalmologist took his time, pulling Judah's eyelids back, flashing different lights at him, looking at his computer and back at Judah again. After what seemed like an eternity he sat back, reopened Judah's MRI images from nine days old where the optic nerve hypoplasia had been discovered, turned to me and said, "Judah's eyes and vision tests are completely normal, he is extremely visual, and actually his optic nerves look completely normal now."

After all this, we have a completely normal, completely healthy, completely beautiful boy whom we cannot

imagine life without - of course, this would be true, disability or not. Thanks be to Almighty God!

*'Judah's story needs to be told.'*

Doctors can only ever hypothesise and educate to the best of their knowledge and ability. But they simply don't know. Antenatal imaging and testing seems to be developing faster than we have medical understanding and knowledge to meet it. If we had followed their recommendations, Judah would not be here. It's too painful to contemplate!

Judah's story needs to be told.

**"Will the defenceless ones, especially the unborn, ever receive protection, if people of goodwill do not speak up?"**  
Dietrich Bonhoeffer

## Assisted Suicide in Contemporary Entertainment: *Me Before You*

*Movie review by Margaret Pearce*

Recently, I thought I would revisit the movie *Me Before You* and explore the messages it communicates about life. The movie is based on a novel of the same name and was released in 2016. It is described as a romance drama, though I would be inclined to suggest it has a lightness that is reminiscent of English romantic comedies, in part due to the fun wardrobe and goofy faces pulled by the female romantic lead, Louisa. But, as the title of this article suggests, it could be argued that it is ultimately a pro-euthanasia movie.

The main male character, Will Traynor, a quadriplegic, is shown through flashbacks to have once embodied the height of worldly success. However, as the result of an accident, he appears to have lost all the worldly markers of ultimate human thriving in this present age.

Before he was rendered disabled, the movie takes mere seconds to infer that Will's existence dripped with power. He had wealth, youthful good looks and physical prowess, professional and romantic success, media attention, and unlimited freedom.

Now, other than the remaining assets of supportive parents and financial wealth, all he appears to possess is the terrible burden of physical and mental pain and suffering, a mean temper, daily visits from a doctor, and the limited environment of a converted stable.

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Consider making a financial gift to continue the promotion and protection of human dignity in our culture and community (see back page for details).

*'Therefore choose life, that you and your offspring may live...'*  
- Deuteronomy 30:19

The plot establishes that the young and vivacious Louisa is gifted beyond her comparative low-

ly circumstances, and is under pressure to take almost any job to assist her parents financially.

Meanwhile, Will has such a difficult temperament that the family have challenges retaining staff to care for him. The family and his GP are also struggling with his determined aim of ending his life sometime in the near future. Perhaps an eccentric, young and attractive helper might persuade him toward staying alive and not ending his life? Louisa is given the job as companion and carer to Will, and she encounters all the predicted challenges, while endeavouring to gain his trust and friendship, and perhaps persuade him to change course.

As the film unfolds, a wide range of characters react to Will's desire to end his life through assisted suicide. It would seem that not even one of them actually naturally supports or likes the idea. Peppered through the film are the individual wrestlings of these support characters who all (but one) eventually resolve that it is his choice; it's what he wants, justified by the level of pain and misery he endures.

I think it is important to note that the native reaction people display is against assisted dying. Could it be that in our deepest beings we know that it is wrong to take a life - even if we can justify it somehow, longing to see a dear one relieved from their suffering?

At one point Will states, "This is not my life... I can't be the man who just accepts this". To me, this suggests that he holds to the belief that his real life was the one prior to quadriplegia: the life of success and health, not this present situation of weakness and ill-health. And so, he persists in the plan to end this 'unreal' life he views as not worth living.

Will can find no peace in this life - peace that may flow from a type of surrender to the reality of an individual's situation.

When I reflect on the example of the people I know who are blessed with deep peace, I see they have confidence and hope in something more. Something beyond the sufferings and humiliations of this life. A peace that flows from knowing that they are freed from the power of death and have a heavenly future in store. (Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? 1 Cor 15:54b-55.)

I guess the central question of the film is: could the love and support, the youthful exuberance and novelty of a delightful, eccentric carer transform the withdrawn and hopeless Will? And the answer is, yes. Louisa Clark's love, care, and compassion do transform him. But here, through my lens of a Christian perspective, is the tragedy of the film - that even though she desires to care for and serve Will, and though his outlook is changed as they form a bond - he still persists with his determined goal of death.

In my thinking we receive life as a gift from God. We receive breath from God, and it is God who determines when our life will come to an end. It is not our decision to make. We should also consider the medical professionals who are expected to comply with the requests of those who chose to end their lives. This is in direct contrast to the basic principles of their occupation, which is centred around saving and strengthening life.

With only a short amount of time to tell their stories (111 minutes for this movie), filmmakers use many devices to direct the viewer's thoughts and feelings. I would say, up front, that this movie intentionally draws on heartfelt music and other warm fuzzies to carry the viewer towards being ok and 'on-board' with Will's choice to seek euthanasia to end his life.





'Me before you' promotional poster

There is no mistaking the intentions of the movie makers when, near the close of the film, Lou wears a butterfly patterned outfit symbolically

indicating both Will's release from pain, and the 'new life' Will's imminent death will provide to her character.

At the end of the film, we see that the worldly rewards of wealth, freedom and future are passed forward to Louisa as a legacy from Will. He dies so that she can live it up in Paris and see the world. He died so that she may live without financial difficulty. Sounds positive, right? Nothing wrong with that, surely - are we not taught to lay down our life for a friend? But true sacrifice does not lead us to disobey God's natural law.

As Christians we know that God cannot give His blessing through the murder of one, even for the sake of another. A film like this, then, highlights how out of step our Christian faith is with current culture. Indeed, numerous polls show that large parts of the population support assisted death in situations of terminal illness (see link at the end of the article).

To contrast the two positions on suffering and suicide I would say that secular society places great value on health, choice, control, rights to autonomy, and what appears to be compassionate relief from pain and suffering. Whereas Christian faith (with our eyes fixed on the example of the innocent, but condemned and suffering, Jesus) places value on Christ-like love: obeying the commandments, endurance and perseverance,

***Jesus said... "I am the way, and the truth, and the life." - John 14:6***

humbly accepting what we can't change, caring for each other,

and bearing each other's burdens with the certain hope that suffering is not meaningless, but made meaningful.

If willingly enduring suffering sounds difficult to you, you wouldn't be alone. Christ's own disciples struggled with many of his teachings, and found it difficult to come to terms with his repeated predictions of his path to the cross. And Jesus said such mysterious things, like, blessed are the poor in spirit... those who mourn... the meek, and the persecuted.

Christian teaching has many challenges to our modern sensibilities and sinful nature. But the disciples also acknowledged that Jesus' way is the only way - for He has the words of eternal life.

For in His body He swallowed up death. And in our earthly bodies, made in God's image, we share in an eternal future through his gift of life through faith and baptism.

As a film, Me Before You is well made, it maintained my interest, but ultimately it feels like an advertisement for assisted suicide, given the directorial decision to frame the net positive of Will's death upon Louisa in such a clearly warm and affirmative glow.

We live awash in the messages of movies and media. I'd encourage us all to be on guard to take notice of the subtle and not-so-subtle messaging techniques movies enlist. When we are exhorted not to be like the world, I think this is one of the areas in which we can be light in the darkness.

Further information:

- Polling on attitudes toward VAD: <https://australiainstitute.org.au/wp-content/uploads/2021/04/Polling-April-2021-Voluntary-assisted-dying-and-the-territories-Web.pdf>
- An Australian Government information page on VAD: <https://www.healthdirect.gov.au/voluntary-assisted-dying>

# Legalisation of VAD in Australia: how did we get here and how do we respond?

*Written by Nick Schwarz*

I am a Christian layperson who is particularly interested in the topic of Christian engagement with culture. In this short article, I make some observations about changes in Australians' (and other Westerners') worldview and culture that are linked to greater acceptance of voluntary euthanasia. After that, I offer some brief thoughts on how we might best act as salt and light in this new era of legalised 'voluntary assisted dying' (VAD).

## Key worldview and cultural changes that have helped to pave the way for voluntary euthanasia

- As scientific knowledge and wealth have increased in our society, so has average life expectancy.<sup>1</sup> Because there are fewer deaths, and because people who die tend to be cared for in their final days not in their homes by members of their family but in institutions by specially trained staff, there is less familiarity with—and greater fear of—dying and death, especially among the young.<sup>2</sup>
- As wealth has made us more confident that our basic human needs (e.g. for food, clothing and shelter) would be met, we have placed greater importance on 'higher order' needs like health, esteem, control, meaning and fulfilment.<sup>3</sup>
- Although we live longer, our culture idolises youthfulness and ability, which shapes us to view with dread the loss of ability to care for ourselves, manage our own affairs, and participate in our favourite activities, which often accompany serious illness and old age.<sup>4</sup>
- As many people in our society have grown wealthier and more confident in managing their affairs, they have felt less need for God.<sup>5</sup> They function as if God doesn't exist; humans are in charge and humans will decide for themselves what is true, right and good.<sup>6</sup> But God's absence from people's lives impairs their ability to cope with suffering; they typically regard it as meaningless and pointless. Why not avoid suffering if it can be avoided?
- The value our culture has come to place on individual freedom and autonomy is evidenced by the invention and pursuit of new 'rights', including the right to seek medical assistance to end one's life in

1. Australian Institute for Health and Welfare, 'Deaths in Australia,' <https://www.aihw.gov.au/reports/life-expectancy-death/deaths-in-australia/contents/life-expectancy>, accessed 14 August 2023.

2. Hal Swerissen and Stephen Duckett, *Dying Well*, Grattan Institute Report No. 2014-10 (Carlton, VIC: Grattan Institute, 2014), 4, 11–12, available at <https://grattan.edu.au/wp-content/uploads/2014/09/815-dying-well.pdf>, accessed 14 August 2023.

3. This observation is basic to Maslow's hierarchy of human needs.

4. See, for example, Pope Francis, 'Catechesis on old age: 1. The grace of time and the bond between age and life,' Paul VI Audience Hall, 23 February 2022, <https://www.vatican.va/content/francesco/en/audiences/2022/documents/20220223-udienza-generale.html>, accessed 14 August 2023.

5. Jesus identified this tendency in his own day, illustrating it with his parable of the rich fool (Luke 12:13–21).

6. *Setting ourselves up in God's place as the arbiters of right and wrong is the story of the Fall* (Genesis 3). [CAN\\_05May2023.pdf](#), accessed 14 August 2023



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- Forward your copy (if you subscribe via email) to someone else.
- Follow our Facebook page and share our posts!

certain circumstances.<sup>7</sup> Self-interest makes the proponents of alleged rights such as the right to euthanasia reluctant to acknowledge the wider ramifications of giving them 'legal blessing'.

### **Opportunities for Christians to be salt and light in this new context**

We are in the early stages of a new era of voluntary assisted dying (VAD) as a state-approved practice. It is naïve to think that in a culture that prizes individual freedom and autonomy and dreads debility and dying, the current strict eligibility criteria, safeguards, and conscience rights for medical professionals will remain in place permanently and be strictly and respectfully observed.

Recent research in Canada, a country that is culturally similar to Australia, and where medical assistance in dying (or MAiD) became legal in 2016, shows how attitudes to euthanasia among those who grow up with it can become disturbingly per-

missive.<sup>8</sup> Among Canadians aged 18–34, 41% agreed that people should have access to MAiD for poverty, 41% for homelessness, 55% for mental illness, 57% for inability to access medical treatment, and 60% for disability. A significant proportion of young Canadians apparently see MAiD as a solution to a much more diverse set of problems than was originally envisaged. Their narrow focus on consent makes them blind to the appalling nature of what they are contemplating.

Christians might readily acknowledge the attractiveness of the option of avoiding a slow and painful death. But we also recognise that:

- we are not isolated individuals, that what we do affects others;
- we do not 'belong to ourselves', we belong to God; our lives are a gift from Him; and
- we are confronted by the substantial obstacle of God's prohibition of murder.

7. For a critique of self-determination as it relates to voluntary euthanasia, see Daniel Callahan, 'When self-determination runs amok,' *Hastings Center Report* 22, no. 2 (March/April 1992), 52–55, full text available at <https://users.manchester.edu/Facstaff/SSNaragon/Online/texts/235/Callahan,%20Self-Determination.pdf>, accessed 14 August 2023.

8. See the research data tables at [https://researchco.ca/wp-content/uploads/2023/05/tables\\_MAiD\\_CAN\\_05May2023.pdf](https://researchco.ca/wp-content/uploads/2023/05/tables_MAiD_CAN_05May2023.pdf), accessed 14 August 2023.

***‘Being salt means preventing moral decay, inhibiting sin’s power to destroy lives.’***

We will therefore do well to think about what being salt and light means in this context. Here are some of my thoughts on this question.

### **Being salt**

Being salt means preventing moral decay, inhibiting sin’s power to destroy lives. In our context I think it means:

- Taking action to ensure that people with terminal or incurable diseases and other distressing conditions are treated with dignity and their suffering is made more bearable, so that as few people as possible resort to VAD.
- Reminding ourselves and others that VAD is not just a ‘private’ act; the wider consequences are real and must be acknowledged, e.g. for people who might be conceived, or conceive of themselves, as being burdens or as having lives not worth living, and for medical professionals and healthcare institutions and how they are perceived.
- Regarding VAD as a regrettable choice, a sign of our failure as a community.
- Challenging talk that frames the provision of VAD (i.e. the administration of a lethal poison) as ‘loving’ and/or ‘compassionate’.
- Challenging talk that frames the choice of VAD as a ‘noble sacrifice’ or as ‘loving’ or ‘compassionate’, e.g. because it relieves others of the burden of providing care, or because it relieves relatives of the distress of witnessing a loved one’s protracted decline and associated suffering (this includes citing John 15:13 in support of VAD).
- Defending the medical professions from attempts to force them to cooperate in the provision of VAD, and defending a proper conception of healthcare.

### **Being light**

Being light means pointing to a better way and demonstrating a better way. In our context I think it means:

- Sharing with others and demonstrating by our actions our conviction that dignity is God-given and not conditional on our physical or cognitive ability or need for care.
- Taking opportunities to better prepare people to
  - accept their mortality
  - cope with the losses that often accompany serious illness and old age
  - make decisions about whether to accept or forgo certain types of treatment at critical times in their lives
  - be gracious receivers of care if or when their turn comes
  - prepare their loved ones for their departure and absence
  - face their own death or the death of loved ones with the assurance that Jesus has triumphed over death and has a place in his house for those who trust in him.

*Nick Schwarz has worked as the Assistant to the Bishop, Public Theology, in the Churchwide Office, Lutheran Church of Australia, North Adelaide, since July 2016. This article was originally published in the Lutheran Theological Journal, 57/2, in August of 2023.*

### **Upcoming event**

For those in Victoria, the 15th annual ‘March for the Babies’ is coming up in October. It is a peaceful walk from Treasury Gardens to Melbourne Parliament House.

Further information can be found at the website: <https://www.marchforthebabies.com/>



## Life News Snippets

### **Qld seeks expansion of abortion practitioners**

A Bill introduced by Queensland Minister for Health, Shannon Fentiman, aims to empower Queensland nurses and midwives to serve as abortion practitioners during the early stages of pregnancy (up to nine weeks). Currently, only doctors are authorized to prescribe the abortion pill. The President of the National Association of Specialist Obstetricians and Gynaecologists (NASOG) estimates that 5% of all medical abortions result in complications and cites firsthand examples of the dangers. He concludes that having nurses and midwives prescribe these pills without the necessary aftercare infrastructure could lead to fatal consequences. This Bill raises significant ethical concerns for nurses and midwives who may grapple with a moral dilemma when providing these pills. Many entered the profession to save lives, not to terminate them. *Source: Cherish Life*

### **Alabama classifies embryos as people**

An Alabama ruling declared that IVF embryos are people. The Court did not outlaw IVF. It did not outlaw cryopreserving embryos. It simply observed that as Alabama law recognizes serious consequences for the wrongful death of a minor outside or inside of the womb, so also does it recognize consequences when the child is cryopreserved in a lab. A person is a person, no matter how small. *Source: LFL USA Facebook Page.*

### **ACT urged to widen euthanasia accessibility**

The ACT Human Rights Commission has urged the ACT government to allow teenagers and people with dementia to access euthanasia. In a submission to the ACT Select Committee on Voluntary Assisted Dying "Inquiry into the Voluntary Assisted Dying Bill 2023", a group of commissioners argue that teenagers should have the same rights to access the euthanasia regime in the ACT as adults, saying that it is discriminatory for them to be denied access. In addition, they have also recommended that people who

later lose their capacity to consent should be able to access euthanasia through advance care directives.

*Source: noeuthanasia.org.au*

### **Pope calls for a global ban on surrogacy.**

Pope Francis has said surrogacy is a 'deplorable' practice exploiting women and turning children into 'commodities' in the West. In a speech in January 2024, Pope Francis called for a global ban on surrogacy, saying a child is a "gift" and should not be the "basis of a commercial contract". *Source: Sky News*

### **NT government investigates euthanasia access for mental illness**

The Northern Territory Labor government is surveying whether there is public support for allowing people to access euthanasia because they are suffering from a mental illness, prompting concerns the government was considering offering vulnerable patients "death instead of the support they need". With the NT planning on being the final jurisdiction in Australia to legalise voluntary assisted dying, residents have been encouraged to answer a government survey on how they think the Territory's scheme should be designed. It includes a question of whether people should be able to use the scheme "if they only have a mental health condition as the reason for their access". *Source: The Australian*

### **UK pro-life student group targeted**

In February, it is reported a University of Manchester student launched a petition claiming to be "deeply troubled by the potential harm that could be caused by our university's Pro-Life Society" and asks for public support in "dissolving" the university's student pro-life group. In March it had gained 16,000 signatures. In the same month a Manchester Pro-life Society's meeting was protested by an angry crowd of around 250 people. Reports suggest that the Pro-life attendees were left "terrified" as an out-of-control mob barricaded, spat on, threatened, and wished rape on them for their pro-life views. *Source: Right to Life News*

## LfL Dinner for graduating Pastors

Each year, Lutherans for Life put on a dinner for the pastoral graduates from Australian Lutheran College to share in hospitality and fellowship, and to discuss the history of Lutherans for Life and the reasons for the group. We do this as a way to help prepare and encourage these graduates as they step out into their new callings. We were delighted to have pastoral graduate Jacob Fabich and his wife Tegan (fiancé at the time) to join the SA based members of the Lutherans for Life team - Karl, Meg & Rose, who had their spouses of Lucy, Fraser & Levi also present.

One of the always very educational & encouraging times of the night is listening to the guest speaker that we have along. This year we were privileged to have Marguerite Wills who, in a previous chapter of her life, was the owner of a cafe set up next to an abortion clinic in Adelaide. The group earnestly listened to her very encouraging and fruitful stories about the many lives that were turned around through the hospitality and kindness shown to anyone who stepped into the cafe.



The dinner attendees. Back, R-L: Margaret and Ps Fraser Pearce, Ps Jacob Fabich, Lucy and Karl Jacobson. Front: Marguerite Wills, Tegan Fabich, Rose and Ps Levi Graham.

Of the café, Marguerite said: "Café Latino was born out of the various prayer groups that came to pray outside Adelaide's largest abortion clinic. 40 Days for Life brought many new faces to pray in the street and was a wonderful chance to make friendships across the city with different denominations and ages coming together to pray."



Marguerite Wills

"A young Lutheran girl studying at the Conservatorium took responsibility for a whole day's roster during a recent 40 Days campaign. She brought along some talented young musicians from her university who played beautiful hymns on their instruments. Through their music and youthful hope, there was a renewal of the vibrant Culture of Life on the street! After the prayer vigils, a welcome cup of hot coffee together at the Café warmed the soul. Praying outside on the footpath is an intense experience, a witness of love, so a chance to chat and share plenty of good-humour brought joy to the day!"

On a daily basis Marguerite could see God's hand at work in the seemingly chance encounters between her and her cafe visitors. Take for instance the time a visiting author, Kay Painter, trained cafe associates how to care for those with post-abortion grief and left resources at the cafe to share. Some time after after a young nurse came into the cafe after a day researching "unwanted pregnancies" at the neighbouring Pregnancy Advisory Centre. After a little chat Marguerite was able to offer one of Kay Painter's books dealing with women's abortion grief, she happily accepted and began reading it straight away.

Another brief conversation with a young African Mama turned into a delightful friendship and celebration of her baby girl's first birthday.

This became an annual birthday party with the baby, her parents and family. Marguerite said: "This baby girl was very precious to us, as God sent her Mother into the cafe when other people were pressuring her to abort her child. Praise be to God!"

Ps Tom Kitson and his family were sadly unable to join us on the evening, but to him and Ps Jacob, as well as all others in the ministry, we earnestly pray that the Lord would guide your hands and feet as you minister to His sheep. May the sanctity of God's life never be lost from the words you speak.

## LfL out and about

Lutherans for Life were given the opportunity at various events throughout the last 6 months of 2023 to display our fetal model and other materials and books that we have on hand. These included the 3-day 'Speak Lord' conferences run by Creative Word Fellowship held at Hamilton Lutheran Church in Victoria, and Magill Lutheran Church in South Australia.



Committee members Hayley Simons, Rose Graham, and Karl Jacobson.

At each of these, Karl was able to give a short presentation to all who attended. We were also able to have some great discussions around our fetal display and our written resources, and were able to sell some of the books that we have on offer around life issues. These are fantastic times of fellowship, and help us to be able to continue promoting the sanctity of the gift of life!



Committee members Beth Matuschka, Margaret Pearce, Karl Jacobson, and Rose Graham.

# SEEKING

## LFL is seeking editors for our life focused Bible study series

Our prewritten studies need a freshen up. There are a range of life topics to choose from, with LFL providing edit guides.



This is a unique opportunity to contribute to the work of LFL. If this sounds like something that you would like to do please get in touch at: [lutheransforlife@lca.org.au](mailto:lutheransforlife@lca.org.au)

## Lutherans for Life Guest Speakers

Would you like to engage a speaker to visit your local church or group?

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## Pray with us:

“Rejoice always, pray without ceasing...” 1 Thessalonians 5:16-17

- For parents experiencing pressure from medical professionals to follow advice to terminate the life of children with possible birth abnormalities.
- For women whose bodies and minds have been damaged by abortion, that they receive healing and comfort.
- For good politicians in our land, that our country may be governed well.
- For our National Territories looking to extend euthanasia laws.
- For medical students and professionals not wishing to participate in ending the lives of unborn babies or the elderly.
- For workers and families supporting the elderly.
- For those with disabilities, that they would know that they are loved and precious.
- For LCA pastors in their various contexts shepherding their flock and teaching of the incredible value of life.
- For pro-life Christians everywhere who meet to encourage each other and discuss and honour the good gift of life.
- For those who protest peacefully, that they may be seen and heard.
- For organisers of Life walks all over Australia, that they may attract an ever growing crowd of witnesses to God's gift of life.
- For the LFL bible study resources project, that writers and editors may be found who would be inspired to commit to working with LFL to refine and improve the online material.



## Thank you for your support!

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