


THAT THEY MAY HAVE LIFE

a look at the  
historical background and ministry  
of Lutherans for Life  
in the  
Wisconsin Evangelical Lutheran Synod

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## P R E F A C E

In this paper on the history and work of Lutherans for Life, I have tried to convey faithfully what I heard, read, thought, and saw in my research, as best as a student writer can. But to capture and set in print the spirit and color of something living and active is not easy. At best, this is only a representation of Lutherans for Life, as different from the people themselves as a butterfly in a shadowy museum collection is from a Monarch fluttering in the flowers and summer breeze. Nevertheless, may this representation lead you, the reader, to think about, appreciate, and support the work and purpose of WELS-Lutherans for Life.

My thanks to everyone who has helped me with this project. I especially thank those whose generosity and willingness to help made this study possible: Mrs. Pat Johnson, Mrs. Tresa Ewerdt, Mr. Larry Marquardt, and Mrs. Ruth Knoke. Also, thanks to Pastor James Aderman for his help and encouragement at the very beginning.

And a sincere "thank you" to my wife Pam, who has borne with me the heat of the day during this paper's research and composition.

Please pardon any possible errors; they are unintentional and I alone am responsible for them.

Continue to pray, speak, and act so that God's grace and will, and the sanctity of human life, may be known to everyone everywhere.

-- Allen Lonnquist

"I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." John 10:9-10

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WELS-Lutherans for Life is a Lutheran evangelistic ministry of Wisconsin Synod men and women. Its message is timeless: the Word of God. The situation in which this message is proclaimed, however, is very much a part of the times in which we live.

With appalling blindness, our nation now endorses and carries on a slaughter of its unborn children in numbers reaching monstrous proportion. This tide of death began and continues under the pretense of moral responsibility, a new medical ethic, and even Christianity. Each day, destruction comes to countless lives, not only of the unborn, but also their mothers, fathers, and families. Few other situations today cry out so loudly for immediate action or show more opportunity and need for a sound Christian witness to God's plan for human life.

The effort to bring the Bible's answers to light in the abortion crisis carries us into a spiritual and social arena which is neither familiar nor simple. To appreciate the environment in which LFL's ministry of evangelism, counseling, and Christian service is being done, it is necessary to first consider the historical background of America's attitude on abortion. From this perspective, we can follow the development of LFL, appreciate the foundation it has chosen and the directions it is taking.

In this history, we can see not only how the work began but why. And in examining the outreach of the PCCs, we realize the spiritual implications of the abortion crisis, and discover the power of God's Word, the compassion of his people, and our own very real obligation as Christian witnesses and as our brother's keeper.

Abortion was not always a household word in America. The idea made its public entrance during the social and spiritual flux of the sixties. Like the other radical departures from traditional morality which characterized this decade, the subject of abortion law repeal or liberalization was carried forward by many different currents of scholarly thought and popular opinion. Abortion was presented as a personal right, a eugenic tool, new freedom in an enlightened society, and a conscientious service for the safety and welfare of the public.

It should be noted from the beginning that the word abortion in its primary sense does not refer to a human intervention in the development of an unborn baby at all. According to its first meaning (and primary medical definition), an abortion is "birth that occurs before an embryo has developed enough to live."<sup>1</sup> The word has only been borrowed to refer to "the inducing of premature delivery in order to destroy offspring."<sup>2</sup>

Prior to the sixties, abortion was virtually unthinkable for most Americans. Infrequently, an abortion would be reported in the metropolitan press and labelled euphemistically "an illegal operation," a crime so unnatural that it was considered unfit to be referred to directly. Abortions did occur quietly and illegally during the fifties even here, however, mostly among the very rich or the very poor. Nathanson, an early abortion advocate and author of Aborting America has given sufficient testimony to this grim fact.

Most abortions, illegal and legal, between World War II and the sixties, were performed outside of the United States. As early as 1948, Japan offered legal, inexpensive abortions with no prior period of residency required.<sup>3</sup> But travel costs, unsafe conditions, and moral considerations still ruled out abortion abroad for all

but a few.

What led to the change in America's attitude? Many things. The evolutionary theory had taken firm root in twentieth century science, producing a worldview which assessed life, even human life, to be material, mechanical, and self-determined. Right and wrong now stood as matters of experience, individual opinion, or social policy. Against a background of eugenics and feminism, the idea of abortion was reconsidered, and the free right to choose abortion or birth became an acceptable view.

Such ideas did not develop and grow popular overnight. For example, consider the view of abortion in the notorious Planned Parenthood organization. Its founder, birth-control crusader Margaret Sanger, envisioned the future as a time of freedom and equality among "a race of thoroughbreds."<sup>4</sup> She stated, "No woman can call herself free who does not own and control her own body."<sup>5</sup> Nevertheless, Sanger opposed abortion. Despite this, Planned Parenthood has become a multi-million dollar corporation operating (with government funding) the largest chain of abortion clinics in the United States.

The early, isolated pro-abortion sentiments found their chance of support in the radicalism of the sixties. In 1962, the American Law Institute proposed a model statute allowing abortion in cases of rape, incest, serious threat to the life of the mother, or of a fetus with grave physical or mental handicap. This model was adopted by the Colorado state legislature in 1967. No time of prior residency was required by law for out-of-state women.<sup>6</sup>

In 1968, the National Association for Repeal of Abortion Laws was formed by Bernard N. Nathanson and Lawrence Lader. This group played a significant role in the eventual liberalization of abortion laws in New York state in 1970. This measure began to

draw a huge influx of women and a huge amount of attention to the state.<sup>7</sup> The doors for abortion were also opened in the District of Columbia after a federal judge, in 1969, acquitted a doctor who had been in the process of performing an abortion. The grounds for the acquittal were simply that the anti-abortion laws were "unconstitutionally vague."<sup>8</sup> Other states, including Maryland and Washington, also legalized abortion, up to 26 and 16 weeks respectively.<sup>9</sup>

It was a Supreme Court decision on January 22, 1973, which finally opened the floodgates for unrestricted abortion in America. In the related decisions of Roe vs. Wade and Doe vs. Boulton, the Supreme Court ruled that a woman may procure the "termination of her pregnancy" anytime in its course on demand.<sup>10</sup> Specifically, the ruling stated that states could not forbid abortion during the first trimester of pregnancy. States may regulate abortion during the second trimester, but only to protect the mother's health. During the third trimester, in which the fetus is viable, states may ban abortion, unless abortion is necessary to protect the life or health of the mother.<sup>11</sup>

Since this ruling, there has been much criticism of the thought behind it. The author of the decision, Blackmun, cited abortion practices among the Romans, Greeks, and Persians as precedents, ignoring the whole of Western civilization since those ancient times. Blackmun passed over the anti-abortion heritage of Christianity and Judaism, and also ignored the Hippocratic Oath which had represented medical ethics in the Western world for centuries.<sup>12, 13</sup>

The decision dismissed all state legislation as unconstitutional, even state laws which had been established by popular referenda.<sup>14</sup> It also sidestepped the Fourteenth Amendment ("...nor shall any State deprive any person of life... without due process of law;

nor deny to any person within its jurisdiction the equal protection of the laws") by declaring that the unborn were not actually "persons." The decision stated: "We need not resolve the difficult question of when life begins," as if uncertainty—if the matter has ever really been uncertain—was permission enough to risk taking human life!

There is another factor to be considered in examining why America tolerates abortion. Abortion is a comparatively simple and inexpensive operation. There is usually no follow-up, and it is not required by law that records be kept of abortions (the only operation permitted this latter leeway!) These aspects make abortion practice a potential goldmine. Nathanson tells of Dr. David Sopher, whose post-1973 abortion practice flourished. Sopher averaged six operations a day at \$800 apiece "for a substantial annual income."<sup>15</sup> In addition, this blood money may be considered tax exempt for certain practices, and some abortionist organizations receive government subsidy. As someone has observed, "Once children were offered on the altar of Moloch; today, they are offered on the altar of Mammon."

The results of abortion in America since 1973 are grim, almost beyond belief. Every year, over one and a half million abortions are performed (over four thousand a day!) Between 1973 and 1980, over ten million unborn children have been killed, a total far exceeding the number of American deaths in all the wars fought in our history put together, from the Revolutionary War to Vietnam.<sup>16</sup> The physiological and psychological damage suffered by many women who have undergone abortions is diverse and widespread. This effect does not receive the attention it deserves. The lack of awareness of abortion-related hazards to mothers has led to the formation of WEBA, Women Exploited By Abortion, in which members seek to warn



other women. They speak, on the basis of their own personal experience with abortion, of the chronic health problems and complications in subsequent pregnancies which often follow the abortion procedures deemed "clinically safe."<sup>17</sup>

The reaction against abortion and the havoc it has brought upon both the unborn and the born has been spontaneous and impassioned. Responses have come together quickly into a general stream of thought termed "pro-life," which has found expression in the formation of numerous different action groups, such as National Right to Life, Inc., Birthright, American Citizens Concerned for Life, and many others.

The work of these organizations generally falls into three categories: education of the public on human life before birth, abortion, and alternatives to abortion; providing special assistance and guidance for those in need; pursuing pro-life interests through political channels. The central goal in the latter is the passage of a Constitutional amendment specifying the human and civil rights of the unborn.

The crisis created by the legalization of abortion cannot be brushed off by Christians as merely a social issue without relevance to our faith and lives. It is fundamentally a moral and spiritual matter, involving the decision to protect or destroy life on our part, too. Thus, a Christian should be aware of what the Bible teaches about life, faith, and his or her responsibility toward those around us. There is not sufficient space <sup>HERE</sup> to present a study of all Scripture teaches in this regard, but here is a basic sketch:

Life is the creation and gift of God. Life is a time of grace in which sinful mankind may learn to know its Savior. Without the Savior, a person is lost forever, thus it is forbidden to end the

life of any person. The unborn child is a human person, too, distinct from any other, having his own body and soul.

Scripture also teaches that, as citizens, we and our government are to protect life, especially the lives of those who are helpless and unable to defend themselves. As Christians, we are to help and defend our neighbor in every need, and to proclaim the message of our Savior, which alone can change hearts and lives and prepare mankind for eternity. (Cf. appendix, "What the Bible Says About Abortion.")

The unchanging witness of the Christian church against abortion throughout the annals of church history exemplifies the clear teaching of the Bible against abortion. In our own day then, how have the Christian churches of America responded to the resurgence of abortion? What witness to God's truth has been given?

The Roman Catholic Church, traditionally opposed to any artificial means of birth control as well as abortion, is credited with having generated much of the early opposition to the pro-abortion trend and having rallied to the support of the early pro-life efforts. Consequently, they also bore the antipathy and outright slander of the radical abortion proponents such as Planned Parenthood.<sup>18</sup> Allegedly, the majority of pro-life spokesmen and activists in the past among the Christian churches has been Roman Catholic, and may still be.

The Protestant churches in general have been, unbelievably, sympathetic and even instrumental to the promotion of abortion. If there was ever a plain and open manifestation of the present spiritual decay and loss of a true Biblical understanding in mainline Protestantism, it is surely here.

Even within the Lutheran church bodies, specifically, within the American Lutheran Church and the Lutheran Church in America,

articles and statements have been published condoning abortion. These churches are no more than reeds shaken by the wind of the vocal abortion advocates and radical feminists. As recently as March 7, 1984, The Lutheran, synodical magazine of the LCA, promoted abortion as a matter of free choice for women. The LCA has even made an official statement, "Sex, Marriage, and Family", which calls for Christians to accept abortion as "a responsible act" and "to respect the pluralism... of opinion on abortion that exists in society" on the basis of the "Gospel ethic"!

By God's grace, since 1971 the Lutheran Church-Missouri Synod has in its conventions condemned "willful abortion as contrary to the will of God."<sup>19</sup> In a position statement on abortion, the Missouri Synod resolved to oppose the idea that abortion is a matter of personal choice, and support the efforts of responsible pro-life groups, including their own "Lutherans for Life". (NOTE: The duplication of names between this group of the Missouri Synod and WELS-Lutherans for Life was apparently coincidental. These two groups are completely unrelated to each other. The Wisconsin Synod group has prefixed "WELS" to their name to distinguish themselves from the Missouri Synod group.)

The Missouri Synod Lutherans for Life is a pan-Lutheran group, that is, they do not limit their fellowship to members of the Missouri Synod. Also, it is worth noting that the LCMS pro-life statement added a political aspect to its work in resolving to corporately support efforts to secure a Human Life Amendment to the U.S. Constitution. This is a significant difference between the LCMS statement and the later ELS (Evangelical Lutheran

How has our own Wisconsin Synod responded? Beginning in January, 1970, The Northwestern Lutheran began to publish many articles on the Christian view of unborn life and abortion. Pastors and teachers spoke out on an individual basis in sermons and classes against the deadly trend of abortion and active euthanasia. This conservative response was in keeping with the objectives of our Synod and public ministry to keep the proclamation of God's Word central in the work of the church, and to avoid being drawn into politics or purely social activism to the loss of God's Word and the church's evangelistic commission by Christ.

As individuals and citizens, however, many WELS members supported or were directly involved with pro-life activities. They served in, and are yet serving in, such secular pro-life groups as Wisconsin Concerned Citizens for Life and Birthright. Christian compassion and a revulsion for abortion seem to have virtually compelled these Christians, even those unaccustomed to such social action and involvement, to care and act. This spirit anticipated the interest which has been shown in WLFL. It constitutes a grassroots response of Christian faith and love to the needs of the helpless and the insensitivity of an unbelieving society.

On August 3, 1979, at the 45th Biennial Convention, the Wisconsin Synod issued a resolution formally stating its position on abortion. It cited the Scriptural testimony against abortion and resolved to continue to make this testimony known in print and spoken word. The resolution also encouraged members of the Wisconsin Synod to make God's will on this matter known as they were able, and to support the development of programs offering alternatives to abortion, measures to be consistent with God's Word. The Synod also dedicated itself to zealously proclaiming the gospel of

Christ "which alone can change the wicked hearts of men and turn them from sin to righteousness."

This WELS resolution was both significant and unusual. This is reflected well in a Milwaukee Journal article published the day after the resolution was made, reprinted by Quist in his book The Abortion Revolution:

The Wisconsin Evangelical Lutheran Synod, in an unprecedented action, voted overwhelmingly Friday to oppose abortion.

Traditionally, the theologically conservative synod has refrained from taking positions on social issues, and most of the debate on the abortion statement centered on that change in tradition and not on the substance of the resolution itself.

The Rev. Richard F. Weber of Lake Geneva, who submitted the resolution on behalf of a floor committee to the 425 delegates, said it was necessary to do so because "abortion is an outrageous, flagrant, revolting violation of God's holy will."<sup>20</sup>

## II

The swift growth of LFL and widespread interest in Pregnancy Counseling Centers (PCCs) among WELS Christians have been both a joy and a blessing. LFL was not established within the administration of the Wisconsin Synod, nor is it subsidized in any way in the synodical budget or a special synodical fund. It has arisen among the general membership of the Wisconsin Synod. LFL's membership consists primarily of lay men and women, although many pastors and teachers have also been involved and integral in its development. From the beginning, LFL has been a grassroots ministry, a person-to-person expression of faith in Christ and love-in-action for others.

How this outreach began and took shape is a reflection of this spirit of faith and compassion which is the essence of LFL. The original groundwork began with the dedication of a few WELS members in northern Illinois. Central among them is the person

credited as the founder and inspiration for LFL, Larry Marquardt of Libertyville, Illinois.

There were several factors in Marquardt's life which prepared him for this role. These factors not only influenced him, but have also influenced LFL policy, and so are worth mentioning.

Spiritually speaking, Larry Marquardt came from a "checkered background," as he has referred to it. His parents had no particular religious ties and did not attend church. He was introduced to Christianity and the Bible by his Methodist grandmother. This spark to faith eventually led Marquardt to enter a southern Methodist university to study for the ministry. To his dismay, he found that the Bible was neither the source nor authority for what was being taught there. Liberalism and indifference towards God's Word had overgrown everything at the school. Marquardt left to join the Army, convinced that there no longer was a church which held the Bible's teachings to be true as he did.

After his time in the service and marrying, Marquardt sold cars and established a successful Buick dealership in Barrington, Illinois. His personal study of the Bible and an interest in church history prompted him to search through the doctrinal confessions of various church bodies to try and find a truly Bible-based church. This search brought Marquardt to the Missouri Synod, and he and his family became members of an LCMS church.

Marquardt became active in church work and served on the Board of Concordia College at River Forest, Illinois. But, once again, there came a face-to-face encounter with a liberalizing decline in theology. Denials of the deity of Christ, the historicity of the Bible, and of the Messianic prophecies moved Marquardt and others to issue protest after protest, but to no avail. The unbelief and Biblical skepticism which he had met at the Methodist

university had spread through the River Forest school also, and was flowing unchecked into the Missouri Synod as well.

Consequently, in November of 1971, a number of LCMS congregations met in a constituting convention at St. John's of Libertyville, Illinois, to form the Federation for Authentic Lutheranism (FAL). This was something of an ad hoc organization, a new synod established as a protesting witness against LCMS liberalism and a sanctuary for other doctrinally conservative Lutherans who desired to no longer remain in the fellowship of a liberal Lutheran church. Marquardt served as vice-chairman. FAL entered into fellowship with WELS and ELS also in 1971, and finally merged with WELS in the fall of 1975. This uncompromising stand of FAL for faithfulness and fellowship in harmony with the Bible's teachings, with all the personal Scripture study and soul-searching that this implies, would have a direct significance on the spiritual attitude and life of Marquardt and the members of the FAL congregations which would later become the nucleus of Lutherans for Life. This is especially so in regard to LFL's pro-life interests and a heartfelt, active application of Scripture and faith to Christian life in our world today.

As part of its doctrinal formulation prior to the 1971 convention, FAL had produced seven position papers on contemporary issues affecting the Christian church. Pastor Robert J. Voss of St. John's, Libertyville, and Larry Marquardt co-wrote a paper on abortion and euthanasia. Of this and the six other statements, The Northwestern Lutheran noted at the time, "All of the position papers correctly presented the Scriptural doctrines."<sup>21</sup>

As the push was on for the legalization of abortion in the late sixties, Marquardt followed the issue, confident that the government would reverse the scattered state decisions to liberal-

-ize the existing abortion laws. Then the Supreme Court dropped its bombshell into the works. "I was driving along on January 22, 1973," Marquardt recalls, "when the Supreme Court decision actually occurred. I almost ran off the road—I couldn't believe that our country had fallen to such a low position on respect for life. I became active in pro-life groups, determined surely something has to be done about that."<sup>22</sup>

To Marquardt's surprise, virtually everyone he met in these pro-life groups was Roman Catholic. He could not help wondering why other Christians, especially those of the Lutheran church, seemed so aloof, so silent when human life—physical, spiritual, and eternal—was at stake. Scripture was not unclear about this matter. Didn't Lutherans realize what was going on? Didn't they care?

Marquardt began to buttonhole his fellow Lutherans, pastors and laymen, and encourage them as Christians to speak out against abortion and help where they found an opportunity. Marquardt himself began offering to speak on the subject of abortion and euthanasia and give slide presentations. By doing this, he hoped to inform and educate his own church as well as others on the Bible's position on the sanctity of life and the evil of abortion.

At one session, Marquardt and his wife were asked, "Who do you represent?" "We weren't Catholics for Life," Marquardt recalls, "so... must be Lutherans for Life." Thus a name for this home-made, family enterprise was coined and remained for the national organization yet to come.<sup>23</sup>

The Lutheran pro-life activity of the Marquardts drew the interest of others in the Marquardt's home congregation of St. John's at Libertyville. Marquardt envisioned establishing a pro-life organization in which Wisconsin Synod members could



doctrine, including the fellowship principles. Already in 1969, St. John's had published a tract on abortion and euthanasia, and, as said earlier, St. John's pastor, Robert J. Voss, and Larry Marquardt had co-written the FAL position paper on this subject in 1971. Thus, an active and supportive nucleus for such a WELS pro-life effort already existed at St. John's and in the northern Illinois area.

Since Marquardt's organizational experience was in sales, he considered the matter with a basic sales approach: How can I establish a base of support? How can I set up a zone of influence? Recognizing the need for strong pastoral support if such an organization was to be successful in the Synod, Marquardt discussed the situation with Pastor Voss. Voss suggested that Marquardt organize a church committee through the regular voters' assembly of the congregation and then operate the new program through the congregation. This would provide the organization with credentials as part of the ministry of St. John's congregation. Voss also offered Marquardt the names of three or four other people who had also expressed interest and concern about the pro-life issues.

In this way, the Lutherans for Life Committee of St. John's, Libertyville, Illinois, was established in August, 1978. Two area WELS congregations, both former FAL churches like St. John's, expressed interest in the project, also: St. Paul's of Round Lake, Illinois, served by Pastor Martin C. Lopahs, and St. Andrew's of Elgin, Illinois, a small mission congregation served by Pastor Peter Prange. In order to communicate to others that this was a WELS fellowship, even though not a formal part of the Wisconsin Synod administrative framework, these churches described this pro-life fellowship as "an affiliation of Wisconsin Ev. Lutheran

Synod Churches" or "an affiliation of Wisconsin Ev. Lutheran Synod Members."<sup>24,25</sup> On the basis of this informal association, the LFL Committee set to work.

Their initial efforts were basically educational, an out-reach first of all among the area WELS congregations and then into the community at large. Representatives of the committee spoke wherever they found an opportunity—Rotary Clubs, high schools, colleges—wherever they could present a Christian witness and encourage a true understanding of and respect for life. LFL added a hotline telephone service, and advertised this in local newspapers. Arrangements were made with Birthright, a secular pro-life group, for assistance in counseling.

There were many challenges for LFL during these early days. Some WELS members, often including pastors, were unreceptive or critical of LFL's activity. Some who were negative towards LFL apparently misinterpreted its work and interests as a sort of "social gospel." (Social gospel is a term used to describe the unscriptural effort in modern times to Christian religion in a limited, mixed, or moralizing way to change the behavior or lot in life of people, without a regard for the salvation of their souls or faithfulness to God's Word.) Others dismissed it as a well-intentioned blunder which failed to distinguish between the church's concerns and society's concerns.

The fact that the Wisconsin Synod has traditionally remained silent on issues of primarily social or political interest, and so had not yet spoken out on the moral issue of abortion, probably gave some credence to such misconceptions of LFL. But a look at the background of Marquardt, the congregations involved, and the prior statements of Pastor Voss and Marquardt on abortion shows clearly that such criticism was not valid. Further, if we see the

spiritual darkness underlying and maintaining abortion in our land, and realize that the Bible's message and Christian compassion are needed in this matter to protect our neighbor's body and soul, we cannot just "pass by on the other side." (You may recall that the priest and the Levite of the parable in Luke chapter 10 were also evidently preoccupied with what they considered to be more important responsibilities.)

There were also some challenges within LFL. As a branch of St. John's ministry, only men were permitted to vote or occupy positions of authority in the LFL Committee. This policy was based upon the Scriptural principles on men/women roles in the work of the church, as taught in I Cor 14:33-38 and I Tim 2:12. But questions arose over this aspect of LFL which have since surfaced from time to time in various places. One of the original Libertyville committee members, Mrs. Heitmann, left not only LFL but also St. John's and WELS over this matter. She then joined a Presbyterian Orthodox church with more liberal views on women's involvement in the church. (Her husband, however, remained at St. John's.) The sensitive problem of uncertainty over this doctrine and its application is not isolated to LFL; it seems to be rising throughout the Wisconsin Synod at this time. Thus, it cannot be considered as strictly an LFL problem, but a question seeking God's answer within the WELS fellowship.

In these early times, there were also many encouragements to continue what had been begun. For example, LFL secured a valuable arrangement with a local pro-life Roman Catholic hospital. A woman referred by LFL to this hospital would be permitted to stay free of charge. The staff there would encourage her to make use of whatever talents she had to support the hospital in this, a means by which she could even receive a stipend of money.

In this way, the mother could be supported in her pro-life decision, have her baby delivered without cost to her, and also have some funds in reserve for when her stay was over.

If the woman wished to give the child up for adoption, the hospital would assist her; if she planned on keeping the child, the hospital provided free special education on parenting. Also, during the woman's stay, the WELS pastors associated with LFL would be free to minister to her. There would be no compromise on fellowship and no interference from the Roman Catholic clergy.

Even with such generous support and qualified professional assistance from others with pro-life interests, a few difficult cases along the way indicated a need for improvement, for something better. From the first day, the LFL Committee aimed for a balanced program of alternatives to abortion. The realization that they were not yet equipped to handle some situations prompted LFL to be all the more receptive to better ways to witness and to help.

One day, Marquardt received a phone call from a Roman Catholic pro-life friend. "There's someone in town you'll want to meet," she told him. "He'll only be here tonight." Marquardt cleared his evening schedule and went to meet the man at the local train station. This man was Bob Pearson, whose innovative pro-life work was to have a profound effect upon the fledging LFL.

Pearson is a successful construction contractor from Hawaii, and also a Roman Catholic. In 1969, when Hawaii joined the number of states which were liberalizing their abortion laws, Pearson and others tried to persuade the lawmakers to prevent this change. They were unsuccessful in this, but the state did add the provision that a residency of 90 days would be required prior to the time an abortion could be performed. This was primarily to prevent the

state from becoming one of the nation's biggest abortion mills.

Like vultures circling over prey, travel agencies immediately began offering 90 day travel packages to Hawaii, and the tide of abortion began to flow toward the Hawaiian shores. But Pearson countered with travel ads of his own. These ads offered a 90 day stay on Maui, with beautiful beaches and activities, free of charge, and included Pearson's phone number. Pearson thus persuaded would-be abortion candidates to come and stay at his own shoreline estate. At one time, he had 26 pregnant guests, and even added an addition to his home to accomodate larger numbers of visitors.

Pearson enlisted the aid of trained counselors and developed a slide presentation based on current scientific data about the life of the unborn and an approach which argued against abortion on the basis of natural law. (Natural law is the general sense of morality inherent in all people since the time of Creation.) In the years to follow, Pearson experienced great success, losing only one mother and child to the abortionists. In addition he had established a working pro-life counseling center, staff, and an effective method and presentation of pro-life education.

This success prompted Pearson to broaden his outreach to the island of Oahu, on which Hawaii's capitol, Honolulu, is located. Here, he found a challenging site: a new office building in which an abortion clinic had recently opened. Pearson secured an office directly across from the elevator door on the same floor as the abortion clinic and constructed a counseling center with a large glass window front. A woman coming to the abortion clinic for the first time would thus step out of the elevator and see Pearson's counseling center first. On the glass was written "Free pregnancy test - come in." Behind the glass, a friendly-looking receptionist

in an attractive office. Within a short time of the counseling center's opening, the abortion clinic down the hall had closed and the first Pearson Foundation Pregnancy Problem Center was going strong, as it still is today. (According to a LFL counselor, there are currently about 100 Pearson "PPCs" operating in the United States.)

Needless to say, this was exciting news for Marquardt. He persuaded Pearson to remain for one more day and began phoning to arrange a meeting between Pearson and as many WELS pastors as he could summon. The next morning, Pearson made a presentation of his work and method for this group. Some remained skeptical, but for others, this method was the key. They could now see how an effective program of alternatives to abortion could be produced and operated by Wisconsin Synod Christians. Some who had been uncertain or even negative towards LFL and the idea of WELS pro-life work were now convinced of its feasibility. Among them was circuit pastor Norman T. Paul of Christ the King Ev. Lutheran Church in Palatine, Illinois. Characterized as thoughtful, deliberate, and caring, Paul would later play an important part in the establishment and early operation of the first LFL Pregnancy Counseling Center.

The LFL Committee raised the funds necessary to send a representative of their group to Pearson's center in Hawaii for training as a pro-life counselor. The committee selected Mrs. Cindi Sampe, a member of St. John's congregation, for this important task.

Lutherans for Life also began to analyze Pearson's method and adapt it according to their own objectives and situation. The basic approach of a free pregnancy test, free counseling, and the advertisement of these services under a neutral name was retained,

as well as the concept of a qualified staff of counselors able to train others, a slide presentation demonstrating the humanity of the unborn, and providing current medical information on the hazards of abortion to the mother.

The committee made a fundamental change in the counseling method itself. Pearson's method was based solely on natural law. Although it was possible for a counselor to give a witness to her faith in an incidental way, a Christian witness as such was not included in Pearson's approach. His staff included people of different faiths and so a unified Christian witness was not possible in his program. LFL, however, made the proclamation of the gospel of Jesus Christ its ultimate goal, and blended the counseling procedure with evangelism. According to Marquardt, LFL counseling and evangelism are "intertwined, one and the same."<sup>26</sup>

This was a very significant change, and important to note for several reasons. First, it means that LFL approaches abortion-related questions and problems as a spiritual dilemma. The root and cause of this dilemma lies ultimately in the sinful nature of mankind. Thus, the only genuine cure is the law and gospel of the Bible. Every client is shown then, if possible, not only the scientific aspects of life but its spiritual nature and Lord as well. This blend of counseling-evangelism is what makes LFL a kind of lay ministry, a street ministry, often presenting the gospel to those who have never heard it before, and would not have been likely to hear it anywhere else in their situation.

This change also requires a limitation of membership in Lutherans for Life. As a WELS affiliation which has made an evangelistic message basic in its outreach, LFL observes the fellowship principles taught in Scripture. This makes it possible for LFL to present a unified message and operate with a spiritual

teamwork and harmony otherwise impossible. LFL members may still loan out equipment to other pro-life groups, speak at their meetings, or refer clients to outside agencies for special assistance, but its own fellowship is limited to WELS members only. In this way, LFL avoids doctrinal compromise or serving as only a secular service group.

This spiritual foundation is what distinguishes LFL and its methods from virtually all other pro-life organizations. Most groups have a political and social emphasis, with little or no attention on Christian concepts of life. In LFL, the individual has a responsibility on his or her own to work for just laws, morality, and vote for men of sound values, but LFL does not act as a caucus, lobby for political influence, or demonstrate in public marches, etc., just as our Synod would not. The Christian truths and evangelistic potential diluted or lost in groups with a religiously mixed membership and method are realized in Lutherans for Life because of its blend of counseling and evangelism in a Scripturally limited fellowship.

In this respect, the LFL Committee always knew what it wanted. Its central message and fellowship principles were clear and established from the very beginning. What the creative encounter with the Pearson Foundation provided was the means of offering such a message in an effective setting to those most directly affected by the abortion crisis, the troubled mother with an unborn child.

There was more good news for LFL in 1979. In August, the WELS resolution stating the Synod's position on abortion appeared. This provided a much needed boost to the reputation of LFL within the Wisconsin Synod and to the credibility of its work and plans. As said earlier, traditionally WELS had refrained



from passing synodical resolutions on social issues. There had been no formal statement until this time on abortion or pro-life activity.

It is necessary to say "no formal statement" because, as a Christian church, the Wisconsin Synod had always consistently testified against abortion except in those very rare cases where it might be medically indicated as necessary to save the life of the mother. In fact, several of the articles and editorials written within the Synod about the Christian view of life and abortion were reprinted by LFL for their use as tracts and brochures. Authors of such reprinted articles included Pastor Harold Wicke, former editor of The Northwestern Lutheran, Pastor Immanuel Frey, and Dr. Siegbert Becker of Wisconsin Lutheran Seminary.<sup>27,28,29</sup>

The resolution encouraged the editors of synodical publications, pastors, and teachers to continue to testify against abortion. It also encouraged the members of WELS to express their concern and compassion for distressed pregnant women by supporting the development of alternatives to abortion in programs consistent with God's Word.<sup>30</sup>

This resolution gave the 12 month old LFL the credentials it needed for acceptance within the Synod at large. As a program of alternatives to abortion, consistent with God's Word, LFL was now under the aegis of the Wisconsin Synod. It had been formally declared worthy of support, which quieted the misgivings for most, and stood as something of a testimony against careless criticism as well.

According to Pastor Glen Schaumberg of St. Matthew in Niles, Illinois, the present national chairman of LFL, Lutherans for Life had no direct involvement in the WELS convention's proposing

or adopting this resolution, even though one of the stated aims of the original LFL Committee was to encourage the Synod to speak out against abortion.<sup>31</sup> Allegedly, some of the wording of the resolution parallels a statement written by Larry Marquardt in 1978 when he served on a review committee for the WELS Special Ministries.<sup>12</sup> At any rate, this pro-life resolution crystallized a meeting of the minds between LFL and the Synod administration, and encouraged the general support of WELS members for LFL at a critical time in its development.

In February, 1980, the LFL Committee convened with 34 pastors and lay people from 8 congregations of the Wisconsin Synod along the Illinois-Wisconsin border. An article by Pastor Paul notes that the purpose of this meeting was to begin a Lutheran counseling service for expectant mothers in northern Illinois. It was described as a "positive alternative to the abortion program" and "in harmony with the pro-life resolution adopted at the 1979 Synod convention."

This meeting also included speakers from Birthright, Park Ridge School for Girls, and WLCFS. Pastor Harold Wicke, then editor for The Northwestern Lutheran, also spoke, reaffirming the synodical resolution. He said it was correct because the present situation was not just a social issue, but a moral one. Pastor Paul concluded his article with these words: "Pray that this effort may work for greater effectiveness in reaching souls with the precious message of eternal salvation in Christ Jesus our Lord."<sup>33</sup>

At this point, the LFL Committee was still operating informally, a church committee in affiliation with a few neighboring WELS churches. Now that the dream of a synod-wide organization and the establishment of a counseling center was

beginning to come true, the decision was made to incorporate and adopt a constitution for more effective administration of the work and for good order.

This organizational meeting occurred on November 9, 1980, at Christ the King Ev. Lutheran Church (served by Pastor Norman Paul) in Palatine, Illinois. An election was held, which furnished the corporation with a board of directors. Marquardt was elected its chairman. Lutherans for Life is now listed as a 5013C corporation. The meeting also featured a slide presentation called "Life," produced by the Pearson Foundation. Mrs. Cindi Sampe, the Pearson-trained counselor of LFL, discussed how a Pregnancy Counseling Center operates, and Prof. Joel Gerlach of Wisconsin Lutheran Seminary spoke on "What Can a Christian Do About Abortion?"

The stage had been set for the first PCC to be begun. Pastor Paul and Marquardt scanned the area for a suitable site and found office space in a new shopping center which was opening in Palatine. After negotiating the rent of the office space, LFL faced the cost of \$28,000 annually with only \$2,000 presently in their account. Convinced that the Lord truly desires us to save the lives of the unborn and bring the gospel to those who do not know their Savior, Paul and Marquardt signed the lease. "It was a venture of faith from day one," Marquardt has said. The Palatine PCC is still open, and in a little past three years of operation has served over 2,000 women. It has also been the model, catalyst, and training center for the PCCs to follow.

### III

The journey of a thousand miles begins with the first step. For the LFL Pregnancy Counseling Centers, that first step was in Palatine, Illinois. The first PCC opened its doors in January, 1981,

at the Bank of Palatine Centre (sic), 3 East Northwest Highway, Suite 1A. The center consisted of a spacious reception area, one counseling room, and an area for testing. Its business hours were 9:00a.m. to 3:00p.m. weekdays and Saturdays 9:00a.m. to 12:00a.m. Increasing appointments prompted a change of the Saturday hours to match the weekday hours. LFL continued to maintain its hotline service for the hours during which the center was not open, thus providing 24 hour service.

In the first seven months of its operation, the PCC averaged about one new client every other day. During August and September, the number reached one daily. Increased advertising caused this rate to double in October, and the PCC added a second counseling room in November to accomodate.

In its first year, the PCC served 319 clients. In 1982, the number was 738. By March, 1983, two and a half years since opening, 99 babies had been born to women who had come to the center for counseling. Of these women, 56 had come looking for an abortion.<sup>34</sup> At the close of 1983, 2,001 clients had been served.<sup>35</sup>

These clients have ranged in age from 13 to 55 years old, with two-thirds younger than age 23. Religious background has been mostly Roman Catholics, Lutherans, and unchurched, but including a variety of Protestant denominations, and even Jews, Hindus, and Moslems. One of the first clients was allegedly a young runaway from a WELS family.

During this first year, two key LFL members who had been involved with getting the PCC on its feet left the nothern Illinois area. Cindi Sampe of Libertyville had brought the Pearson counseling procedures and rationale to the LFL Committee after training in Pearson's center in Hawaii. She had been integral in developing the PCC counseling procedures and active in the preparations to

open the Palatine PCC. But the nation-wide economic recession reached the Sampe family's doorstep, and prompted a move to Kansas in December, 1980, only 16 days before the PCC opened. Nevertheless, she is credited as the first LFL counselor.

Pastor Norman T. Paul, circuit pastor and shepherd of Christ the King in Palatine, was also instrumental in the early planning of the PCC, and in its initial operation as well. He maintained a daily contact with the center's counselors and often assisted in special counseling situations and in some special arrangements to help clients. Paul also established the first LFL newsletter, which has since become the national newsletter. He christened it Beginnings, decided the type of articles and information it should feature, and served as its editor. In addition, Paul continued to write articles for The Northwestern Lutheran about the work of LFL to inform the Synod at large of its efforts and success.

In the fall of 1981, Paul was called to St. Paul's of Wisconsin Rapids, Wisconsin. Before he had gone, however, the Lord had given him the privilege of seeing the firstfruits of this labor of love and faith.

The newsletters of LFL and the PCC counselors have many stories to share of unborn lives preserved and older lives turned around to the freedom of a chaste lifestyle and a greater freedom in Christ. There are many accounts of the PCC leading clients to adult instruction and membership in WELS congregations, Older children of clients have been brought to baptism and Sunday Schools, babies brought to baptism instead of a cruel death by abortion. Check these accounts out for yourself if you have any doubt of the power of God in a Christian's testimony to others, or if you have any doubt of the value and need for Lutherans for

Life.

The original counseling procedures, as said before, were adaptations of the Pearson PPC method imported to Palatine via Cindi Sampe. Instruction in evangelism came through Pastor Peter Prange of Elgin and Pastor Glen Schaumberg of Niles. Schaumberg was also one of LFL's early supporters. A counselor's guidebook was prepared and has since been revised on the basis of greater experience and material drawn up by other PCCs. The counseling staff endeavor to constantly upgrade the quality of their counseling-evangelism. In the monthly meetings of the staff, further training, discussions of experiences at the PCC, and special presentations by guest speakers serve this purpose.

The Palatine PCC currently has a staff of 9 counselors (plus some in training), about 12 hotliners, and an office manager. In addition, there are some 25 volunteers who mend and take care of maternity and baby clothes. The entire staff and additional helpers are all volunteer, as is the case with everyone actively involved with LFL. There are no paid positions.

Originally, the plan for the staff at the center on any work day was to have at least one receptionist and two counselors present, but this has not always been possible. The sparsity of WELS congregations and members means a limited amount of volunteer help and often long driving distances. Driving time for several is in excess of an hour. Nevertheless, this has not held back the PCC's work.

A counselor usually works one full day weekly. The office manager often doubles as an emergency substitute. As with the other PCCs, the staff's age range is fairly evenly divided between young and old. This is important because of the fluctuation of the younger staff as individuals move from the area, leave to

have babies of their own, and have conflicts with outside jobs and transportation arrangements.

Special training, abilities, and interests in the personal backgrounds of counselors have been a great asset here and at every PCC. Palatine's staff includes or has included nurses, social workers, and a former high school guidance counselor. These particular skills, insights, and experiences contribute to the creative growth and sensitive evaluation of the PCC's operation. There is only one basic requirement for the staff, however, as Counselor Ruth Knoke observed: a love for people.

This pool of abilities among the counselors is augmented by the assistance of others with special qualifications to help. The list of pro-life doctors available to the PCC includes Dr. Ben Joshel, a clinical psychologist and member of a WELS congregation in Crystal Lake, Illinois. Dr. Joshel is presently involved with a reworking of procedure and policy at the PCC and also is working on a revision of the counselor training program.<sup>36</sup>

In the operation of the PCC, there have been challenges as well as generous support and success. One continuing challenge is meeting a \$4,000 monthly budget to keep the doors open. Costs include rent, advertising, utilities, telephone with hotline provisions, office supplies, the pregnancy tests, and malpractice/liability insurance. Also there are expenses for LFL's educational outreach, such as the purchase of films, slide presentations, books, tracts, the printing of LFL's own materials, the expenses of outside speakers, and the costs of national contact work.<sup>37</sup> It takes a lot to run a PCC. All of these expenses are met by an account sustained by donations, just as the work is accomplished by volunteer labor. This is the generous and self-giving stewardship of WELS Christians

who have seen the needs and opportunities here and care enough to act and help.

Another problem, here as elsewhere, has been the question of the boundaries of the woman's role in the operation of the PCC. It arose briefly to an open difference of views ~~briefly~~ in the beginning, when Palatine lost some of its early counselors over the question. Again, since the organization is a type of lay ministry, the leaders of LFL insist that Scriptural principles concerning the roles of men and women in the church apply here also. Thus, only men are permitted to vote or serve on the Board of Directors. Often this seems unfair to some who are involved, since the PCC staff primarily consists of women.

But it is pointed out that the counseling staff does meet on its own, and the head counselor attends the Board meetings in an advisory capacity, providing some representation and input. Pastor James Aderman of Siloah in Milwaukee and Larry Marquardt have also pointed out that LFL's work is not limited to counseling at the PCCs, and that limiting LFL to existing as a woman-to-woman ministry would severely limit its potential and purpose.

Allegedly, some members, counselors, and even centers have left LFL's fellowship over this point. The question does not seem to be whether or not the Bible is authoritative or clear, but whether the Scriptural principle applies to this work, also. According to LFL's founders and the national constitution, it does. The situation is thus settled officially, though perhaps with some reticence and restraint among the women of LFL for the sake of the work of LFL. This is the crucially important work of saving lives for time and eternity, which remains the sine qua non for everyone, men and women, in Lutherans for Life.

LFL requires that the PCC counselors be trained and certified



by other PCC counselors. Consequently, most of the counselors who were involved with establishing PCCs elsewhere were trained in Palatine. As other PCCs become established, as Milwaukee and La Crosse already have, this initial training responsibility will be shared. For example, counselors for the PCC scheduled to open in Madison in July, 1984, may train at either Milwaukee or Palatine.

In the future, the Palatine PCC aims for greater volunteer support and the establishment of other area PCCs, probably in Waukegan and Rockford. Palatine's PCC has been significant as the first fulfillment of the Libertyville committee's dream of a successful alternative to abortion program, and as a ground-breaker and example for all the subsequent PCCs. But its greatest importance is shown in the restored lives of those who come to the PCC looking for answers and help and have found them, and in their children who would not otherwise have ever been born.

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LFL's work in the La Crosse, Wisconsin, area began in 1981. Jolene Strattman, chairperson of Wisconsin Citizens Concerned for Life (WCCL) and member of St. Paul's in Onalaska, noticed a brief article in The Northwestern Lutheran about LFL's activity in Illinois. Strattman contacted LFL and arranged a speaking engagement. All of the area WELS congregations were invited to hear the speakers from Libertyville; about 20 people attended. At this meeting, two Palatine PCC counselors and the husband of one of the pair gave a slide presentation on the PCC and spoke about LFL.

Subsequently, Strattman invited about 10 people who were interested in the program to her home to discuss beginning a La Crosse chapter of LFL, with the goal of eventually opening a

PCC there. At this time, individuals volunteered to serve as chairman, secretary, and treasurer, and each person present contributed \$25 for a starting fund.

This group's first project was a breakfast to raise support and awareness of LFL in La Crosse. They invited the area WELS pastors and their wives and encouraged them to invite in turn anyone they thought might be interested. The breakfast was held on a Tuesday morning in February, 1982. About 70 people were present. Again, representatives of the Palatine PCC were on hand and gave a slide presentation after the meal. A discussion about opening a PCC in La Crosse followed. A show of hands indicated good support for the idea, and plans began.

Jolene Strattman and Carol Kamla became the prime movers of the preliminary work. Kamla has a degree in social work and is gifted in communicating ideas and motivating action. In July, she spent a week in Palatine to be trained and certified as an LFL counselor in preparation for training others in the La Crosse chapter. Sue Pralle was also trained at the Palatine PCC later in September. <sup>(NOW= MRS. DOUG STALLMAN)</sup>

The Lutherans for Life-La Crosse chapter incorporated in August, 1982.

Area WELS women interested in learning LFL's method of counseling-evangelism and sharing in the new enterprise were invited via bulletin inserts to attend an all-day training seminar. Of the 30 who attended, 20 became volunteers. Meanwhile, an LFL committee selected an office site in downtown La Crosse, at 205 5th Avenue South, Suite 312, and began putting together their counseling center. The office was attractive and its location excellent: a central place of business and shopping, accessible by bus, in a city with two colleges and a technical

school.

The La Crosse PCC opened in early November, 1982, just a day before the first LFL convention was held in Milwaukee. Business hours were then and are now 9:00 to 3:00, Monday through Friday, though after-hours and Saturday appointments are sometimes also arranged. As in Palatine, the number of clients increased with time. In its first year of operation, the La Crosse PCC served 174 clients, and estimates that it will see about 300 in 1984.

The first counseling experiences were encouraging, but also showed the need for much more thorough education in confronting the endless variety of lifestyles, personalities, and problems of the clients. Lee Ann Wrobel, a licensed counselor and member of First Lutheran in La Crosse, provided additional training for the PCC counselors.

There was further growing also in the area of evangelism. Pastor Paul S. Soukup of Eastside Ev. Lutheran Church in Madison provided the initial training in the techniques of evangelism. A year later, he returned to give further training and to answer many, many questions. The counselors also became involved on their own in Bible studies and devoted more attention to personal Bible study and prayer. The PCC staff often consults with area WELS pastors on the evangelistic aspect of the work, too.

Progress was also made in organization. The PCC is very well organized and has been praised by outside professionals for this. Much credit for this good order has been given to Cathy Bondow, <sup>Bondow</sup> who joined the PCC as office manager in 1983. ~~██████████~~ also assembled the collective knowledge gained by experience of the staff into a coherent, logical manual on office and counseling procedures, based on the counseling-evangelism basics and

materials with which work at the PCC had been begun.

The original training in the basics of counseling and office procedure had been offered in an all-day seminar followed by two further all-day seminars. This has continued to be the pattern for training new counselors, with these seminars being held each spring and fall. As far as ongoing training is concerned, the rule, as elsewhere, is to build experience. As in Palatine, monthly staff meetings feature speakers on related fields of interest and the discussion of experiences and questions.

Currently, the staff of the La Crosse PCC consists of about 16 counselors and 2 regular receptionists, with more in training. LFL-La Crosse also maintains a hotline phone service. Schedules are tailored to individual situations, according to what one is able to offer in time. Generally, a counselor spends a day or a half-day every other week at the PCC, sometimes one full day each week.

There are also other areas of work, other opportunities to help: the local newsletter, bulletin inserts, mending maternity and baby clothes, or even housing an unwed mother-to-be for a time. The system works well. If a substitute counselor is needed, one can be found via telephone. There is even a retired pastor on the Board of LFL-La Crosse who has volunteered to help out as a substitute in an emergency.

The La Crosse PCC has not yet had to actively recruit more volunteer help. It has been blessed with a fair sized list of volunteer offers, gathered mostly by word-of-mouth through those already actively involved and through their friends in the area WELS churches. Counselor Tresa Ewerdt notes that if it's in people's hearts to help, they will often volunteer with very

little encouragement. Those who are reluctant because of the great responsibility involved with PCC work often agree to help when they are reminded that with God's help we are able to do such work.<sup>38</sup> (Mrs. Ewerdt is the wife of Pastor Kenneth Ewerdt of St. Paul's in Onalaska. Pastor Ewerdt himself is also active in LFL, serving as its Secretary-Treasurer.) The La Crosse LFL also gains volunteers through sign-up sheets set out at their speaking engagements for WELS groups. Thus, in 1983, there were about 40 active volunteers, comprising the Board of Directors, PCC staff, and hotliners.

The outreach of LFL-La Crosse is divided into two main categories, in accord with the Palatine model. The first is group education, which includes the outreach to area WELS congregations and the general community. The prominent group here is the Speakers Guild, which sends out representatives as the pro-life voice of LFL. Speakers have given presentations in area WELS churches, colleges, schools, and other places by invitation.

The Guild seeks to answer four basic questions about LFL in its speeches. First, what is LFL? Here, speakers give a brief background of the abortion crisis and laws related to it, and tell of how the PCC work began. Secondly, is there a need for LFL? Speakers share the abortion statistics (such as "one out of every three babies is aborted") and discuss the need of those considering abortion to find pro-life help and to learn of God's plan for life and the Savior. Then, what is the Scriptural basis for LFL's position? The facts presented in a written Bible study (developed by Bob Fleischmann, a 1982 Seminary graduate and now pastor of Good Shepherd in Plymouth, Wisconsin) are summarized and the study itself is handed out afterwards. Finally, how does

LFL accomplish its goals and purposes? Discussion here centers on the Speakers Guild itself, the PCC, and counseling-evangelism procedures.

One goal of the Guild is to make annual presentations in the area WELS churches and schools. Outside of LFL, some are supportive of this idea; others are not. Nevertheless, the Speakers Guild enjoys a good rapport with the area pastors, and includes one pastor on its staff.

The second category of outreach for LFL-La Crosse is the education of individuals, the personal counseling that goes on in the PCC. The clients served by the PCC have ranged in age from 14 to 38 years old. About one-third of these average between 18 to 19 years old. As to religious background, clients have been mostly Roman Catholic, Lutheran, or unchurched, as in Palatine PCC's clientele, and also spanning the spectrum from Baptist to Buddhist. In 1983, of 81 pregnancy situations, 25 women are known to have kept their babies, 2 gave theirs up for adoption, and 4 suffered miscarriages. This same number of 81 also included 20 known abortions. There were 30 instances where counselors were unable to follow up after the initial visit. As elsewhere, this is not due to carelessness on the part of the counselors or PCC, but part of the limitations in working with confidentiality and deference to the client's wishes and legal rights in this matter.

Not everyone welcomed the PCC's coming and work. At the outset, someone pulled the Yellow Pages ad for the 1983 edition, and the center had to wait a year until this valuable piece of outreach could be added. Also, a student from Onalaska Public High posed as a client at the PCC and went on to write of her visit in the school newspaper, sharply criticizing the Christian aspect

of the PCC counseling, and wrote favorably of abortion on demand. These episodes also proved to be growing experiences for the PCC, however. The faith and resolve of the counselors and staff were enhanced rather than weakened, and the negative publicity feared then does not seem to have had much effect.<sup>39</sup>

Even in such negative instances, there are signs of the positive effect of the PCC's work. For example, the Coulee Region Family Planning Center, which promotes abortion and is alleged to be supported by Planned Parenthood, is now advertising professional counseling in response apparently to the PCC's counseling offer. A pinch to the pocketbook perhaps? The La Crosse PCC has even received a telephoned complaint from Dr. Christensen, the head of Madison Abortion Clinic (which performs abortions up to 20 weeks), criticizing the information the PCC is providing to their clients.

LFL-La Crosse and the PCC enjoy good rapport with their pro-life neighbors. This may be due in part to Jolene Strattman's involvement with pro-life work in the area prior and current with her work in LFL. As in the Palatine PCC's situation, referrals often come from outside LFL, including referrals from other church bodies and pro-life groups which have no counseling facilities in the area. Among these is Birthright, which has also invited PCC counselors to attend their training seminars as guests. LFL speakers have also been invited to discuss pro-life issues and their work on local radio and in area high schools.

The LFL chapter in La Crosse meets twice a year. There is a banquet in January and a potluck picnic in the summer. The summer session is sort of a pro-life film festival accompanied by a PCC report. While this business is underway, the children of the members are kept entertained with games and activities.

In addition to these informational meetings, there is a bi-monthly newsletter for the PCC staff and quarterly bulletin inserts for the area WELS churches. Most congregations also have a LFL contact person who is to keep his pastor and fellow members in touch with what LFL is and is doing.

Again, most pastors are supportive; some are not. For the latter, the hesitancy seems to be over whether lay people should be doing the sort of work LFL is doing, for example, in regard to evangelism. Yet no pastors have up to this time refused to permit LFL to promote its program of education and alternatives to abortion within their circle. LFL-La Crosse has included in its objectives contacting all area WELS pastors periodically and encouraging their active support, active not in the sense that they necessarily volunteer help, but in allowing LFL bulletin inserts to be distributed and in speaking positively of LFL's purpose and work.

Generally, this active support has been given. Some churches have even included LFL in their budgets, for example, pledging a dollar per communicant. There are also many individual contributions and commitments.

For the future, LFL-La Crosse will continue to seek a good relationship with WELS churches and synodical organizations, a unity for the glory of God. They also hope to create a greater awareness of LFL's goals and work among the members of WELS, and to encourage their support. One counselor also comments that it would help if the LFL chapters gave more direct support to area PCCs, and that all chapters and centers promote and support the national LFL organization. If for no other reason, this support should be given to increase communication within LFL and prevent the great overlap of human effort in research,



writing, organization, and trial-by-error struggle and growth which marked the development of the first PCCs.

All in all, the efforts of LFL-La Crosse and its PCC have not only offered new life and hope to its clients, but have also produced a special bond among LFL members and PCC counselors as well. The work has drawn congregations together in a new way and led to a union of faith, new friendships, and common effort. The fact that this is all volunteer impresses upon one all the more that Lutherans for Life is a labor of love for the Savior and one's neighbor. That's something special.

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The work of LFL in the Milwaukee area began in the summer of 1982. Larry Marquardt asked Pastor James A. Aderman of Siloah in Milwaukee to gather and chair a steering committee there. The purpose of this committee was to begin an area LFL chapter and to lay the groundwork for a PCC.

Aderman divided this committee into seven groups: a site finding committee, a constitutional-incorporation group, and committees on counselor training, information and funding (from which Milwaukee's Speakers Bureau came), media publicity, human resources, and fiscal management. The steering committee served in this fashion as an interim board of control and an executive committee for the chapter until the adoption of its constitution and bylaws on June 3, 1983.

In this 1983 constituting meeting, the following standing committees were established: Advancement, Fiscal Affairs, Counseling Services, and Education Services. Advancement involves contacting pastors and donors, publishing a quarterly newsletter, Heartbeat, and bulletin inserts, holding the annual meeting, and related duties. Fiscal Affairs supervises

property management and maintenance, including insurance and office supplies. Counseling Services oversees the work and contacting of hotline volunteers, the counselors and work of the PCC, advertising, charity, and also publishes a newsletter for the PCC staff. Educational Services involves the Speakers Bureau and the evaluation of pro-life materials for use by the PCC.

Also at this meeting, Pastor Aderman was elected the president of the chapter.

The site selected by the 1982 Steering Committee for the PCC was a second floor office area in a professional building in downtown Milwaukee, at 3400 West Wisconsin Avenue. The office was remodelled by volunteers into an attractive and comfortable center. It consisted of a reception area, two counseling rooms, an office, and a small testing area. The overall appearance of the center is warm and even cozy.

On January 3, 1983, the doors were opened. Business hours were and are still 9:00 a.m. to 3:00 p.m., Monday through Saturday. Even without the benefit of Yellow Pages advertising, during its first few weeks of operation the Metro-Milwaukee PCC was already serving as many clients as the other three existing centers combined (Palatine, La Crosse, and San Jose, California.)<sup>40</sup> In its first year, the PCC served 1,035 clients, plus 356 "viewers," companions or family members of the clients.

These numbers demonstrate one reason why Milwaukee has been considered a significant site for LFL work. The density of its population and the proportionate number of potential clients is paralleled by the city's concentration of WELS churches and WELS members. Milwaukee is also, of course, the headquarters for the administration of the Wisconsin Synod. It was important for

LFL to be accepted here and to succeed. And it has.

The original counseling techniques, as in La Crosse, were imported from Illinois. The Milwaukee chapter sent Lorraine Raabe and Nancy Mischke to be trained and certified at the Palatine PCC. (Mrs. Mischke is the daughter-in-law of Pastor Carl Mischke, current president of the Wisconsin Synod.) These new counselors then returned and trained others with guidelines based on the Palatine PCC methods.

These counseling-evangelism basics were gradually broadened through experience and experimentation. In April, 1984, the original counseling guidelines for Milwaukee were revised into a more thorough handbook. This gives detailed information specifying the responsibilities and procedures for receptionists, counselors, and hotliners, with special sections on evangelism and contemporary abortion history.

Currently, new staff members are trained in special three day sessions. Trainees also spend two additional days observing experienced personell before they begin on their own. The counselors are also encouraged to seek further training in evangelistic techniques, including the Talk About the Savior method. The ongoing training which occurs in the regular staff meetings at Palatine and La Crosse also happens in Milwaukee. Each month, the staff meets at Wisconsin Lutheran College for a devotional and informational program, with guest speakers and discussion of experiences, problems, and ideas.

The Milwaukee PCC staff presently consists of about 40 counselors, 40 hotliners, 7 service directors, and 10 receptionists. This is why the detailed organizational structure and sub-committee approach to the work is necessary and valuable here. This PCC is a vast volunteer force in a metropolitan city with

a great need to hear LFL's message.

The ages of the counselors range from the youngest at 22 years into retirement age, as elsewhere. For now, the largest number of counselors are young mothers who have no outside employment. This is changing as the balance shifts to older women, who generally have more free schedules and more free time to offer.

No counselor works more than one day weekly. Scheduling is coordinated by the office manager, and all runs smoothly. Also, here in Milwaukee, the PCC ideal of at least one receptionist and two counselors present at all times is usually realized.

Although some counselors are lost to moving away and maternity leaves, as in other PCCs, the volunteer force has shown a good staying power. A close fellowship and friendship has developed among the PCC staff members. The Center Director, Mrs. Pat Johnson, described the spiritual growth and closeness with fellow Christians as something that has come about through witnessing to others about the Savior. She noted that this brings the Word more directly into a person's own life. Johnson also commented that it is a chance for women to do something important in the church (besides choosing the color of the table placemats). It is also an opportunity for lay people to share in "Kingdom work at its very best." And it is a chance to respond to the moral decay around us and to help people who seem to be otherwise unreachable for the church with its saving message and help.<sup>41</sup>

As in Palatine and La Crosse, the clients served by Milwaukee's PCC are predominantly Roman Catholic, Lutheran, or unchurched, mixed with a wide variety of Protestant denominations and non-Christian beliefs. The clients' ages have ranged from 13 to 52, with the greatest number between the ages of 18 to 23 years old.

Pat Johnson commented that one of the most emotionally taxing aspects of counseling is facing the constant stream of unwed mothers and immoral lifestyles. She also points out that this is why the evangelistic side of PCC counseling is essential, not just a separate add-on to secular counseling techniques. The women coming to the center need to hear that their way of living isn't the only lifestyle. They need to hear about the Savior and his answers to the real problems underlying their so-called "problem pregnancies."<sup>42</sup>

Recruiting has not been difficult for Milwaukee. From the very beginning, a starting dinner and speaking engagements, the LFL-Metro-Milwaukee chapter received generous support and many volunteering offers. Contacts at various presentations have also been numerous. Students at Wisconsin Lutheran College handle the hotline in shifts during off-hours and Sundays. The staff of the PCC also includes the wives of some students at Wisconsin Lutheran Seminary in Mequon.

The PCC's relationship with other pro-life groups in the area has been generally good. WCCL welcomed the visitors of the LFL chapter when they came to introduce themselves, and has referred many people to the PCC. Milwaukee Birthright, strangely enough, was not pleased to meet them. Apparently, this group saw the PCC as an unnecessary and unsatisfactory intrusion into their territory. Some Birthright counselors were rather hostile towards LFL and critical of the Pearson Foundation and its methods as well.

It may be worth noting here that Milwaukee Birthright does not accept as counselors those who openly regard abortion to be murder. Although pro-life, this group's perspective on what sort of life a counselor may encourage in a client does not

really mesh with LFL's spiritual view, and so criticism came on this aspect, also. One of Birthright's counselors even posed as a client to check the PCC out after hearing the negative criticisms. But she divulged her plan afterwards and left the PCC favorably impressed.

Counselors at the PCC have also met members of the Lutheran Church-Missouri Synod's pan-Lutheran organization. They have no plans to establish a counseling center and have referred women to the PCC. This organization has also, unfortunately for all concerned, sometimes taken to what is termed "sidewalk counseling", which means accosting women in front of abortion clinics with tracts and pro-life hard-sell. (Pray that this will not continue among them, and meanwhile, thank goodness for the "WELS" in "WELS- Lutherans for Life"!) )

For the times ahead, LFL-Metro-Milwaukee hopes to continue its growth in counseling-evangelism techniques and training, and to expand its educational outreach to WELS congregations and schools with publications, new filmstrips, and other media. There has always been the goal of establishing more PCCs in the area. The chapter also wishes to encourage family wellness and emphasize the respect of life at all levels. This may be done through seminars or special presentations, for example, on marriage enrichment and similar topics.

The feasibility of starting a home hospice program is also presently under consideration. This is a pro-life response to the cultural drift towards active euthanasia, something implied in abortion and already explicitly acceptable in some places today. Such a program would provide Christ-centered counseling, care, and support for the terminally ill and their families, all within the ill person's own home. For now, the LFL study centers

on researching what is being done in home hospice care at present and how that could be incorporated into LFL's ministry.<sup>43</sup> The home hospice concept was chosen first over other pro-life topics for study because it is more directly related to the present crisis and may be approached as a specific goal.

"From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Lk 12:48). So it is with both the LFL-Metro Milwaukee chapter and the Milwaukee PCC. In their present energy and devotion and in their future goals, we can see the great blessings and faithfulness which God gives when Christians trust and serve.

#### IV

As demonstrated in these historical sketches of three Lutherans for Life Pregnancy Counseling Centers, there is both common ground and variety in the places where LFL's work is being carried out. This section will detail similarities and also explain the general procedure involved in an initial client visit to a PCC.

Advertising is, of course, an essential part of the PCC's outreach to the community. It also carries a high price tag and so requires some evaluation of what is most effective in making the center's presence and services known and attractive. One of the most valuable has been a 2 X 2 inch ad in the Yellow Pages. This advertises the PCC under the neutral name of Associated Pregnancy Counseling Services, and occurs early in the listings of both abortion clinics and other pro-life services.

The Milwaukee ad reads: "Pregnant? Need help? Pregnancy

Counseling." In smaller letters: "Personal and confidential/  
test results while you wait / no appointment necessary." In a  
red box at the top are the words "free pregnancy tests," and in  
red letters at the bottom, "24 hour hotline" and the phone  
number. The address is listed below.

This ad has always generated much inquiry for the PCCs.  
In Milwaukee, the appearance of the ad caused the average  
number of inquiries to jump from 15 to 35 weekly. Similar  
proportionate increases occurred in La Crosse, where the PCC  
also advertises in the Yellow Pages of the small towns around  
La Crosse.

The Palatine, Milwaukee, and La Crosse PCCs also advertise  
in local papers. Milwaukee has a small classified ad in both the  
Milwaukee Journal and Sentinel. La Crosse places ads in the  
area "shopper" papers rather than in the local newspaper, pre-  
sumably for a broader and more economical outreach. Both Milwaukee  
and La Crosse also advertise in area college and high school  
papers, and also put up small posters at the campuses. They  
put up notecard-sized posters on community bulletin boards, too,  
such as are found in grocery stores and laundromats.

Bus placards are another way the PCCs make their services  
known. La Crosse noted that many of their first clients had  
learned of them in this way. La Crosse has also used radio  
advertising and has considered television commercials. Milwaukee  
is even considering the use of billboards for summer, 1984.

The 24 hour hotline service, modelled after Libertyville's  
pioneer venture, has also been a common feature. During the  
regular business hours of the PCC, an office receptionist  
handles the calls. During the off-hours and weekends, these  
calls are automatically forwarded to volunteers' homes. These



volunteers have received special training to answer calls professionally. Both Milwaukee and La Crosse have special sections in their PCC staff manuals devoted to the hotliner qualifications, purpose, and procedures.

The hotliner is to introduce the caller to the help which the PCC offers. The aim is to be courteous, show you care, and to encourage the caller to come to the center. It is essential for the PCC staff and hotline volunteers to work together closely to ensure the correct scheduling of appointments for the callers and the counselors. Through the hotline, the PCC is as close as the telephone, and ready the moment a woman desires and seeks special help.

The appointment basis of the PCC for client visits is also basic procedure. Even though the advertising states that no appointment is necessary, PCCs naturally prefer arranging appointments so that they may provide the most efficient service possible. Appointments are scheduled as much as possible for the daily business hours, although there may be exceptions. "Walk-ins", clients who appear at the PCC without any prior contact or appointment, are still always welcome.

All these things and more call for careful bookkeeping, which is primarily the domain of the office manager and the receptionist. Hotliners and counselors, however, also are involved in the records and files. Beyond the appointment and initial visit records, the PCCs also strive to produce statistical data on the background of their clients and the results of the center's work. There are problems of accuracy in such data due to the difficulty or even impossibility of follow-up in many cases. The central question the data seeks to answer is what has the woman decided about her unborn baby's future? Here, there is some difference

of opinion as to what results of the counseling are important to follow and note in assessing the effectiveness of the PCC.

In Milwaukee, counseling statistics emphasize "turn-arounds," that is, a change in attitude toward abortion. Prior to a slide presentation, and then again after, each client is asked whether she is for, against, or unsure of abortion. The particular slant an individual's counseling may take in part depends upon the client's response (and the results of the pregnancy test.)

But is this a helpful or necessary question? The La Crosse PCC avoids both the question and the statistic. Counselor Tresa Ewerdt points out that if a client is prompted to take a pro-abortion position by the question, there is then a certain amount of defensiveness which will arise when the counselor reveals that she and the PCC are pro-life. It may be better to first educate the client about abortion and prenatal development before asking the client's opinion. (Congressman Hyde has advocated the same procedure in confronting politicians and candidates on the pro-life issues.) Besides, a counselor can usually determine the client's view on abortion in discussing her situation with her, without specifically asking her to take an uneducated stand one way or another.<sup>44</sup>

For this reason, the La Crosse PCC does not include "turn-around" questions in its procedure or in its statistical data. Instead, they emphasize "Pregnancy Outcome Indicated By Client" in their 1983 report. This is done with the realization that these statistics also will be uncertain. In the 1983 statistical report, La Crosse listed 30 of 81 clients with a positive pregnancy test as "lost contact." So, with either approach, such statistics can only provide a general pattern or outline of the actual results of the PCCs' efforts to change hearts and save

lives.

The PCCs also offer referral services for client's needs beyond what LFL may offer. A PCC maintains a file of community resources and government programs which provide such things as free medical assistance, food stamps, AFDC (income supplement), and WIC (for for mothers and children). Resources include the Department of Health and Human Services, Catholic Social Services, and Lutheran Social Services.

Shelter or temporary care may also be provided through several licensed WELS foster homes or even special arrangements with a WELS family.

There has always been a close working relationship between LFL and the Wisconsin Lutheran Child and Family Service (WLCFS). Milwaukee works directly with WLCFS; La Crosse and other chapters work through area representatives of WLCFS. LFL-Metro-Milwaukee and WLCFS operate together on the basis of "A Statement of Mutual Understanding" (cf. appendix). This statement specifies the work of each and their relationship to avoid any overlap of services, conflicts, or any possible future misunderstandings.

The primary services which WLCFS provides to LFL clients are in-depth professional counseling and adoption. Clients who are referred by the PCC are served free of charge. WLCFS is also the preferred agency for special counseling and adoption, although the client's own religious background and preference are the main guidelines in this area.

The PCC attempts to guide its clients to doctors and hospitals with known pro-life views so that a client's pro-life decision is respected and supported. It is illegal for counselors to set up an appointment with any doctor for a client. What they are able to do is provide the doctor's name, phone number, and address. It is

necessary for LFL to check from time to time to find whether these doctors are still at the same address which they have on file so that they do not inadvertently refer a client to someone who would seek to undo what their counseling has accomplished.

Locating pro-life doctors has not always been easy. Some areas are blessed with many; other have few. In this regard, Marquardt has envisioned someday establishing special grants or programs through WELS which would assist and support those of our fellowship who aspire to enter the medical profession. This could only serve to increase the numbers of pro-life professionals in medicine and related fields, an area which has largely forgotten its own traditional ethics.

\* \* \*

The counseling-evangelism which goes on in the PCCs is the heart of LFL's outreach into the world as a Christian witness, a person-to-person ministry. The counseling situation brings together two very different individuals to find an answer to the problems which are rocking the life of one of this pair. It is a turning point for both the Christian counselor and her troubled client which revolves around God's plan for human life and the commission every Christian has been given to tell others about the Savior.

This demands certain qualifications of the LFL counselors. They need to have a growing faith in God's Word and a working knowledge of the nature and development of unborn life and abortion. In order to relate to the client's situation, a counselor needs to be able to listen and to care, and to endure an encounter with views and lifestyles which are usually far apart or even hostile to Christian faith and morality.

About half of the women who come to the centers have a

positive pregnancy test; about half of these are seriously considering or seeking an abortion.<sup>45</sup> Most of these clients are single, and even among the married clients, the pregnancy has often resulted from sex outside of marriage. To listen, to witness, and to trust God as life hangs in the balance: this is the work of a PCC counselor.

To appreciate the unique nature of a PCC and its relation to the Christian witness of our church and to the pro-life position in general, it is necessary to understand the unique nature of the PCC's counseling. Milwaukee PCC Director Pat Johnson commented that when she first began counseling, her basic plan was to first "give her a shot of pro-life, and then a shot of evangelism." As she gained experience, Johnson realized that the two aspects of PCC counseling are really a blend, not separate pieces. There may be different emphases in the counseling for different needs, but every client needs God's message, the good news about the Savior. With this blend, a PCC counselor is able to offer more than just current scientific data; she is able to offer the only real answer to the client's problems.<sup>46</sup>

When a client does not listen and has an abortion anyway, it is a humbling and sometimes discouraging experience for the counselor. But here also, God's Word sets things in perspective. A Christian cannot change hearts. As one counselor put it, "It's hard to change a lifestyle in 90 minutes." A Christian's only responsibility is to witness. Another counselor said, "God changes lives and saves babies. We only 'go and tell'... And it's amazing how he opens doors for witnessing."

Often, however, a client does listen. Often she will later return bringing a friend. These are times which bring great joy, satisfaction, and thankfulness, times which demonstrate another

aspect of PCC counseling: what is said to one will often have an effect upon others as well. The women who come to the PCCs are looking for answers. Abortion is masquerading as a quick and safe solution. So, clients need to be shown what abortion and life are really all about. There is no more genuine, healing way, for now and forever, than the personalized counseling based upon law and gospel which the PCCs provide. Ultimately, this is not just an alternative to abortion; it is the only real hope.

What happens when a woman comes to a PCC? Here is a sketch, based upon the La Crosse PCC procedure.

When a client arrives, the counselor gets the client's name and introduces herself. The first few moments are an opportunity for the counselor to show she's interested in the person herself, not just her problem. Both enter the counseling room. There, the counselor records information about the client on an Intake Sheet: full name, birthdate, address, and phone number. Then the pregnancy test is explained. The PCCs use two different tests: a 90 minute Sensi-Tex test, which is about 97% accurate, and a 2 minute Sensi-Slide test as an extra check and early indicator of the results for the counselor. The counselor then takes the client to the restroom to obtain the necessary urine sample for the tests.

When the client returns, the counselor takes the specimen and begins the 90 minute test. When the counselor returns, she explains that this is a pro-life agency. She tells the client that she will not refer her for an abortion, but discuss abortion and other alternatives available to her. The stated goal of this discussion is to help the client make a well-educated decision.

The counselor then continues to fill out the Intake Sheet, asking mostly for information relevant to her pregnancy, such as menstrual history, prior pregnancies, etc. Religious preference

is also recorded. After filling out the sheet, the counselor explains the accuracy of the test, and has the client sign the Intake Sheet. This signature verifies that the client has been told the accuracy of the test.

Then, the counselor introduces and begins a slide presentation. The slide series "An Education On Abortion" is usually used. The Palatine PCC has also shown the 30 minute film "A Matter of Choice" instead. The slide presentation provides the client with a vivid view of the wonders of prenatal development and technical information on abortion. During this presentation, the client has a response sheet to fill out, giving her evaluation of the slides. The counselor usually leaves after the presentation begins to conduct the 2 minute test. She may remain if the client wishes.

After this second test and a brief check to see that all is well with the client and the slides, the counselor prepares for the discussion which will follow. She prays, reviews the counseling guidelines, and collects her thoughts. If the client's 2 minute test is positive, she will also calculate the due date and size of the baby. She will not tell her client the results of this test.

After the slides, the counselor initiates and encourages discussion with certain types of questions. The La Crosse manual lists examples in five groups. There are questions on background information, support systems, "hypothetical pregnancy", life-style, and questions which introduce a Christian witness.

Background questions lead the client to take a fresh look at her life at this point in time. In the process, the counselor gains insight into the person with whom she is talking. She may ask, for example: "Describe yourself—your likes, dislikes. What do you do for fun? Do you like making your own decisions? What kind of parents do you have?"

Questions on support systems center on the client's friends, family, and God, also how she deals with stress. Related to these are the "hypothetical pregnancy" questions, which examine how the client would react to her pregnancy if she is actually pregnant. Through these two sets of questions, the counselor learns the client's view of abortion, who or what influences her decisions and life, and how she expects her family and friends to react if she is pregnant.

Lifestyle questions deal with the client's way of living which has brought her to this crisis. These are emphasized if the 2 minute test is negative. They are questions like "If you are not pregnant, what are your future plans? How long have you been sexually active? What are you looking for in a relationship? Are you laying good groundwork for your future by being sexually active now?"

Witnessing questions begin by following up on the religious preference indicated by the client on the Intake Sheet. A Christian witness may occur anywhere in the discussion; in fact, questions from any of these sets may be used whenever they may seem useful. Examples: "May I ask you a few questions about your faith? Is your god the God revealed in the Bible? Are the choices you made and are about to make going to affect your eternal life? Would you like help in making the right decisions?" Similar questions are asked throughout the discussion in order to prepare for the whole message of salvation later on.

In giving a complete witness on salvation, counselors at the La Crosse PCC may use the Concordia tract "Four Things That God Wants You To Know." Searching questions like the TAS question "If you were to die tonight, do you know for certain where you would be?" have also been used.



Four alternatives are brought forward in this discussion: 1) marriage, 2) single parenting, 3) adoption, and 4) abortion. If there is still a positive view of abortion after the discussion, the counselor counters by reviewing the slides the client has seen in detail. The physical and psychological hazards, complications in subsequent pregnancies, and the manner of death suffered by the innocent baby are also considered.

At this point, the counselor checks the result of the 90 minute test, reminds the client of its 97% accuracy, and reveals the result. Because actual pregnancy is a medical diagnosis, the counselor can only say whether the test was positive or negative, not whether or not the client is pregnant. The final counseling at this stage reviews the alternatives open to the positive client and encourages the negative client to abstinence and chastity.

The counselor in closing chooses three or four pieces of literature, such as booklets and brochures, which are suitable for the client's situation and sends them away with her. She may also follow up on her witness, and encourage the client to attend a WELS Bible study, contact a WELS pastor, etc. Also, if the client has tested positive, another appointment for a retest may be arranged.

After the client has gone, the counselor completes the Intake Sheet, furnishing enough information to make an effective follow-up on this visit. This sheet remains in an active client file until the client's due date or until the PCC learns of her abortion.

How do clients respond? Usually they are very grateful for the help and support which the PCC provides. One young client at

La Crosse said, "I just know God sent me here." Out of the hundreds of clients served by Milwaukee in its first year, only one walked out before her counseling session was over. The picture of a baby boy whose life was saved through the PCC at Palatine came with this note on the back: "Thanks for everything and helping mommy." (This baby's mother, incidentally, was brought to the PCC by another mother who had been helped by the center.)<sup>47</sup>

Also in Palatine, an unwed mother who had undergone two abortions prior to her visit at the PCC was brought to faith and comforted with the assurance of forgiveness. She is now married, a member of a WELS church, and her children are alive and baptized. There are clients who will still choose abortions. There are also other disappointments and lost contacts. But the continuing, growing number of success stories, lives changed from spiritual death or preserved from physical death—these are a powerful testimonial to the great blessings God has given to the work of the PCCs.

## V

Within only two years of the opening of the PCC at Palatine, interest in LFL was spreading rapidly, especially in the midwest and in the California-Arizona area. This led to the first Lutherans for Life national convention on November 5-6, 1982, which was held at Wisconsin Lutheran College in Milwaukee, Wisconsin. Dr. J.C. Wilke, the president of National Right to Life, and his wife, both internationally known authorities on the abortion issue, and Allen Quist, author of The Abortion Revolution and then professor at Bethany College (presently a member of the Minnesota House of Representatives), were among those who gave addresses on this

occasion. There were also special workshops, including one on "The History of Abortion" by Professor Edward Fredrich of Wisconsin Lutheran Seminary (and presently on the National Board of WELS-Lutherans for Life).

By the summer of 1983, there were 13 LFL chapters, and PCCs operating in Palatine, Illinois, La Crosse and Milwaukee, Wisconsin, and San Jose, California. Interest in establishing PCCs had also been expressed in several other areas, including Los Angeles, St. Louis, and Dallas (although none of these have yet set up a PCC). The spread of the organization and the widespread support for its work prompted LFL members to gather in a constituting convention to establish a national organization, the WELS-Lutherans for Life, and to adopt a national constitution and bylaws. The convention was held on May 14, 1983, at Good Shepherd Ev. Lutheran Church in West Allis, a suburb of Milwaukee. Larry Marquardt presided as the chairman of this convention. Pastor Glen Schaumberg of St. Matthew's in Niles, Illinois, was elected national chairman.

At this convention a seven member national board was established to oversee the work being done in the name of LFL. This board, according to the constitution, is to be elected during the annual meetings of the national congress of W-LFL. The purpose of this administration and national organization, according to Marquardt, is monitoring and development. Work had gone on fairly independently prior to this time, and new ideas tended to be isolated to the areas in which they arose. Marquardt expects that in the future, the new directions and creative work for W-LFL will come from the various local chapters and PCCs. The national organization will coordinate these and communicate them to all the chapters and PCCs across

the country. The national organization will also charter future chapters and PCCs, and monitor activities to encourage and maintain the high standards and doctrinal integrity that LFL has thus far displayed.

As with any new step, not everyone has supported this plan, but most do. Considering the struggle and work required for the establishment and growth of the present chapters and PCCs, it would be a loss for everyone, even a hindrance, if even one location isolates itself in one way or another from the others. Much closer contact is needed, and the national organization can supply that.

National organization also has meant changes for the original LFL chapter in Libertyville. It had served as the headquarters for LFL from the beginning; now, much of the work that had been done there in regard to LFL activities outside of the northern Illinois area was taken up by the National Board. The chapter also experienced another name change as it became WELS-LFL-Illinois/Indiana (formerly LFL-Chicagoland; LFL, Inc.; LFL; the LFL Committee). Its newsletter, Beginnings, which had gained a wider and wider circulation, now became the national newsletter. A new local newsletter, Conceptions, began in October, 1983.

Since national organization, exactly one year ago at the time of this writing, LFL has continued to grow. According to Pastor Schaumberg, there are now W-LFL chapters operating PCCs in Fond du Lac, Lake Geneva, and Wausau, Wisconsin; Minneapolis/St. Paul, Minnesota; and Saginaw, Michigan in addition to the four already mentioned in this paper. A center has also just opened in Lavonia, Michigan, in April, 1984, and one is scheduled to open in July at Madison, Wisconsin.

Chapters at Appleton and Manitowac, Wisconsin, and Benton Harbor, Michigan, are presently considering the feasibility of opening PCCs. There are also W-LFL chapters in New Ulm, Minnesota, and Reno, Nevada, and soon-to-be chapters starting in the Kenosha-Racine area and East Troy, Wisconsin.

A list of names like the above may seem rather dry. But realize that each one of these names represents both dedication to a Christian purpose and a willingness to work hard to accomplish this. It reflects the spirit which has brought this young national organization to life, Christians who trust and care enough to give of themselves for others in the name of the Lord of life.

#### In Conclusion

Who would have thought it possible—a Wisconsin Synod national network of pro-life centers which started out as a church committee of a handful of people? Who would have suspected it—potential evangelists and counselors, pro-life speakers, close friendships formed on a spiritual basis—all in those subdued folks who surround us in church on Sunday morning? Wonderful things happen when Christians hear God's Word in faith and apply it to their lives in this world. Pray that the opportunity which has begun in our church through Lutherans for Life may continue to bless us and our neighbor for the glory of God.

What direction the abortion crisis will take in the years to come is uncertain. What direction the followers of Christ must take is proclaimed in the pages of the Bible. We are God's workmanship, created in Christ Jesus to do good works (Eph 2:10), redeemed and strengthened to declare the praises

of him who called us out of darkness into his wonderful light (I Pe 2:9). By grace, we are among those to whom our King will say, "Whatever you did for one of the least of these brothers of mine, you did for me" (Mt 25:40). There is a great need for what the Lord has given us. Pray that in our own time we will not turn away from that need, but speak and live as Christ's witnesses and our brother's keeper.

Each age its solemn task may claim;  
Make each one nobler, stronger, than the last!

Allen Lonquist  
Grafton, Wisconsin  
May 14, 1984  
V D M A

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## WHAT THE BIBLE TELLS US ABOUT ABORTION

### I. The Bible Says Very Little About Abortion Directly

Nevertheless, if the Bible speaks about murder, about whether the unborn is a human being, and about when life begins, then we don't need a specific command against abortion. Exodus 21:22-25

### II. The Bible Does Forbid Murder

#### A. The Fifth Commandment

1. Gen. 9:5b-6
2. Exodus 20:13
3. Prov. 1:11-16
4. I John 3:15b

B. Destroying life is wrong in God's sight and contrary to His Law. God's Law is still written in man's heart. Romans 2:15

### III. The Bible Teaches a Sanctity of Life

#### A. Our lives are in God's hands

1. Deut. 32:39
2. I Sam. 2:6
3. Ps. 31:15
4. Ps. 90:3
5. Acts 17:25
6. James 4:15

#### B. Life is precious to God

1. He gave it
  - a) Gen. 2:7
  - b) I Tim. 6:13
2. Man was made in His image. Gen. 1:26,27
3. Life was given for a purpose. Acts 17:24-31

### IV. The Bible Presents Us With These Guiding Principles

#### A. So that we might learn how to walk

1. I Thess. 4:1
2. Ps. 119:105

#### B. So that we might follow our Savior

1. I Cor. 15:3
2. John 5:39

### V. The Bible Has Something To Say About The Unborn Being A Human Life

#### A. The author calls himself a human being before he was born

1. Ps. 51:5
2. Job 10:8-11
3. Ps. 139

- B. God knows us before birth and has a plan for our life. Jer. 1:5
- C. A person reacts while still in the womb
  - 1. Luke 1:15
  - 2. Luke 1:44
  - 3. Noteworthy is that the Greek word "brephos" which is used in these passages to describe the unborn child is the same word used in Luke 18:15 to describe born children.

VI. The Bible Presents Life As A Time Of Grace

- A. A time to learn of our salvation II Cor. 6:1,2
- B. A one time opportunity. Heb. 9:27

(Prepared by Rev. Robert Fleischmann and Rev. Richard Weber; WELS pastors)

2

WISCONSIN EVANGELICAL LUTHERAN SYNOD  
POSITION ON ABORTION

WHEREAS 1) the Holy Scriptures clearly teach that the living yet unborn are persons in the sight of God and are under the protection of His Commandment against murder. (Job 10:9-11; Ex. 20:13; Mt. 5:21; Gen. 9:6; Ps. 139:13; Ps. 51:5, Jer. 1:5; Lk. 1:41-44): and

WHEREAS 2) our hearts are grieved over the millions of unborn who are being murdered each year through the sin of willful abortion; and

WHEREAS 3) our Synod has historically testified against abortion, except when it is medically necessary to save the life of the mother; therefore be it

RESOLVED, 2) that we encourage the editors of our Synodical periodicals as well as our pastors and teachers to continue fervently and faithfully to testify against abortion; and be it further

RESOLVED, b) that we continue to urge our membership to make God's will in this matter known to our fellowmen whenever the opportunity presents itself; and be it further

RESOLVED, c) that we encourage our membership to express their concern and compassion for distressed pregnant women by supporting the development of alternatives to abortion programs which are consistent with God's Word; and be it finally

RESOLVED, d) that we more zealously preach the Gospel of Christ which alone can change the wicked hearts of men and turn them from sin to righteousness. (Resolution No. 2, adopted by the Convention on August 3, 1979.)

A STATEMENT OF MUTUAL UNDERSTANDING  
between Lutherans for Life - Metro-Milwaukee chapter and the Wisconsin  
Lutheran Child and Family Services

LUTHERANS FOR LIFE - Metro-Milwaukee

The purpose of the Lutherans for Life-metro-Milwaukee chapter is to assist in educating the Milwaukee community, particularly the WELS Christians in this community, about the sanctity of life. As an association of Wisconsin Evangelical Lutheran Christians, it will be concerned about witnessing to the truth of and properly practicing the directives in God's Word.

One avenue for accomplishing this purpose is the chapter's pregnancy counseling center(s). The initial center and all subsequent centers will be designed to serve all women, but special emphasis will be given to reaching women who are contemplating aborting their children.

Counselors at the center are trained to administer the free pregnancy test given to each client, to present a credible case against abortion (e.g., the dangers to the woman, the sacredness of the life of the unborn, etc.), and to share the gospel. Counselors attempt to lead a client to a pro-life decision and then offer the client assistance so that that pro-life decision will be maintained. Such assistance may include continuing Christian caring and advice, financial help, referrals to pastors, doctors, and agencies which will offer medical, psychological, and social services.

Counselors will not practice medicine. They are not trained in and will not attempt to do indepth counseling or psychotherapy. Neither the counseling center nor the metro-Milwaukee chapter of Lutherans for Life will act as or take steps to become an adoption agency.

WISCONSIN LUTHERAN CHILD AND FAMILY SERVICES

The social services division of Wisconsin Lutheran Child and Family Services has been instituted to provide indepth counseling and psychotherapy services primarily to the members of the Wisconsin Ev. Lutheran Synod, although those of other faith may also use the agency's services. It is also a licensed adoption agency in the State of Wisconsin.

It is beyond the scope of WLCFS' ministry to establish the kind of pregnancy counseling service for the community which Lutherans for Life - metro-Milwaukee has set up.

CONSEQUENTLY, it is the understanding of these two groups that

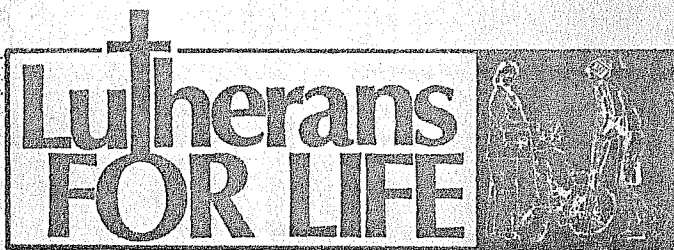
- 1) Lutherans for Life - metro-Milwaukee will consider WLCFS as its social service agency of choice, i.e., if a client's needs include indepth counseling or psychotherapy or professional advice on adoption, counselors at the center, whenever possible, will refer a client to WLCFS.
- 2) Lutherans for Life - metro-Milwaukee and Wisconsin Lutheran Child and Family Services agree that
  - a) Lutherans for Life - metro-Milwaukee will prefer to have its clients arrange for the adpption of their unwanted children through WLCFS.

Statement of Mutual Understanding

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- b) The clients referred to WLCFS by Lutherans for Life - metro-Milwaukee who are unwed parents will not be charged for WLCFS' services.
- c) WLCFS will counsel unwed parents who are not members of the WELS.
- d) Once Lutherans for Life - metro-Milwaukee has referred a client to WLCFS, that client will be considered the primary responsibility of the WLCFS staff. Lutherans for Life counselors will offer the client support and friendship.
- e) When Lutherans for Life uses WLCFS' professional services on a consulting basis, the chapter will reimburse WLCFS for those services at their established per hour and per mile rate (at present that rate is \$14/hour and \$.20/mile).
- f) the two organizations have no plans to merge their services into on corporate entity.





A STATEMENT OF PURPOSE

Lutherans For Life Inc.

Lutherans For Life is an association of individuals within the fellowship of the Wisconsin Evangelical Lutheran Synod. Lutherans For Life is an educational organization seeking to educate people on the value and sanctity of life.

The educational goals of Lutherans For Life are:

A. Directed towards those within our fellowship, using God's Word as the basis:

1. To educate members on the sanctity of human life, abortion, euthanasia and infanticide;
2. To develop or obtain suitable educational materials;
3. To disseminate educational materials;
4. To encourage congregations to inform members on these life issues;
5. To encourage members, as individual Christian citizens, to oppose abortion and euthanasia and to support efforts to curtail the practices, and
6. To encourage members to give a Christian answer to questions about abortion and euthanasia.

B. Directed toward those outside our fellowship on the basis of reason, natural law and, above all, God's Word:

1. To educate people that human life is to be protected;
2. To speak out on the issues where forums are available;
3. To develop or obtain materials speaking to the issues;
4. To reach out to women with problem pregnancies and to educate them regarding the true nature of the unborn human life being carried in their wombs;
5. To proclaim God's Law when the opportunity presents itself; and
6. To offer the Gospel promise of forgiveness to those who are troubled by guilt.

[1] 8/16/82