

# LifeDate

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

Spring 2005

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

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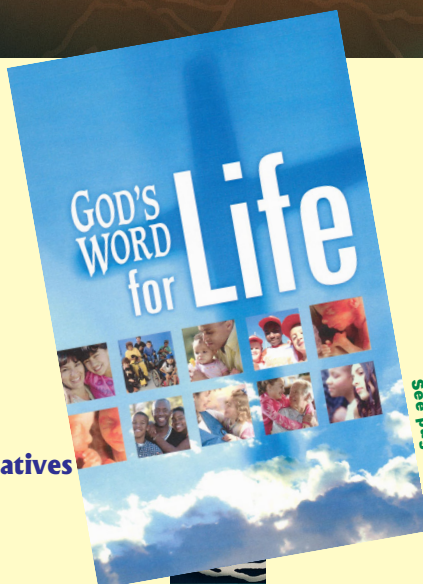
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**Life Thoughts in the Church Year**



## Womb and Tomb

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

“We are for the sanctity of human life from the womb to the tomb” is a common expression used by the pro-life community. It expresses the conviction to honor all life regardless of stage of development or condition of existence. It isn’t perfect since we also honor life in fallopian tubes and Petri dishes, but the right idea is there in a poetic kind of way that’s fun to say.

This year womb and tomb come together in the Christian Church’s calendar. March 25<sup>th</sup>, the Annunciation of our Lord—that marks the conception of Jesus in Mary’s womb—falls on Good Friday, the day Jesus died and was buried in a tomb. March 25<sup>th</sup> becomes a good reminder for pro-life Christians that we have a basis for saying we believe in the sanctity of human life from the womb to the tomb. We believe that because of Jesus’ presence in these places. “Womb to Tomb” is more than something fun to say. It is central to the Gospel of Jesus Christ and the value He gives to life.

From the very beginning, God chose to seek and to save sinners by coming to them. “Where are you?” He called to Adam as he and Eve were hiding ashamed and afraid in the Garden of Eden. He didn’t have to do that. He didn’t have to come to where they were. He didn’t have to do anything. But He did. He came to where they were and promised that He would do something about sin and Satan and the death that these brought into the world. It would be accomplished through the “seed” of a woman (Genesis 3:15). It would be accomplished when God came again into His world that sin had corrupted. It would all begin when God became flesh. It would begin when He entered a womb.

The womb was a necessary place for God to be. Our beginning there was sinful. **“Surely I was sinful at birth, sinful from the time my mother conceived me”** (Psalm 51:5). God came to seek and to save us by taking our place from the very beginning. When God came to Adam and Eve in the Garden of Eden, He was showing how He valued them in spite of their sin. God entering a womb shows how He values all human life from that moment. His beginning there hallows our beginning there.

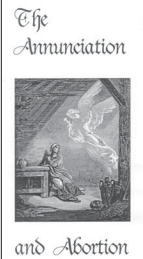
The tomb was a necessary place for God to be. On the cross Jesus suffered God’s wrath in our place. Then, in order to conquer death, He died and was buried in a tomb. He took our place there as well. **“The death He died, He died to sin once for all”** (Romans 6:10). The end of His life in a tomb

hallows the end of our life in a tomb because it doesn’t end there! Jesus rose from the tomb! Now those who have been baptized into His death and resurrection (Romans 6:4) can proclaim, **“Where, O death, is your victory?”** (1 Corinthians 15:55).

From the womb of the Virgin Mary to the tomb of Joseph of Arimathea, Jesus took our place. From the womb to the tomb, He showed how much God values human life. We too value life from the womb to the tomb. We do so not just because it is fun to say. We do so not just because it is the right thing to do. As Christians, we do so because God does so. And this year it all comes together—womb and tomb—on March 25<sup>th</sup>.

**Note:** We have a brochure called *The Annunciation and Abortion*, by Rev. Ed. Fehskens, which reviews the Annunciation and Visitation of Mary and the Incarnation of Jesus Christ and helps us answer the question, “When does life begin?” This brochure would make a great For Life handout / bulletin insert in March. (Item 202T. **\$0.25 ea.**)

Call, e-mail, or go online to order!



The total number of abortions in the U.S. from 1973-2002 is estimated to be **44,010,378.\***



In 2000, more children died from abortion than Americans died in the Revolutionary War, the Civil War, World Wars I and II, the Korean, Vietnam, and Gulf Wars combined.\*\*

There were over **3,600 abortions per day** in 2000, **151 per hour, one every 24 seconds.** In that same year, there were 306 abortions for every 1000 live births.

\*from projections based on Alan Guttmacher Institute and Centers for Disease Control statistics  
\*\*National Right to Life Committee

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## Hidden Grief

by *Diane E. Schroeder*  
President, *National Lutherans For Life*

Let me tell you a true story. It's a beautiful fall day. A father and his son are relaxing, fishing in a DuPage County, Illinois, forest preserve. The son slowly reels in his line waiting for a fish to take his bait. All at once his bobber goes down and he shouts to his father, "I've got one!" "Reel it in slowly," the father replies. The son continues to bring his fishing line in and, much to his amazement, it's not a fish, but a plastic bag. The father and son open the bag and inside is a bottle—but not just a bottle, but a bottle with a letter in it. Excitedly, the father and son open the bottle and read this letter:

Dear Baby Edgar,

I fell in love with your father the absolute second I saw him. He was the most beautiful man I had ever seen. He helped me get through so many insecurities. That only made me love him more. I'm telling you this first because I want you to know that we loved each other (or rather, I loved him.) It didn't matter to me that he already had two kids—your half brother and sister or that he was married to someone else because I loved him so much and if I had it to do all over again the only thing I'd change would be the abortion. I wanted to have you the second I found out I was pregnant. It was your father that made me change my mind. He didn't want to leave his wife for anything. He kept claiming that he didn't love her and that he really loved us. He could never tell me what I should do with you. When I saw how much pain he was in because he had to tell his wife about you, I felt like I was dying inside. I knew that I had to give you up through abortion because I couldn't hurt the one I loved so much. I regret it because he's the one who so thoughtlessly hurts me now. I'm seeing a therapist now, Baby Edgar, to learn to forgive myself for what I so needlessly did to you. I had the abortion so Daddy could tell his wife and leave her with some dignity instead of just saying he had an affair. I wish that you were still in me—you'd be 5 ½ months old by now. I'd be getting ready to have you. I love you, Baby Edgar, and I'll never forget you for as long as I live. Sorry to say that I didn't think your Daddy cares about us anymore. But I hope someday you and God forgive me enough for what I've done and maybe I'll see you in heaven.

I love you, Edgar,

Mom

This letter describes a post-abortive woman's grief and despair, this time hidden in a bottle. Surveys in our country have shown that the American people recognize that abortion takes the life of a child; however, many are willing to tolerate the evil of abortion because they believe women need to have this evil available to them.

The attitude toward abortion in the Lutheran Church will not change until pastors begin to recognize the profound affect this "mere medical procedure" has on women and men in their pews. It is an evil to be preached against, to be avoided at all cost.

On Life Sunday, many women in a Chicago congregation wept when they watched an aborted woman tell her story on a video. More women, more grief, more despair. Hidden in our pews, these men and women suffer believing they are the only ones who have had an abortion (or participated in an abortion decision). Believing they have committed the unforgivable sin, they call themselves hypocrites. As long as our churches refuse to address, with both Law and Gospel, the issue of abortion from the pulpit these men and women will remain stuck in their grief.

Lutherans For Life has long recognized the enormous need for healing within our Lutheran churches and the effect the witness of these men and women can have on other Lutherans caught in a pregnancy situation, believing that abortion is their only choice. Our ministry, Word of Hope, has been serving post-abortive Lutherans since 1989.

Let us pray that the Lutheran Church will more and more begin to recognize the important role it plays in both preventing abortion and healing those affected by it.

*(See page 4 for more on LFL's Word of Hope ministry.)*



[www.word-of-hope.org](http://www.word-of-hope.org)

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Counseling

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## Abortion's Impact on the Family

by Grace Kern, Director of Word of Hope

Abortion impacts not only the woman involved, it impacts families. At Word of Hope we know how important it is to work with couples and their families.

When a child is torn from its mother's womb it triggers a tragic chain of events. God created women to be a giver of life—not to take life away. Abortion can never take away the fact that you were pregnant, and that there was a baby in your womb. There is a nagging emptiness that only God can fill.

Sandy was 28 years old when she and her husband sought counsel from Word of Hope. They had two children, ages seven and three. While Sandy was dating Mark in college, they had two abortions at Mark's insistence. She said she was afraid Mark would leave her if she didn't have the abortions. At first Sandy was happy that Mark married her. However, even after seven years of marriage and two more children, all she feels is anger and rage toward Mark. She was also feeling depressed and lacked motivation. She vividly relived the abortions through intrusive thoughts and nightmares. When she saw a baby it reminded her of her lost children. She lashed out in rage toward her husband and their oldest daughter. She felt her husband chose to love these two children, why hadn't he felt this way about their first two? She was having trouble forming a nurturing and loving relationship with her children. She felt undeserving of their love. Sandy decided she needed to move out of their home because she was a bad mother and felt her children and husband were better off without her. After Sandy left, Mark contacted Word of Hope in search of help.



What happens in a marriage after abortion? The couple's child died. A human life was taken. As in all cases involving the death of a child, the couple must eventually come to terms with their loss. Abortion grief is very much like any other grief, except that in an abortion situation the couple feels responsible for the death. Because of this, they don't know how to grieve. Yet grieving is the first step to healing. In Sandy and Mark's case after they left the abortion clinic they never spoke a word to each other about the abortion. They

had stuffed it away and neither knew they were both haunted by guilt and extreme sadness. They had gone through life pretending the abortions never happened. Sandy and Mark needed to break their denial.


Abortion is a serious wound in a marriage. It leaves a tremendous scar. The wound is painful and, left unattended, it will only get worse. In order for healing to come, the couple has to fully grasp what they have done, and accept God's love and forgiveness. That also includes forgiving each other.

Mark and Sandy had the abortions based on the premise that they could continue their lives as if nothing ever happened. After reality set in, they were both drowning in a sea of guilt and shame, believing that there must be something wrong with them or else they wouldn't be feeling this way. When these emotions arise, it is a signal that something needs

to be taken care of spiritually. Through spiritual counseling they learned new ways to respond to their guilt and sorrow. They accepted the abortions as part of their past. They no longer dwell on the painful memories or try to hide them from each other. They have learned to express their emotions in grieving and are no longer consumed by them.

They have forgiven each other and have accepted God's forgiveness. The Lord has filled their life with peace and their family is now leading the life God intended for them.

**"I am He who blots out your transgressions, for my own sake, and remembers your sins no more"** (Isaiah 43:25).



**Word of Hope**  
888-217-8679

for confidential post-abortion  
referral, counsel, and reconciliation.

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

## Unborn Child's Abortion Pain Bill Introduced, Pro-Life Groups Supportive

Congressional lawmakers introduced legislation on January 26 targeting the pain an unborn child feels during an abortion. The bill is a top legislative priority for pro-life groups this session and has been endorsed by President Bush.

Under the bill, abortion practitioners would have to tell any woman considering an abortion after 20 weeks of pregnancy that the abortion procedure will cause significant pain for the unborn child.

In addition, the legislation requires that the mother be given the opportunity to have anesthesia administered to the baby prior to the abortion.

The legislation is sponsored in the Senate by Kansas Republican Senator Sam Brownback and on the House side by Rep. Chris Smith, a New Jersey Republican. The measure already has 32 co-sponsors.

Several pro-life groups, including the Family Research Council and the National Right to Life Committee, hailed the introduction of the bill and pledged their full support.

"The Unborn Child Pain Awareness Act reflects the growing knowledge and concern among Americans for unborn children," said Wendy Wright, of Concerned Women for America. "This legislation applies the most up-to-date scientific information to this issue by requiring abortionists to provide medically accurate information that, without a law, they simply refuse to give to women."

"Medical research now confirms what we've suspected for some time: The baby in the womb can feel the pain of an abortion," added Dr. James Dobson, a leading pro-family spokesman.

Just as the partial-birth abortion ban had a practical effect and an educational component, the Unborn Child Pain Awareness Act would offer pain relief for unborn children, but also educates the public and helps women rethink a possible decision to have an abortion.

However, abortion advocates strongly oppose the legislation.

"There is a great deal of debate in the medical community about this issue and what is contained in this bill is based on speculation and inference," said Bobbie Kierstead, with Planned Parenthood of Nebraska.

During the partial-birth abortion trials, fetal pain became an issue.

A leading expert on the pain unborn children experience during pregnancy, Dr. Kanwaljeet Anand of the University of Arkansas Medical Center, said medical studies conclude that unborn babies are "very likely" to be "extremely sensitive to pain during the gestation of 20 to 30 weeks."

"This is based on multiple lines of evidence," Dr. Anand said. "Not just the lack of descending inhibitory fibers, but also the number of receptors in the skin, the level of expression of various chemicals, neurotransmitters, receptors, and things like that."

*(LifeNews.com, 1/27/05)*

## Is Adoption Really an Option?

*by Tony Perkins, Family Research Council*

A curious item appeared on Planned Parenthood's homepage [the last weekend in January]: adoption. Apparently America's number one abortion provider feels the need to acknowledge the choice of adoption . . . trying to put a kinder, gentler face on their commitment to legal abortions and attempting to shore up the millions of dollars they receive from Congress. The problem with Planned Parenthood's new-found moderation is that it belies the numbers. Of the 123 Planned Parenthood affiliates nationwide that manage nearly 850 "health centers," they can only point to one lone office as providing adoption services, and this as a separate agency that is simply allowed

under Planned Parenthood's roof.

And of all the Planned Parenthood affiliates in 2003, 1,774 adoption referrals were offered (although they admit far fewer actually chose this option). The sad fact is that Planned Parenthood has never promoted adoption as a serious option for women. While they celebrate less than 2,000 adoption referrals nationwide as a sign of choice, Planned Parenthood affiliates performed 244,628 abortions in 2003. This means that if you were an unborn child of a mother who turns to Planned Parenthood for help the likelihood of actually surviving the pregnancy is less than 1 in 138. It doesn't seem like adoption is much of an option for Planned Parenthood and it has never been. Just one more reason Congress should withhold taxpayers' money from Planned Parenthood. Contact your Congressman and Senators and urge them to de-fund Planned Parenthood.

*(Family Research Council, www.frc.org, 2/1/05)*



# Won't You Be My Neighbor?

(Changing the Way We Think and Act about Abortion)

by Rev. Dr. James I. Lamb

Being a neighbor seemed important to Jesus. According to Him, the second greatest commandment ever given is **“Love your neighbor as yourself.”** The only thing greater than this is **“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength”** (Mark 12:28-31). Being a neighbor ranks pretty high! Asking—as Mr. Rogers so melodiously did—**“Won't you be my neighbor?”** is a grand request indeed.

But the man lying stripped, beaten, and half dead in Jesus' famous “neighbor” parable could not make such a request (Luke 10:30-37). Only his helpless condition spoke. The religious leaders—not willing to risk, not willing to pay—turned deaf ears to the silent supplication. A Samaritan—at possible risk to himself, at great expense to himself—answered the unspoken plea. He had pity. He showed mercy. He did the second greatest thing a human being could ever do. He saw the helpless man as his neighbor and was a neighbor to him.

## Reasons or Excuses?

Children not yet born cannot speak. But couldn't we change the way we think and act about abortion if we heard the silent cry of these who are helpless and vulnerable, “Won't you be my neighbor?” What reasons could we offer for “passing by on the other side”?

**“It's the law of the land.”** That's not true. It is a decision by 7 of 9 justices that the right to kill an unborn child is found in the right to privacy in the U.S. Constitution. That ruling struck down the law of the land. Forty-six states outlawed abortion prior to *Roe v. Wade* in 1973.

**“It's the will of the people.”** That's not true. Polls show that most people oppose most abortions. If *Roe v. Wade* were overturned today, it is predicted that 19 states would outlaw abortion immediately and 19 other states would soon follow. That's the will of the people.

**“It's a safe, surgical procedure that ends a pregnancy.”** That's not true. It is the most common and most *unregulated* surgical procedure in the land. It ends a pregnancy by brutally shredding or dismembering or sucking the brains out of small children well over 3,000 times every day.

**“It's a woman's right to do what she wants with her own body.”** That's not true. A woman doesn't have the right

to fill her body with illicit drugs or to put her drunken body behind the wheel of a car, or to punch a part of her body into someone's nose. The greater falsehood implied by this statement is the baby is part of the woman's body. Not true. The baby can grow independent of the mother for several days outside her body in a Petri dish. The baby may have a different blood type than the mother or be a different sex. If it were not for the placenta (which the baby produces) the mother would reject her child as foreign tissue.



**“We don't speak about political things in the Church.”**

That's not true. If blacks were being enslaved and treated with brutality, would not the Church speak? If entire ethnic groups were being arrested and led to the slaughter in gas chambers, would not the Church speak? Sadly, tragically, many in the Church did not speak out—a lack of action that should not be repeated.

**“It's not really a human being.”** That's not true. When human sperm fertilizes a human egg, what other kind of being could it be? Embryology text books used in the medical schools of our country teach that human life begins at the moment the sperm fertilizes the egg. Scripture affirms this biological fact. If we were sinful from the moment of conception (Psalm 51:5), then we were human from the

moment of conception. The fact that Jesus was conceived in the fallopian tube of Mary attests to our humanity at that stage of our development.

**“Unborn human life has less value.”** That’s not true. **“Do you question me about my children, or give me orders about the work of my hands?”** (Isaiah 45:11) God is the giver and creator of life in the womb (Psalm 139:13-14). God, in Christ, died for all human life (John 3:16). That makes all human life, regardless of condition or stage of development, precious to Him.

All of the above are only excuses, not reasons (i.e. something reasonable), for “passing on the other side” when we hear “Won’t you be my neighbor?” called out from the vulnerable condition of unborn life. But when we stop and heed that cry, it changes everything.

### Changing the Way We Think

Recently a pastor was jolted by that cry. He wrote, “I read with tears this morning the research about the sensations babies feel in the womb. I apologize for myself and others who get so caught up in other ministry things that our passion for life, especially the life of those who cannot speak up for themselves, wanes.”

When we see that unborn boy or girl as our neighbor that changes how we think about abortion and its cruel consequences. When it’s our neighbor in that womb, we will want to be a neighbor. When it’s our neighbor in that womb, we will want to do the second greatest thing a human being could ever do—**“Love your neighbor as yourself.”**

When it’s our neighbor in that womb, it changes the way we think about the one carrying that child. We will want to be her neighbor as well. It is not neighborly to encourage abortion. As one young woman who had an abortion put it, “Abortion is a permanent solution to a temporary problem.” We do not love women as our neighbors when we offer them death as a solution to their problem. We do not love women as our neighbors when we ignore the struggles and fears of an unplanned pregnancy. Women deserve better than abortion. They deserve a neighbor. Reaching out to women in this situation enables us to do the second greatest thing a human being could ever do—**“Love your neighbor as yourself.”**

### Changing the Way We Act

Seeing the unborn as our neighbor helps us think differently about abortion. But different thinking needs to translate into different acting. The Samaritan saw this helpless man as his neighbor, and then he *acted!* He not only had pity, he *showed* mercy. He was a neighbor to this man in real, practical ways. Yes, there was risk involved. The robbers might still be around. It would be easy for a passerby to

mistake this Samaritan’s mercy for malice. Yes, it cost something. The two silver coins were substantial, enough to keep the man in an inn for over a month. It takes courage and self-sacrifice to do the second greatest thing a human being could ever do—**“Love your neighbor as yourself.”**

Taking action and being a neighbor to the unborn takes courage and self-sacrifice. Passing by is easy, albeit deadly. Taking the time to stop and speak for our neighbor in the womb takes courage. There is risk. Speaking about abortion in the Church will indeed cause controversy. There will be those who offer the excuses and will just want the Church to pass by. There may be cost. Members might leave or stop giving. Showing mercy often times comes with a price. It is time for the Church to start showing some courage and declaring to its people that the child in the womb is our neighbor, someone created by God and for whom Jesus died. It is time for the Church to redouble her efforts to minister to those experiencing a crisis pregnancy. It is time for the Church to deal with these issues with our children and young people so they can be taught to make good decisions and never have to face the difficult ones. It is time for the Church to start paying whatever price is necessary to do the second greatest thing a human being could ever do—**“Love your neighbor as yourself.”**

### The Greatest Message of Life in the World

There is no more positive message than this to apply to abortion. The Church has the greatest message of life there is—life given by a loving God, life redeemed by a merciful God. We know what it is like to be helpless and vulnerable and then to be loved with an unconditional love. We were dead in our transgressions and sins, but God made us alive in Christ (Ephesians 2:1-4). We who have been treated as a neighbor by our God, are to love as He has loved us (1 John 4:11).

And when we love this way, when we do the second greatest thing a human being could ever do—**“Love your neighbor as yourself”**—we are at the same time doing the greatest thing a human being could ever do—**“Love the Lord your God with all your heart”**—for Jesus said, **“Whatever you did for one of the least of these brothers of mine, you did for me”** (Matthew 25:40).

Hear the silent cry of the unborn. Don’t pass them by. Love your neighbor. Love your God. Have pity. Show mercy. Take the risk. Take some action. Be their neighbor.

*Would you be mine? Could you be mine?*

*Won’t you be my neighbor?*

*Won’t you please, Won’t you please?*

*Please won’t you be my neighbor?*

## SLED – Simplify the debate

What is the unborn? The answer to that question trumps all other considerations. It is key to answering virtually every objection to the pro-life view. Here are two examples.

1. “Abortion is a private matter between a woman and her God.” I agree, privacy is important. But do we allow parents to abuse their children as long as they do so in the privacy of their own home? Clearly, privacy isn’t the issue, but “What is the unborn?” If the unborn is a human person, it deserves the same protection other children do.
2. “Many poor women cannot afford another child.” Perhaps so, but when human beings get expensive, may we kill them? What would we think of a mother who killed a toddler who was taxing the family budget? “That’s different,” you say, “The unborn aren’t human like those toddlers.” But all you’ve done is prove my point: the relevant issue isn’t economic hardship, but what is the unborn?

Demonstrate that there is no relevant difference between a child in the womb and one that is already born. True, there are differences, but are those differences morally relevant? That is to say, are they significant in the way abortion advocates need them to be?

The unborn differs from the newborn in four ways, none of which are relevant to its status as a human being. Those four ways are size, level of development, environment, and degree of dependency. The acronym **SLED** is a helpful reminder of those differences.



**Size:** The unborn are smaller than newborns, but since when has size had anything to do with the rights that people have? Men are generally larger than women, does that mean they deserve more rights? Is Shaquille O’Neal more of a person than feminist Gloria Steinem simply because he is larger? Clearly size isn’t the issue.

**Level of development:** True, the unborn are less developed than newborns, but this too is morally irrelevant. A newborn, for that matter, is less developed than a toddler. A toddler is less developed than an adolescent. An adolescent is less developed than an adult. But we speak of all as equally human. Is a child of four, for example, less of a person because she has not yet developed sexually? It follows, then, that the ability to perform human functions is not a necessary condition for human personhood. Rather, a person is one with the natural, inherent capacity to give rise to personal acts—even if she lacks the current ability to perform those acts. People who are unconscious do not have the present capacity to perform personal acts. We don’t kill them because of it, nor should we kill the unborn.

**Environment:** True, the unborn are located in a different place, but how does a change in location suddenly change a non-human entity into a human one? Did you stop being human when you walked from your house to the car? From the kitchen to the den? Clearly, where one is has no bearing on who one is. A child in the incubator of her mother’s womb is no less a child than the one being sustained by neonatal technology. Ladies and gentlemen, you don’t stop being human simply because you have a different address.

**Degree of dependency:** If viability is what makes one human, then all those dependent on kidney machines, heart pace-makers, and insulin would have to be declared non-persons. There is no ethical difference between an unborn child who is plugged into and dependent upon its mother and a kidney patient who is plugged into and dependent upon a kidney machine. Siamese twins do not forfeit their right to live simply because they depend on each others circulatory systems.

We can see, then, that the unborn child differs from a newborn one in only four ways—size, level of development, environment, and degree of dependency—and none of those differences are good reasons for disqualifying it as fully human.

*(Excerpted from the article “Back to School Survival Guide” by Scott Scott Klusendorf of Stand to Reason. For more information, contact Stand to Reason at 1438 East 33rd St., Signal Hill, CA 90755; (800) 2-REASON • (562) 595-7333 • www.str.org.)*



### **Making Abortion Unthinkable: The Art of Pro-Life Persuasion**

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# Terri Schiavo's Law Rejected at Supreme Court

On January 24, the U.S. Supreme Court rejected an appeal of a Florida law the state legislature passed to prevent Terri Schiavo's estranged husband from starving her to death. The court's decision came without comment and will likely allow Michael Schiavo to remove Terri's feeding tube soon.

Governor Jeb Bush had appealed a Florida Supreme Court decision striking the law to the nation's high court. He said the Florida courts did not hold hearings and offer him a chance to defend the law and prove Terri would not want to die a painful, starvation death.

Michael contended "Terri's Law" violated the separation of powers clause of the state constitution by improperly allowing Bush to intervene and restore the feeding tube.

"It's judicial homicide. They want to murder her," her father, Robert Schindler, told the Associated Press in reaction to the decision. "... We're going to fight for her as much as we can fight for her. She deserves a chance."

Michael Schiavo, who is seeking to end his wife's life and marry his fiancé, with whom he is currently living and has two children, now has the authority to ask doctors to remove the feeding tube.

How soon he can do that is unclear, as Terri's parents are waging last ditch efforts to prevent her death and replace Michael as her legal guardian based on numerous conflicts of interest.

## Things that each of us can do to help save Terri Schindler-Schiavo:

(1) Pray for Terri, for her family, and for those who have dedicated their time and talents to helping her plight.

(2) If you are from Florida, contact your state senator and representative to sponsor and support legislation to protect Terri Schindler-Schiavo and those with disabilities like hers from starvation and dehydration. The Florida Supreme Court threw out Terri's Law because it said it dealt only with her case and therefore violated the separation of powers. But a law that covers not only Terri, but also others in similar situations, **COULD** be upheld.

A massive outpouring from their constituents is necessary to get Florida legislators to sponsor and support a protective law to save the lives of Terri and others like her. You can get contact information for your state senator and representative on [www.leg.state.fl.us/](http://www.leg.state.fl.us/) or [www.myflorida.com](http://www.myflorida.com)

(3) If you have relatives or friends who live in Florida, contact them ASAP and ask them to write or call their legislators.

(4) Monitor your local media coverage of Terri's case to ensure that the press reports her condition accurately. Due to media distortions on Terri's condition, many people think that Terri Schiavo is in a coma, when in fact, Terri appears alert and aware and she responds to her family. If you come across an inaccuracy, please take the time to call or email the media outlet and ask them to issue a correction.

## Inaccuracies in your local media needing a response:

**MYTH:** Terri Schiavo is in a coma or in a comatose-state.

**FACT:** Some claim that Terri Schiavo is in a persistent-vegetative state, while many doctors and medical professionals disagree and believe that Terri is very aware of her surroundings. No doctors or medical professionals claim that Terri is in a coma.

**MYTH:** Terri Schiavo is dying and her family refuses to "let her go."

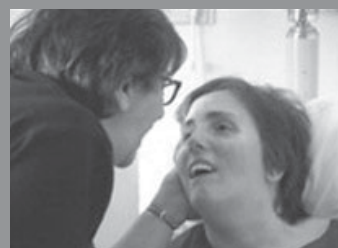
**FACT:** Terri is not "dying." In fact, she is a healthy woman who happens to have a disability. Terri is brain-damaged but she is not dying of any terminal illness and is not being sustained through a respirator. She breathes on her own and merely receives her food and hydration through a feeding tube. Terri's family is asking to be given legal guardianship so that they may love and care for her.

**MYTH:** Death by starvation and dehydration is painless.

**FACT:** It is upsetting to note that Florida law does not allow a dog to be subjected to death by starvation so why should Terri, a human being, be sentenced to such a death?

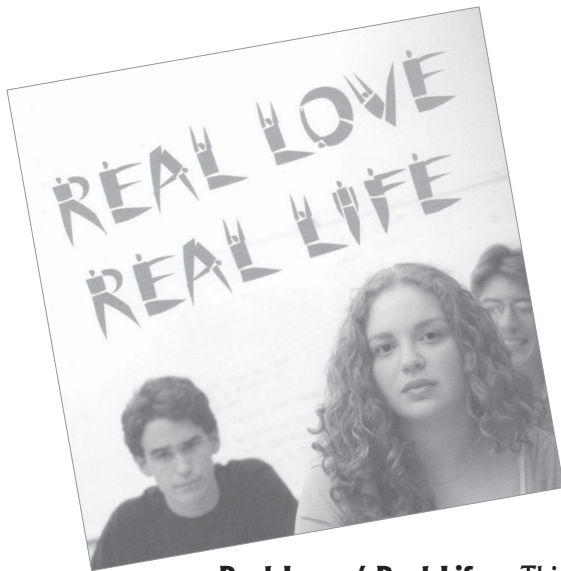
St. Louis neurologist William Burke said: "A conscious [cognitively disabled] person would feel it just as you or I would. They will go into seizures. Their skin cracks, their tongue cracks, their lips crack. They may have nosebleeds because of the drying of the mucus membranes, and heaving and vomiting might ensue because of the drying out of the stomach lining. They feel the pangs of hunger and thirst. Imagine going one day without a glass of water! Death by dehydration takes ten to fourteen days. It is an extremely agonizing death."

*(LifeNews.com, 1/24, 2/2; National Right to Life Committee, 1/28)*

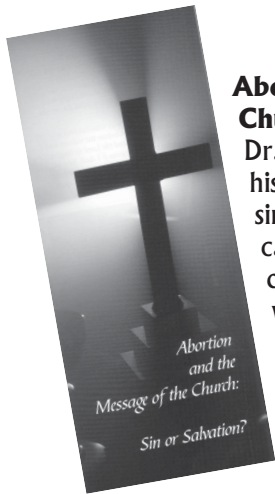


For the latest  
on the Terri Schiavo  
case go to:  
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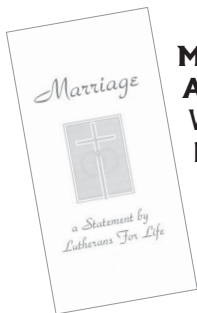
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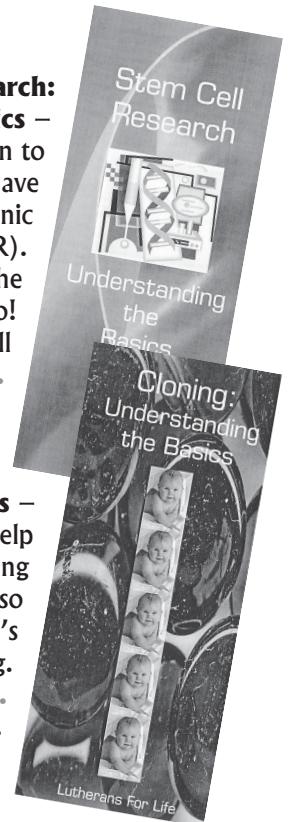
**Abortion and the Message of the Church: Sin or Salvation** – Dr. James Lamb shows that throughout history the Church has called abortion sin. Only recently have some started calling abortion “salvation”—a way out of a difficult situation. But it is not a way out. It only creates guilt and despair to which the Church must apply its most powerful message, the Gospel of Jesus. **FULL COLOR.** Item 205T. **\$0.25 ea.** (Available in Braille at no charge.)



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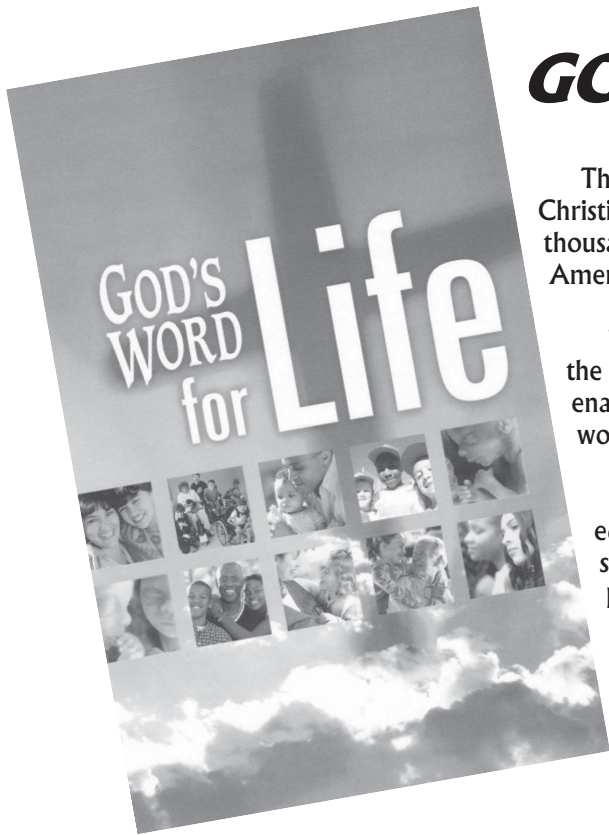


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# The First Week of Life, Words We Use

by J. C. Willke, M.D.

“Stem cells,” “cloning,” “emergency contraception,” all of these are being discussed to a degree and with an intensity that has never before existed. Inappropriate or flatly deceptive wording is clouding much of it. Therefore, it is of extreme importance that we consistently use the right pro-life language and not fall into their semantic shadings and distortion. Let’s review some of this wording.

## “Stem Cells”

They like to say these cells are “harvested,” but harvest is a positive word—the end of a growing season, a successful planting or a bountiful harvest is what we think of, and none of these apply here.

They sometimes, and sadly most of us almost all of the time, speak of “destroying” stem cells. But that is not the best word either. We destroy things. We kill people. When you use the word destroy, you subtly undermine their humanness, reducing them to an inanimate “it.” When we speak of killing human embryos, we bring the reader up very short, for it is obvious that you only kill humans, therefore you are testifying to their humanity. While we are at it, human embryos are not an “it.” A human embryo is already a him or her from the first cell stage (X and Y chromosomes). In referring to a human embryo it is best to say, “kill him or her, or he or she implants . . .”

## “Fertilized Egg”

Pro-lifers make this mistake inadvertently while pro-abortion people do it with clever calculation. A fertilized egg, or zygote, is the first cell stage and exists for only 24 hours. After cell division, this is no longer a fertilized egg. We then use several other names, which are incomprehensible to the general public, but one name covers them all and that is “embryo.” So after the first day, he or she is a “living human embryo.” Most importantly, “fertilized eggs” do not implant within the womb. There is a certain power to their sneering comment, “Why would you want to protect a fertilized egg

from planting?” It makes a difference if you say, “Why would you want to prevent a living human embryo from planting?”

## “Cloning”

We hear there are two types of cloning. This is incorrect; there is only one type. They speak of reproductive and therapeutic cloning, “reproductive” being when the new living human is planted and carried to term and delivered. “Therapeutic” is when “it” will not be planted in a womb, but will be experimented upon and then “destroyed.” We can accept the term “cloning for reproductive purposes,” but it is best not to use “reproductive cloning,” for that indicates there are other types. “Therapeutic” cloning is a total lie, for there is nothing therapeutic about this. President Bush uses the term “research cloning” which is quite adequate and accurate. But

since they don’t allow these tiny humans to live when they are done with their destructive research, very commonly the best words to use are “clone and kill.” Finally, they often now don’t use the word “cloning” at all because it is too negative. They use the term “somatic cell nuclear transfer.” This is the scientific term for cloning, however it does confuse the public and sounds awfully important and scientific. From our standpoint we should not use those four words. Let’s call it “cloning.”



## “Embryonic Stem Cells”

This is a perfectly legitimate way of describing these cells. The other types are “adult” stem cells or, better, “non-embryonic stem cells,” which include stem cells from the umbilical cord.

Never pass up the opportunity of describing how embryonic stem cells are obtained. You take a five-day-old living human embryo, cut him or her open, and extract embryonic stem cells from the inside. Obviously, to obtain these cells you must kill a living human embryo.

## “Human Life”

But does human life begin at the first cell stage? We have all been asked this question and will be in the future. Your answer must be very scientific. Each one of us was a zygote, a fertilized egg, a single cell; and all we have done has been to grow up. At that first cell stage, we were alive. We were not dead. Our single cell body was programmed by nature to proceed in an ongoing, self-controlled pattern of growth and maturation, ending only when the old man dies. We were human as identified by human chromosomes. We were not a

# Creation Q & A

from *Answers in Genesis*

carrot nor a rabbit. We were sexed, i.e. male or female, as shown by X and Y chromosomes at the beginning. Very importantly, we were complete, for nothing has been added to the single cell whom each of us once was, nothing but nutrition and oxygen. All we have done since we were a single cell is to grow up. There is no scientific way of drawing a line in time before which you can say, "He was not human," and after which you can say, "He is human."

## Conclusion

So, in your debate, your opponent has no answer; they cannot dispute when you say, "You and I each once were a single cell, a zygote." This is a medical fact, which is undeniable. What your opponent wants to do is assign a different value to an existing human life at whatever stage your opponent chooses. So the argument is not about whether human life exists, it does. The argument is about the value that you, they or our government places on human life and at what stage in his or her growth.

Words are of immense importance. They are, when face to face in direct discourse. They also affect the listener's unconscious. Use them wisely. They are tremendous tools.

(*Life Issues Connector*, October 2004, [www.lifeissues.org](http://www.lifeissues.org).)

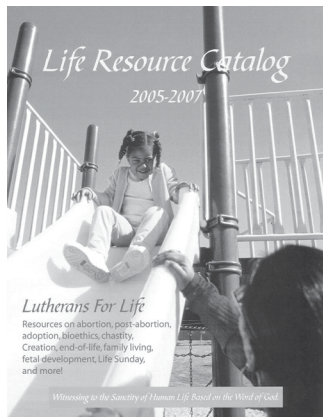
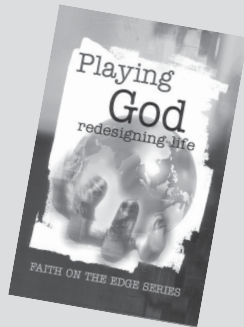
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### Q: Do some people really believe we're nothing more than atoms and molecules?

A: Sadly, they do. This can be seen in the following true-life dialog between a teacher and a 14-year-old girl as we recorded in our *Creation* magazine.

"Yes, that's all we are," said the girl during a science lesson. "Just atoms and molecules that are recycled through nature and reused, time and time again. Some of what I'm made of may once have been part of an Egyptian pharaoh. And when I die I will rot or burn and some of me may find its way into a cow or a tree, or even another human being."

"But what about your spirit?" asked the teacher. "There's more to you than your body."

"No," replied the girl, "there's nothing more."

When you think about it, this student is actually being consistent with what millions of young people are being taught through most of the education system—that they're just the products of matter, time, and chance. This student came to the conclusion that there really is no personal soul—we're just a collection of chemical reactions—which is what evolution teaches.

But God's Word tells us that we're special. We're made in God's image, with a soul that's immortal.

### Q: What is meant by "impossible people"?

A: Recently a program about how life supposedly arose on earth was on television. The famous science fiction writer, Ray Bradbury, was on the show, and he referred to all of us as the "impossible people."

According to Bradbury, the earth came from the sun and then cooled over billions of years. Then rain watered the earth and life started! He admitted he didn't know how this happened and said it was still a mystery—but—he said that life started all the same!

It all seemed impossible to him, and that's why he referred to us as the "impossible people."

Well, he's right! It *is* impossible for man to be here based on evolution by chance processes! But he's totally wrong when he says that the start of life is a mystery. It's only a mystery to him because he completely rejects God as the author of all creation.

We're not the "impossible people"! As Scripture states, **"For with God nothing shall be impossible"** (Luke 1:37). Sadly, many don't want to accept the God of Creation, because this means they must kneel in submission to the One who owns us!

(*Answers Update*, 12/25/04; 1/8/05; [www.answersingenesis.org](http://www.answersingenesis.org).)

# The Fear of God – Teens, Sex, and Religion

by Prison Fellowship President Mark Earley

A recent study on teens and sexuality had some intriguing facts. In this particular study, it wasn't just the data on how many teenagers are abstaining that was noteworthy. It was the reasons why they're abstaining.

This team of researchers, analyzing the results of the prestigious 2003 National Longitudinal Study of Adolescent Health, paid special attention to the role of religion in teenagers' decisions about sex. Although the results of their study were varied for different groups, they concluded that on the whole, teenagers who are religious are more likely to delay having sex. As the researchers summarized, "Whether measured at the community level, family level, or individual level, religiosity was associated with delaying the initiation of sexual intercourse and with reporting fewer sex partners."



Not only that, but "religiosity" also appeared to be associated with other factors that encouraged teen abstinence. As the publication *The Family in America* explains, "[S]ignificantly associated with delay of teen sexual initiation" is not only "religiosity," but "conservative sex attitudes." Besides religiosity, attitudes that took into account the impact of having sex further reduced teen sexual debut by "30 percent for boys and 26 percent for girls" – attitudes such as whether there will be negative emotional consequences, such as guilt, loss of respect for one's partner, and even the thought that having sex might emotionally upset one's mother.

Did you notice what was missing there? There was nothing about the fear of pregnancy or disease. Believe it or not, the study showed that these fears "did not significantly reduce the likelihood of [having sex] for either boys or girls

in this sample." The researchers went on to say, "One implication of this is that pregnancy and HIV prevention programs that focus on the 'fear factor' may be less effective."

There's an important lesson for us here: Never underestimate the power of Christian parents, teachers, and churches. As the researchers wrote, teenagers today are growing up amid "multiple social contexts that often promote contradictory sexual ideologies." But when there is a significant Christian presence in their lives, that voice is often strong enough to drown out competing voices in the culture. According to the study, "attachment to religious institutions" had a "protective" effect for these teens.

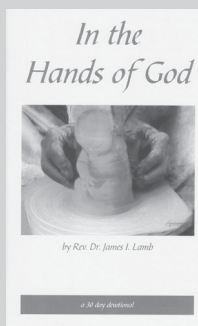
Of course we need to keep educating our children about pregnancy and sexually transmitted diseases. Teens need to know all of the potential consequences of sexual involvement before marriage. But as *The Family in America* pointed out in analyzing this study, "Modern attempts by parents, teachers, and elected officials to raise fears of pregnancy and sexually transmitted disease as a means of promoting teen abstinence are not as effective as the old-fashioned approach of instilling in young people the fear of God."

In other words, we shouldn't underestimate our kids, either. We need to take the approach of putting principle over pragmatism, because that's the approach that will get their attention. No matter what the stereotypes say, teens are willing to listen to the Christian view of sexuality and marriage. Now it's up to us to make sure that message gets through.

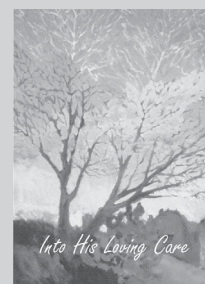
(Copyright (c) 2004 Prison Fellowship Ministries. Reprinted with permission. "BreakPoint with Chuck Colson" is a radio ministry of Prison Fellowship Ministries.)

**Note:** Lutherans For Life has numerous resources for teens and families. Check out the "Family Life" and "Generations X & Y" sections in the new 2005-2007 Life Resource Catalog.

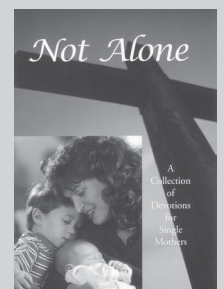
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**ASIA:** Economists from the University of Asia and the Pacific have argued in a paper that there is no evidence that “supports the claim that a large, fast growing population causes more poverty,” citing “bad governance and bad economic policies” as the major reasons for poor economic growth in the Philippines. The economists warned against the implementation of a two-child policy, which they said had caused rapid population decline and aging populations in countries where it had been implemented. (*ABS CBN News*, 11/16/04; *SPUC*, 11/18/04)

**ENGLAND:** Angry parents confronted the British Children’s Minister as she visited a school, protesting against the introduction of “C” cards entitling teenagers to free condoms. Margaret Hodge defended the approach, claiming: “It’s very important to give children the right kind of sex education.” Paul Tully, Society for the Protection of Unborn Children (SPUC) General Secretary commented: “Handing out contraceptives to minors, no questions asked, is not sex education, it is an incitement to have sex, and it will escalate, not curb, under-age pregnancy and abortion. Parents have every reason to be horrified at the Government’s betrayal of their children.” (*This is Bristol*, *SPUC*, 11/23/04)

**MALTA:** An editorial in *The Times of Malta* has criticized attempts by the UN committee on economic, social, and cultural rights to impose abortion on the island. The editorial states: “Across the world, the number of abortions, allowed by the law or unsanctioned, is greater than the sum total of soldiers and civilians killed in the wars of the 20th century. We should find this disregard for life in peaceful circumstances abhorrent.” (*The Times of Malta*, 12/4/04; *SPUC*, 12/6/04)

**KENYA:** The Kenyan winner of this year’s Nobel peace prize has described abortion as “wrong,” *LifeSiteNews.com* reports. Professor Wangari Maathai, who was awarded the prize for her involvement in women’s rights and the environment, said: “There is no reason why anybody who has been conceived, shouldn’t be given the opportunity to be born and to live a happy life. The fact that a life like that is terminated is wrong.” (*LifeSiteNews.com*, 12/7/04; *SPUC*, 12/8)

**ENGLAND:** A woman who became pregnant as a result of rape and decided to bring up the baby herself has published a book about her experience. Heather Gemmen’s husband wanted her to have an abortion but, according to an interview in *The Times of London*, “she couldn’t bear the thought of killing the innocent by-product of a terrible crime.” The girl, now aged nine, is an accepted part of the family, through whom Mrs Gemmen says: “I have gained more than I have lost.” (*The Times of London*, *SPUC*, 12/13/04)



**ITALY:** The president of the Italian Senate, who describes himself as a non-believer, has stated that “the embryo is a person from conception.” Marcello Pera also appealed to fellow non-believers “not to be in a hurry to convert desires into rights, and rights into sacrosanct principles.” (*Zenit*, 12/14/04; *SPUC*, 12/15/04)

**IRELAND:** A prominent doctor at Ireland’s National Maternity Hospital, Stephen Carroll, has called for country-wide screening of unborn children for Down syndrome. Ms. May Gannon of *Down Syndrome Ireland* said: “People with disabilities have the same right to life as everybody else. We cannot use advances in screening techniques to get rid of children.” Alison Davis of *No Less Human* said: “It is instructive to note that two-thirds of older pregnant women (who have the highest chance of having an affected baby) would prefer not to know in advance if their child had Down syndrome. These women are showing true love and acceptance of their child.” (*Sunday Times-Ireland Edition*, 12/26/04; *SPUC*, 12/30/04)

**SCOTLAND:** A woman in Scotland surprised doctors when she conceived and gave birth to a healthy boy after having cancer treatment which had been thought to have made her infertile. The unnamed woman from east Scotland was diagnosed with Ewing’s sarcoma at age 14. Dr. Hamish Wallace of the Royal Hospital for Sick Children, Edinburgh, said: “We were very concerned that she would not be able to have her own baby because of her treatment and the hormone tests were showing her that her ovaries had packed up.” (*Herald*, *SPUC*, 1/5/05)

**AUSTRALIA:** Catholic Archbishop Barry Hickey of Perth, Australia, has called on Christian churches to unite on family and life issues, claiming that a unified message will have a greater impact on society. In his Christmas message he said: “A big part of society’s problem has been the failure of Christian churches to speak with one voice on the crucial moral issues about human life.” (*LifeSite*, 1/4/05; *SPUC*, 1/5/05)

**SUDAN:** A number of Darfur (western Sudan) families have said that they will care for the babies conceived after female members were raped by the Janjaweed. Thousands of women are thought to have been raped by the Janjaweed militias as part of a systematic humiliation of the region’s African tribes. Aadam, whose 30-year-old sister gave birth to a son following rape said: “No one will do anything to harm the baby” who is to be brought up as a member of the tribe. 15-year-old Muna, beaten and raped while out with a group of girls said: “I will not hate my daughter” and vowed not to tell her how she was conceived. (*The Observer*, 12/5/04; *SPUC* 12/6/04)

## Lutherans join 100,000 in March for Life

Despite a weekend storm that dumped up to two feet of snow over much of the East Coast and Midwest, an estimated 100,000 people—including a delegation from Lutherans For Life—took part in this year’s “March for Life” January 24 in Washington DC.

Dennis DiMauro, president of the LFL’s Northern Virginia chapter, blamed the weather for a lower turnout than last year. But he added, “It is still overwhelming to be among so many who respect God’s gift of life.”

The march is held annually in conjunction with the anniversary of the 1973 U.S. Supreme Court decision that legalized abortion in the United States.

On the morning of the march, nearly 40 Lutherans from six different states joined DiMauro for worship at St. Paul Lutheran Church in Falls Church, Virginia, to prayerfully observe the 32<sup>nd</sup> anniversary of the *Roe v. Wade* decision that legalized abortion.

In his sermon, based on John 1:1-5, LFL Executive Director Rev. Dr. James Lamb explained why Christians should be involved in life issues.

“We have a positive message of life, a message of help and hope and healing,” Dr. Lamb said. “It is a message that can make a difference in the lives of people dealing with the difficult issues of life and death.

“There is no time for indifference when we have the only message that can make a difference—Jesus, the Word of Life.”

Dr. Lamb said later that he considers the pre-march worship service as the “best part” of March for Life activities.

“It emphasizes what Lutherans For Life is really all about—witnessing to the sanctity of human life based on the Word of God,” he said.

Dr. Lamb said he views the march as an opportunity for Lutherans to take their Word-based convictions into the public square.

“It is an opportunity to be reminded that we are not alone in the pro-life movement and the pro-life movement is not going away,” he said.

Most of those who attended the morning worship service also attended the march. Among the group were six pastors. Also included were some two dozen teenagers from Lutheran high schools in St. Louis and St. Charles, Missouri.

Kelly Carter, a student at Lutheran High School South, St. Louis, and a first-time marcher, said, “I just think it’s awesome to see so many people gathered for such a great cause.”

Carter was one of three Lutheran South students who attended the march with teacher Mike Albers.

Albers, who has marched before, said he brings students with him “so they can experience what I have [experienced].” He takes part in the march to “support the gift of life myself in this way,” he said.

Speaking via telephone from Camp David, President George W. Bush assured marchers that his administration is working with members of Congress “to promote a culture of life, to promote compassion for women and their unborn babies.”

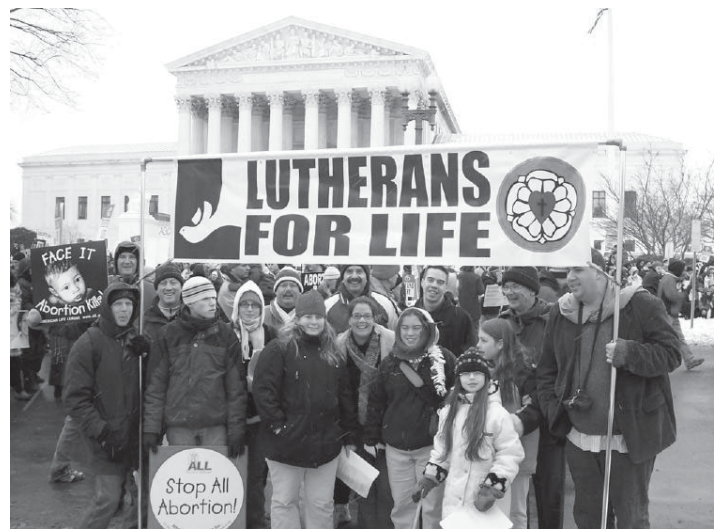
Addressing the crowd at the beginning of the pre-march rally on the Ellipse, Bush highlighted laws passed during his first term, such as the *Partial-Birth Abortion Ban Act* and the *Unborn Victims of Violence Act*.

“The America of our dreams, where every child is welcomed in law [and] in life, and protected in law may still be some ways away,” he said, “but even from the far side of the river we can see its glimmerings.”

Lamb said the president reflected the focus of LFL when he told pro-lifers that they are on the road to “change hearts and minds” of those who favor abortion.

Since its legalization 32 years ago, abortion has ended the lives of more than 44 million unborn babies in the United States, according to Lamb. “That horror continues at the rate of over 3,250 every day,” he said. “God’s people need to do all they can to bring an end to the atrocity of abortion and restore a sense of the God-given dignity and value of human life.”

*(Adapted from LCMS Reporter Online, 1/27/05)*



Supporters of Lutherans For Life joined together with pro-life people from across the United States for the March for Life in Washington DC on January 24. LFL Executive Director Rev. Dr. James I. Lamb is in the second row, second from the right.



# Grace That is Greater Than All My Sin

by Cynthia Chapa, President, Texas Lutherans For Life

I was shocked. A Lutheran woman who had undergone an abortion confided to me that awareness of the ministry of Lutherans For Life convinced her to keep her past a secret! How, I wondered, could the Christ-centered message of LFL become a deterrent to this guilt-ridden soul, a reason for *not* seeking spiritual help?

She explained her thinking: The existence of LFL was a signal to her that the Lutheran Church is pro-life and that fellow Lutherans would therefore certainly condemn her for the dark sin in her past. She feared she might even be excommunicated. Consequently, as she experienced the pain and anguish of post-abortion trauma, she was afraid to approach even her pastor for help. She agonized alone over the grief of taking her own child's life, suffering deep depression and seriously considering suicide. Yet, she kept her secret, feeling God could never love her, believing that she had committed an unforgivable sin.

It was not until she heard the words of another post-abortive woman—"No matter who you are or what you've done, God loves you"—that she dared to seek healing. Even then, her pastor, who lovingly extended forgiveness in Christ, felt ill-equipped to help with her ongoing self-recrimination. Fortunately, a pregnancy help center offered a post-abortion Bible study that led her gradually through the stages of grief and reconciliation to a place of healing.



**"Where sin increased, grace increased all the more"** (Romans 5:20).

It cannot be repeated often enough—LFL is For Life. We do not seek in this ministry to condemn but to call to repentance, hope, and healing. It is a ministry of love and compassion, saying "no" to the sin but "yes" to the sinner. The springboard of our efforts is the Gospel of Jesus and His love for all people, born and unborn—the babe in the womb, the mother in crisis, the post-abortive woman, the terminally ill, the disabled and chronically afflicted. We have heard God's message of love and forgiveness in our own lives, and we yearn to express that same message to those around us, to those suffering from destructive choices and to those vulnerable to ruinous future choices.



## Lutherans For Life Leadership/Speaker Training Seminar

**The benefits for you:** This one-day seminar is designed to help you prepare for something that most people don't like to do: speak in public. The seminar will help you learn about the basics of Lutherans For Life; the Mission, Message, and Manner of LFL; and the basics of preparing speeches and presentations to others. Whether you are preparing to speak to a small group or a large audience, this seminar is for you!

**Who should attend?** Those interested in learning how to speak for Lutherans For Life on life issues in their congregations, communities, and schools.

**Course materials:** Each participant will receive a manual with session notes, copies of all session presentations, and scripted, ready-to-use presentations on CD. (Transparencies also available.)

April 30 • Nevada, Iowa  
 May 7 • Louisville, Kentucky  
 June 25 • Sioux Falls, South Dakota  
 October 1 • Portage, Wisconsin

**For more info including a seminar agenda and registration forms go to:**

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

**Register Today!**

Please contact Edward Szeto at **888-364-LIFE** to discuss other possible locations and dates.



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 Lynette Auch, South Dakota – Lesterville  
 Cynthia Chapa, Texas – Azle  
 Diane Chadwick, Wisconsin – Ixonia



## The Gift Goes On!

by Karen Frohwein  
Director of Development - Lutherans For Life

I'm a music lover and there is no season to enjoy music more than the Christmas season. A favorite Christmas CD of mine has a song titled *The Gift Goes On*. The first verse goes like this:

*The Father gave the Son, The Son gave the Spirit,  
The Spirit gives us life, so we can give the gift of love,  
and the gift goes on.*

That song had special meaning this year as I saw how the Gift of Life goes on through your gifts to Lutherans For Life and the lives that are touched by the message of the Gospel that is at the center of all we do.

The giving of gifts should always be in response to the gift we have already been given through Christ. LFL appreciates those gifts, and we have a responsibility to use them wisely to carry out our mission. Your gifts don't just stay at the national LFL office, your gifts go on!

Your gifts go on when a family facing a terminal illness reads *God's Love in Human Suffering* or a young person looks over *Real Love/Real Life* and realizes God has a different plan for them than what the world is promoting. Your gifts go on when a young mother, faced with the unexpected death of her husband, picks up *In the Hands of God* and knows God's hands are holding her in her grief. Your gifts go on when a couple experiences a miscarriage and a pastor gives them *Into His Loving Care*, or a single mom turns to *Not Alone* for strength in the Word.

Your gifts go on when voters, faced with legislation that insults the God of Life, are educated by LFL materials and can defend the sanctity of life in the public square. Your gifts go on when LFL staff are able to speak around the country and educate and encourage others to carry the sword of Life in their daily lives. Your gifts go on when membership remittances are returned to state federations and local chapters who support caring pregnancy centers and individuals who face life issues every day. Your gifts will go on when *GOD'S WORD For Life* is published and placed in the hands of people hungry for the message of Life that can only be found in the Gospel.

We thank God for your gifts, and the gifts others receive because of your recognition of that one gift, the gift of Salvation through Christ. It's the true Gift that goes on—For Life.

## Lutherans For Life thanks all those who have given Donations in Loving Memory of:

**Harold Bauman** by Steven & Ruth Badciong; **Bernice Dittmar** by Paul Dittmar; **Elizabeth Dubarko** by Rev & Mrs Dale Sattgast; **Linda Dunahoo** by Dennis & Elaine West; **Ruth Dykstra** by Major & Mrs Paul Grotelueschen; **Ed Engel** by Charles Gierke family; **Mayme Erickson** by Marilyn Johnson; **Mabel Flesh** by Chris & Marilyn Haldiman; **Jason Frohwein** by Trisha Adams; **Bill Gore** by Bernadine Herndon; **Allan Grauer** by Rev & Mrs Don Meyer; **Don Gerke** by Trisha Adams, Hugo & Muriel Armbrrecht, Lucille Hunzelman, Daryl & Kate Moore; **Elva Heeszal** by Hilda Snyder; **Irene Huebner** by Robert & Mildred Bartels; **Dustin Jelsma** by Roger & Adeline Kaufman; **Tony Jeske** by Dennis & Joanne Kruse; **Richard Krautbaar** by Fred & Ardis Wilke; **Dorothy Larson** by Mike & Gina Burmeister; **Esther Lemke** by Rev & Mrs Marlo Lemke; **John Mahnke** by Rev & Mrs Gilbert Croll; **Rev Gilbert Meilaender** by Marion Meilaender; **Ethel Mills** by Captain & Mrs J H Kaelberer; **Taylor Nelson** by Rev David & Shelee Warner; **Louise Obert** by Mary Niemeyer; **Laverne Oerman** by Merlin Oerman; **James Paasch** by Rev William & Elaine Uffenbeck; **Clarisse Ritter** by Marvin & Paula Menke; **Alice Schaefer** by Vic & Geri Schulz; **Lloyd Schuldt** by Trisha Adams; **Jacob Smart** by Richard & Susan Duby; **Beth Stark** by Jay & Jeanne Mackay; **Delores Steege** by Helen Anderson, Edith Armbrrecht, Hugo & Muriel Armbrrecht, James & Erika Beck, Randy & Karen Frohwein, Jim & RoxAnne Lamb, Rev David & Mrs Deb Steege and family; **Arnold Stuthman** by Mr & Mrs Harris Heinemann; **Dr Michael C Sween** by Roger & Carolyn Kahler; **Ron Taylor** by Rev Dale & Deborah Sattgast; **Myron & Margaret West** by their family; **Lyle Wetterau** by James & Sally Beckendorf; **Ruth Winter** by Rev & Mrs Marlo Lemke; **Matthew & Logan Woodford** by Sally Beckendorf

## Lutherans For Life thanks all those who have given Donations in Thanksgiving/Honor of:

**Benjamin** (new grandson) by Rev. Rollin & Mrs. Betty Kuznik; **Robert & Patricia Dehmow** (50<sup>th</sup> wedding anniversary) by Howard & Marge MacDougall; **Ralph & Kathryn Forke** (50<sup>th</sup> wedding anniversary) by Dale & Marilyn Adams, Terry & Cheryl Forke, Ronald & Jean Hohbein, Rev Mark & Sharon Zehnder; **Rev John & Tonya Gierke** (marriage) by Rev Edward & Jacquie Andrada, David & Molly Barry, Ewald & Erika Behling, Rev A & Patricia Boysen, Hugo & Rita Brackrog, Rev Scott & Jan Bruick, Frank & Peggy Carlton, Todd & Julie Dixon, Doug & Carmel Dotson, Rev & Mrs. Gilbert Duchow, Rev HW & Jean Garton, Robert & Susan Gebel, Charles & Deborah Gebhardt, Judith Gierke, Kenneth & Claudette Kendrick, Darrell Kobs, Mark & Suzanne Kolterman, Janice Loppnow, David & June Maile, Gerald & Mary Jane Meier, Travis & Kristy Miles, Judy Phillips, Lloyd & Ruth Probasco, Leif Rasmussen, Tom Rigsbee, Arlynn & Bonita Sanders, Stephen & Rebecca Sandfort, Roland & Susan Schutz, Rev Russell Shewmaker, James & Marian Sorgatz, Edwin Trapp, Dr. Richard Voss, Richard & Linda Wiles; **Pastor Barton & Laura Gray** by Lou & Miriam Kuhlmann; **Barb Herrstrom** by Deborah Lakamp; **Esther Oehme** (birthday) by Chuck & Gertrude Puls; **David & Elaine Ott** (40<sup>th</sup> wedding anniversary) by Diane Weicken; **Judith Otten** (birthday) by Eric Otten; **Our 3<sup>rd</sup> great-grandchild's birth** by Rev & Mrs Arnold Hagen; **Susan Petering** by Evelyn Petering; **Rev Dean Poellet** by Ethel Kocman; **Patricia Rafferty** by Ruth Proft Dannehl; **David Wagner** by Lou & Miriam Kuhlmann; **Donna Zuehlk** (birthday) by Elizabeth Kohsel

**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 745 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.

## Life Thoughts in the Church Year

(based on the appointed readings from *Lutheran Worship*)

### April 3 – Second Sunday of Easter

The resurrection of Jesus gives you a “living hope” (1 Peter 1:3). Such hope does not come from the absence of troubles and trials (1:6). “Living hope” comes from the living presence of the Spirit of Jesus in your life. The presence of Jesus, not the absences of troubles, enables you to live in hope regardless of your circumstances.

### April 10 – Third Sunday of Easter

The promise of the gift of the Holy Spirit in baptism is also for children (Acts 2:39). Every day over 3,000 aborted children never have the opportunity to be brought to the baptismal font. There is nothing political about this sobering thought. It does, however, have spiritual implications that Christ’s Church should not ignore.

### April 17 – Fourth Sunday of Easter

The “full life” the Good Shepherd came to bring (John 10:10) is not necessarily a life full of good things. The “full life” for God’s sheep today is the same as it was for the sheep of Palestine. The “full life” is following the Shepherd. The path may be narrow, but the Shepherd knows about things like green pastures and quiet waters. The Shepherd knows where He wants us to be.

### April 24 – Fifth Sunday of Easter

In Thessalonica, Paul “reasoned with them from the Scriptures” (Acts 17:2). Paul made reasonable arguments from God’s Word to show that Jesus was the promised Messiah. With those who know the Word of God, the Word of God is used to persuade. When promoting the sanctity of human life with those who have the Word of God, the Word of God is what does the persuading.

### May 1 – Sixth Sunday of Easter

“Set apart Christ as Lord” (1 Peter 3:15). Always be ready to defend Him and the hope that He brings. Be ready to defend His gift of life and His gift of new life. That is our mission. But the manner of our mission is also important. “But do this with gentleness and respect.”

### May 8 – Seventh Sunday of Easter

In today’s Epistle, Peter writes to encourage those who are “insulted because of the name of Christ.” Christians who are pro-life are sometimes insulted. But is that being insulted because of Christ or because of adherence to a political position? When Christian’s uphold the sanctity of life based on the Word of God and are insulted, it is because of the name of Christ. They want His truth about the value and dignity of life to be known and respected.

### May 15 – Pentecost

Filled with the Holy Spirit, the apostles were “declaring the wonders of God” (Acts 2:11). Certainly those “wonders” centered in the work of salvation accomplished by Jesus. It is a wonder that God would trouble Himself with the likes of sinful human beings. But He did! Jesus paid the price to redeem all humanity. What value the “wonders of God” give to human life.

### May 22 – The Holy Trinity

If human beings are just a little higher than the apes, then there is no reason for a pro-life movement. We could all join the Society for the Prevention of Cruelty to Animals. But if human life is the work of our Triune God, the crown of His creation, and that entity for which everything else was created (Genesis 1:1-2:3), then there is reason enough to defend and protect the God-given sanctity of human life.

### May 29 – Second Sunday after Pentecost

Those whose heart is broken because of sins committed against God’s gift of life have no trouble understanding that they “fall short of the glory of God” (Romans 3:23). But so do we all. Every sin, regardless of how “small,” breaks our relationship with God. And there is no sin, regardless of how “big,” that cannot be forgiven. And there is no sinner, regardless of how “bad,” that cannot receive the “righteousness of God” that comes “through faith in Jesus Christ” (vs. 22).

### June 5 – Third Sunday after Pentecost

Jesus came to call sinners (Matthew 9:13). In today’s Gospel, Jesus associates with those considered the worst of sinners. Tax collectors, for example, were considered despicable and beyond hope. Those who have sinned against life often feel this way. This text presents an opportunity to show Jesus’ love for those who have committed those “big sins” such as those who have had an abortion or been involved in an abortion decision.

### June 12 – Fourth Sunday after Pentecost

Jesus sent His disciples into the “harvest field” to deal with people on the level of their needs—heal the sick, cast out demons, etc. (Matthew 9:35-10:8). Their infirmities presented opportunities to show that the “kingdom of heaven is near” (10:7). The life issues have many feeling “harassed and helpless, like sheep without a shepherd” (9:36). These issues present God’s church with plentiful opportunities to share the Gospel of Jesus.

### June 19<sup>th</sup> – Fifth Sunday after Pentecost

Proclaiming the truth of God’s Word may bring “insult and reproach” (Jeremiah 20:8). Nevertheless, Jesus says we are to acknowledge Him before men (Matthew 10:32). Proclaiming the truth about the sanctity of human life almost always results in “insult and reproach” from some. Nevertheless, refusing to proclaim the truth about life is refusing to acknowledge Jesus as the Lord of Life. Be bold! “You are worth more than many sparrows” (10:31).

### June 26<sup>th</sup> – Sixth Sunday after Pentecost

Romans 6:1-11 offers a powerful and positive message that applies to the life issues. God’s people need not turn to death as a solution to their problems. They can turn to their baptisms where they were baptized into Christ’s death and resurrection. “Death no longer has mastery over [Jesus].” Because of Jesus, death no longer has mastery over us. We live for and under the Lord of Life. Our hope in the midst of struggles comes from Him!

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

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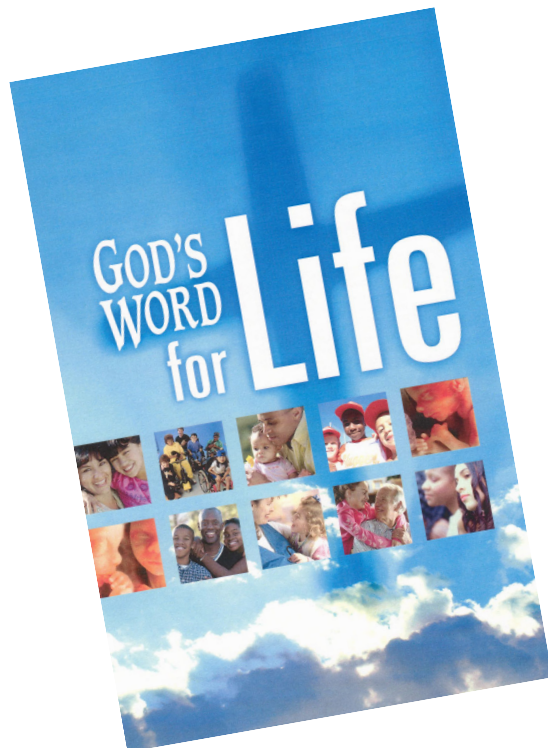
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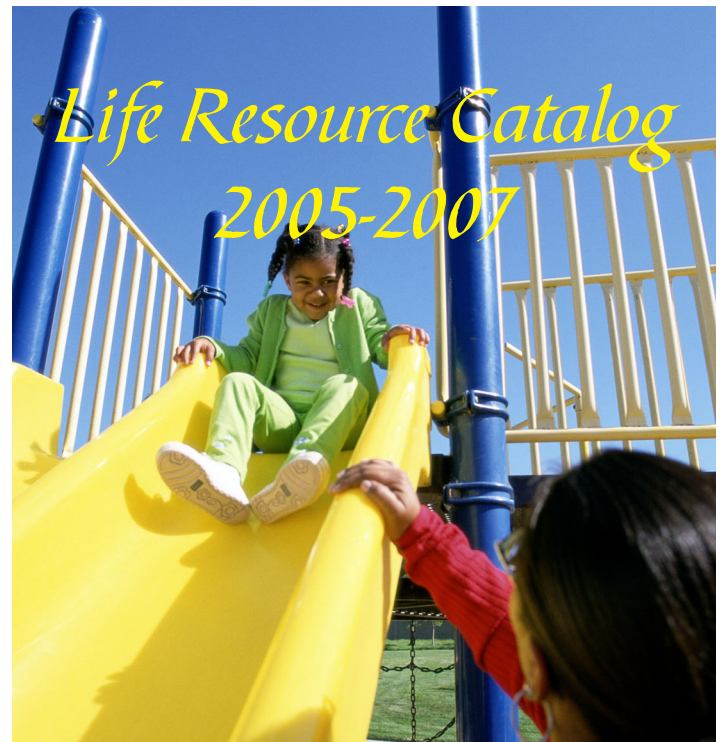
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