

# LifeDate

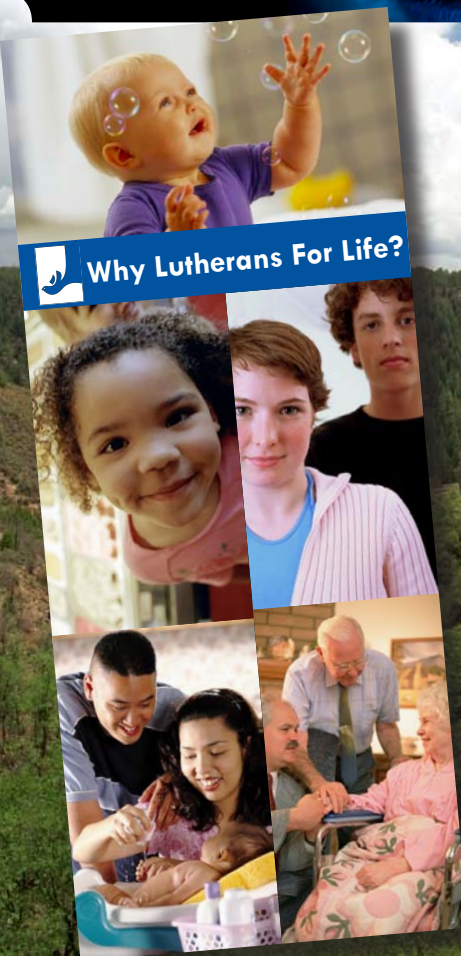
A quarterly journal of  
life issue news and commentary  
from National Lutherans For Life



Summer 2007

Witnessing to the Sanctity of Human Life through education based on the Word of God.

BIOTECH  
UPDATE:  
ARE WE  
IN A  
"BRAVE  
NEW WORLD"



 Why Lutherans For Life?

What makes  
Lutherans For  
Life unique?

Inside you  
can find out  
more about  
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## Change?

by Rev. Dr. James I. Lamb  
Executive Director, Lutherans For Life

We all know jokes about Lutherans and change! Nevertheless, even in Lutheranism, things have changed. Lutheran bodies have merged and new ones have formed. Changes have occurred in hymnals, worship styles, pastor's vestments, and church architecture. In fact, when you consider all the changes, it's enough to make a good Lutheran exclaim, "Uff da!"

Exclamations of "Alleluia" are called for, however, when you consider that the Word of God never changes. **"The word of the Lord remains forever"** (1 Peter 1:25). Regardless of how we see it maligned or misused or neglected, the Word remains. The One it points to does not change. **"Jesus Christ is the same yesterday and today and forever"** (Hebrews 13:8).

In this regard, Lutherans For Life has not changed. Our mission remains to witness to the God-given sanctity of human life *"based on the Word of God."* Our vision remains to be a powerful and *biblical* pro-life voice to Lutherans and through them renew the Church and transform society. Our message continues to be grounded in the Gospel of Jesus Christ.

Other things have changed. Leadership has changed. The numbers of Lutherans involved has changed. The location of the national office and the size of the national staff have changed. The number and complexity of the life issues themselves has changed. *How* we go about educating and equipping God's people to address these issues changes.

The *what* we use in this educating and equipping, however, does not change, and we dare never "build our house" on anything but God's Word (Matthew 7:24). The Word of God *does* things (Hebrews 4:12). The Word of God brings the kind of change even Lutherans desire! The Word reveals sin (Romans 3:20). The Word reveals God's love in Jesus who dealt with sin and brings salvation (2 Timothy 3:15). The Word works faith (Romans 10:17). The Word gives new life (1 Peter 1:23). The Word provides a "lamp" for living (Psalm 119:105).

Connect the "dots" of these basic Christian teachings to the life issues and you will form a picture of Lutherans For Life and what we desire to help Lutheran congregations do in their preaching and teaching ministries. Politically correct or not, comfortable or not, abortion and other assaults on life need to be called wrong. They are more than political issues; they are sin. But sins against life are also sins for which Jesus died! Those crushed by these sins need to hear the Gospel applied to them. Faith in Jesus Christ brings new life *and* a new perspective on living life. We are assured that the God

who redeemed us through the sufferings of Christ will not forsake us in our suffering. We can live life enlightened by God's Spirit and make decisions in accordance with His Word.

Dealing with the life issues is often associated with political change and rightly so. It is important for political change to happen, and it is important to have groups courageously lobbying for such change. The problem inherent in political change, however, is that it can change back again. More permanent change calls for a more fundamental change—changed hearts. God's Word changes hearts.

If you are a Lutheran who does not like change, then LFL is for you! We will never change helping Lutheran congregations apply the Word of Life to the life issues. But beware! God's Word does change things!



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## What Makes Lutherans For Life Unique?

by Diane E. Schroeder  
President, National Lutherans For Life

There are numerous groups involved in the many facets of the pro-life movement: education, crisis pregnancy centers, political activism and legislation, post-abortion healing, etc. In fact, when I became active in the movement in 1985, it was a mystery to me why there needed to be a Lutherans For Life group. After all, weren't all Christians and Lutherans pro-life? Shouldn't our emphasis be on impacting the secular world? Was I ever wrong! It soon became apparent that the pastors, church workers, and lay people within our Lutheran denominations were in great need of education not only on the issues, but on how God's Word was connected to these issues.

What makes Lutherans For Life unique? First of all, LFL is a spiritual organization. Our focus is on connecting God's Word to the life issues. Lutherans For Life recognizes the power of the Gospel to change hearts and minds. LFL knows that our people need to keep asking the question, "What has God done that gives value to human life?" Secondly, our target audience is Lutherans and the Lutheran Church. Our goal—our vision—is to reach Lutherans and through them transform the world.

Lutherans For Life is needed now more than ever. According to the Alan Guttmacher Institute, 70 percent of women seeking abortions identify themselves as Christian! The attack on life continues to intensify with assisted suicide, embryonic stem cell research and cloning. Christians certainly are not immune to the problems of life and death, but what makes us different is our Christian perspective when dealing with these problems.

Lutherans For Life wants to reach our Lutheran people **before** they make a decision that does not honor God as the giver of life. We want to be pro-active rather than re-active. We want to reach that Lutheran pregnant teen—**before** she gets to the abortion clinic—with the message that God created her baby. We want to reach that grieving family—**before** they speak to the doctor about removing Grandma's feeding tube—with the message that God is still working through Grandma's life. We want to reach that excited couple—**before** they learn the news of a possible handicapped newborn—with

the message that God has a plan and purpose for their baby.

As members and supporters of Lutherans For Life, I know that you understand the importance of these connections. Our challenge is to help our fellow Lutherans understand and connect God's Word of Life to the life issues. God tells us that His Word does not return empty. When a pastor preaches on the God-given value of life, a teacher instructs students on why God created them, and a Lutherans For Life brochure, speaker, or Bible study are used within our congregations, hearts and minds are changed, good decisions are made, lives are saved, and fellow Lutherans are equipped to impact their world.

What an honor it is to serve our Lord through the ministry of Lutherans For Life! What an opportunity we have to really make a difference both temporal and eternal for the people around us. So **"let us not grow weary of doing good, for in due season we will reap, if we do not give up"** (Galatians 6:9). Rather **"let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith"** (Hebrews 12:1b-2a), working to help our fellow Lutherans connect God's Word to the life

issues they face everyday.



Her Choice © 1996 by Diana Moses Borkin. From the LFL bulletin insert There is Hope in Jesus, the Light of Life! Item 400B!

**Our Mission . . .** To witness to the sanctity of human life through education based on the Word of God. LFL has 15 state federations, 150 local chapters, and 197 Life Ministry Coordinators in the United States.

**Our Vision . . .** To be a powerful, biblical, pro-life voice and resource to Lutherans and, through them, transform society.

**Our Philosophy . . .** Lutherans For Life believes that the Church is compelled by God's Word to speak and act on behalf of those who are vulnerable and defenseless. The crisis of our times is the repudiation of biblical truth manifested in the wanton destruction of innocent human life through legalized abortion-on-demand and the growing threat to the lives of others through legalized assisted suicide and euthanasia. Therefore, as Lutherans For Life, we will strive to give witness, from a biblical perspective, to the Church and society on these and other related issues such as chastity, post-abortion healing, and family living.

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## Supreme Court Upholds Partial-Birth Abortion Ban

by John Eidsmoe and Rev. Dr. James I. Lamb

*On April 18, 2007, the U.S. Supreme Court upheld the congressional law banning partial-birth abortion.*

*John Eidsmoe, Lutherans For Life board member, Professor Emeritus of Constitutional Law Emeritus at the Thomas Goode Jones School of Law in Montgomery, Alabama, and Senior Staff Attorney at the Alabama Supreme Court offered the following commentary:*

The U.S. Supreme Court's 5-4 decision in *Gonzales v. Carhart* was not a major surprise. But like many others, I wondered whether an opinion written by "swing" Justice Anthony Kennedy would be a solid pro-life decision or a weak, equivocal ruling that leaves us hanging on the basic constitutional issues.

But a careful reading of the opinion reveals that *Gonzales* is a solid work of jurisprudence that not only protects babies from partial-birth abortion but also lays the groundwork for future pro-life victories.

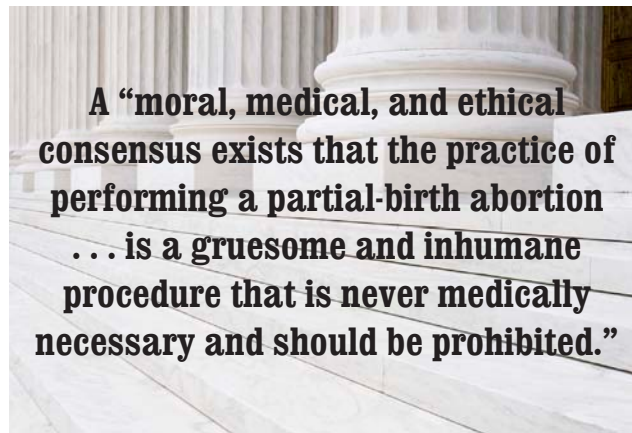
The federal courts commonly use a three-tier standard to analyze constitutional rights cases. Cases involving "preferred" rights such as speech and press are classed as "upper tier," which means governmental agencies can infringe upon those rights only if they can demonstrate a compelling state interest that cannot be achieved by less restrictive means. "Middle tier" rights, such as the right to be free from gender discrimination, can be infringed only upon a showing that the regulation bears a substantial relationship to an important governmental interest. "Lower tier" rights, such as property rights, can be infringed whenever the government can demonstrate that the restriction bears a reasonable relationship to a legitimate governmental interest.

Although this three-tier analysis has no grounding in the Constitution, it is crucial to understand how the courts adjudicate constitutional rights. It is far easier to prove that a law bears a reasonable relationship to a legitimate state purpose, than to prove that the state has a compelling interest that cannot be achieved by less restrictive means. To give abortion constitutional protection and insulate the procedure from future attack, Justice Blackmun in the 1973 *Roe v. Wade* decision classified abortion as a fundamental "upper tier"

right. He then arbitrarily declared that the state's interest in the life of the child becomes compelling only at the point of viability (when the child is capable of surviving outside the womb), which he equated with the beginning of the third trimester of pregnancy.

The most important holding of *Gonzales* is that "the government has a legitimate and substantial interest in preserving and promoting fetal life." Abortion is now a middle-tier rather than an upper-tier right; consequently, restrictions on abortion that might previously have been struck down are now more likely to be upheld. And in the same sentence Justice Kennedy has blurred, if not utterly swept away, the "viability" test for determining whether the state can protect fetal life. Regulations that protect the unborn child prior to viability are now more likely to be upheld.

Justice Kennedy quotes medical testimony that graphically describes the horror of partial-birth abortion: While the head is still inside the uterus, "the baby's little fingers were clapping and unclapping, and his little feet were kicking. Then the doctor stuck the scissors in the back of his head, and the baby's arms jerked out, like a startle reaction . . . The doctor opened up the scissors, stuck a high-powered suction tube into the opening, and sucked the baby's brains out. Now the baby went completely limp. . . ." (If you cannot read this without recoiling with revulsion, I congratulate you on being human.)



Kennedy quoted this graphic description to show the public what partial-birth abortion really is, and also to demonstrate that Congress correctly determined that a "moral, medical, and ethical consensus exists that the practice of performing a partial-birth abortion . . . is a gruesome and inhumane procedure that is never medically necessary and should be prohibited." The disturbing effect of partial-birth abortion on medical personnel, and the guilt it engenders in those who must live with its consequences, are additional state interests that justify the prohibition.

Justice Ginsberg's dissent chides the majority for calling abortion-providers "abortion doctors" instead of using their proper medical titles (She would have liked my terminology even less!). She rehashes the tired pro-abortion rhetoric about women's rights with no concern whatsoever for baby girls, complains that the distinction between viability and pre-viability has been blurred, and claims "Nonintact D&E could equally be characterized as 'brutal.'" Unwittingly, she has just made our case for banning nonintact D&E and other forms of abortion as well.

Justices Thomas and Scalia joined the majority opinion but also wrote a concurring opinion that went further. While the majority reduced abortion to a middle-tier right, Thomas and Scalia rightly remind us that “the Court’s abortion jurisprudence . . . has no basis in the Constitution.” They also recognize a problem that many may have missed—the regulation of abortion should be a state function, not a federal function, and Congress wrongly stretched the Commerce Clause as a basis for restricting partial-birth abortion. Justices Thomas and Scalia observe that the parties had not raised the Commerce Clause issue and the lower courts had not considered it. In this way, they deftly preserved the issue for future litigation.

To God be the glory! With His help, our efforts to cleanse our land of the plague of abortion seem to be bearing fruit!

*From his perspective as executive director of Lutherans For Life, Rev. Dr. James I. Lamb, also offered commentary:*

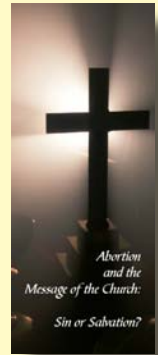
The first “official” piece of writing I did as executive director of Lutherans For Life was a negative response to President Clinton vetoing a Congressional ban on Partial-Birth Abortion in April 1996. The good news, eleven years later, is that the U. S. Supreme Court upheld as constitutional a Congressional ban on Partial-Birth Abortion. The bad news? It’s eleven years later!

In 1996 we thought it absurd that this country could even be *debating* the legality of sucking the brains out of a partially delivered baby. Now we have an eleven-year legacy of absurdity in getting to the point of *declaring* that no one has the constitutional right to do such a thing. I hope everyone sees what this says about the degradation of our society. I hope no one sees how far we’ve come, but rather how far we have yet to go.

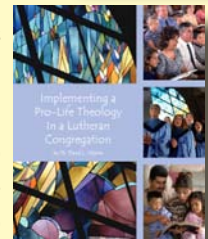
But getting back to the good news—a line has been drawn. I remember listening to Joni Eareckson Tada give a speech in which she said, “Drawing lines is necessary, not just because it is the right thing to do, but because drawing lines is at stake.” This line is significant in the fact that it was drawn, not because it will negatively affect the abortion industry or save the lives of many babies. There is some hope in the language of Justice Kennedy’s opinion, as quoted in the *New York Times* (April 18, 2007), that “the government may use its voice and its regulatory authority to show its profound respect for life within the woman.”

Lutherans For Life will continue to help Lutherans see abortion as a spiritual issue and equip them to teach others about the God-given value of human life from the moment of conception. That’s where the line needs to be drawn. When “profound respect for life within the woman” is boldly and lovingly taught in our churches, and God’s people make their voice known in society, perhaps the need for government’s “regulatory authority” will disappear entirely.

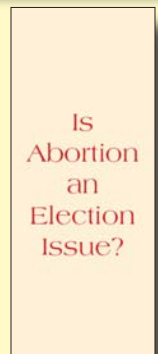
**Abortion and the Message of the Church: Sin or Salvation?** – Dr. James Lamb shows that throughout history the Church has called abortion sin—until recently. Abortion creates guilt and despair to which the Church must apply its most powerful message, the Gospel of Jesus. *Item 205T. \$0.25 ea.*



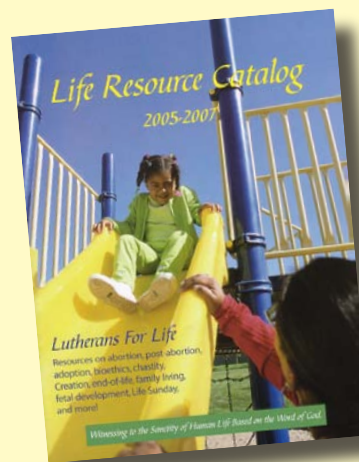
**Implementing a Pro-Life Theology in a Lutheran Congregation** – Dr. David L. Adams says it is time for the Church to put its pro-life convictions into action! This booklet outlines a way to do just that! *Item 208B. \$0.75 ea.*



**Is Abortion an Election Issue?** – So often we hear people who oppose abortion still talk about it as if it is no different than tax cuts or Social Security. It is much different. It is not even on the same plane! Abortion is a sin. Abortion is a sin against the Author and Giver of Life. That makes abortion a spiritual issue—not just an election issue. By Rev. Dr. James I. Lamb. *Item 118T. \$0.25 ea.*



**Defending the Right to Choose? / Know the Facts** – Defending the phrase “a woman’s right to choose” requires knowledge. The purpose of this booklet is to help people understand what defending the “right to choose” involves. *Item 124T. \$0.75 ea.* (Note: contains graphic images.)



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## Abortion: Black Genocide and the Church's Response

By Rev. Everette E. Greene

### The Facts

On March 27, 2007, Day Gardner, President of the National Black Pro-Life Union (NBPLN) located in Washington, DC, and Director of Public Relations for NPLAC on Capitol Hill, submitted a response through Christian Newswire to a press release she had read called *Reproductive Rights and African-American Women*. Her response included these facts:

- Since 1973, more than 44 million unborn children have been legally killed in this country—of those killed almost 15 million of them were black.
- The abortion rate among black women is more than three times higher than that of white women.
- Since 1973, there have been a grand total of 22 million deaths in the black community. The breakdown is like this: Eight million African-Americans died from heart disease, cancer, diabetes, crime, accidents, HIV-AIDS, etc., while almost 15 million black Americans died from abortion. In other words, abortion is the number one killer of African Americans—killing more black people than all other deaths combined! In the black community this atrocity has reached epidemic proportions.

Day Gardner makes the point: “The question here is not whether black women have access to reproductive ‘choices,’ but rather why we are fooled into thinking that we have to make a choice at all. It’s the pro-abortionists who are trying to suggest that we fix societal problems by reducing the number of black Americans through abortion.”

### Abortion in a Theological Context

There is no shortage of sources that give us information concerning abortions in the black community. We are able to find out who are having abortions, how many babies are being aborted and the reasons why these abortions are being performed. While it is possible for us to diagnose surface-level reasons

for abortions for blacks and whites alike, this leaves out a far more important fact about humans, to which *all humans* are susceptible.

In fact, the root cause of all abortions is the same root cause of every sin that has ever been committed and will ever be committed. What underlay the sin of Adam and Eve in the garden was selfishness. That has been the basic motivation for each and every sin from that point on. *What do I think is best for me?* That is the question behind every sin.

We have God’s Word, which tells us what is best for us, namely, to love Him with all our hearts, minds, and souls and to love our neighbor as ourselves. (Matthew 22:35-40) If we could only keep the greatest commandment, loving our God with all our hearts, minds, and souls, then we would indeed seek what is pleasing in His sight before anything else. But the sin of selfishness is so pervasive and rooted so deeply in our being that we love ourselves far more than we will ever love God; and doing what *we* think is best or more convenient for ourselves takes priority over God and His law and His will for our lives.

Unheard in the din of the many reasons given for the desire to have a right to choose life or death for the unborn child is this diagnosis of Scripture.

All reasons boil down to the basic human problem of doing what we think is best for *us*. Whether the reason is that the baby was not conceived in love or that the conception was the result of rape, or that the mother is merely a teen who has her life ahead of her and a baby would ruin the plans she has made for her future or that the family just can’t afford another mouth to feed—in all of these scenarios the underlying

factor is still *what we think is best for us* at this time.

Not only that, but the appeal of all of these reasons is enhanced for the 21<sup>st</sup> century ear by the modern secularist tendency to look only to the “here and now,” leaving eternity out of account. But Scripture and the Triune God gaze upon all things in view of eternity.

Jesus speaks of the eternal nature of human life, “**And these will go away into eternal punishment, but the righteous into eternal life**” (Matthew 25:46). God’s desire, of course, is that all would enjoy the latter through Jesus Christ. “**And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life**” (John 3:14-15).

That which is conceived by human means will live for-



ever. We who believe that life begins at conception also know that life at its earthly termination will live on—a Word of God that speaks both Law and Gospel to us. Children are a heritage given to us forever, and to abort them is to spit in the face of the God who gave us such gifts. And yet, even as Christ and His Gospel fly in the face of our sin and free us from the curse, so also can we be confident that those children who in the womb have heard the Word of God, even if they are aborted, may also be saved—by the same means we are, by Christ in His Word, who saves us from the evils of this world.

Comforting us with this knowledge, the Gospel also speaks loud and clear in all its sweetness to Christian parents who, for whatever reason, opted to abort a child. Our Lord Jesus died on the cross even for such a sin as abortion. And to those who repent of their sin, we are able to share with them the Word of God in Psalm 103:12, “as far as the east is from the west, so far has he removed our transgressions from us.”

**The Church’s Work in Context**

What does this all mean for the Lutheran Church? In an article for *First Things* magazine by Father Richard John Neuhaus entitled *The Evangelical Moment*, (August/September 2005) Neuhaus comments on the best selling book, *Freakonomics: A Rogue Economist Explores the Hidden Side of Everything*, by Steven Levitt and co-author Stephen Dubner. Neuhaus writes:

What is morally odious is the cool and disinterested way in which the commentariat is discussing what might fairly be described as racial cleansing. It’s too bad about all those dead babies, but it is a kind of solution to the crime problem, if not a final solution. Meanwhile, those who style themselves black leaders, especially political leaders, are overwhelmingly in support of the unlimited abortion license, thus maintaining their distinction of being the only ethnic or racial leadership in history to actively collaborate in dramatically reducing the number of people they claim to lead. If they had been allowed to live, there would be about twenty million more blacks in America. White racists have reason to be grateful for what is sometimes still called the civil rights leadership. In another lifetime, before he succumbed to national ambitions, Jesse Jackson regularly declared that the war on poverty had been replaced by a war on the poor. There is more than a little to that. Having despaired of preparing young blacks to enter into the opportunities and responsibilities of American life, the society apparently decided to eliminate them before they had a chance to become a threat.

One of many things that could be said in respect to Neuhaus’ quip is that the Church is the communion of those

reconciled to the Father, who is “philanthrōpos” (a lover of mankind), who wishes all men (anthrōpoi) to come to the knowledge of the truth, and in whose Son there is neither Jew nor Greek (and hence neither black nor white). This Church, under the Gospel and *for the sake of the Gospel*, has the duty to spare, to the best of its abilities, the lives of all people, that their time of grace may be lengthened and that they might by the Holy Spirit be called by the Gospel, enlightened with His gifts, and sanctified in the One True Faith. To the extent, then, that the Church wittingly falls prey to policies that support the “black genocide,” we act contrary to nature of the communion into which we have been drawn and we bar—albeit unwittingly—from the means of grace those whom God would save. Lord Jesus Christ, have mercy upon us, poor sinners!

(Rev. Everette E. Greene is pastor at Immanuel Lutheran Church, Cincinnati, Ohio.)

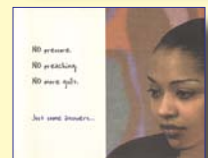


**Discrimination and Abortion** shows how abortion discriminates against children in the womb. It denies them their civil rights, and it denies them the basic right to life. Are African-American babies at greater risk of such discrimination? By Rev. Dr. James I. Lamb. *Item 116T. \$0.25 ea.*

**The Question**, which works well in combination with *The Answer* and *Discrimination and Abortion*, is designed to awaken the African-American community to the toll that abortion is taking on their people. *Item 127T. \$0.25 ea.*



**The Answer**, which works well with *The Question* and *Discrimination and Abortion*, is designed to reach the African-American community. It is directed toward women facing a crisis pregnancy. *Item 128T. \$0.50 ea.*



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United States Abortion Statistics :  
 1,287,000 abortions per year.  
 3,526 abortions per day.  
 147 abortions per hour.  
 1 abortion every 24 seconds.

Abortions from 1973-2005 (using the 2003 estimate for 2004 and 2005): 45,888,300.  
 Source: Alan Guttmacher Institute.

## Biotech Update – Are we in a “Brave New World”?

Under the *Logos Lens* by Rev. Dr. James I. Lamb

Stem cells are viewed under many lenses. Beyond the laboratory lens, the political lens and the moral lens offer their scrutiny. We gratefully acknowledge scientists like Dr. Robert Weise and Dr. David Prentice who keep us updated on all such perspectives. (*Abridged articles follow—complete articles can be found at [www.lutheransforlife.org](http://www.lutheransforlife.org).*)

With the help of such writers, LFL desires to look at issues like stem cell research under the *Logos* (Word) Lens because, ultimately, what we support and what we oppose must be based solely upon the view God gives us through His Word:

**Creation:** The creation of life belongs to God. (Job 12:10, Psalm 139:13-14) Technologies that help overcome imperfections in His procreative process brought by sin (i.e. treatments to unblock a fallopian tube) may be considered blessings from God. Technologies that circumvent God’s procreative process (i.e. cloning of human beings) must be opposed.

**Marriage:** Marriage was instituted by God as the context for His procreative process. (Genesis 2:24) Technologies that ignore this context (i.e. the use of donor egg or sperm) fall outside of God’s will.

**First Commandment:** The desire to cure disease and enhance our lives is good and “built into” humans whom God intended to live forever. But cures must never be done “at all costs” or we run the risk of trusting technology for more help and hope than we do our God. (Proverbs 3:5-8)

**Fifth Commandment:** Technologies that intentionally destroy human life assault the value and dignity God gives to life. God calls us to “help and befriend” every human being, especially the tiniest and most vulnerable. (Matthew 25:40)

**Redemption:** Every human being is someone for whom Jesus died and rose again. He desires all to be saved, baptized into His death and resurrection. God assumed human flesh as an embryo from the moment of conception. (Luke 1:31) This gives value to all human flesh from that moment.

**Theology of the Cross:** To see death as a “friend” and believe that nothing good can ever come from human suffering denies the reality of the cross of Jesus Christ. God is not only present in the lives of those He has redeemed, He is at work according to His loving purpose. (Romans 8:28-39)

Be informed on the latest technologies, but always give the ultimate and final authority to what is revealed through the “*Logos Lens*.”

## 21<sup>st</sup> Century Biotechnology and the Christian Family by Rev. Dr. Robert W. Weise

Technologies that are developed and used for human care and improvement are called “biotechnologies.” Unfortunately, these can be abused. The underlying cause of the abuse is the sin-nature in us that turns biotechnology into an idol. The resultant abuse of biotechnology yields power—and power seeks control.

The abortion industry—lead by Planned Parenthood—is the prime example of the abuse of biotechnology. In fact, many biotechnologies have enhanced the abortion industry’s ability to promote personal “choice” and the freedom to kill and not care. Genetic amniocentesis can be useful to parents who want to know if they will be giving birth to a child with disabilities in order that they may be better prepared to care for him or her. However, this and any other biotechnology are sinfully abused when they are used to destroy human life when the child in the womb, the person who is permanently

unconscious, or the embryonic human being is viewed either as burden or a commodity. Biotechnology then becomes an idol that is *life-taking* and not *life-caring*.

Biotechnology developed under the principles of “the end justifies the means,” and Materialistic Darwinism [evolution]—focused on the presupposition that “death is natural” and the destruction of unwanted “spare embryos” is simply putting them out of their frozen misery—point to the ongoing debate in theology and science: “what does it mean to be human in light of this ‘Brave New World’?”

Here’s a brief overview of what is happening in the biotech world. We can be more proactive as Christians as we witness about Christ to our neighbor!

### Within the Political Arena

On January 11, 2007, the House of Representatives passed a bill that would amend the Public Health Service Act to provide for human embryonic stem cell research. A similar bill was introduced and passed in the Senate called the Stem Cell Research Enhancement Act of 2007. The House of Representatives will vote on this bill within the next few weeks. President Bush has promised to veto this bill.

The embryonic stem cell research band wagon is picking up steam and supporters on both sides of the aisle. California, Connecticut, Illinois, Maryland, Massachusetts, Missouri, and New Jersey have either laws or Governor-designated funds favoring this research. Remember, there is no federal law banning human cloning altogether. Human cloning is used in the creation of embryos in order that they can be destroyed for the retrieval of their stem cells. The web site for information on which states provide funding for embryonic and fetal research





is [www.ncsl.org/programs/health/genetics/embfet.htm](http://www.ncsl.org/programs/health/genetics/embfet.htm).

Massachusetts Governor Deval Patrick proposed May 8, 2007, that the state invest \$1,000,000,000 in the biotechnology industry and challenge California as a center for stem cell research, primarily research that creates and destroys embryonic human beings. It is all about money!

### Within the Scientific Arena

The pure and applied science of embryonic stem cell research is not interested in the moral issues of life and death, let alone any biblical concerns that life is being created to be destroyed. They are interested in the results and the money driving the research that will produce the results they have hypothesized about. And so, they play their trump card—emotion. Of course, no rational human being enjoys seeing another human suffer because there is little to nothing that can be done to treat their condition. Hearing the stories of Michael J. Fox and others, many ask “How could anyone say ‘no’ to embryonic stem cell research?”

Always at the top of the list of scientists who support embryonic stem cell research is their definition of human embryo. Hence, for public policy and experimental reasons, the term pre-embryo (the embryo from day one through day 14 when the nervous system begins to take its shape in the form of the neural tube or primitive streak) was introduced in this country in 1986. For many researchers, the appearance of the primitive streak is the beginning of a “potential human being,” although not with the same moral value as an infant or newborn.

To the contrary, the embryo is a human being with God-given potential—given its value and worth by the incarnate Christ who became like one of us in every way, yet without sin, He took on our sin and was raised for our justification. (Also, the term “pre-embryo” does not exist in the scientific discipline of embryology.)

Through the playing on of emotions and redefining words, many are being tricked into supporting the creation and destruction of embryonic human beings. Remember, to date there are no published results of any treatment or cure using human embryonic stem cells!

### Within the Theology of the Cross

Without a biblical view of original sin and the havoc that it has caused by corrupting our body and soul, mankind will continue to spout “the end justifies the means” at the expense of the salvation of souls. Christians, however, see embryonic human beings as the tiniest and weakest of our neighbors—who in Christ we help, support, and befriend. As Saint Paul writes in 1 Corinthians 10:33, **“just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.”**



## Adult Stem Cells: Real Hope for Patients

by Dr. David Prentice

Adult stem cells are found in virtually every tissue of our body from birth onward—and unlike destructive embryo research, harvesting adult stem cells does not require destruction of the donor. Most recently, scientists at Wake Forest announced that they had isolated stem cells from amniotic fluid and placenta that showed all the characteristics most scientists claim they want in a stem cell (easily obtained, easily grown in the lab, with the ability to form the tissues of the body, yet these stem cells also did not produce any tumors).

Animal studies have shown the ability of adult stem cells to heal damage from diseases such as diabetes, stroke, spinal cord injury, Parkinson’s disease, and retinal degeneration.

The biggest news is that adult stem cells have already been used successfully to improve human patient health. While not yet cures in many cases, these early adult stem cell clinical

trials have benefited thousands of patients for conditions such as various cancers, multiple sclerosis, lupus and arthritis, and anemias including sickle cell anemia. Adult stem cells have also grown new corneas to restore sight to blind patients, and have helped large numbers of patients repair the damage of heart attacks. Spinal cord injuries have also shown improvement, with patients regaining some movement and sensation, and some even walking again with the aid of braces. Early trials have shown that bone marrow adult stem cells have potential to treat liver disease. And a recent report found that the patient’s own adult stem cells could aid in recovery from juvenile diabetes.

Adult stem cells also have distinct advantages—using the patient’s own stem cells circumvents the problems of immune rejection, and adult stem cells do their repair work without causing tumor formation.

Adult stem cell research holds the real promise of medical advancement—not embryonic stem cells. This research is daily proving capable of helping patients, without moral and political difficulties. If we truly care about suffering patients, we should put our resources behind that research which shows real promise, without crossing ethical lines.

*Dr. James I. Lamb is Executive Director of Lutherans For Life. Rev. Dr. Robert W. Weise is Professor of Practical Theology and occupies the Lutheran Foundation of St. Louis Chair of Pastoral Ministry and the Life Sciences, Concordia Seminary, St. Louis, Missouri. Dr. David A. Prentice is senior fellow for life sciences at the Family Research Council, and a founding member of Do No Harm: The Coalition of Americans for Research Ethics ([stemcellresearch.org](http://stemcellresearch.org)). He was selected by the President’s Council on Bioethics to write a comprehensive review of adult stem-cell therapies.*

# FATHER'S DAY

## FATHER'S DAY BULLETIN INSERT!



**Faithful Fathers,** spotlights the life of Joseph, the importance of fathers in family life, and the faithfulness of our Heavenly Father in helping dads in their vocation. "Daily seek to be faithful to your vocation as father. You are important! Daily seek your faithful God's forgiveness. You are important to Him! He will bless and uphold you."



Go to:

[www.lutheransforlife.org/Faithful\\_Fathers.htm](http://www.lutheransforlife.org/Faithful_Fathers.htm) to see the complete insert text—and to order! *Item 1107BI. \$0.07 ea.*

## UPDATED BROCHURES AND PROMISE CARD



In **Sidestepping Sin?** Pastor Thomas Parrish says "It is time that the leadership in the Church re-examine the Scriptures and return to a biblical standard of right and wrong. *Item 201T. \$0.25 ea.*



**Grandparents and Abortion,** by Linda Bartlett, shares how grandparents of preborn children can make a difference when they respond in love. *Item 117T. \$0.25 ea.*

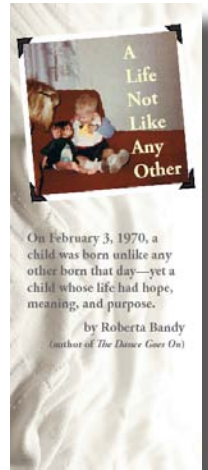
**Women, Abortion, and the Church: Responsibilities and Rights** says even some Christians consider abortion a compassionate solution—the lesser of two evils. Why, asks author Dr. Jean Garton, should we offer a woman an evil of any sort? *Item 201A. \$0.25 ea.*



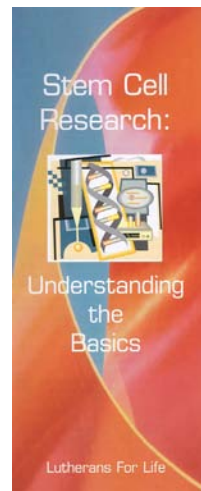
**Promise Cards** offer a pledge to "save sex" for marriage. God's promises are on the front, pledge and prayer on the back. Credit card size. *Item 602R. \$0.10 ea.*

## NEW BROCHURE!

In **A Life Not Like Any Other**, Roberta Bandy shares how many new parents talk about counting the fingers and toes—carefully checking all the outward signs of normalcy. With all accounted for, the parent breathes a sigh of relief—and hopefully gives thanks. But there are other parents whose only sigh is that which comes after many tears. What they see on the outside is not normal and for them there is no immediate relief—and sadly many never learn to give thanks. This is the story of such a child—unlike any other child born that particular day—yet a child whose life had hope, meaning, and purpose. (Featured in the Fall 2006 edition of *LifeDate*.) *Item 1622. \$0.25 ea.*



## STEM CELL / CLONING BROCHURES



**Stem Cell Research: Understanding the Basics** - God's Word does have something to say about embryonic stem cell research (ESCR). To understand how God's Word applies to this controversial issue, however, a basic understanding of the biology involved is necessary first. So welcome to Embryonic Stem Cell Biology 101! *Item 1000T. \$0.25 ea.*

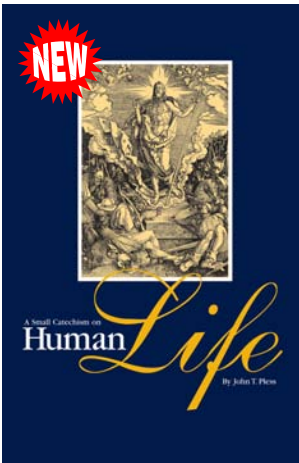
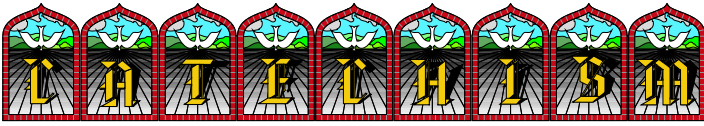
**Cloning: Understanding the Basics** - The cloning of Dolly the sheep is old news. Now there is talk about cloning humans to "replace" a dead child or to provide body parts for transplant. The vast majority of people are opposed to such cloning. But what about cloning human embryos to obtain stem cells in order to treat disease? *Item 1001T. \$0.25 ea.*



## MONTHLY BULLETIN INSERT



**Life News** is a monthly bulletin insert with life issue news and an encouraging devotion—a great way to keep your church informed! **\$5.00 per 100 copies, per month. To subscribe please call LFL at 888-364-LIFE.**



**A Small Catechism on Human Life** examines abortion, bioethics, end-of-life, and sexuality issues through the biblical eye-glasses of *Luther's Small Catechism*. Thorough, but lay-friendly, each chapter is followed by thoughtful discussion questions and Bible references. Available in a beautiful hardback edition with historic woodcut illustrations and slightly longer discussions (perfect for confirmation parents or any Bible study group),

or a smaller version edited for younger readers (perfect for confirmation or youth Bible studies)!

**Adult version: Item 213B. \$14.99 ea.**

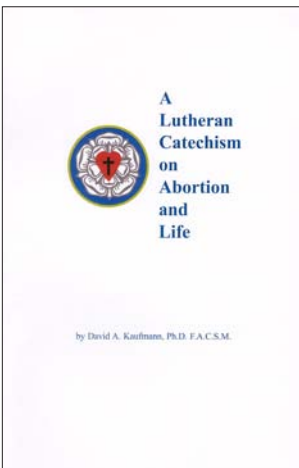
**Youth version (sold in packs of 10): Item 214B. \$9.99 ea.**

**Speak Up For Life—**

that's what Lutherans For Life encourages God's people to do! It is tragically true that too often the Church, as a whole, has failed to speak



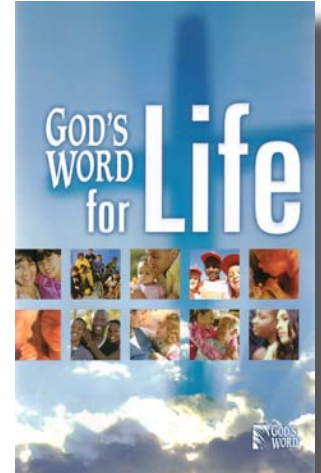
up For Life or has done so weakly. It is also especially disappointing since God Himself has never been silent when it comes to life. This booklet takes a look at life issues based on *Luther's Small Catechism*—and is sized to insert right into the catechism itself! Does the catechism have anything to say about life? Yes! *Item 212B. \$0.35 ea.*



**A Lutheran Catechism on Abortion and Life** provides a question and answer primer on abortion and life in the format of *Luther's Small Catechism*. Unlimited educational use! By David A. Kaufmann, Ph.D., F.A.C.S.M. Updated in August 2004. *Item 104B. \$1.00 ea.*

**GOD'S WORD for Life**

This exceptional, comprehensive study Bible can be used by every Christian involved in every aspect of the pro-life movement—including the thousands of Lutheran and other caring pregnancy centers throughout America! This project is a ONE-OF-A-KIND RESOURCE—integrated with the awesome power of God's Word in clear, natural English—that will enable the Holy Spirit to save and change hundreds of thousands of women's and children's lives in the foreseeable future!



You'll find 38 commentaries on life issues using the clear natural English of the GOD'S WORD translation!

A Topical Index/Study Guide Bookmark is included with each Bible.

"I've been reading the commentaries in the **GOD'S WORD for Life** Bible and find them outstanding! What a resource! It is such a thrill to read a Lutheran resource that is pure truth—not a shred of 'political correctness' anywhere. Thank you, thank you!!!" *Shirley B.*

*GOD'S WORD for Life: Paperback – Item 1618. \$15.00 ea.; Hardcover – Item 1619. \$20.00 ea.; Leather Commemorative Edition – Item 1619C. \$25.00 ea.*

[www.lutheransforlife.org/gwfl.htm](http://www.lutheransforlife.org/gwfl.htm)

**PROMOTIONAL PRODUCTS**

Lutherans For Life has balloons, bookmarks, folders, logo pins, pencils, pens, stickers, and tote bags. Go to "Sharing the LFL Message" at our online catalog to find out more! These items are great for community exhibits, fairs, Sunday school, and Life Sunday!

**ORDERING INFORMATION & PAYMENT POLICY:**

Please **DO NOT SEND PRE-PAYMENT**. An invoice will be sent with each order. Postage and handling will be added to your total order. Please send payment after receiving your order and invoice. Orders may be placed online (by credit card), by mail, phone, fax, or e-mail. Orders are sent via USPS or UPS. For UPS delivery a street address is required.

*Iowa Orders Only: Iowa orders will include sales tax.*

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## Assisted Suicide Laws Can't be Adequately Controlled . . .

Rita Marker says if euthanasia becomes legal it will be available for any reason or any purpose.

Safeguards around assisted suicide laws “inevitably” fail once the practice becomes established, said leading euthanasia opponent Rita Marker in an interview with *Peter's Voice* columnist John Mallon.

The executive director of The International Task Force on Euthanasia and Assisted Suicide, Rita Marker is the author of bestselling book *Deadly Compassion: The Death of Ann Humphry and the Truth About Euthanasia*.

“People should recognize that if assisted suicide becomes a medical treatment, which it has in the state of Oregon, there is no way to maintain any of the so-called boundaries or so-called safeguards,” said Marker. “It is inevitable that if it becomes available it will be available for any reason or any purpose.

“Right now they’re saying, ‘This is just for competent adults.’ In fact, the first time there is a court challenge that will change. As for regulation, there is no way of verifying the numbers reported by the proponents. We do not know if those numbers are accurate or not. Certainly they are not going to say that they violated the law.”

Despite requirements that doctors file reports and record any complications, Marker says there is no way to ensure the safeguards are carried out.

“They say, ‘Oh, there haven’t been any complications!’ But it’s always important to remember that those carrying out the assisted suicides write those reports.

“It would be like someone driving down a highway and the state decided that they would no longer have any law enforcement officers near the highway to see if people are driving within the speed limit. But if instead they said, ‘When you reach your destination, call us and tell us whether you broke the law.’ It wouldn’t make any sense, and yet that’s exactly how the reports are coming out of Oregon. This is very important for people to realize, not only in the United States, but also across the world because Oregon is being used as the model for assisted suicide working well.”

Marker said the first battle in introducing social engineering laws is always won or lost in the arena of language, a statement upheld by the tactics of the pro-death movement so far.

“No matter what is being proposed, the proponents always frame it in a way that would be the most appealing... It’s been said, and I think it’s very true, that verbal engineering precedes all social engineering and this certainly bears it out.”

Euthanasia has overtaken assisted suicide in the countries where both practices are legalized, Marker said, since complications are much more likely to occur with assisted suicide.

“Oregon permits assisted suicide if the physician is the one who prescribes the deadly overdose. In the Netherlands and Belgium, both euthanasia by lethal injection and assisted suicide are legal but rarely is assisted suicide carried out in the Netherlands or in Belgium, because the death practitioners recognize there are complications—as they refer to them—convulsions, all kinds of problems—really unpleasant things happening after taking the overdose. Doctors are always there to give a lethal injection if necessary. So, from a legal standpoint those are the only places where, in fact, euthanasia and/or assisted suicide have been transformed into a medical treatment.”

*(LifeSiteNews.com, 3/1; Messenger of St. Anthony, February 2007)*

### End-of-Life Booklets

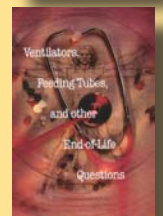
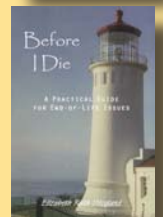
Are you struggling with end-of-life decisions? Lutherans For Life has additional resources, including these well-received booklets.

For more information: [www.lutheransforlife.org](http://www.lutheransforlife.org).

**The Basics on Advance Directives: “Thy Will Be Done”** – This booklet has basic information about Living Wills and other advance directives. By Rev. Dr. James I. Lamb. *Item 807B. \$0.25 each.*

**Before I Die - A Practical Guide for End-of-Life Issues** – Noted author and licensed marriage and family therapist, Elizabeth Skoglund, shares principles for the Christian at life’s end along with words of encouragement. *Item 809B. \$2.00 each.*

**Ventilators, Feeding Tubes, and Other End-of-Life Questions** – This booklet answers tough questions for individuals, families, and pastors. By Karen Rehder, M.D. and Linda Bartlett. *Item 800B. \$0.25 each.*

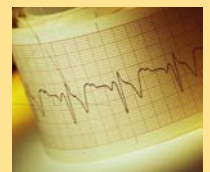


Available for Pastors' Conferences . . .

### Living With Dying Seminar

Rev. Dr. James Lamb, LFL Executive Director, and other presenters will explore the pastoral, theological, legal, physical, psychological, and sociological aspects of living with dying.

This seminar will help pastors apply God’s Word to assisted suicide and euthanasia, learn more about Living Wills, feeding tubes, hospice care, and other end-of-life concerns. (Approximately five hours of presentations.)



For more information contact Lutherans For Life at 888-364-LIFE or [info@lutheransforlife.org](mailto:info@lutheransforlife.org).

## Opportunities in the Rubbish

by Linda D. Bartlett

We may not hear a loud crash or feel the rush of wind as air is sucked into a deep pit of crumbling theories and ideas. But, the “towers” of Darwinism, humanism, modern feminism, and relativism are falling. Lies cannot stand forever. That’s because Truth overpowers even the most evil, yet enticing, ideas.

The Word of God is a thunderbolt, said Martin Luther, “so powerful that its impact turned the whole Roman Empire with its wisdom, might, and sanctity into a pile of rubbish. Christ the Hero beat everything through the marvelous power of His Word!”\*

I think of Christ the Hero every time I remember 22 friends and family members who’ve shared their abortion choices with me. At first, my involvement with Lutherans For Life (LFL) caused some of these women to feel uncomfortable or assume a defensive posture. They were convicted, you see, by their sin. It weighed heavy on them and threatened to separate them from God. In this vulnerable state, they were deceived by other sinful and harmful ideas. But LFL had nurtured in me the ability to properly distinguish Law from Gospel. I could remind these wounded, but precious souls that Christ is their personal Hero! He reaches deep into our pit of despair to pull us up into His light of promise and hope.

On my journey from youthful motherhood to more mature grandmotherhood, I’ve watched the lives of people change (including my own). Sure, I’ve been told I’m much too focused on a “single issue.” But seeing the world through biblical, pro-life eyes enables me to help make the world a safer place for all people—born or yet to be born.

LFL exists not only to help the Church resist evil but to find hopeful opportunity every time human ideas crumble. When Luther demanded that the Church be the Church, he helped do more than reclaim the Church from cultural corruption. He helped reform education, government, the arts, and science. What are some hopeful opportunities for Lutherans who love life? (I’m pleased you ask!)

**To live counterculture:** This won’t be easy for an older generation that has denied being influenced by the “world towers” or may want to live the rest of its days socially secure and “comfortable.” But a younger generation that has witnessed the failures of its parents/grandparents may reject bad ideas in order to better guard and protect their own children. Such men and women aren’t looking for a Church that mimics the culture, but a Church that is distinctively different. We are distinctively different when we refuse to wrap

Jesus around worldly models. For example, education in purity contrasts education in sex. Biblical marriage contrasts same-sex unions or cohabitation. Adoption contrasts abortion. Use of adult stem cells contrasts use of embryonic stem cells.

**To practice servanthood:** Younger generations are sick of political pandering, but are interested in rebuilding communities and meeting the needs of the poor, homeless, and those who have no advocate. Volunteerism and serving the needs of “the least of these” is a vocation for many in LFL.

**To practice traditional faith:** There is a growing curiosity, particularly among younger Christians, about traditional faith. LFL can explain that the traditional faith practiced by the early Church meant rescuing babies, caring for the sick, and engaging the culture with their biblical worldview.

**To love one another:** Christianity is about what we *can* do! The two greatest commandments Jesus gave were about doing something: “Love the Lord your God with all your heart, soul, mind, and strength” and “love your neighbor as yourself.” Our neighbors are babies—and their mothers, fathers, and grandparents! God’s kind of love is for everyone. It does not discriminate. It does not choose big over small, white over black, rich over poor.

**To involve the young:** Many young people are waiting for our invitation to help make a difference in the world! They want to love life and help defend it! They want to raise the culture to higher standards! They are ready and willing to be trained! But they won’t wait forever!

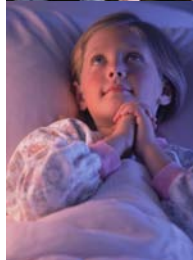
**To show how to love life:** 9/11, Katrina, and the shootings at Virginia Tech are all reminders that life is precious, good and evil do exist, and we have heroes. Lutherans who love life can tell others that life is precious because God created and redeemed it, that evil exists because of sin, and that heroes are men and women who remember God’s Word and use it in the daily battle for life.

No, we may not hear a loud crash. We may not feel the rush of wind as air is sucked into a deep pit of crumbling ideas. But the “towers” of paganism are falling. Worldly ideas are nothing but a pile of rubbish when Christ the Hero beats everything through

the marvelous power of His Word!

\*What Luther Says, 1-volume edition, item 4750, page 1469, Weimar Edition 34 II.

(Adapted from “Generations of Hope for Generations to Come” by Linda D. Bartlett, available from LFL. Item 906B. \$2.00 ea. See page 15.)



## Cherish the Children

by Rev. Dr. James I. Lamb

**Cherish the Children** made a nice-sounding phrase for LFL's 2007 Life Sunday theme. But this title contains more than pleasant alliteration and cuddling imagery. Let's look at the "what," "who," and "why" of "Cherish the Children."

### WHAT

What does the word "cherish" mean? The word the King James Version of the Bible translates as "cherish" comes from a word meaning "to keep warm." Picture a mother wrapping a blanket around that teeth-chattering child after an afternoon of sledding! Picture a husband who puts his arm around his shivering wife at the ball game. "Cherish" means to care for the children in a very close, warm, and protecting way.

### WHO

Who, then, are the children we are to cherish? In Jesus' time, people did not view children as role models of innocence as we often view them today. Children presented a negative picture of being unwise, unable, unequipped, and completely dependent on the action of others to survive. A child represents anyone who is vulnerable and in need. In Matthew 18, when Jesus tells His disciples they must "change and become like little children" (NIV) in order to enter the kingdom of heaven (18:3), He means they need to acknowledge their absolute unworthiness and total dependence on God's mercy. Become like children, then they will be the "greatest" (Matthew 18:4).

Who are the children? Jesus would have us cherish the most susceptible and helpless among us. We start by realizing how much we have been cherished by our Savior. God saw that because of our sinful nature we were unwise, unable, unequipped, and completely dependent upon Him for our salvation. So God wrapped us in the warm robe of His righteousness, a robe purchased when Jesus took the cold darkness of our sin upon Himself on the cross. His resurrection assures us that we have a living Savior who comes to us now through His Word and Sacraments.

This living Savior works in us to be His hands and feet

to cherish other children. Lutherans For Life advocates for a particular group of children, those who are vulnerable and in need because of circumstances involving life.

- The world sees those not yet born as "products of conception" or a source of stem cells. We see children who need to be cherished, defended, and protected.
- Many see the pregnant teen as "promiscuous" or as an abortion client. We see a child who needs to be cherished and supported with advice and direction.
- Some see those who have had an abortion as wicked, having committed an unforgivable sin. We see children who need to be cherished and uplifted and given hope.
- There are those who see people with disabilities or those who are desperately ill as people lacking quality of life. We see children who need to be cherished and cared for.



You can Cherish the Children by observing a Sanctity of Human Life Sunday anytime! Go to [www.lutheransforlife.org](http://www.lutheransforlife.org) to find out more!

We cherish such children. Of course, anyone can do the things listed above. But you are not just anyone! You can cherish the children in a way no one else on the planet can cherish them. You can cherish them with the love of Christ and bring His help and His strength and His forgiveness to bear. And you do so for the profoundly simple reason that you have been cherished by Him! And that leads us to our final point.

### WHY

Why should we cherish the children? Jesus said, "**See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven**" (Matthew 18:10 NIV). We cherish the children because they are precious to God. I'm going to repeat that because of its incredible importance. We do not cherish the children because they are precious—anyone can do that. **We Cherish the**

**Children Because They Are Precious to God!**

That message epitomizes Lutherans For Life. We are not "For Life" because it is the politically advantageous thing to do or the economically and socially smart thing to do. We are

not “For Life” because it is the right thing to do or the ethical thing to do or the moral thing to do. We are “For Life” because it is the “God thing” to do! We are “For Life” because God is. We are “For Life” because the children are precious to Him. We are “For Life” because *we* are precious to Him.

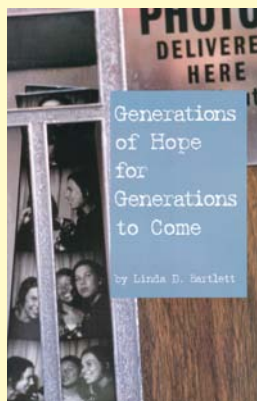
That makes being “For Life” more than just the message of LFL, another “nice thing” Christians can do if it is their thing. That makes being “For Life” the message of Scripture and, therefore, an essential, powerful, positive message that Christians are *compelled* to share. It is not a message tangent to the Gospel as a whole; it is a message that is part of the whole of the Gospel.

Jesus warns against thinking that cherishing the children is a neutral position, one you can take or leave. **“And whoever welcomes a little child like this in my name welcomes me”** (18:5 NIV). The warning comes from the flip side of this. To not cherish the children, to reject the children through our silence or inactivity, is to reject and not welcome and not cherish God. Jesus uses very strong language in Matthew 18:6-10 toward those who do not cherish and who cause the little ones to stumble. He pronounces woe and speaks of millstones about the neck and drowning in the sea. He speaks of severing various body parts and being cast into eternal fire. You don’t mess with Jesus’ children!

We need to heed this warning and at the same time remember that the warning is not the message. But this is—we have the greatest, most powerful and positive “For Life” message in the universe! It is a message tailor made for those who become like little children, for those who say, “I can’t do this on my own; I am helpless and hopeless.” To exclude certain children from this message because their struggles also happen to be controversial or political insults the message and the One who gives and is the message—Jesus Christ. But to share this message and apply it to those dealing with the life issues exalts Jesus Christ as the One who can make a difference and bring truth and help and hope. We share this message because it is God’s message!

**We Cherish the Children Because They Are Precious to God!**

**Generations of Hope for Generations to Come**, by Linda Bartlett, can serve as a tool to help build a bridge between generations, an encouragement for LFL leaders, a motivation for parents, a promise to the faithful, a reason to take heart! Because of Jesus, people change, and changed people change the culture in which they live!  
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## His Words Are Life

People were leaving Jesus. He had spoken to them about the bread of God which gives life to the world. He spoke about feeding them and giving them life. They especially liked the part about being given a bread that would make them live forever. But then He said more: **“I am that bread.”** He said that this life was to be found in Him alone, the Bread that came down from heaven.

People are full of all manner of religious propensities—except for what is so focused and exclusive. **This Man. Only Jesus.** He left no room for them to bring in their own ideas and standards for what is possible to live by. And so they took offense and walked out on Him. Yet He insists: **“It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life”** (John 6:63).

There are words that kill. Human words. Words like, “It’s over.” “We’re through.” Words like, “Your choice. Either me or the baby. Either you take care of it, get the abortion, or we’re finished.”

There are other words that kill. Divine words. Words like, “You shall not murder.” “You shall not commit adultery.” “You shall have no other gods before Me.”

These are words that are inescapable. They are the words of God’s holy law delivered through Moses. And they hit all of us and find us out. Which of us has not harmed another or failed to help when we could? Who has not fallen into lust, or doubted that God will never fail us? These words kill, too. They pin us down with guilt and condemnation.

Thanks be to God, **there is another word!** Jesus speaks that word and makes good on it. He commends His love in a way we can grasp. **“I am the good Shepherd. The good Shepherd lays down his life for the sheep”** (John 10:11). **“I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die”** (John 11:25).

There is no sin too shameful, so much, that Jesus hasn’t paid for it. Nothing unfinished with Jesus. No half-way forgiveness with Him either.

Jesus questioned those few who remained: “Will you also go away?” Simon Peter answered for himself and for the Church of all the ages to come, **“Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God”** (John 6:68-69). Will we not also say this and stay with Him? His words teach us. They are the teaching or doctrine which is sound (1 Timothy 1:10, 2 Timothy 4:3, Titus 2:1), literally, bestowing health.

We are connected to Jesus through His words which are life, life with God now, and in heaven forever. In the mystery of the Lord’s Supper, His Words of Institution consecrate bread and wine so that they convey to us His very flesh and blood. In communion with Jesus, the life-giving Bread from heaven, our sins are forgiven and life and salvation bestowed on us.

On his deathbed, J. S. Bach dictated his last work (*Before Thy Throne I Now Appear*) to his son-in-law. When the notes on the three staves of the final cadence are counted and mapped onto the Roman alphabet, the initials “JSB” are found.

As Bach counted on his physical death, he reckoned also on his appearance before God’s throne. In confidence born of Jesus and His words of life, even more did he count on standing there, completely forgiven and accepted as God’s child. **We too, who have been baptized into Christ and made alive in Him, may put our own initials on that!**

*This devotion was written by Rev. Thomas V. Aadland, Presiding Pastor of the American Association of Lutheran Churches and Secretary, Board of Directors, Lutherans For Life.*

**Mexico:** A Mexican bishop has criticized Mexico City's new law legalizing first trimester abortions for making the womb the most dangerous place for the unborn. Bishop Rodrigo Aguilar, president of the committee on the family of the Mexican Bishops' Conference, encouraged people to look at images of the unborn during the first trimester, and "to contemplate with fascination and wonder the marvel of human life from the beginning." Father Thomas Euteneuer, president of Human Life International, has called the new law catastrophic. (*CNA on EWTN, 4/27; SPUC, 4/30*)

**Wales:** Pro-life groups in Wales have expressed concern over the number of women apparently using abortion as a form of contraception. Janet Thomas, the South Wales spokesman for the Society for the Protection of Unborn Children (SPUC) commented: "What we're fighting against is the notion of unplanned children as an inconvenience. The problem is our society has convinced people they can be selfish and only think of themselves. . . . It's the 'I Want' generation." (*icWales, SPUC, 2/12*)

**India:** The Indian government is planning to open a series of orphanages throughout the country in a bid to stem the widespread practice of female feticide and infanticide. A UNICEF report said that 7,000 fewer girls are born in India every day than would be expected. The gender imbalance is greatest in the richest districts, where couples can afford ultrasound examination. Although sex determination tests are illegal, there is little law enforcement. (*Guardian, 2/19; SPUC, 2/22*)

**Scotland:** The number of births in Scotland has outnumbered the number of deaths for the first time since 1994. Statistics for 2006 recorded 55,690 births (up 2.3 percent from 2005) and 55,089 deaths (down 1.2 percent from 2005). (These figures do not take into account around 12,000 unborn children conceived but killed by abortion annually in Scotland.) (*The Scotsman, SPUC, 3/9*)

**India:** An Indian state consumer court has upheld an insurance claim for the death of an unborn child, declaring that a human fetus is a living, growing organism, and therefore entitled to personhood. Mrs. Kanta Kotecha filed a claim for the death of her unborn grandchild who died after a car crash which killed four other family members. Her claim had been rejected by the insurance company and the district forum. (*LifeSiteNews.com, 3/7; SPUC, 3/9*)

**South Africa:** Half of all pregnancies in South Africa end in abortion, more than any other industrialized country. Abortion was legalized in South Africa in 1997 and abortions are performed in 55 percent of health centers. (*LifeNews.com, 3/9; SPUC, 3/14*)



**Brazil:** Brazilian abortion advocates have criticized doctors who saved the life of a baby girl with anencephaly. Marcela de Jesus Galante Ferreira was expected to die within hours of birth but, at last report, was four months old and being cared for in hospital. She became something of a celebrity in Brazil after being born during a debate over the legalization of abortion in such cases. Abortion advocates have dismissed her as an exceptional case and fear that she will upset their work for legal abortion. (*Catholic News Agency, 3/26; SPUC, 3/28*)

**Germany:** A leading German news anchorwoman has published a second book rejecting feminist propaganda and defending family life. Her first book was an account of her own life in which she regretted her three divorces and condemned abortion. The sequel, *Dear Eva Herman*, is a collection of letters from women supporting her stand. In her book, she encourages women to value the "colorful world of children" and the fulfillment that can be found in "nurturing the home environment." (*LifeSiteNews.com, 3/20; SPUC, 3/28*)

**Japan:** A baby hatch, where mothers can leave their children if they cannot look after them, is to be opened for the first time in Japan. Jikei Hospital in the south-western city of Kumamoto, which has links with the Catholic Church, has been given permission by the city government to build an incubator-like hatch with access from the outside where babies can be dropped off safely and anonymously. Yukiko Tajiri, head of the nursing section at the hospital, said: "We do not perform abortions. We have always been a hospital that values life. I hope that this will attract more women to consult us, so that they know they have more options." (*Daily Mail, 4/5; SPUC, 4/13*)

**Netherlands:** The Dutch government has lifted restrictions on the Women on Waves abortion ship project and given it a new license. The ship will be able to sail under a Dutch flag in international waters, pick up women from countries where abortion is illegal, and give them abortion-inducing pills. Rebecca Gomperts, who runs the project, said they are seeking to have lifted remaining restrictions, such as only performing abortions up to seven weeks of pregnancy. (*Times, 4/24; SPUC, 4/26*)

**China/United States:** Research by a team of Chinese and American sociologists at the University of Carolina has found that China's one-child policy has been so effective as to create serious problems for the future. Professor Wang Feng, who led the study, said: "With the birth rate below replacement level, the country faces serious negative consequences in the long run if it fails to phase out the policy." (*LifeSiteNews.com, 4/23; SPUC, 4/26*)

World News summaries are from the Society for the Protection of Unborn Children (SPUC) based in London, England: [www.spuc.org.uk](http://www.spuc.org.uk).



## Why Lutherans For Life?

by Rev. Dr. James I. Lamb

Why is there a group called Lutherans For Life? What makes LFL different? In a word—the Word! LFL exists to equip Lutherans to connect the Word of Life with the life issues. Here’s how they connect:

**First**, the Word of Life gives value to life. Many pro-life groups talk about the “intrinsic value” of human life: Humans have value because they are humans. At LFL we teach the “God-given” value of human life: Humans have value because they are created and redeemed by God.

The Word of Life creates every human life and gives special value to human life. God handcrafts Adam (Genesis 2:7) and Eve (Genesis 2:22) into His image (Genesis 1:26-27). Created just a “**little lower than the heavenly beings,**” God crowns humans with “**glory and honor**” (Psalm 8:5). Even after the rejection of this glory and honor and the devastating effects of sin, the original lofty position still calls for value (Genesis 9:6). God’s handcrafting of human life continues through the pro-creative biology He set in place. (Job 10:8-12, Psalm 139:13-16). LFL teaches that the value of human life comes not from the creature, but from the Creator.

The Word of Life redeemed every human life. From the beginning, God sought and found the disgraced and frightened lost (Genesis 3:8-9) and promised salvation (Genesis 3:15). God loved what He made with His hand so much that the Word of Life “became flesh” (John 1:14, Hebrews 1:14), starting from the moment of conception (Luke 1:31), born “under the law” (Galatians 4:4), suffering its curse (Galatians 3:13), dying its death (Romans 5:6-8), and shattering both curse and death in victory (1 Corinthians 15:54-57). LFL teaches that the value of human life comes not from the sinner but from the Redeemer.

**Second**, the Word of Life calls *us* to value human life because God does. The prohibition against taking human life (Exodus 20:13) is not restricted by the size of that life or the residence of that life or the health of that life. The admonition to speak up especially applies to those who cannot speak and those weak and vulnerable (Proverbs 31:8-9). God’s truth about life can never be shared with silence but must always be spoken in love for the growth of God’s people (Ephesians 4:15). God’s forgiveness of sins is never conditioned by the “size” of the sin (Romans 8:1). LFL teaches that we value life, not because life is precious, but because it is precious to God.

**Third**, the Word of Life gives value to living. The life we live, we live by faith (Galatians 2:20). We live by faith in the Word of Life who makes His love known, not in our

circumstances or in our feelings, but on a cross (1 John 4:9). Therefore, nothing can separate us from that love (Romans 8:35-39). We live by faith in the Word of Life who, since He “**Who did not spare His own Son but gave him up for us all**” (Romans 8:32), will not abandon us. We live by faith in the Word of Life who works in all things for our good and according to His purpose (Romans 8:28). We live by faith in the Word of Life who Himself gives purpose to our living and our dying (Philippians 1:20). We live by faith in the Word of Life who remains faithful even in our faithlessness (2 Timothy 2:13). LFL teaches that God gives purpose and meaning to life:

- **The Word of Life gives value to life.**
- **The Word of Life calls us to value life.**
- **The Word of Life gives value to living.**

These points of connection move the life issues from merely being controversial issues of concern to being issues of Christian concern. They move the life issues from being merely political issues to being spiritual issues. They move the life issues from being options that the church *may* engage, to being opportunities to share the Word of Life that the church *must* engage. LFL exists to help Lutheran churches see this responsibility and to equip them to joyfully assume it. In short, LFL exists to make For Life Lutherans! What a difference they could make!

Pro-life groups speak of the value of human life. For Life Lutherans point to the Creator and Redeemer and the value He gives to life. Pro-life groups offer hope to those in crisis. For Life Lutherans point to an empty tomb and the certain and living hope the Risen One brings. Pro-life groups offer empathy and support to the guilt ridden. For Life Lutherans point to the objective forgiveness purchased by Christ—total, free, received richly and daily through His means of grace. Pro-life groups say to the desperately ill, “Something good will come, you’ll see.” For Life Lutherans point to the cross and say, “*Someone good has come*, and He is at work whether you see it or not.” Pro-life groups work to change laws. For Life Lutherans point to the work of God’s Spirit who changes hearts and minds and through changed people transforms society.

Why Lutherans For Life? There are a lot of pro-life groups out there and that’s good. They are needed. But Lutherans For Life has a unique message to offer, especially to the Lutheran community. It is not a political message. It is the message from and about the Word of Life. Lutherans can connect this message to the life issues. Lutherans For Life exists to help make that connection. When it is made, God will be at work. Lives will be changed. The Word of Life will be glorified.



## LFL Membership Helps Equip the Church For Life!

by Karen L. Frohwein  
Director of Development  
National Lutherans For Life

I just received a note from a new member of Lutherans For Life. It said “I should have joined LFL years ago. My pastor sent me Dr. Lamb’s comments on the US Supreme Court decision on the partial birth abortion ruling. Keep up the good work and may our Heavenly Father bless you!”

How wonderful to have a new partner in Lutherans For Life! Have you received your annual membership mailing? If so, I hope you have given some prayerful consideration about membership. If you feel now is the time, becoming a member is easy! Although there are suggested amounts, any gift you **designate for membership** makes you a member through June 30, 2008. If you didn’t receive information in the mail, you can sign up on our web site or use the envelope in the center of this issue of *LifeDate* to return your membership gift!

Your gift is important to us! But, membership means more than making a monetary donation. Membership is also more than a special card in your wallet or a sticker in the back window of your car (although you will receive both from LFL!) Members make a commitment to support Lutherans For Life in the years to come. Members have a stake in our mission and vision. LFL exists to be a powerful, biblical, pro-life voice and resource to Lutherans. Members want to see that vision realized so more and more of God’s people uphold the God-given value of human life and joyfully proclaim His For Life message in word and deed.

What do you get out of membership? Well, you will receive special mailings and free materials, like *Speak Up For Life*, our booklet that looks at life issues based on Luther’s Small Catechism. Then there’s that membership card and window cling to remind you and others of your commitment. You also have discounted registration for our national LFL conference where you will connect with other members of LFL. (For more on the conference see the back page of *LifeDate* or go to [www.lutheransforlife.org](http://www.lutheransforlife.org).) Because of your

partnership with us, each February you will receive our annual report to keep you up-to-date on the use of your gifts and the blessings they brought to others.

It’s what your membership gives to others that is most beneficial. At the national, state, and local level, we strive to be good stewards of your gifts and to use them to help others connect God’s Word of Life to the life issues. At the national level, your gifts produce materials on a variety of life issues, pay travel expenses so we can speak out For Life around the country, maintain our web site, publish *LifeDate*, and staff and maintain the Life Center where our central operations are located.

If you belong to one of the 150 chapters across the country, or live in a state served by an LFL Federation (a list of LFL State Federations is printed below), your gift is shared with those organizations. Of the \$120,000 in membership gifts received by LFL in 2006, over \$48,000 was returned to state federations and local chapters to support their activities. State and local LFL groups educate, encourage, and comfort individuals in their congregations and communities. By your membership, you join them in their efforts.

Please consider becoming a member of Lutherans For Life.

You will join others who want to grow in the knowledge of the life issues and the ability to connect God’s Word to those issues. Together, we will help equip the Church to apply the positive and powerful Gospel of Jesus Christ to the life issues. Together, God can use us in His Kingdom to make a difference—For Life!



Membership is more than a window sticker—but you do get one! (Kids not included.)



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## Life Thoughts in the Church Year

Based on the appointed readings from *Lutheran Service Book*, using the English Standard Version.

### July 1 – 5<sup>th</sup> Sunday after Pentecost (Proper 8)

The tension between the flesh and Spirit Paul talks about in Galatians 5:16-26, is not an equal tension. Those who belong to Jesus have “crucified the flesh” (v. 24) and the Spirit produces fruit in the Christian (vs. 22-23). The Christian can make good, God-pleasing decisions.

### July 8 – 6<sup>th</sup> Sunday after Pentecost (Proper 9)

In Galatians 6, Paul encourages Christians to “bear one another’s burdens” (v. 2), to “not grow weary in doing good,” (v.9) and to boast only “in the cross of our Lord Jesus Christ” (v. 14). There are applications here for dealing with those at life’s end. We are always to care and never do anything to knowingly causing death. The cross of Christ assures us that God works in and through suffering.

### July 15 – 7<sup>th</sup> Sunday after Pentecost (Proper 10)

Like the lawyer in Jesus’ parable (Luke 10:25-37), we sometimes want to limit those we consider our neighbor. But we are to be neighbor to all, especially to those in need—our neighbor in poverty, our neighbor who is hungry, our neighbor in the nursing home, our neighbor in the womb, our neighbor in the Petri dish.

### July 22 – St. Mary Magdalene

Unlike her depiction in modern historical fictions, Scripture portrays Mary Magdalene as a repentant sinner who devotes her life to serving Jesus. This Sunday presents a good opportunity to honor Christian women who so often quietly and in the background serve their Savior through a variety of vocations such as church workers, wives, mothers, and volunteers.

### July 29 – 9<sup>th</sup> Sunday after Pentecost (Proper 12)

All repentant sinners need to be reassured that God set aside the “record of debt that stood against us” by “nailing it to the cross” (Colossians 2:14). Those who have sinned against life particularly need this reassurance applied to their sin. Do so! Preach this powerful Gospel into their lives.

### August 5 – 10<sup>th</sup> Sunday after Pentecost (Proper 13)

Christians can make good decisions that “put to death . . . what is earthly” (Colossians 3:5). We do so not by our own strength but because our life is “hidden with Christ in God” (3:3). Because of *whose* we are, we can make choices that honor life and the new life God gives in Christ.

### August 12 – 11<sup>th</sup> Sunday after Pentecost (Proper 14)

Some things can make God’s people anxious these days—a crisis pregnancy in the family, a past abortion, dealing with an aging loved one, or a chronic or terminal disease. God’s gift of faith

enables the Christian to deal with anxieties in a way the world does not know. Faith assures us of God’s love in spite of our circumstances. Faith seeks God’s kingdom (Luke 12:31). Faith receives God’s hope, “Fear not, little flock” (12:32).

### August 19 – 12<sup>th</sup> Sunday after Pentecost (Proper 15)

God would have His prophets and His Church proclaim His truth and not “vain hopes” or “visions of their own minds” (Jeremiah 23:16). His truth will cause division (Luke 12:49-53). But avoiding truths from His Word that are divisive serves neither God nor His mission to spread the life-changing message of the Gospel.

### August 26 – 13<sup>th</sup> Sunday after Pentecost (Proper 16)

Receiving the “peaceful fruit of righteousness” from that which is “painful rather than pleasant” (Hebrews 12:11) speaks of our God at work in our lives. Include those struggling with life issues as you apply this powerful truth so they too might hear, “Therefore, lift your drooping hands and strengthen your weak knees” (v 12).

### September 2 – 14<sup>th</sup> Sunday after Pentecost (Proper 17)

Honoring marriage (Hebrews 13:4) is included in a list of other things to “let brotherly love continue” (v 1). Given the climate of our times, however, it may be beneficial to expand upon this verse and give Scriptures’ positive view and definition of marriage.

### September 9 – 15<sup>th</sup> Sunday after Pentecost (Proper 18)

God’s words are very contemporary, “See, I have set before you today life and good, death and evil” (Deuteronomy 30:15). Satan does his best to make death and evil look like the best choice. But people chosen by God in Christ can respond affirmatively to God’s call, “Choose life, that you and your offspring may live” (v 19).

### September 16 – 16<sup>th</sup> Sunday after Pentecost (Proper 19)

Many post-abortive men and women can identify with Paul as the “foremost” of sinners (1 Timothy 1:15). Like Paul, who received Christ’s mercy (v 16), they need to hear of their Savior who “receives sinners and eats with them” (Luke 15:2).

### September 23 – 17<sup>th</sup> Sunday after Pentecost (Proper 20)

The love of money (Luke 16:14-15) is behind many of the sins against life. “We can’t afford a child right now” becomes an all too common reason for abortion. “Grandma is using up our inheritance” becomes reason for stopping treatment. The love of God in Christ moves us to trust and serve Him.

### September 30 – 18<sup>th</sup> Sunday after Pentecost (Proper 21)

Only the Word of God convinces people of life and salvation (Luke 16:31). As Christians, this is our foundation in all things. This is our foundation when trying to convince fellow Christians about the value God gives to life.





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