

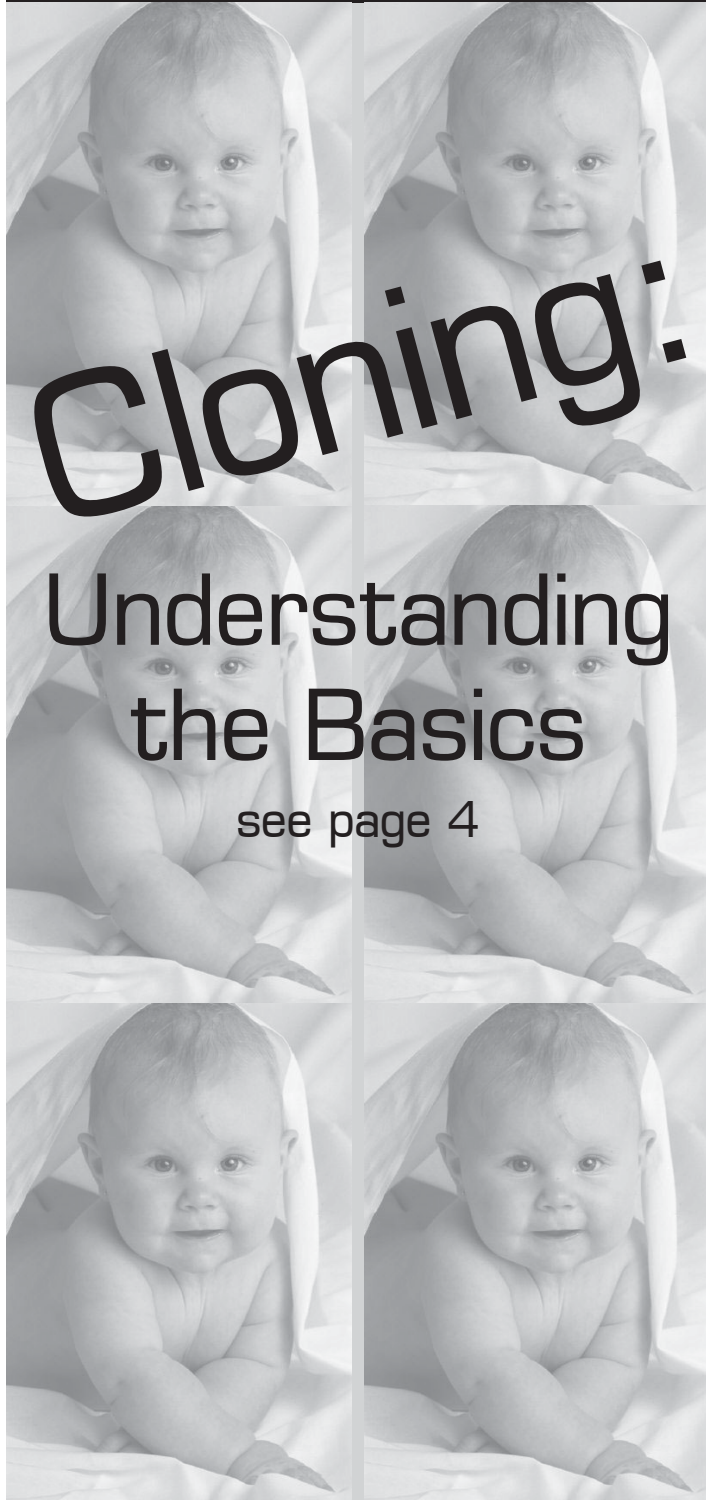
LifeDate



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

SPRING 2003

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



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Spotlight on Lutherans For Life



Jesus the Zygote

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

What do you think of when you say in the Apostles' Creed that Jesus was "conceived by the Holy Spirit"? Do you ponder that mystery or do you rush on to "born of the virgin Mary"? The latter is a little easier to think about because we have all those pretty manger scenes in our heads. We've seen depictions of baby Jesus lying in a manger. We sing songs about the "little Lord Jesus asleep on the hay." I asked a group awhile back how God came into the world. "As a baby," was their answer. True enough, but . . .

March 25th is the Annunciation of our Lord. I've written about this before, but it seems appropriate to bring the subject up again in light of the attention given to stem cells and cloning these days. The Annunciation is celebrated nine months before Christmas. It marks the conception of Jesus. A more precise answer to the question of how God came into the world is "As a zygote!" A zygote is the name given to what human beings look like at the one-cell stage.

This picture is what each of us once looked like. It is what Jesus looked like on March 25th as He began His prenatal growth toward December 25th. I'll grant you that it is not exactly conducive to inspiring great works of art or memorable musical melodies, and I doubt you will receive many Annunciation cards with this on the front. Nevertheless, it has profound implications for all of humanity.



Zygote: One-celled human being

Psalm 51:5 reminds us that all of humanity was sinful from the moment of conception. The implication, therefore, is that we were human beings from the moment of conception. We were human beings in need of salvation from the moment of conception. That is why God sent Jesus as a zygote. We were sinful zygotes. He took our place as a holy Zygote.

"Since the children have flesh and blood, He too shared in their humanity so that by His death He might destroy him who holds the power of death—that is the devil."

Hebrews 2:14

In order to redeem us, Jesus had to become just as we were except without sin (Hebrews 4:15). Jesus' conception as a holy zygote attests to our humanity from the moment of conception.

Therefore, it is not just a five-day-old growth of cells that are destroyed when stem cells are extracted. A five-day-old human being, for whom Jesus was conceived, born, suffered, crucified, died, and rose again is destroyed. It is not just stem cells that are extracted. These are the body parts of a living human being. If a zygote would be cloned, he or she would be a living human being, a genetic twin of someone else. Although cloning is contrary to the will and ways of God for procreation and we should vigorously oppose it, once a cloned zygote exists he or she should not be subject to mutilation and experimentation.

So the next time you say that Jesus was "conceived by the Holy Spirit," remember that you are saying all you really need to know when it comes to deciding the rightness or wrongness of embryonic stem cell research.

New On-Line Resource from Lutherans For Life!



Understanding Stem Cells & Cloning, a new full-color on-line resource (in PDF format) takes you, step-by-step, through "Biology 101" and "Theology 101."

This is a MUST for pastors, teachers, and others who want to understand and act on these vital life issues!

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No Room?

by Linda D. Bartlett
President - National Lutherans For Life

Less than six months ago, I became a grandmother for the first time. It is an experience like no other. Each opportunity to hold my grandson is surprisingly different than holding my own two sons. Each gaze upon the child of my child is a generational moment, divinely inspired. The room of my heart excitedly receives this little one. The room of my life rearranges itself.



The Bartlett's welcome their first grandchild!
(L-R) Paul, grandson Jaden, Linda, Angie, and Jon.

My joy, however, is another woman's sadness. Often, when I am holding my grandson, I think of the thousands of other women of my generation whose arms will never hold a grandchild. Their arms will never hold the child of their child. That's because they believed the lie – Make this one sacrifice and choose a better time to be a mother. Although the rooms of their hearts may have whispered a word of welcome, the rooms of their lives did not. "Trust Me and I will help you make room for this child whom I love," said Jesus. But, because the women did not hear or trust His voice, the world captured every thought and desire. Tossed in a tumultuous sea, these women reached toward salvation. But the "quick fix" of abortion was temporary. Women sent away from abortion clinics are betrayed by false hope and abandoned to a deeper, blacker sea in which burdens of guilt, grief, and anger threaten to pull them into cold and lonely darkness.

Sometimes, the best of all gifts comes to us when we are unprepared. That's how it was with Jesus Christ. When the angel announced His coming to Mary and Joseph, they were certainly taken by surprise, but they adjusted plans and put their trust in the Almighty. On the other hand, when the innkeeper was invited to welcome the Savior of the world, he

replied, "There is no room in my inn." If only he would have rearranged a bit! If only he would have trusted! But, because he didn't think there was room, he missed the most wondrous opportunity he would ever know.

In a similar way, thousands of women of my generation have missed wondrous opportunities. My friends or relatives who've had an abortion acknowledge this. Through them, I have come to believe that in the heart of nearly every post-abortive woman is an empty place that is forever expectant and waiting. A cry of sorrow echoes in the room that was always there.

Thirty years ago, a few people thought that abortion would make good law. A few loud voices proclaimed that every woman should have the "right to choose" the death of their child. Three decades of death later, more and more Americans agree that abortion is a sad choice made in desperation. The price has been too high.

Women who once believed that there was no room in their life for a baby today mourn the child whose heart beat so close, but so briefly, under their own.

Men who once believed that there was no room in their life for a baby are today angry at themselves for failing to protect their son or daughter.

Could-have-been grandparents who once believed there was no room in their life for a baby today dream of grandchildren that would have filled the rooms of their homes with laughter.

In three decades, abortion has claimed the lives of 42 million American children. These sons and daughters lost their lives in public, taxpayer-funded places like Planned Parenthood and private places like Dr. Tiller's abortuary in Wichita, Kansas, and Christ Hospital in Chicago. The loss of one life affects the lives of countless others. The loss of millions affects society for generations to come.

Society has suffered greatly. That's because –

Abortion changes society. In the early 70s, the feminists fought for abortion rights because, in order to "compete with men," they believed it was necessary to become more

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Cloning: Understanding the Basics

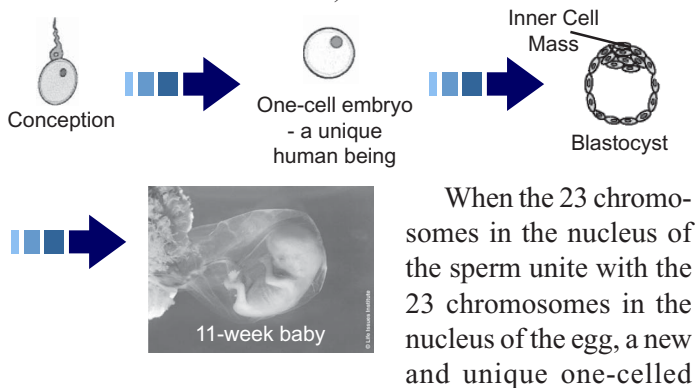
The cloning of Dolly the sheep is old news. Now there is talk about cloning humans to “replace” a dead child or to provide body parts for transplant. There is even a cult that sees cloning as the means to eternal life. The vast majority of people are opposed to such cloning. But what about cloning human embryos to obtain stem cells in order to treat disease?

As Christians, we acknowledge bio-technology as a gift from God. God has given us abilities and intellect to be used for research and treating disease. As in all things, however, God’s gifts and blessings may be misused. The purpose of this article is to help you sort out some of the confusing language used in the cloning debate so that you will be able to apply God’s truths to the issue of cloning.

The Biology of Cloning

Back to the Beginning

The actual cloning procedure is highly technical and extremely difficult. It took 297 tries to clone Dolly. However the concept of how cloning is supposed to work is not difficult at all to understand. First a little review of some basic biology. The following diagram depicts the normal process God established for procreation. (Please note, the diagrams in this article are not to scale.)



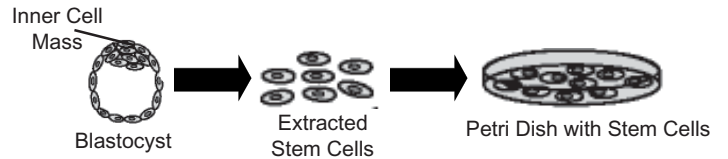
The mass of cells inside the sphere are referred to as **stem cells**. All of the rest of you will “stem” from these cells. They will form your heart, liver, brain, pancreas, skin, bones, etc. Each has the potential to become any kind of cell of the

body. As you travel through the fallopian tube and implant in your mother’s uterine lining, these cells begin to differentiate and you continue to develop in a miraculous way. (Psalm 139:13-14)

The stem cells in the blastocyst, before they differentiate, are what researchers are after. They believe these cells have great potential in treating disease.

There is a problem, however. Here is another simple diagram that shows how embryonic stem cells are obtained.

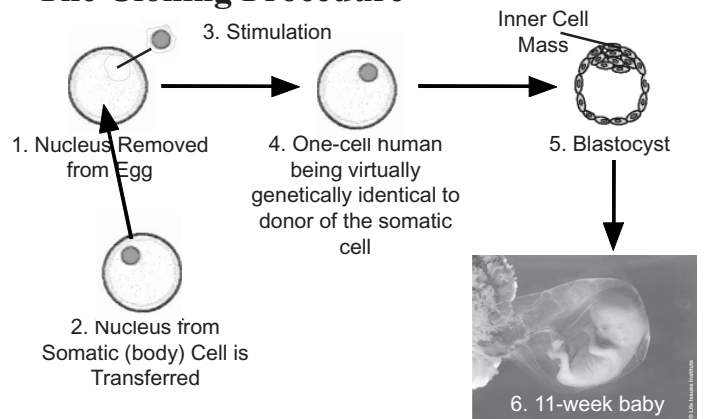
Obtaining Stem Cells



The stem cells are extracted from the blastocyst and transferred to a petri dish where they are induced to self-replicate. The problem is that the blastocyst is destroyed when the stem cells are taken. More precisely, a tiny, unique human being is killed. (For a further discussion on the problems of embryonic stem cell research, see LFL’s brochure *Stem Cell Research: Understanding the Basics.*)

For others, however, this is not a problem. The only problem faced by those in favor of embryonic stem cell research is enough embryos from which to obtain the stem cells. Enter, cloning.

The Cloning Procedure



Cloning is asexual. No uniting of sperm and egg is necessary. The first step is to remove the nucleus from an egg cell (1). Next the nucleus from a body or somatic cell of the person you want to clone is transferred into the egg. This nucleus contains all 46 chromosomes, the genetic code of the person you are cloning. The egg is then stimulated and “tricked” into thinking it has been fertilized (3). Growth and development begins (4-5) and, if this tiny human being is implanted into a womb, will continue as in the normal process of procreation (6). This new person is the genetic or identical twin of the person from whom the somatic cell was taken.

Cloning is Cloning

As stated earlier, most people are opposed to cloning in order to produce a born child. This has been referred to as “reproductive cloning.” However, many researchers make a distinction between cloning to produce a born child and cloning to produce embryos as a source of stem cells. In other words, they are in favor of cloning embryos but are not in favor of implanting these embryos into a womb. Rather, they want to use the embryos to obtain stem cells for research in treating various diseases. Therefore, this has been referred to as “therapeutic cloning.”

But cloning is cloning. Once you transfer that somatic (body) cell into that egg cell and stimulate it to grow, you have produced another human being. The question that remains is what to do with that human being—destroy him or her for stem cells or implant him or her into a womb. It is important for Christians to understand that “therapeutic” cloning does not prevent the formation of a human being. It, in fact, dictates that a human being be destroyed.

The Language of Cloning

Cloaking Cloning

Because the word “cloning” itself often produces a negative reaction, the phrase “somatic cell nuclear transfer” has been used instead of “therapeutic cloning.” So you might hear researchers or politicians say, “I’m opposed to cloning humans, but I am in favor of somatic cell nuclear transfer for the purpose of treating disease.” This sounds good, but think about what is being said.

You do not have to be a biologist to see the deception here. Referring again to the Cloning Procedure diagram, it becomes clear that “somatic cell nuclear transfer” is exactly what cloning is! The *transfer* of a *somatic cell’s nucleus* into an egg cell *is cloning*. Don’t be fooled when cloning is cloaked in this kind of language. Whether it is “therapeutic cloning” or “somatic cell nuclear transfer” or “somatic cell nuclear therapy” or “nuclear transplantation,” they all involve the cloning of a human being.

Likewise, do not be fooled or misled by words or phrases like “therapeutic” and “treating disease” and “promising medical research.” Understand that these words imply that one tiny human being is going to be killed so that his or her body parts (stem cells) can be used in an effort to help another human being. Christians should not be dispassionate about those suffering with debilitating diseases. However, the formation of a human life for the express purpose of destroying that life cannot be acceptable to the Christian, regardless of the supposed benefit.

Why Christians Must Oppose Cloning

That brings us to the reason why Christians must oppose the cloning of human beings. Even if the cloning of human

embryos could be perfected so that there would be no chance of producing malformed embryos—this happens routinely in the cloning of animals—Christians must oppose cloning humans. Even if stem cells obtained from cloned embryos are shown to cure diseases, Christians must oppose cloning humans. Our reason is a fundamental one.

The creation of life must be left in the hands of the Creator. In the beginning God created the first humans, and He did so in a very “hands on” way. He formed Adam from the dust of the ground. He made Eve from one of Adam’s ribs. When He told them to be fruitful and multiply, He set into motion a biological process for procreation. But He did not remove Himself from that process. His hands, the Psalmist tells us, knit us together in our mother’s womb. God is still intimately involved in the creation of life through the process He established. God has also established a place for His procreative biological process—marriage. Procreation is to take place within the context of the one flesh union of man and wife.

Sin, of course, has put its mark on God’s procreative process as it has everything else. The biology of procreation does not always work as it was intended to work. We can be thankful to God for the wisdom He gives to people who have been able to develop ways and technologies to assist in the procreative process and overcome some of the effects of sin.

Sin has done something else as well. “You will be like God knowing good and evil” (Genesis 3:5). That first temptation has been at the root of all subsequent temptations. Cloning goes way beyond assisting in procreation. Cloning removes the procreative act from the process and the context God has prescribed. It changes procreation into production. It places man, not God, at the center, and he decides what is right and wrong, good and evil. Cloning assaults God as the Author of Life and insults Him as the Lord of Life. Therefore, Christians must oppose cloning because it is inherently wrong and contrary to the will and way of God.

The way of God for His people is the way of faith. We have faith in the God in whose name we were baptized. We have faith in God the Father who loves and cares for the work of His hands. We have faith in God the Son who demonstrated God’s great love by going to the cross to deal with sin once and for all. We have faith in the Holy Spirit who lives in us and assures us that nothing can separate us from the love of God in Christ Jesus. With such a God on our side, we need not turn to the ways of this world to solve our problems. We can have faith in the will and the ways of our God whose love is assured regardless of our circumstances.

(This article is available in a full-color brochure. Order Item #1001T. 888-364-LIFE or orders@lutheransforlife.org. For “Stem Cell Research: Understanding the Basics,” order Item #1000T.)

Abundant Life

by Kathryn Jean Lopez

In a year that ended with a weird religious cult grabbing international headlines with a claim that they had successfully cloned the first human, it would be easy to forget the pro-life victories of the year gone by.

The biggest legislative success of 2002 was the passage of the Born-Alive Infant Protection Act — the first pro-life bill to make it to the Senate floor after Democrats took control in the spring of 2001. The law gives federal protection to children who survive a late-term abortion; they are often left to die.

Princeton professor Hadley Arkes, who wrote the bill's original language, calls the Born-Alive Act the "most modest first step imaginable on the issue of abortion," but there's no getting around its significance.

President Bush called it "a step toward the day when the promises of the Declaration of Independence will apply to everyone, not just those with the voice and power to defend their rights."

Also during the summer, the State Department cut off funding to the United Nations Population Fund (UNFPA), which has helped support forced sterilizations and abortions in Communist China.

Meanwhile, the Department of Health and Human Services allowed states to use the federal State Children's Health Insurance Program (S-CHIP) to provide health coverage for prenatal care and delivery to poor mothers and their unborn children.

"This rule change will help to ensure that low-income mothers have healthy pregnancies and that their babies are born healthy and strong," said HHS Secretary Tommy Thompson.

In October, while revising the charter of the federal advisory committee that addresses the safety of research volunteers, the Bush administration inserted language to recognize embryos in experiments as "human subjects."

The White House also displayed loyalty to a pro-life doctor who came under media fire. Dr. W. David Hager, professor of obstetrics and gynecology at the University of Kentucky, was selected for a position on the Food and Drug Administration's Reproductive Health Drugs Advisory Committee, which has an advisory authority over RU-486, the abortion drug. *Time* magazine promptly derided Hager as "a scantily credentialed doctor," and U.S. Sen. Ted Kennedy accused the White House of "stacking these committees with right-wing ideologues instead of respected scientists."

The reason for the outcry? Hager's Christian and pro-life views. The Bush administration did not back down, and Hager

took his seat on the committee, along with several other pro-life doctors, at the end of December.

On the international front, the Bush administration opposed virtually every abortion proposal put forward at international gatherings. As one activist puts it, "The U.S. has been standing up to the [European Union] and other abortion-loving nations. They've stopped bad language over and over."

And the list goes on. After a Justice Department attempt to overturn Oregon's assisted-suicide law was struck down in court, Attorney General John Ashcroft chose to go another round, arguing in an appeals court that doctors prescribing controlled substances for use in suicide violates federal law.

The Ashcroft Justice Department also filed an amicus brief in support of Ohio's partial-birth abortion ban, which is being challenged.

The White House supported both the Child Custody Protection Act, which would make taking a minor across state lines in order to circumvent her home state's parental-notification law a federal misdemeanor, and the Abortion Non-Discrimination Act, which seeks to protect religious hospitals and other health-care providers (clinics, insurers, nurses, doctors) who are opposed, in conscience, to abortion, from having to have anything to do with them.

"We think President Bush has set a tone in our nation that upholds the dignity of all human life," said Susan Armacost of Wisconsin Right to Life.

Robert Fleischmann, national director of Christian Life Resources, admires the White House's approach.

"The Bush administration seems to be keenly aware of how pro-life issues are lightning rods for distracting and destructive rhetoric," Fleischmann said. "I do not see the Bush administration 'showboating' on life issues. When a position is reached it is with discipline and focus that the position is acted on. In a sense the administration demonstrates a 'Teflon' ability to avoid the extremist label with its professional approach to these issues."

(© 2003 *Focus on the Family*. Used by permission.)

Abortion numbers for the the United States alone...*



3,250 every day.
135 every hour.
Approximately one
abortion every 30 seconds.
1,186,039 abortions every year.
306 abortions for every
1,000 live births.

*1997 data from the Centers for Disease Control.
(This is the most recent data that includes the entire United States.)

... *No Room?* continued from page 3



Healing Hearts

by Grace Kern, Director of Healing Hearts

Abortion at 30: Still suffering in silence.

Think about this for a moment. How many women do you know who have earned a college degree? Probably quite a few. How many women do you know who have been divorced? Some names still come to mind, right? Now, how many women do you know who have had an abortion? Hhmmm.

Amazingly, the Alan Guttmacher Institute (1997) estimates that 43% of all women in America have had an abortion. That is about as many women who are divorced and twice as many as have a college degree. Yet the reason you probably have trouble thinking of women who have had an abortion is that a 'blanket of silence' seems to cover the entire matter.

After 30 years of legalized abortion, the sad truth is that while many may talk about it as an issue, hardly anyone talks about their own abortion. Why? Fear of judgment by others or maybe their shame. As director of **Healing Hearts** I have worked with many women who have had abortions and see their silent suffering as one of the dark sides of abortion.

Nearly 1.3 million abortions are performed every year in America. Just imagine it, 40+ million women, and another 40 million men, have been directly involved in one or more abortions, in the past 30 years.

Based on statistics, Protestant women are having 40% of the abortions, so it is fair to assume a large number are being performed on Lutheran women. Since you don't hear about it, you may think it is not happening in your congregation.

How many of them are walking around confused, hoping that there is something to relieve their pain. How many women have committed suicide because they were depressed about the abortion? How many divorces have occurred because women cannot forgive the father of their baby for making them pay the ultimate blood sacrifice to please him? He cannot repay the debt and return the child to her. So the marriage is not healthy, and often a bitter cycle of anger develops. How many women distrust men and can't have a relationship because they were betrayed? How many children want their mother to love them, to hold them, and yet some women cannot emotionally draw close to their children? Children can't understand that they have a mom who can't bond with them because she has a dead baby in her past.

These are all symptoms of post-abortion syndrome. They are very real, and they are affecting women in your church.

We need to reach the post-abortive woman with the Gospel of Jesus Christ so she can be healed, and that will only come about if we are willing to listen with an open heart and be someone she can trust.

For help call Healing Hearts toll-free at 888-217-8679.

like men. "Men don't have to bear children," the feminists said, "so why should we?" But what happens when the creature uniquely designed by God to be a bearer and nurturer of life turns against the child knit together in her womb? In his book, *Men and Marriage*, George Gilder notes that women "domesticate and civilize male nature." This is largely accomplished by connecting men to children, family, and posterity. But, abortion disconnects men from children. It encourages men to live irresponsibly. In no way does it respect a woman.

Abortion threatens society. If it is acceptable to stop the beating heart of an "inconvenient" preborn baby, can it be so wrong to stop the beating heart of an "inconvenient" newborn or Great Aunt Jenny with Alzheimers? Can it be so wrong to stop the beating heart of a fellow student? Mother Teresa made the connection. She said, "Any nation that accepts abortion is not teaching its people to love, but to use violence to get whatever they want." Dare I bring this closer to home? Any mother, father, grandparent, pastor, or congregation who accepts abortion is not teaching living children to love, but to use violence to get whatever they want.

Abortion hardens society. Said one woman, "The abortion experience is just one more hardening of the heart. Hardening my heart to my own flesh conditions me to do it to others and even justifies it in my mind."

Thirty years of legalized abortion has made us into different people. That's because abortion turns children into inconveniences rather than opportunities and parents into bearers of burden rather than privilege. Abortion influences even those of us who are appalled by the idea to view children not so much as gifts from God who will provide, but as gifts we should not accept too many of. Abortion places the emphasis on fear rather than trust; desperation rather than resourcefulness; hopelessness rather than hope; death rather than life.

Something tells me, however, that we don't like the people we've become. And you know what? Because of Jesus, we don't have to stay that way! Jesus holds the key which frees us from Satan's grip. Faith enables us to believe this is true! In Jesus, fearful hearts become trusting hearts. Difficult situations become opportunities to see God at work. Hopelessness is overcome by hope. The coldness of death is overwhelmed by the warmth of life. In Jesus, we find the way of light and life (John 12:46; 14:6). In Jesus, we are encouraged not to offer sacrifices, but mercy (Matthew 12:7). In Jesus, we are cleansed and forgiven of all sin (1 Timothy 1:15). In Jesus, we are set free (Galatians 5:1).

Thanks be to God for the love of Jesus! His is the love that heals. Jesus will fill the empty and expectant rooms of our hearts.

Who Killed Grandpa? / Coming Soon to a Hospital Near You

by Charles Colson

“Therapeutic” Death in a Dutch Nursing Home

In 2002, twelve states considered legalizing so-called “physician-assisted suicide,” like the Oregon law adopted a few years ago. While none of the proposals passed, advocates of what is farcically called “death with dignity” will keep on trying.

Christians need to expose “death with dignity” as the inhumane fraud that it is. A good place to start is by looking at what happened to one Christian family in the Netherlands.

Physician-assisted suicide has been legal in Holland since 1973. This makes the Dutch experience a lesson in what we can expect to happen if we follow its example. And it’s a lesson that should scare anyone who anticipates ever getting sick or old—as the Reitsema family learned.

Grandpa Reitsema was diagnosed with non-Hodgkin’s lymphoma. And while his lymphoma was terminal, he was expected to live for a few more years. And he would have, if his nursing home had been located someplace other than Holland.

The first hint that something was amiss came when one of his daughters tried to give him some water. A nurse entered the room and said, “Don’t give him water.” When the daughter asked why not, the nurse replied, “You’re not allowed to give him anything to drink.”

What the Reitsemas didn’t know was that their grandfather’s doctor had, as Jonathan Imbody of the Christian Medical and Dental Society put it, “aimed to kill” Grandpa. Without consulting his patient or the family, the doctor had “quietly ordered nurses to administer overdoses of morphine while withholding food and water.” By the time the Reitsemas understood what was going on, it was too late. Grandpa died the day after his daughter’s run-in with the nurse.

The Reitsemas’ attempt to figure out what had happened led them to discover what Imbody calls the “dirty Dutch secret”: Seventy-five percent of the time a Dutch doctor acts to hasten a patient’s death, he acts *without the patient’s permission*. By some estimates, more than five thousand Dutch patients are killed each year by their doctors. In other words, physician-assisted suicide has turned into involuntary euthanasia – or, as it is called in more traditional societies, murder.

Of course, advocates of physician-assisted suicide and euthanasia don’t see it that way. When Grandpa Reitsema’s

daughter confronted the doctor, he replied, “But he was sick! Don’t you understand, don’t you get it? I was just helping him out.”

The grandson, a disciple of Francis Schaeffer, told Imbody that the doctor’s worldview and the family’s represented two “radically opposed” worlds that “couldn’t meet”: “[The doctor] couldn’t understand my aunt, and my aunt couldn’t understand him.”

That the doctor couldn’t understand why someone would regard life as sacred and object to involuntary euthanasia is almost as frightening as what the doctor did to Grandpa. What’s just as frightening is how close that worldview is to what’s being taught in American medical schools and in American medical journals.

The Reitsemas’ story is a cautionary tale about what awaits us if we go down the same road as the Dutch: a world where the sick have good reason to fear their doctors.

Coming Soon to a Hospital Near You ‘Futile-Care’ and the Culture of Death

[The Reitsemas’] story may make you glad that you don’t live in The Netherlands—that is, until you realize that American medicine is headed in the same direction.

According to Wesley Smith of the Discovery Institute, “futile-care” theory is “one of the most dangerous topics [under discussion] in contemporary bioethics.” “Futile-care” holds that “when a physician believes the quality of a patient’s life is too low to justify life-sustaining treatment, the doctor is entitled to refuse care,” calling it “inappropriate.”

This judgment prevails over the patient’s and family’s wishes. As Smith puts it, “It is the equivalent of a hospital putting a sign over its entrance stating, ‘We reserve the right to refuse service.’”

It is important to understand the worldview that drives the “futile-care” theory. Now, no one believes that a doctor should be required to give a patient “physiologically futile” treatment—prescribing useless therapies just because the patient may demand it.

That’s not what “futile-care” is about. It is about preventing treatment that *does* work—that is, treatment that prolongs life. In “futile-care” theory, “bioethicists and doctors unilaterally determine” which lives are worth prolonging. As Smith notes, in “futile-care” theory, what’s regarded as futile isn’t the treatment—it’s the patient.

And it’s not just dying patients. One “futile-care” advocate told Smith that he would deny an otherwise-healthy eighty-year-old woman a mammogram. What, the advocate argued, would be the point of treatment at her age if a problem was discovered?

This should frighten us all because, above all, doctors are not infallible. People have recovered from conditions that

FAQ on End-of-Life

by Rita L. Marker and Kathi Hamlon

doctors pronounced hopeless. Doctors aren't God—but some are seeking to usurp His prerogatives.

Even more frightening is that hospitals across the country are putting “futile-care” protocols in place. For instance, twenty-four of twenty-six California hospitals surveyed by the *Cambridge Quarterly of Health Care Ethics* adopted “futile-care” protocols. Bills have been introduced at the federal and state level to clarify the legality of these policies.

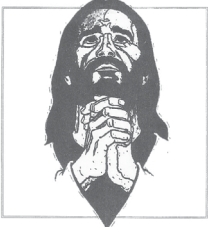
It's easy, from a financial perspective, to understand the appeal of “futile-care” theory. Patients “requiring intensive or extended care” are money-losers for hospitals. The rising cost of health care, especially within an aging population, increases the pressure for other hospitals to follow suit.

That's why Christians need to promote the sanctity of human life, because without a belief in the sanctity of life, all of our lives are potentially subject to a cost-benefit analysis. Only if we sustain the belief that life is sacred, created in the image of God, can we hope to prevail against the utilitarian calculus that is taking over the practice of medicine.

Our embrace of the “culture of death” has left vulnerable people at the mercy of a stranger's subjective determination about the quality of their lives. As in The Netherlands, our sick and elderly have good reason to tremble when, as Smith says, they hear someone say, “The doctor knows best.”

“From “BreakPoint,” 1/13-14, 2003, reprinted with permission of Prison Fellowship, P.O. Box 1550, Merrifield, VA 22116. www.breakpoint.org”

LFL Resource ... **LIVING WITH DYING**



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The following answers to a few frequently asked questions are designed as starting points for considering end-of-life issues. Many more questions and answers (with footnotes) can be found at www.internationaltaskforce.org/faq.htm. Lutherans For Life also has numerous end-of-life resources.

Where are euthanasia and assisted suicide legal?

Oregon, the Netherlands, and Belgium are the only jurisdictions in the world where laws specifically permit euthanasia or assisted suicide. Oregon permits assisted suicide. The Netherlands and Belgium permit both euthanasia and assisted suicide.

In 1995 Australia's Northern Territory approved a euthanasia bill. It went into effect in 1996 but was overturned by the Australian Parliament in 1997. Also, in 1997, Colombia's Supreme Court ruled that penalties for mercy killing should be removed. However the ruling does not go into effect until guidelines, still to be drafted, are approved by the Colombian Congress.

What is the difference between euthanasia and assisted suicide?

One way to distinguish them is to look at the last act — the act without which death would not occur.

Using this distinction, if a third party performs the last act that intentionally causes a patient's death, euthanasia has occurred. For example, giving a patient a lethal injection or putting a plastic bag over her head to suffocate her would be considered euthanasia.

On the other hand, if the person who dies performs the last act, assisted suicide has taken place. Thus it would be assisted suicide if a person swallows an overdose of drugs that has been provided by a doctor for the purpose of causing death. It would also be assisted suicide if a patient pushes a switch to trigger a fatal injection after the doctor has inserted an intravenous needle into the patient's vein.

Does the government have the right to make people suffer?

Absolutely not. Likewise, the government should not have the right to give one group of people (e.g. doctors) the power to kill another group of people (e.g. their patients).

Activists often claim that laws against euthanasia and assisted suicide are government mandated suffering. But this claim would be similar to saying that laws against selling contaminated food are government mandated starvation.

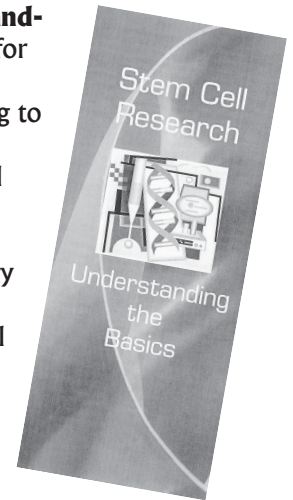
Laws against euthanasia and assisted suicide are in place to prevent abuse and to protect people from unscrupulous doctors and others. They are not, and never have been, intended to make anyone suffer.

New Full-Color Brochures on Cloning and Stem Cells!

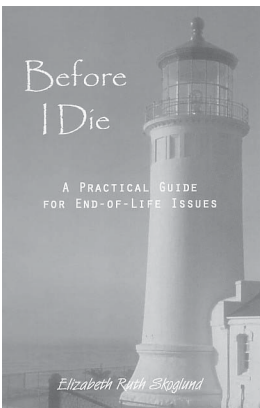


Cloning: Understanding the Basics - The cloning of Dolly the sheep is old news. Now there is talk about cloning humans to “replace” a dead child or to provide body parts for transplant. There is even a cult that sees cloning as the means to eternal life. The vast majority of people are opposed to such cloning. But what about cloning human embryos to obtain stem cells in order to treat disease? **\$0.45 each plus S & H - Item #1001T**

Stem Cell Research: Understanding the Basics - It is important for the Christian to understand that 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! **\$0.45 each plus S & H - Item #1000T**



End-of-Life and Bioethics



Before I Die - A Practical Guide for End-of-Life Issues is a new booklet, published by Lutherans For Life, which shares principles for the Christian at life’s end along with words of encouragement. The author, Elizabeth Skoglund, is a noted author and licensed marriage and family therapist.

Lutherans For Life President Linda Bartlett says “Before I Die” is “written for those who love the life that God has created and for whom Christ Jesus has died. It is a book

for individuals and families who seek to do God’s will when faced with difficult decisions of life and death. ‘Before I Die’ is a tool for all who live, love, and serve in Jesus’ name.”

Table of Contents:

- The Dilemma / Principles for the Christian at Life’s End*
- Quality of Life / Defining the Moment of Death*
- Guidelines for Making Decisions / Stopping Treatment*
- Tips for Dealing With Your Own Mortality*
- First Aid for Caregivers and the Bereaved*
- The Next Step / Glossary / Words of Encouragement*

Elizabeth Ruth Skoglund is a Licensed Marriage and Family Therapist in private practice in Southern California. She has taken additional studies in grief counseling. She is the author of 31 books, numerous magazine articles, and a weekly newspaper column and has appeared on many TV and radio talk shows. Her most recent book is *Secrets of the Second Half: Living Well for the Rest of Your Life*.

\$2.00 each plus S & H - Item #809B

NEW!

Playing God - Redesigning Life explores the ethics of:

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- Stem cell research
- Cloning
- And more!

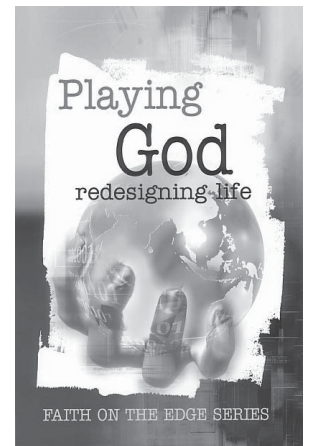
As you progress through this 6-session study, you will learn how these scientific “advances” hold up in light of God’s Word. You’ll discover that God has designs for every life.

This study is written by Rev. Dr. Robert W. Weise, Professor of Pastoral Ministry and the Life Sciences, Concordia Seminary, St. Louis.

Playing God - Redesigning Life, part of the *Faith on the Edge* Bible study series from Concorida Publishing House, explores the relationship between faith, science, and technology – how this relationship affects our culture – and how you can Biblically respond.

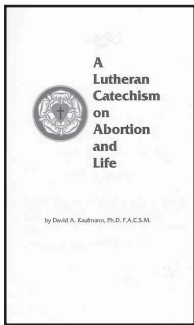
Each *Faith on the Edge* study looks at a specific postmodern issue, examines it from a Biblical perspective, and provides a credible argument from experts. New technology or scientific theories are not condemned or dismissed. Instead, this series explores the benefits and dangers in view of Scripture and focuses on submitting human abilities, reason, and resources to God.

These six one-hour studies are for individuals or groups. **\$6.50 plus S & H - Item #1000BS**



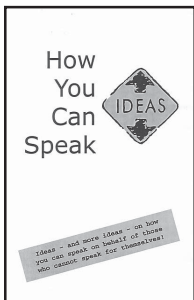
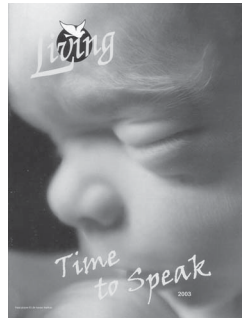
Other For Life Resources ...

All about Lutherans For Life ...



A Lutheran Catechism on Abortion and Life - David A. Kaufmann, Ph.D., F.A.C.S.M. provides a question and answer primer on abortion and life in the format of Luther's catechism. Unlimited educational use! **\$1.00 each plus S & H - Item #104B**

Living magazine, now published annually, offers Biblical, pro-life resources for your family, congregation, and community - a sensitive, yet powerful ministry tool. **\$2.50 plus S & H. Item #1814**



The **How You Can Speak** booklet offers over 200 practical ways for you and your local congregation to speak up For Life! **\$0.25 each plus S & H. Item #100B**

Life News monthly bulletin insert with life issue news, Q & A, and an encouraging devotion. Keep your church informed on life issues all year long! \$5.00 per 100 copies, per month. **(Free sample copy available.)**

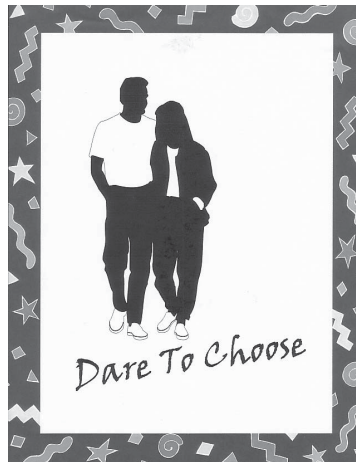


Curricula ...

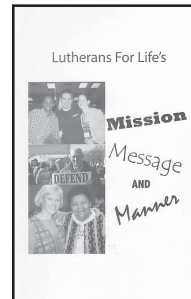
Dare to Choose - This 13-week curriculum for high school Bible class or weekday school introduces young people to the message and ministry of Lutherans For Life while encouraging them to make God-pleasing choices.

Topics include: The Battle of Worldviews - What's My Story? - Fragile: Human Life Inside! - Called to Be a Man - Called to Be a Woman - Truth or Consequences - Are There Too Many People? - Is Abortion God's Choice? - Making the World a Safer Place.

A 3-ring binder holds lesson plans, teacher's resources, reproducible student sheets, LFL's "For Life" video, and Shari Richard's "Ultrasound: Eyewitness to the Earliest Days of Life" video. **\$75 (includes S & H) - Item #600C**



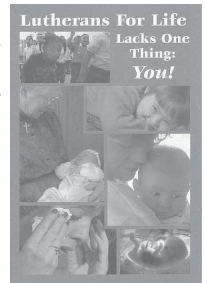
The **Full-Color Combination Informational Insert / Membership Form / Return Envelope** is a perfect supplement to the other materials - a great way to help LFL get out the "For Life" message. **FREE** (shipping and handling charges apply)



Lutherans For Life's Mission, Message, and Manner helps people understand the unique role of LFL. **\$0.25 each plus S & H. Item #1614**

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Teen Stats Encouraging

Recent studies released from the University of California-Berkeley and the University of North Carolina-Chapel Hill reflect some very encouraging statistics on our nation's teens.

America's young people are more conservative than adults on religious issues, says the Survey Research Center at University of California-Berkeley. Some 32 percent of respondents over the age of 22 said they support restrictions on abortion, while 44 percent of Americans age 15 to 22 favored such restrictions. The study, based on interviews with about 1,250 people, also revealed that 69 percent of the nation's teens are in favor of permitting prayer at graduation ceremonies and other official school functions, compared to just 59 percent of adults age 27 to 59.

Religious teens are less likely than their nonreligious peers to be involved in high-risk behaviors like smoking and drinking alcohol, says the University of North Carolina-Chapel Hill. The National Study of Youth and Religion, funded by the Lily Endowment, concluded that young people who regularly attend religious services, have a high regard for personal faith, and are involved long-term in faith-based youth groups generally lead safer and healthier lives.

(Pastor's Weekly Briefing, 11/15/02)

Planned Parenthood Uses Taxpayer Money to Recruit Children

by Jeff Johnson, CNSNews.com

At least one affiliate of the nation's largest abortion provider is using taxpayer dollars to recruit new customers, according to documents obtained by CNSNews.com.

Planned Parenthood of North Central Ohio applied for and received a \$5,145 grant from the Morrow County, Ohio, Job and Family Services agency's "Wellness Program Committee" for the 2002-2003 fiscal year. The committee administers taxpayer-funded grants including those from the federal/state Temporary Assistance to Needy Families (TANF) program.

The abortion and contraceptive seller plans to use the money to pay eight "teen outreach workers" to recruit new customers from among their peers. Under the proposal, select teens from Morrow County schools would be paid \$100 to complete "outreach" training and \$5 for each new customer, up to 20, referred to Planned Parenthood's abortion clinic in Cardington, Ohio.

"Enrage Parents"

Ed Szymkowiak – national director of Stop Planned Parenthood (STOPP) International, a division of American Life League – said that such misuse of taxpayers' money "should enrage parents."

"I think that most people would have no problem with giving temporary assistance to needy families from their tax dollars for food, clothing, and shelter," he said. "But, our tax money is being used to recruit more clients for Planned Parenthood, and our kids are the ones who are the recruiters."

Szymkowiak believes the abortion giant is developing new recruiting methods because its long-term strategy for adding customers faces increasing opposition.

"One tactic Planned Parenthood has used in the past to get kids interested in sex and then become contraceptive customers and then, perhaps, even later, abortion customers is to have sex education classes in the schools," he explained. "[But] in some areas, parents have been able to successfully mobilize and get Planned Parenthood kicked out of school systems."

Using teens to lure friends and classmates to its facilities allows the group to sidestep parents' objections, Szymkowiak said.

"The genius of this plan for Planned Parenthood is not only that they've managed to get us, the taxpayers, to pay for it, but they've also managed to get a way that is going to be very difficult for parents and school administrators to counter," he added.

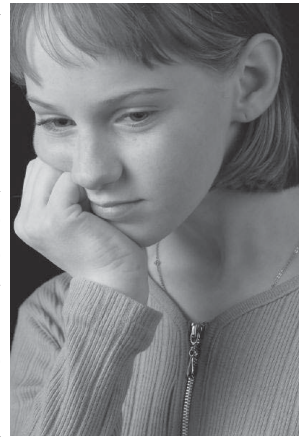
"They know that their name causes controversy, so they're going to do whatever they can to fly under the radar," Szymkowiak said.

Secretive

By its own admission, Planned Parenthood has tried to keep parents from finding out about its activities.

"[P]rinted advertising or public relations to announce the opening was not done," the group's northern Ohio affiliate wrote of its Cardington abortion clinic, "in order not to create or stir controversy from those who do [not] want Planned Parenthood to have a presence. We have quietly distributed referral cards, agency brochures, and fliers to area schools, guidance counselors, social service agencies, and physicians, amongst other referral sources."

Szymkowiak noted that even Planned Parenthood's grant application betrays its attitude toward abstinence education and parental rights.



Adoption Resources



“Adoption can be an enormously unselfish gift to a baby, not only as a way to give a child a secure, loving, stable family but to give that child the most precious gift of all – life.”

Dr. Jean Garton

Lutherans For Life is not an adoption agency. However, we recommend the following national adoption resources/agencies. For additional agencies contact LFL.

Adoption.Com - <http://www.adoption.com/>

Christian Adopt - www.ilovejesus.com/missions/adopt
 Christian Adopt offers resources and information to Christians who are interested in any aspect of adoption, from those who are just beginning to investigate the adoption process, to “veteran” adoptive parents and birth parents, to pastors and Christians involved in pregnancy counseling.

Bethany Christian Services
 901 Eastern Avenue NE • PO Box 294
 Grand Rapids, MI 49503
 (616) 459-6273 or (800) BETHANY
www.bethany.org • info@bethany.org
 Largest child placement agency in US; 57 offices nationwide. Opportunities for both domestic and international adoption. Contact for agency nearest you.

National Adoption Center
 1500 Walnut St., Suite 701 • Philadelphia, PA 19102
 (215) 735-9988 or (800) TO-ADOPT
www.adopt.org/adopt • nac@adopt.org
 National listings of agencies and adoption exchanges; good resource for special needs and older children.



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

“It says, ‘Which of the following strategies does your proposal reflect?’ and there are 10 choices listed,” he recalled. “You’ll notice that ‘abstinence programs’ ... and ‘activities to promote parent-child communication about responsible sexuality and/or parenthood’ are also not checked off.”

The application indicates that Planned Parenthood’s desired outcome for the program is to “maximize the number of teens who practice birth control.”

“Big Business”

“Planned Parenthood makes no money from getting teens to be abstinent. If they can get the kids on birth control, then they start making money,” Szymkowiak charged. “Planned Parenthood is a big business, and this is a means of recruiting more customers for the business.”

Calls to Planned Parenthood seeking comment on this article were not returned.

(CNSNews.com, 12/4/02)

“Choice on Earth”?


A religious adviser to the Planned Parenthood Federation of America, the largest abortion provider in the US, has claimed that Jesus Christ supported abortion. Rev. Mark Bigelow, a protestant pastor and a member of Planned Parenthood’s clergy advisory board, complained in writing to the presenter of a program on the Fox News Network about the presenter’s observation during an item on Planned Parenthood’s “Choice on Earth” greeting cards that Jesus was not pro-choice.

Rev. Bigelow wrote: “... one thing I know from the Bible is that Jesus was not against women having a choice in continuing a pregnancy. Jesus was for peace on earth ... and choice on earth.”



A theological adviser to the Society for the Protection of Unborn Children (SPUC) rejected the pastor’s comments as “complete nonsense” and observed that they were wholly flawed from an exegetical, theological, and historical perspective.

(CNSNews.com, SPUC, 12/4/02)



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Origins Issues

by Frank Sherwin

Science vs. Macroevolution

One finds many in the secular community constantly equating the word science with macroevolution, or large change. This has led to gross misunderstanding of those who are trying to fathom the origins issue. *If* macroevolution and science are used synonymously, then of course creation science would be “anti-science.”

Let’s address this issue by first defining our terms. Although many definitions have appeared, science can be described as what we really know to be true mainly through observation. The late G. G. Simpson of Harvard stated in *Science* magazine that “it is inherent in any definition of science that statements that cannot be checked by observation are not really about anything ... or at the very least, they are not science.”

But the origins debate centers around macroevolution, and macroevolution has *never been observed*. One of the architects of neo-Darwinism agrees: “It is manifestly impossible to reproduce in the laboratory the evolution of man from the australopithecine, or of the modern horse from an Eohippus, or of a land vertebrate from a fishlike ancestor. These evolutionary happenings are unique, unrepeatable, and irreversible” (Theodosius Dobzhansky, *American Scientist*, December 1957).

One can clearly see that according to secular sources, macroevolution and true science have nothing to do with each other. Unfortunately, this misunderstanding continues to be propagated by those who should know better, and they perpetuate it for their own secular agenda.

For example, staff writer John Tedesco of the *San Antonio Express News* reported (11/08/99) Nobel laureate Steven Weinberg as saying, “I personally feel that the teaching of modern science is corrosive to religious belief, and I’m all for that.”

John Maddox, the former editor of *Nature* magazine, observed, “... it may not be long before the practice of religion must be regarded as anti-science.” This is true, if by the word “science” Maddox means macroevolution.” True Biblical worship has never meshed with the particle-to-people philosophy (macroevolution). Indeed, not long ago a creation scientist (and Nobel prize winner) stated, “Science is the glimpse of God’s purpose in nature. The very existence of the amazing world of the atom and radiation points to a purposeful creation, to the idea that there is a God and an intelligent purpose in back of everything” (A. H. Compton [d. 1962]).

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Creation in the Scriptures

In a recent article, Dr. John D. Morris of the Institute for Creation Research wrote, “in the minds of many, creation thinking is marginalized to a ‘fundamentalist’ few. But let’s look again. Listed below are quotes [the list could be extended considerably] from several great men who cared much about creation. In their writings they not only supported creation, but extended our knowledge of creation. They used creation to teach truth, glorify the Creator, and confront wrong thinking.”

Moses: Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God. (Psalm 90:2)

David: The heavens declare the glory of God; the skies proclaim the work of his hands. (Psalm 19:1)

By the word of the LORD were the heavens made, their starry host by the breath of his mouth. (Psalm 33:6)

Solomon: By wisdom the LORD laid the earth’s foundations, by understanding he set the heavens in place. (Proverbs 3:19)

Isaiah: Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. (Isaiah 40:28)

Isaiah: Everyone who is called by my name, whom I created for my glory, whom I formed and made. (Isaiah 43:7)

Jeremiah: Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you. (Jeremiah 32:17)

Nehemiah: You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you. (Nehemiah 9:6)

John: Through him all things were made; without him nothing was made that has been made. (John 1:3)

Paul: For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. (Colossians 1:16,17)

For since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse. (Romans 1:20)

Peter: But they deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. (2 Peter 3:5,6)

■ The European parliament voted November 21 in favor of a total ban on human cloning. An amendment to a report on life sciences and biotechnology that calls on the European commission and EU member states to push for a comprehensive cloning ban was adopted by 271-154. Pro-lifers were delighted at the vote, which represents a clear rejection of the Franco-German proposal at the United Nations for an international convention intended only to ban cloning for reproductive purposes. It also represents another rebuff of the UK's decision to encourage so-called therapeutic cloning, which has the active support of Prime Minister Tony Blair. The UK remains the only western country whose parliament has voted to allow the creation and destruction of cloned embryos in research – a decision that runs counter to the emerging international consensus. (*Euro-Fam, SPUC, 11/21/02*)

■ More abortions were performed in New Zealand last year than any previous year. More than 16,400 abortions were performed, up 307 over the previous year. Almost all the abortions were granted on the specious grounds that to continue a pregnancy would pose a serious danger to the mental health of the mother. New Zealand ranks third among similar countries on abortion rates, after Australia and the United States. (www.prolifeinfo.org, *NZ City, 12/11/02*)

■ The teenage pregnancy rate in Uganda has dropped from 45% in 1995 to 31% this year, according to a report prepared by the Ugandan health ministry. The decrease has happened without the promotion of abortion, which remains illegal in most cases. The news appears to contradict the views of a number of South African MPs who have urged Uganda to legalize abortion because of high rates of sexual abuse and moral degeneration in the country. (*Xinhua news agency via Northern Light; SPUC, 11/26/02*)

■ Almost a third of pregnant women in London have their unborn children aborted, according to UK census figures for last year. In eastern England around one-fifth of pregnancies are terminated. The statistics also show the birth rate in England and Wales at an all-time low. (*BBC, 12/12/02; SPUC, 12/13/02*)

■ More concerns have been raised about high rates of sex-selective abortion in India. An Indian national newspaper has reported that female feticide is now on the rise in Hoshiarpur, the district that previously had the most healthy sex ratio in Punjab state. There are currently 935 women for every 1,000 men in Hoshiarpur, compared to a state average of just 874 women for every 1,000 men. However, Hoshiarpur's civil surgeon is now investigating a scan center that allegedly provides illegal sex determination tests for women who are referred to it by private doctors. (*Times of India, 12/18/02; SPUC, 12/19/02*)



■ An Austrian archbishop has rejected a call by Austrian doctors for the law to ensure only “gradual protection of human life.” The group of doctors were addressing the issue of when abortions should be allowed up to 22 weeks’ gestation, but Archbishop emeritus Andreas Laun of Salzburg responded: “If the fetus is not yet a person, why is there talk of the protection of life? However, if the fetus is already a person, why must the protection of life be gradual? ... Systems that consent to abortion no longer have any pretence to call themselves ‘law.’” (*Zenit, 12/19; SPUC, 12/20*)

■ The Dutch supreme court has ruled that mental suffering is not a legitimate reason for legal euthanasia. The case before the court concerned Dr. Philip Sutorius, who assisted in the suicide of an 86-year-old former Dutch senator who was physically well but “tired of living” in 1998. The original trial court found Dr. Sutorius not guilty of illegally assisting suicide, but an appeals court overturned this verdict, and the country’s supreme court rejected the doctor’s final appeal on Tuesday. The ruling means that the Dutch law on euthanasia differs from that passed in Belgium earlier this year, where psychological suffering can be cited as a reason for euthanasia. (*BBC News online, 12/24/02; SPUC, 12/27/02*)

■ The British Medical Association (BMA) has responded to a terminally ill man’s campaign for the right to die by stating that it has no plans to call for a change in the law to allow assisted suicide. George Faulkner from Nottingham is mounting a vociferous campaign for a change in the law on euthanasia, but John Grenville of the BMA said: “It is not for doctors to make the law, and it is not for doctors to interpret the law.” (*BBC News online, SPUC, 1/16/03*)

■ President Vicente Fox of Mexico released a sonogram of his unborn grandson appearing to make the two-fingered salute that became the President’s trademark during his successful 2000 election campaign. The image first appeared on the presidential website and then made the front page of national newspapers. (*Reuters, 1/22/03; SPUC, 1/24/03*)

■ The Chinese government has approved the establishment of the country’s first national stem cell bank. When the facility at Tianjin, close to Beijing, is opened in eight years time, it will probably be the largest stem cell bank in Asia and will run alongside a medical center for stem cell therapy. It is presumed that the Chinese facility will store stem cells extracted from embryos and aborted fetuses. The British government is funding a similar establishment in the UK. (*The Straits Times, 12/14/02; SPUC, 12/16/02*)

Life Thoughts in the Church Year

ATTENTION PASTORS! - The “For Life” message is not just for Sanctity of Human Life Sunday. Here are some thoughts, taken from the assigned readings in *Lutheran Worship*, on how you might keep this message an ongoing theme in worship and daily life.

April 6 - Fifth Sunday in Lent

In predicting the manner of His death, Jesus also points to Satan’s defeat (John 12:31-33). Through faith in the cross, we are drawn to Jesus. We need not listen to Satan’s lie that death is an acceptable solution to our problems. The cross tells us that God is at work in and through suffering.

April 13 – Palm Sunday

Jesus was led into Jerusalem as a King (Zechariah 9:9-10). He was led out of Jerusalem as a criminal to be crucified (Mark 15: 1-39). He who was King of Creation became obedient unto death because of His love for the life He created (Philippians 2:5-11). What value this gives to human life!

April 20 – The Resurrection of Our Lord

Death has been “swallowed up forever”! (Isaiah 25:8) The Lord of Life is alive forever! (1 Corinthians 15:19-28) Our hope for now and for eternity is in Him!

April 27 – Second Sunday of Easter

Faith in the risen Christ enables us to “overcome the world” (1 John 5:4-5). Many of the obstacles the world throws our way are cleverly disguised as “the easy way out,” for example abortion and assisted suicide. But the way of the Christian is not the way of sight but of faith (John 20:29).

May 4 – Third Sunday of Easter

“Peace,” Jesus said to His fearful disciples. But they were still “startled and frightened” (Luke 24:36-37). Then He “opened their minds so they could understand the Scriptures” (45). Peace is something women and men struggling with the secret sin of abortion find hard to have in their lives. We need to address the issue of abortion based on the Word of God so that the healing and hope of the Word of Life (1 John 1:1) will be understood by those who have committed this sin.

May 11 – Fourth Sunday of Easter

The Spirit of the resurrected Jesus, the Good Shepherd, gave the disciples boldness in the midst of opposition and threats (Acts 4:23-33). It is that same Spirit that motivates God’s people today to speak His truth, including His truth about the sanctity of life. Just because some issues are controversial does not mean we should refrain from addressing them with the Word of God.

May 18 – Fifth Sunday of Easter

Love is not just words; it is action (1 John 3:18). Upholding the sanctity of human life is much more than denouncing abortion.

It is loving those in difficult situations. It is loving those who have made mistakes. It is putting that love into action in practical ways by helping those who are hurting. Working at a caring pregnancy center, for example, upholds the sanctity of human life.

May 25 – Sixth Sunday of Easter

Once again “love” is a prominent word in the readings. The source of Christian love is made very clear, “love comes from God” (1 John 4:7). The demonstration of God’s love is very clear, “He loved us and sent His Son as an atoning sacrifice for our sins” (10). Therefore, we are to love life because God loves life! (11)

May 29 – The Ascension of our Lord

The ascension of Jesus is a great hope for Christians, especially when things seem so hopeless and out of control. Jesus is in control! He sits at the right hand of the Father and is “head over everything for the church” (Ephesians 1:22). He is in control of all things *for* the church, for the sake of His people. He is working in any and every situation in our lives.

June 1 – Seventh Sunday of Easter

One of the greatest fears for Christian women who have had abortions is the fear of God’s punishment. They often feel this sin is too big to be forgiven. “But perfect love drives out fear” (1 John 4:18). God’s perfect love moved Him to take the punishment for all sin in the person of Jesus Christ. Those hurting because of a past abortion need to feel and see Christ’s love through the members of His body. “We love because He first loved us” (19).

June 8 – The Day of Pentecost

Ezekiel 37:1-14 presents a desolate picture of hopelessness—a valley full of very dry bones. Can these bones live? Is there hope for the utterly hopeless? Yes! God, the author of life, brings new life through the power of His Holy Spirit. Because of this great power of God’s Spirit, there is no situation devoid of hope.

June 15 – The Holy Trinity

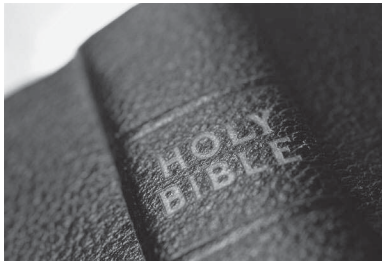
What the Triune God has done for us is the foundation of Christian ethical decision making. We are created by the Father’s hands who knit us together in our mothers’ wombs. We are redeemed by the Son who stretched out His hands on the cross. We are sanctified by the Holy Spirit who walks beside us and holds onto our hands. What we do is based upon what God has done for us.

June 22 – Second Sunday after Pentecost

We are all “jars of clay” (2 Corinthians 4:7). Because of sin we are imperfect jars, spiritual and physical “cracked pots.” But our value is not based on who we are or what we are able to do. It comes from the “treasure” we have inside, “the knowledge of the glory of God in the face of Christ” (6).

June 29 – Third Sunday after Pentecost

God’s view of the troubles Christians suffer is that they are “light and momentary” (2 Corinthians 4:17). He promises to be at work in them “achieving for us an eternal glory that far outweighs them all” (17). Rather than seeking a way out of our troubles that is not God-pleasing, we instead trust in His promises and we “do not lose heart” (16).



Lutherans March For Life as Roe/Doe Turn 30



Around 100,000 (by some estimates) pro-life advocates marched with banners and placards in subfreezing windy weather (one of the Lutherans For Life banner poles actually snapped) on January 22. Marchers were buoyed by hopes that the new Republican-run Congress will provide additional limitations on abortion.

President Bush, who already has promised to sign any bill that bans partial-birth abortions, chose the 30th anniversary of the Supreme Court’s landmark *Roe vs. Wade* decision to declare the United States “must protect the lives of innocent children waiting to be born.”

Bush, who was in St. Louis to give a speech on his taxcut plan, noted in a broadcast hookup that the gathering on the National Mall was near the memorial to Thomas Jefferson, author of the Declaration of Independence.

“The March for Life upholds the self-evident truth of that declaration – that all are created equal, and given the unalienable rights of life, liberty and the pursuit of happiness,” he said.

A host of pro-abortion organizations had people on the streets in counter-protest. But several pro-life marchers said they saw new energy in their own ranks, bolstered by the changing political climate and youthful exuberance.

LFL Executive Director Rev. Dr. James Lamb, commended Dennis DiMauro and the Northern Virginia Chapter for all their work in getting Lutherans to come and providing host families for Lutherans who participated in the March.

For Dr. Lamb, however, “the most important part of what took place on March 22, and what LFL is really all about, was the worship service at Our Savior Lutheran Church in Arlington, Virginia, prior to the March. About 65 Lutherans gathered to hear God’s Word of Life, to commune together, and to pray together. The mission of LFL is to ‘witness to the sanctity of human life through education based on the Word of God.’ While we believe that laws should be changed,

our focus is to change hearts. While we believe abortion should be illegal, our focus is to make it unthinkable. The only thing that can bring about such change in the hearts of people is God’s Spirit working through His Word. So we march and we encourage others to march, to vote pro-life, and to be good Christian citizens. But we spend MUCH more time, energy, and money producing Word-based materials for congregations to use to educate and equip their people.”



Dr. Lamb’s sermon was on “A Time to Speak,” which reminded participants of their responsibility as Christians to speak up in defense of those that are most vulnerable in our society.



Lutherans came from Florida, Connecticut, Iowa, Maryland, Michigan, Minnesota, Missouri, New Jersey, Ohio, Pennsylvania, Washington State, and Virginia. Dennis DiMauro was “especially excited to welcome a group of teens from Lutheran High Schools in St. Louis. These teens were in Washington DC for the Rock For Life convention.”

Dr. Lamb went on to say “the March is worthwhile in that it shows we are not alone in this fight for life and that the pro-life movement is not going to go away. I believe the March has become more of a ‘pep rally’ for those who attend than it is a statement to our country. The significance of the 30th anniversary, sadly to say, is that it at least allowed the March more press coverage than usual! Even more sad, the significance of the 30 anniversary is that it signals 30 years of the relative silence from the Body of Christ on the greatest atrocity against human life – and therefore against the Author of Life – of our time.”

March for Life continued on page 18 ...

Spotlight on Lutherans For Life

March for Life continued from page 17 ...

When asked if he believed if “it’s possible that abortion laws may change in this country?” he said, “I believe the chances are better than they have been for a long time. It appears that a Partial-birth Abortion Ban will finally be passed and signed into law. A ban on all human cloning should also now move forward soon. There are other pro-life bills that will now at least get a hearing and, hopefully, some action.

“Again, I want to stress that we are in favor of changing laws because when you change laws favoring life, lives are saved. Now comes another ‘but.’ But, laws that are changed by this administration and this Congress, can be changed again by a future administration and Congress that may be more pro-abortion. People, including Lutherans, more than not vote their pocket books in this country. If the economy goes bad, the party in control is voted out and any convictions they have made about the sanctity of life will go with them.

“People need to be changed so that, regardless of their political affiliation, they will not favor pro-death candidates and pro-death legislation. LFL strives to equip Lutherans to change people by applying God’s Word to these issues.”

(Associated Press, Pro-Life Infonet, 1/22/03)

GOD’S WORD of Life!

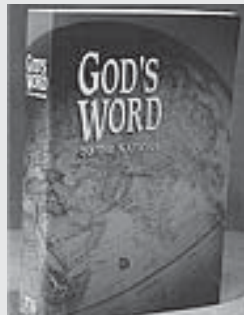
You can help!!

Funds are needed to pay for the pre-production work and the 1st (of what we expect to be many) printings of *GOD’S WORD of Life!* (Project details are in the Fall 2002 *LifeDate*.)

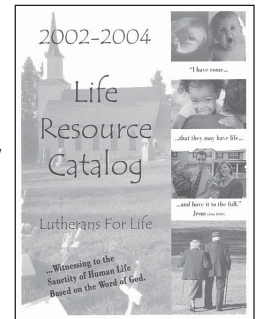
This first-of-its-kind publishing endeavor will help save thousands and thousands of preborn babies from being aborted. It will help in sharing the forgiving message of the Gospel of Jesus Christ with the thousands of women and men affected by an abortion decision. Plus, it will give the pro-life movement a much-needed tool to change people’s hearts and attitudes so those abortion decisions are never even made.

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The fund receives gifts and bequests and uses the interest accrued from them for the mission and ministry of LFL. The income from unrestricted gifts to the fund may be used for the purposes, projects, and programs as recommended by the Endowment Fund Committee.

Your gifts – large or small – through checks, stocks, bonds, real estate, bequests, insurance, etc., will help LFL continue to share the message that each human life – created by God and redeemed by Jesus Christ – is to be protected! **You can make a difference!**

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Estate Planning, Wills, and Living Trusts not only help families—both before and after the death of a loved one—they also can be of help to ministries such as Lutherans For Life.

Contact LFL for (no obligation) information on how you can accomplish personal and family goals through: *Special Tax-Qualified Trusts (Planned Gifts), Charitable Gift Annuities (Life-Income Agreements), Endowments and Memorial Plans, and other individual plans.*

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Spotlight on Lutherans For Life

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Mission Statement: The mission of Lutherans For Life (LFL) is to witness to the sanctity of human life through education based on the Word of God. LFL has 15 state federations, 155 local chapters, and 690 Life Ministry Coordinators in the United States.

Statement of 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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Lutherans For Life

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What do you think of when you say in the Apostles' Creed that Jesus was "conceived by the Holy Spirit"? Do you ponder that mystery or do you rush on to "born of the virgin Mary"? The latter is a little easier to think about because we have all those pretty manger scenes in our heads. We've seen depictions of baby Jesus lying in a manger. We sing songs about the "little Lord Jesus asleep on the hay." I asked a group awhile back how God came into the world. "As a baby," was their answer. True enough, but . . .

March 25th is the Annunciation of our Lord ... The Annunciation is celebrated nine months before Christmas. It marks the conception of Jesus. A more precise answer to the question of how God came into the world is "As a zygote!" A zygote is the name given to what human beings look like at the one-cell stage.

From "Jesus the Zygote,"
by Rev. Dr. James I. Lamb

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