

LifeDate



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

WINTER 2003

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



Just Imagine

. . . what will this baby be?

*"I know the plans I have for you ...
... to prosper you and not to harm you ...
... to give you hope and a future." GOD
Jeremiah 29:11*

Life Sunday 2004

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Spotlight on Lutherans For Life



Wonder Child

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

He was a wonder child. John the Baptist was a wonder child in two ways. It was a wonder he was even conceived. His father wondered about that. **“Zechariah asked the angel, ‘How can I be sure of this? I am an old man and my wife is well along in years’”** (Luke 1:18). Zechariah wondered, but he shouldn’t have. **“And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their proper time”** (v. 20). This was no wonder to God.

John was also a wonder child in terms of what people were thinking. **“Everyone who heard this wondered about it, asking, ‘What then is this child going to be?’”** (Luke 1:66). God knew. **“He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord”** (Luke 1:14-15). John would **“Make ready a people prepared for the Lord”** (v. 17), the wonder child “conceived by the Holy Spirit and born of the Virgin Mary.” What John would be was no wonder to God.

Every child is a wonder child. **“For You created my inmost being; You knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; Your works are wonderful”** (Psalm 139:13-14). It is a true wonder that any of us are here. But it is no wonder to God.

Every child should be a wonder child in the second sense as well. We should spend more time being like Zechariah’s neighbors wondering, “What then is this child going to be?” We should spend less time wondering, “What then is this child going to cost?” or “What then is this child to do since I’m so young?” or “What then is this child to do if disabled?” or “What then is this child doing getting in the way of my plans?” As one woman who was conceived in rape put it, “It doesn’t matter how I began. What matters is who I will become.” Every child, regardless of how he or she began, regardless of state of development or state of health can be used according to God’s purpose. It is no wonder to Him.

I invite you to join LFL’ers across the country in 2004 to spend some time wondering as we focus on our theme, “Just Imagine—What Will This Baby Be?” We have a comprehensive set of materials to help you do that in a variety of ways including a calendar that answers that question each month. (See pages 10-11).

Join us in wondering! As you hear about the wonder child, John the Baptist, as you gaze at the Wonder Child in the manger, remember, every child is a wonder child!

Every child is a wonder child.

“For You created my inmost being; You knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; Your works are wonderful.”

Psalm 139:13-14

*It is a true wonder that any of us are here.
But it is no wonder to God.*



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Invitation to Imagine

by Linda D. Bartlett
President - National Lutherans For Life

I invite you to imagine! Anytime! During the workday! At home! In the midst of coffee fellowship! *Imagine children yet to be born! Imagine one generation telling the next about the Lord's power and great deeds!*

My imagination is larger than my own life. My imagination stretches from a time before me to a time after me. In my imagination, I see people standing at a wall. The wall has crumbled and fallen into disrepair. But, in response to a rallying cry, each family of the city begins to repair the wall in front of their own house.

In my imagination, I see families working side by side. As they labor, I see generations of fathers and mothers telling sons and daughters about the Lord's power and great things He has done. Standing next to these parents and children are grandparents, uncles, aunts, and neighbors. At times, the people feel overwhelmed. There is so much rubble that it is difficult to rebuild the wall. There is some dissension among the workers. All the while, enemies outside the gates threaten to put an end to the work. But, I also hear a voice saying, **"Don't be afraid! Remember the Lord, who is great and awesome! Fight for your brothers, your sons and your daughters, your wives and your homes!"** (Nehemiah 4:14)

In my imagination, I see men carrying materials for their work in one hand and a sword in the other. I see people giving of themselves – their time, talent, and treasure. Because the wall is so big, one family is spread apart from another. Separated, they feel weak. *Yet, wherever a trumpet blows, people join together to help one another.*

In my imagination, I see people building new houses and adding to their number. Then, on a special day, I see all the people gathered in the city square. A man is reading from the Book which contains God's Word for Life. The people respond with praise and worship, but they also mourn their sinful ways. I hear the man say, **"Do not grieve, for the joy of the Lord is your strength!"** (Nehemiah 8:10b)

I have no trouble imagining the people of Nehemiah's day as they re-built the city of Jerusalem because I see Lutherans For Life practicing the same generational faithfulness. All around us, the wall has fallen into disrepair. Powers and principalities threaten to enter weakened gates. We feel overwhelmed by the enormity of the work. And yet, everywhere I travel, I see people standing at the wall in front of their homes. With materials for their work in one hand and the Sword of the Spirit in the other, daddies are fathering and mommies are mothering; shepherds are shepherding and

teachers are teaching. We are all building from the Cornerstone, Jesus Christ. The foundation is for generations to come.

I stand at my place on the wall as a helpmate. Not so different from the first woman, I am a "pillar" for my husband; an encouragement to my grown children, nephews, and nieces; and a protective grandmother. I am a helpmate to Lutherans For Life. There will be one modification. In February of 2004, I will step down from my position of President of LFL, thus ending 18 years of serving on the national board in one capacity or another. My husband imagines that, in reality, not much will change; and I imagine he's right! I will continue as a helpmate to LFL through writing, speaking, and encouraging. I will forever appreciate my friends, no, my family, at the board table. They taught me about life and helped me to grow. But, as Titus 2 reminds me, I am one of the "older women" who is called to mentor the younger. There is great opportunity to pass on the stories and share experience while raising up new leaders. I think God has been preparing me for a Titus 2 "ministry" – to mentor in Biblical womanhood while encouraging Biblical manhood. I want to be of encouragement to parents, to paint a compelling picture of what a culture of life looks like and how it can work, to open our home for outreach, to remain helpful to Dr. Lamb. I have already committed to helping Word of Hope (LFL's Healing Hearts) expand as the "women's outreach" of LFL.

My imagination takes me into the future, to a time when my children's children will be at their place on the wall. With materials for their work in one hand and the Sword of the Spirit in the other, they will repair the wall in front of their houses. They will stand against enemies with the strength of the Lord. *They will help one another wherever the trumpet blows.* They will not only endure, they will build!

I see a future of hope! With eyes focused on that hope, I stand at my place on the wall – mentoring, encouraging . . . *imagining!* I stand beside you knowing that *Lutherans For Life will be needed until the final trumpet is blown and Jesus Christ comes in His glory.*

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Thoughts on Partial-Birth Abortion Ban Signing

by Dennis Dimauro, LCMS Representative to the National Pro-Life Religious Council

On Wednesday November 5th, my wife Coco and I had the fortunate opportunity to represent Lutherans For Life at the signing of the Partial-Birth Abortion Ban Act in Washington D.C. I felt very privileged to be present at this historic event, because I believe that November 5, 2003, will go down in history as the day the United States began a transition from a culture of death to a culture of life.

When Coco and I were driving down Pennsylvania Avenue to the Ronald Reagan building (where the signing was to take place) we passed a small gathering at a NARAL (National Abortion Rights Action League) counter demonstration. The speakers at that rally spoke of the threat to a woman's freedom and her "reproductive rights." They were indignant that this bill might limit their "freedom" to have a late term abortion. This demonstration was held in a park called Freedom Plaza, and I saw this as indeed a metaphor of where our country was before November 5th.

We are a country that loves freedom. And it used to be that we cherished those freedoms espoused in our Constitution, like the freedom of speech, assembly, and religion. But somewhere along the way it changed from that kind of freedom to a freedom that cannot be separated from selfishness and license. Slowly but surely, freedom became the right to be as profane as we want, to have sex with whomever we want, to blaspheme God however we want, and to kill the defenseless (like the unborn and elderly) whenever we want.

But fortunately on that Tuesday, Coco and I got to hear a President of the United States speak about another type of freedom, another type of liberty.

He said, "The best case against partial-birth abortion is a simple description of what happens and to whom it happens. It involves the partial delivery of a live boy or girl and a sudden, violent end of that life. Our nation owes its children a different and better welcome. The bill I am about to sign protecting innocent new life from this practice reflects the compassion and humanity of America . . . America stands for liberty, for the pursuit of happiness, and for the unalienable right of life. And the most basic duty of government is to defend the life of the innocent. Every person, however frail or vulnerable, has a place and a purpose in this world. Every person has a special dignity. This right to life cannot be granted or denied by government, because it does not come from government; it comes from the Creator of life."

I was honestly refreshed by this alternative view of freedom: a freedom to defend the defenseless and to protect these precious and beloved creations of our Lord.

When I think of freedom around this time of the year, I often think of Martin Luther. In his famous treatise, "The Freedom of the Christian," Luther wrote, "A Christian man is the most free lord of all, and subject to none, a Christian man is the most dutiful servant of all, and subject to every one."

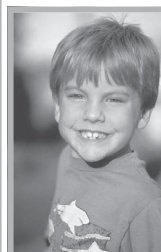
Indeed, Christ is the giver of true freedom! Luther realized that true freedom is not the freedom to sin (as is maintained by NARAL and its supporters), but rather the freedom from sin. Jesus' passion, death, and resurrection has given us the freedom that releases us from our bondage to our sinful selves, and that in turn allows us to use our good works to become dutiful servants to all. Luther wrote, "but in all his [the Christian's] works he ought to entertain this view and look only to this object-that he may serve and be useful to others in all that he does; having nothing before his eyes but the necessities and the advantage of his neighbor."

Let us rejoice in our true freedom! The freedom to have a faith in Jesus that frees us from all anxiety and fear and allows us to defend those children who as Mr. Bush said, deserve "a different and better welcome."



President George W. Bush signs the Partial Birth Abortion Ban Act of 2003 at the Ronald Reagan Building in Washington, D.C. on November 5, 2003. White House photo by Tina Hager.

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.)

Benefits of Adoption

by Dr. J. C. Willke, MD

To The Child – The number of out-of-wedlock births in the United States has peaked. It hit a record high of 1.3 million in 1999, but the adoption rate has still been declining. Forty years ago, almost 10% of all babies born to unwed mothers were placed in adoptive arms. By the middle of the '90s, it had fallen to one percent.

There are many reasons for this. The removal of the stigma of unwed motherhood in our society certainly was a big one. The campaign by the pro-abortion industry to discredit adoption is also a large factor. In addition, there are a lot of misconceptions out there, so let's look at a study of the impact on adopted children.

- Adopted adolescents' self-esteem was as high or higher than their peers.
- Adopted adolescents are as deeply attached to their adoptive parents as their siblings who were not adopted.
- 95% of the parents said they had a very strong attachment to their adopted child.
- How many parents were divorced or separated? Only 11%. This compared to 28% of a cross-section nationally.
- 75% of adopted adolescents are psychologically healthy.
- Adopted adolescents report having as much support from family and friends as their non-adopted siblings have.

A study by the Search Institute of over 700 families examined these children twelve to eighteen years after they were born and placed for adoption. Here's what the study showed:

Another somewhat similar study compared adopted children with three other groups: children born out of wedlock and raised by a single mother; children raised by grandparents without their biological parents; and children who live with both of their biological parents. Among these three, how did the adopted children fare?

- They had superior home environments, more so than any of the other groups.
- They were in better health than children living with unmarried mothers and those living with grandparents.
- Access to medical care was similar to children in intact families, and better than the others.
- Children repeating a grade, being suspended or expelled from school—how did they do? Their numbers were the same as children in intact families, and their records were much better than children living with unmarried mothers or living with grandparents.

So, what's the bottom-line here, friends? Adopted kids do very well.

To The Birth Mother – I have listed above some of the benefits that children placed for adoption have. Let's now look at the unwed mother herself—the woman who unselfishly placed that child in another pair of loving arms.

There's a study from Planned Parenthood's Family Planning Perspectives of 270 unwed mothers. It reported that those young mothers who placed their babies for adoption had considerably more favorable social, economic, and educational outcomes than did those who kept their babies and parented as single parents. Comparing the two groups, the study showed that those who placed their children for adoption were:

- More likely to finish vocational training and more likely to have educational aspirations.
- More likely to delay marriage and considerably less likely to have another out-of-wedlock pregnancy.
- More likely to be employed six to twelve months after giving birth and, across the board, almost all had higher household incomes.

Here's another study at Columbia University of over 400 pregnant teenagers. It checked them at six months and again at four years after giving birth. Again, those who placed their babies for adoption fared much better than single mothers who chose to parent their own child. In this study, mothers who placed their babies for adoption were:

- More likely to complete high school; more likely to attend college; more likely to have higher educational aspirations; more likely to be employed six months and four years after giving birth; and – a big one – more likely to be married.
- They were less likely to be on welfare. There were fewer of them who were cohabiting and fewer who had another out-of-wedlock pregnancy.
- Those who placed their babies were more likely to have greater overall satisfaction with their lives, including satisfaction with their work, finances, and relationships with their partners.
- Finally, they were more likely to be optimistic about their own future. And, among this group, there were fewer women suffering from depression.

In summary, unwed mothers who carried their babies to term and placed them in loving arms for adoption scored higher, with greater satisfaction and with greater social stability on almost every level, that is, in comparison to the young mothers who kept their babies and proceeded to raise them as single mothers.

Remember, I'm not talking about every single mother. I'm talking about averages. Some single mothers do a bang-up job, and we owe them a great debt for what they can accomplish and do with their children.

(Life Issues Connector, October 2003, www.lifeissues.org)

Terri Schiavo

At press time, there continued to be ongoing developments in the case of Terri Schindler-Schiavo.



In October, Florida Gov. Jeb Bush filed a brief with the U.S. District Court asking the court “to give careful consideration” to the distinction between removing life support “and the deliberate killing of a human being by starvation and dehydration.”

However, on October 15, the tube through which Terri was fed was removed, at the request of her husband. For six days she went without nourishment. Just when it seemed all hope was gone, the Florida legislature passed legislation empowering the governor to restore her feeding.

“Terri’s Law” was immediately challenged by attorneys for the husband and another phase in the more than five-year-old court battle began.

Commenting on the case, Fr. Frank Pavone of Priests for Life and president of the National Pro-Life Religious Council said, “Terri Schindler-Schiavo is *not* a dying patient . . . There was no “death process” underway until her food and water were taken away.”

For more on Terri Schiavo see pages 8 and 9. For the latest developments go to www.lutheransforlife.org.

(Sources: *Terri’s Fate Remains Unclear* by Dave Andrusko, 11/10/03; *A Test for Us All* by Fr. Frank Pavone, 11/3/03)

Imagine If . . .

by Elizabeth R. Skoglund

Imagine that you are you, at whatever age you now find yourself. Let’s say you’re 55. You’re planning ahead: having fun with the grandchildren who are starting to arrive, and helping out more at your church, when you retire in a few years. You’re well and life is still ahead of you.

Imagine going to your doctor for your yearly check-up. “You’re in great shape,” he assures you. “However, there’s a new law now. Anyone with a bad genetic profile has to be euthanized. Unfortunately, yours is very bad. As technology increases we’ll be able to abort babies with a profile like yours before they’re born. Now all we can do is euthanize people at whatever age they are when we see their potential for

disease in the future. Of course, if they have small kids to provide for we’ll wait. But if they’re single or their kids are raised as yours are, the chances that they will drain our health care system are too great to take that risk.”

Before you can recover from your shock, the doctor continues, talking rapidly as though he feels uncomfortable and fears interruption: “Look at it this way,” he says, “potentially you’re a big financial risk to the health care system. There’s not enough money for health care as it is. Your father died of a stroke; both grandparents have diabetes; and now your sister has skin cancer. On both sides of the family your genes indicate that you could get any of these diseases and a few others, especially now that you’re overweight.”

“I’ll lose weight,” you stammer.

“You and I both know that won’t ever happen,” replies the doctor, now more relaxed as he re-thinks his own argument. “Just look at it as a post-birth abortion. You’re lucky. You’ve had a few good years. Remember when your father had his stroke? You don’t want to go through that, do you? And what about your children? You could be a real burden to them if you live long enough. And don’t forget how painful cancer can be. Quality of life counts for something, you know. Besides, it’s the law now. You and I can’t do anything to change it.”

Well before the Holocaust, “life unworthy of life” or “useless eaters” was how Hitler identified those who should be euthanized among his own German people



just prior to World War II. At that time, many of those who were killed were “defective,” to use Hitler’s term. They were the terminally ill, the maimed, the mentally retarded. In many cases they were not wanted by anyone. Then as soldiers suffering from injuries from both world wars became debilitated and were euthanized if their injuries made them “useless eaters,” the German people objected and the program slowed down until well into World War II, when genocide of the Jews became the main focus of the Nazi killing machine. For the German people the killing of so-called defectives had been acceptable until it involved wounded soldiers, until it struck at their own family door over people who had once been whole and were still admired and loved. Today we state it more gently than “useless eaters.” We refer to “poor quality of life,” yet, increasingly, we put a huge dollar sign on health care.

With reference to abortion we say, in essence, “Isn’t it a shame to bring children into the world who haven’t got a chance?” The only problem with that argument is that we’re playing God when we think we know what that chance really will be. As Ethel Waters put it so well, as quoted by Congressman Henry Hyde in his book, *For Every Idle Silence*: “My father raped my mother when she was twelve and, you know what, they’re dedicating a park to me in Lancaster, Pennsylvania.”

However, even if issues of cost make sense to you, or you fear poor quality of life, for most of you when it comes down to your own life, giving it up somehow doesn’t seem so easy. When it involves your own family you become less willing, or at least more selective in agreeing to either euthanasia or abortion.

But what about those who have never even had a chance at life? Should abortions be easier to perform because it’s not *us* that’s dying and because we don’t know the victim? Should it be easier to kill the unborn because they’re not able to choose for themselves whether or not to live with whatever limitations they may be born with? Can we really make that decision for someone else? Is it moral to ever make that decision? Should that chance for life be denied even for what seems to some to be good reasons?

“One thing bothers me about the pro-life stand on abortion,” a Christian leader said to me: “So often these unwanted children are just abused and neglected anyway. Wouldn’t they be better with the Lord in Heaven?” From a Christian point of view, of all the pro-abortion arguments offered, this is perhaps the most subtle and therefore the most dangerous.

Three children whom I have encountered stand out in my mind when I think of abortion. Pre-adolescent Suzie lived in a foster home and spent a good deal of her time in my counseling office explaining how she wanted to take in foster children when she grew up. She was particularly interested in those who had been abused. Suzie was born to parents who were truly neglectful and abusive. After Suzie’s birth, the mother was rarely home, which gave the father ample time and opportunity to molest Suzie. When she finally told her mother, she was punished for lying, and so the sexual abuse went on. One day an older sister caught them in the act, and Suzie was taken out of the home permanently, becoming a ward of the court. Fortunately she was placed in a good foster home where she was loved and cared for. Her time in my counseling office was court mandated. As she left my office the last time I saw her she was content. “I just want to grow up and take in children who have been abused as I have,” she said.

The second child, eight-year old Ron, was someone I encountered in a teashop. As his mother and I talked, Ron asked her for a cookie which was on the opposite side of the

table from him. When his mother said “No,” Ron reached carelessly across the table anyway, knocking over a vase with flowers in it. When he was reprimanded, Ron smashed a teacup on the floor and was quickly escorted to the door by the owner. Later his mother told me he had just had a “bad moment.” Ron was born an only child in a family with money, deep church connections, and a strong commitment to family. Ron was enrolled in a small, private religious school, and his mother was active in all the school activities. Ron had every advantage a child could ask for except, perhaps, effective discipline.

Mark was the third child. Handsome, well built, spiritually inclined, Mark was active in sports as well as academically strong and was the joy of his parents’ life. As one person put it when Mark graduated from high school, Mark was what every parent hoped their child would turn out like. Mark’s background was vastly different from that of both Suzie and Ron. Raised in a Christian home and church, he had still encountered the problems of family violence and divorce before he was through school. Most significantly, however, Mark was declared “doomed” before he was ever born.

During the first few weeks of his mother’s pregnancy, she had taken large amounts of necessary prescription medications. When the pregnancy was discovered, an abortion was strongly advised. In the minds of very high powered medical specialists, and even in the opinion of her pro-life pastor, abortion was the only reasonable option. In response to the mother’s prayers and faith in God, “Your God isn’t going to perform this miracle,” countered one specialist. Yet the baby was not aborted and the miracle did occur. For Mark was born as a totally normal baby. Doctors had no explanation.

Which of the babies would have been aborted if *you* had only considered their lives in the womb? Certainly Mark. He didn’t have a chance. And why not Suzie? With her background her life could only be filled with heartache. Ron would have been the lucky one. Theoretically, he would have had the perfect chance to turn out well.

Imagine a little further. Imagine if a panel of doctors, or psychotherapists, or teachers, or parents had been forced to choose who would have been aborted and who would have been born. Imagine, instead of God’s choosing who would live and who would die, that the decision had been left to human beings. Then imagine if there had been no Suzie and no Mark in this world to help make it better. And, for that matter, imagine a world where a kid like Ron couldn’t be given hope for tomorrow.

Elizabeth Ruth Skoglund is a Licensed Marriage and Family Therapist in private practice in Southern California. She is also the author of “Before I Die – A Practical Guide for End of Life Issues,” published by Lutherans For Life. www.elizabethskoglund.com.

An Able God for Disabled People

by Rev. Dr. James I. Lamb

Threats to the Disabled

The dictionary defines disabled as “deprived of capabilities.” Does being deprived of certain capabilities take away meaning and purpose in our lives or take away our right to life? Do people deprived of capabilities ever reach a point where we should allow them to die or where we should cause them to die? Is there a difference? The answer to this is critical.

Blurring the Distinction: Allowing to Die or Causing to Die?

“Once we have transgressed and blurred the line between killing and allowing to die, it will be exceedingly difficult – logic, law, and practice – to limit the license to kill. Once the judgment is not about the worth of specific treatments but about the worth of specific lives, our nursing homes and other institutions will present us with countless candidates for elimination who would ‘be better off dead.’” (Always to Care, Never to Kill: A Declaration on Euthanasia from the Ramsey Colloquium as published in First Things February 1992 pp. 45-47)

There is a distinction between allowing to die and causing to die. We can and should allow dying people to die. This decision should be made based on the worth of a particular treatment not on the judged worth of the person. If a treatment has become a burden to the person and is causing more harm than good or is only prolonging death rather than sustaining life, it may be withdrawn.

It is quite a different matter to remove treatment or care in order to cause the living to die. This is what is involved in the Terri Schiavo case in Florida. Terri is not being kept alive by extraordinary means. She is being kept alive by very ordinary means—food and water—being administered by a small tube directly into her stomach. Terri is not dying. The removal of her feeding tube will not allow her to die. It will

cause her to die. Her case received national attention, but it is by no means an isolated case. Disability groups are rightly concerned about the increased use of withdrawing treatment and care to cause people who are disabled to die. When decisions about who lives and who dies start being based on arbitrary standards, how can we possibly draw lines?

An Able God

That is why, as Christians, we need to stick to the basics of our theology about God and life. Luther’s Small Catechism is pretty basic. Most Lutherans memorized those “O” words under the First Commandment – God is “omniscient” (all-knowing) and “omnipresent” (present everywhere) and “omnipotent” (all-powerful). It is this last one that we want to apply here.

Paul talks of this all-powerful God in Ephesians 3:20. **“Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us . . .”** The power of God, what God is able to do, is way, way beyond anything we could even come close to imagining! It gets even more amazing. That power is at work within us as His people! How do we know? The power of God over sin assures us.



Able to Forgive

Sin disables us all. Sin deprives us of the capability to love God and to love our neighbor, and it renders us incapable of doing anything about it. Sin makes us more than comatose. **“You were dead in your transgressions and sins”** (Ephesians 2:1). **“But God . . .”** Paul goes on, **“made us alive with Christ”** (vss. 4-5). This is the assurance that God’s power is at work within the hearts of believers. He cleansed us and made us worthy to be a dwelling place of His power. This has powerful implications.

Able to Provide

God purchased and cleansed us through the blood of His only Son. That means He is committed to provide for us. **“He who did not spare His own Son, but gave Him up for us all – how will He not also, along with Him, graciously give us all things?”** (Romans 8:32). When we imagine the worst when things go wrong, God’s power is more than we can imagine! He is able to provide the strength, persever-

ance, and patience we need if someone we love or we ourselves become disabled like Terri Schiavo.

Able to Give Value

God gives life value because God is the Giver of life. **“Do you question Me about my children, or give Me orders about the work of My hands?”** (Isaiah 45:11). When we imagine the worst about life’s value, God’s power is more than we can imagine! God gave us life and shaped us and formed us with His hands. He stretched out His hands on a cross to purchase new life for us. Therein lies our value. The effects of sin in the world and on our own bodies may diminish our physical or mental capabilities but not our value. We can all become disabled. We can never become devalued. The misshapen and strangely colored paperweight presented by your first-grader has value because of who gives it.

Terri Schiavo’s value is not in her ability to think or speak or feed herself. It is not even in her supposed ability to respond to family. Some say that is reflexive. It doesn’t matter. Her value is in the fact that she is a living human being created by God and for whom Jesus died.

Able to Give Purpose

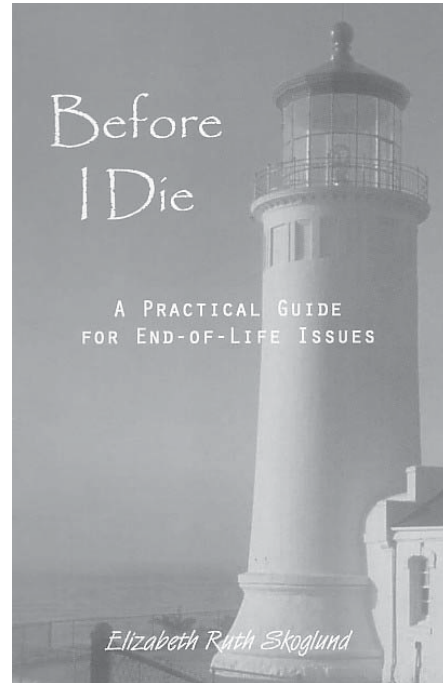
As long as God gives life, God gives life purpose. **“For My thoughts are not your thoughts, neither are your ways My ways, declares the LORD”** (Isaiah 55:8). When we imagine the worst about life’s purpose, God’s power is more than we can imagine! We limit the power of God and try to control the thoughts of God when we think there can be no purpose to a life like Terri Schiavo’s. Terri’s purpose for her life, her dreams and hopes, came to an end when her brain was damaged. God’s purpose for her life did not. He is still at work. He gives her life meaning and purpose.

Able to Give Hope

Hope is not just something we feel. It is something we are promised. **“For I know the plans I have for you, declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future’”** (Jeremiah 29:11). When we imagine the worst about our future, the power of God is more than we can imagine! The word “future” here literally means “end.” The resurrection of Jesus has paved the way for an end to all that sin has brought. For the believer it will be a glorious end. The certainty of this future end is our present hope. We live in that hope trusting in God’s timing for our end and knowing that His power is at work within us.

Can being deprived of certain capabilities deprive us of meaning and purpose? No. Does it deprive us of the right to life? No. Can we allow people to die? Yes. Should we ever cause someone to die? No. How can we be certain of such answers? Our Able God!

An excellent end-of-life resource from Lutherans For Life . . .

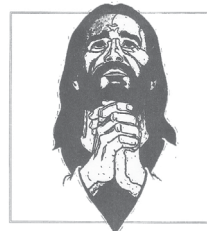


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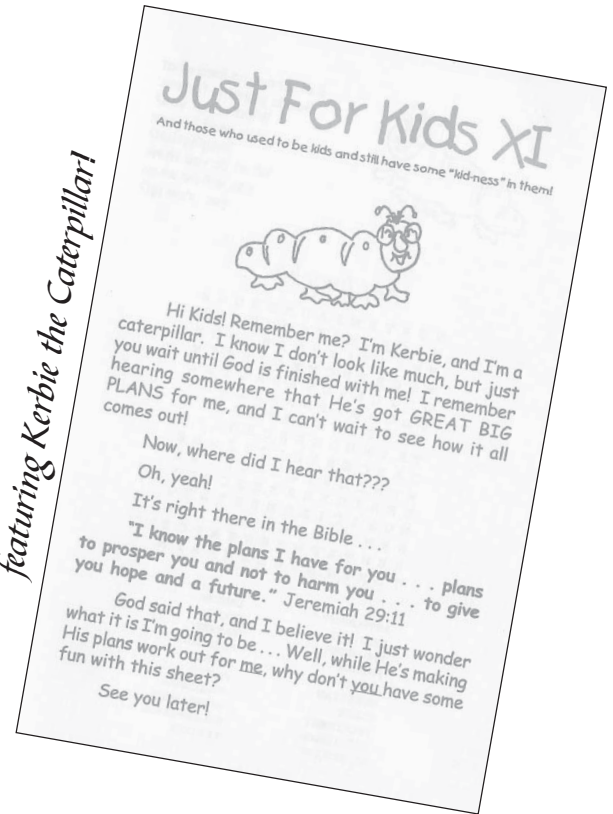
Life Sunday - January 18, 2004 • Life Sunday - January 18, 2004



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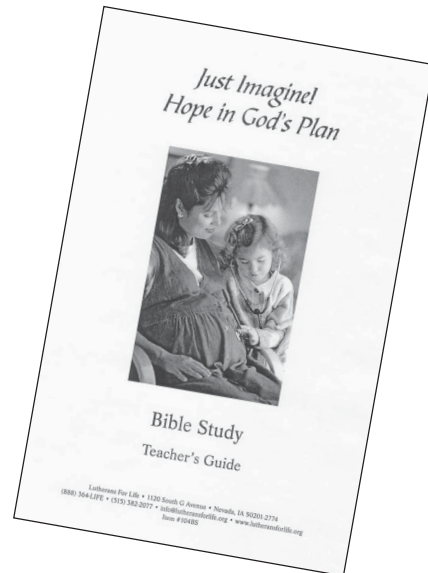
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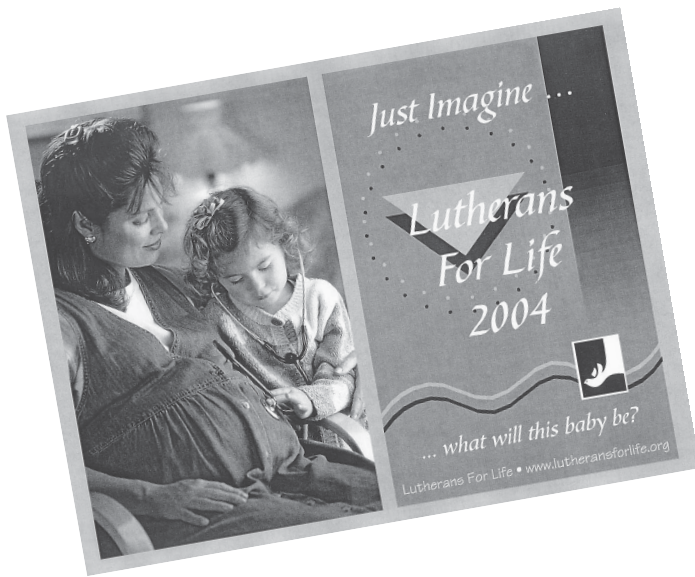


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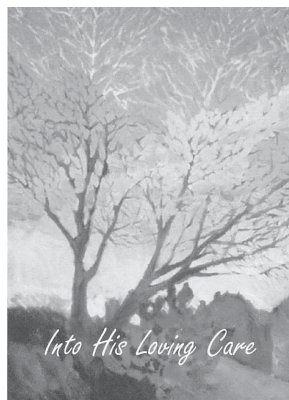


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Words Are Important

by J.C. Willke, MD

Words are important. Words are powerful. The words we or the pro-abortion activists use very clearly and frequently shape the value system of those who listen. Their use of the word “pro-choice” is no accident. It’s the last major argument they have, that a woman has a right to choose. But every time we call them that, we reinforce their argument and help them kill babies. Therefore, we must call them pro-abortion.

In addition, there are other more subtle words to use. For example, I suggest you not speak of them “doing” abortions, but rather of “committing” abortions. To do so immediately places a cloud or stigma over that abortion being done.

Almost everyone speaks of experimenting on an embryo and then “destroying it.” Please, never use that phrase again. This human embryo is experimented upon and then he or she is “killed.” There is a dramatic difference in what you are saying. It’s biologically correct, and the impact on the listener should be very definite.

I’ve compiled a list of suggestions that can frequently improve your ability to communicate the pro-life message. When needed, I’ve also provided specifics

why one phrase is better than the other. You are already using some of them, while others you are not. But do, by all means, take them seriously. Lives hang in the balance, so we must do our level best to protect them.



You Should Say:

Killing a baby during delivery

The great majority of people in the US do not know what partial-birth abortion is. Accordingly, many are not opposed. If, in addition to PBA, you say “killing a baby during delivery,” they stop short, their jaws drop and you’ll get an immediate reaction.

Research cloning/clone and kill

Cloning is cloning. In this case, a living human is experimented upon and then killed. The word is research. It is certainly not therapeutic.

Human embryo implants

The fertilized egg stage lasts one day. Using this term dehumanizes this single cell human being. On day two, cell division occurs, and the proper term is “embryo” or best of all “living human embryo.”

Fertilization

Fertilization is an exact biologic term. The term conception has been changed in many peoples’ minds to include implantation at one week of life.

Abortion mill/chamber/killing center

A “clinic” calls up an image, in their minds, of a place of healing, which it is not.

Abortionist

These hired killers do not deserve the dignity of the title doctor. Call them abortionists.

NARAL

By changing their name to include “pro-choice,” they are trying to force us to use their definition. Resist it. Continue to call them only NARAL.

Birth dearth

There is no population explosion. Every Western nation, and increasingly many third-world nations, now have birthrates sharply below replacement level. The problem before the mid-century will not be too many people, but too few young people to take care of too many old people.

Disqualifying issue

The words single issue, in recent years, have acquired a very negative meaning. Disqualifying issue is much more descriptive and states exactly what it is.

Kill

When you talk of destroying the embryo after experimentation, you dehumanize, for we destroy things. When you say kill, you emphasize humanity.

Kill an unborn baby

Everyone reading this terminated his or her mother’s pregnancy – most at nine months.

Mother

Mother is a much softer word, calling for love and compassion by the reader.

Abortion

Fetal handicap

Handicap calls forth in our minds, “I want to help.” Deformity calls forth revulsion, turn away, “I don’t want to look.”

You Should Not Say:

Partial-birth abortion

Therapeutic cloning

Fertilized egg implants

Conception

Abortion clinic

Abortion provider/Doctor

NARAL Pro-choice America

Population explosion

Single issue

Destroy

Terminate a pregnancy

Pregnant woman

Procedure

Fetal deformity

Assault rape, forcible rape

Using the word rape alone includes statutory rape, which is intercourse, consensual or otherwise, with a minor. To use assault or forcible also separates it from the more vague and specious terms of marital rape and date rape.

Rape

Human life

Human life is definitive-this is human, this is alive. Person can be defined in 14 different ways and a government, by its laws, can define who is a person.

Person

Place baby in a pair of loving arms

To “give her baby away” sounds negative, almost calloused.

Give her baby away

Protective legislation

Pro-life people aren’t against anything; they are for the life of the mother and the child, so protective is proper.

Anti-abortion laws

She is carrying a child

She’s not expecting, she already is.

She is expecting a child

When doctor kills patient

There’s nothing very dignified about killing a patient through euthanasia. Call it what it is. A doctor kills a patient.

Death with dignity

Chemical abortion

Chemical abortion, i.e. RU 486, is accurate and has a negative connotation. Medical abortion insinuates healing, which it is not.

Medical abortion

Abortions committed

Committed carries a very specific judgment.

Abortions done

National Organization For [some] women

Always qualify this. They are not the largest group of women by far. They are actually a rather small organization, which has only two major thrusts – they are pro-abortion and pro-lesbian.

National Organization For Women

Womb

Womb is a warm, maternal term. Uterus is coldly medical.

Uterus

Permissive/radical abortion laws

Liberal always used to mean concern for the poor person. Permissive abortion doesn’t much care for the baby.

Liberal abortion laws

Abortifacient pills

Call them what they are. They are abortive.

Emergency contraceptives

Safe, legal and everywhere

Safe, legal and rare (Clinton quote)

Human life with great potential

Potential life

Right to Life/Pro-life

Anti-abortion

Baby/Fetal Baby

Fetus/ Embryo

School based sex clinics

Calling them sex clinics is accurate. Don’t disguise this by using the word health.

School based health clinics

(Life Issues Connector, October 2003, www.lifeissues.org)

Word of Hope

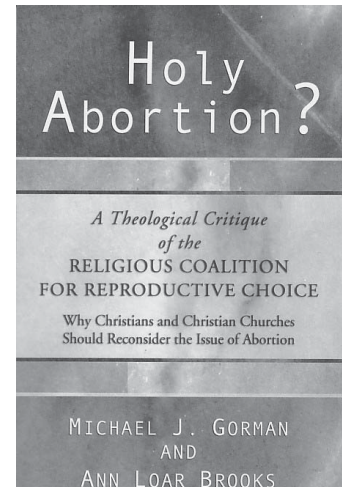


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Holy Abortion?



exposes the radical, un-Biblical views of the Religious Coalition for Reproductive Choice. This reasoned, well-documented critique is endorsed by the National Pro-Life Religious Council. A must-read for pastors and serious laypeople!

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Life in the Womb

by Pia de Solenni

“Samuel Armas made more of an impact on this world before he was born than most of us make in a lifetime.” – Michael Clancy.

Clancy would know. He recorded Samuel’s heroic grasp in the 1999 photograph now known as “The Hand of Hope.”



Photo © Micheal Clancy


Samuel’s parents learned before their son was born that he had spina bifida, a hole in his spine which would leave him physically and mentally disabled. Termination of the pregnancy was not an option; Samuel’s parents wanted him regardless of his disabilities. This same courage drove them to find an answer to his problem. Samuel may now only be three-years-old, but he was able to identify himself when, on September 25, Senator Sam Brownback pointed to the “Hand of Hope” and asked him if he knew who it was. Easy. “Baby Samuel.” The senator proceeded to ask Samuel if he knew what had been done to him. “They fixed my boo-boo.”

Samuel has been a charmer since before he was born. Perhaps the next time Samuel’s visiting in D.C., the Supreme Court justices and many of our congressmen could spend some time with him to better understand the continuum of human dignity.

After all, if a three-year-old can get it . . .

(LifeNews.com, 10/1)

Joseph and His Rib



When a man remembers the Word of the Lord, he is equipped to protect vulnerable and fragile lives.

New brochure . . . just in time for Christmas!

Joseph and His Rib

by Linda Bartlett

Faithfulness required that Joseph leave all that was familiar and put his life and the life of Mary into the hands of God.

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Word of Hope

by Grace Kern, Director of Word of Hope

Recently, women who are very close to their abortion loss – from two days to a few months – have contacted our 24-hour crisis line. In the past, women were five to ten years past their abortion experience. Many are still having physical complications from the abortion but, most importantly, have not reached their babies’ due dates.

Because of this, these women need to be helped in a different way. The woman who has just had an abortion is in a different place than the woman who is five years past her abortion. We need to be careful not to force her to a place she is not ready for; the reality of what she has done may be too much for her to deal with.

In Finland, a large study compared women who had a pregnancy end within the previous year, either by miscarriage, live birth, or abortion, with a control group of non-pregnant women. The researchers discovered that the women who had had abortions were three times as likely to commit suicide as the control group in that first year. This would seem to indicate that the woman who has had an abortion is at particular risk for suicide in the first year after her abortion - a risk we must be very aware of.

Many who counsel women after abortion say that the abortion does not end until after her due date – a date fixed in their minds and hearts. Therefore, she is not ready to undertake the healing process, as we think of it, until she has passed her due date. To move her too fast is like having a funeral before someone has died. We must first move her past the shock of the surgical procedure and all that she has endured.

As a woman approaches her due date, it is important to acknowledge that this will be an emotionally hard time. Once she is past her due date she may still be fragile but ready to undertake the process of healing.

When these women call they tell me they just want the pain to go away. They are often sad and confused. Early in our conversation I acknowledge that abortion is always a life-changing event. Many women will say that once they pass the anticipated due dates, their bodies suddenly feel better. Medical professionals will say the hormones settle quickly, but many believe that the brain is the most powerful organ in the body and was preset for nine months of pregnancy.

Each woman is unique in her journey. It is after her child would have been born that she can move forward with supportive love and hope. What we can do is minister the truth that Jesus loves and “heals the brokenhearted and binds up their wounds” (Psalm 147:3). Call 888-217-8679.

■ An Indian soap opera is tackling the issue of sex selective abortion in a bid to raise awareness about the problem and to change attitudes, *The Observer* reports. Pre-natal gender screening has been illegal since 1994 but continues to be widely practiced. 90% of the estimated 3.5 million babies aborted in India every year are girls, and the gender discrepancy continues to widen, with the number of girls dropping from 945 to 927 per 1000 boys between 1991 and 2001. At a workshop on sex determination and female feticide, the general secretary of the All-India Democratic Women's Association warned that the sex ratio in the state of Andhra Pradesh has reached a "danger mark." Brinda Karat also condemned the proposed two-child policy, claiming that it will cause a massive increase in the numbers of girls being aborted. (*The Observer*, 9/7; *The Hindu*, SPUC, 9/8)

■ A "sex tsar" is to be appointed to deal with Scotland's high rate of teenage pregnancy and STI. Scotland has one of the highest teenage pregnancy rates in Europe, with rates of chlamydia infection rising by 30% last year. A spokesman for the Catholic Church in Scotland commented: "This shows it is time to tackle behavior and deal with causes rather than symptoms. We would like this tsar to say to young people that multiple casual sex relationships are a bad idea." Archbishop Mario Conti called upon Scotland to take "a long hard look at abortion and allied issues," as they remembered those killed in war this Remembrance Sunday. In an article published in the *Sunday Herald*, he wrote: "While we recall with pride the lost generations sacrificed in conflicts of the last century on this Remembrance Sunday, at the same time we should recall – this time with shame – the silent holocaust of Scotland's children, whose names will never appear on any memorial but whose loss will continue to be felt in the years ahead." (*The Sunday Herald*, 11/9, *The Telegraph*, 11/10; SPUC, 11/11)

■ Russian legislators are bringing forward new legislation to limit the high abortion rate that is decimating the country's population. The former Soviet Union was the world's first nation to legalize abortion in 1920. Abortion was the favorite "birth control" method during Soviet rule, and Russia still has one of the world's highest abortion rates: twice as many babies are aborted in Russia as are born. President Vladimir Putin has called Russia's dramatic population decline "a creeping catastrophe." What's more, Russian authorities are admitting that some abortions have adverse consequences for a woman's health. "Artificial termination of pregnancy after week 12 is fraught with grave consequences for a woman's health," says a Health Ministry official. "Abortions account for 30% of maternal mortality in Russia. It has been decided to reduce these dangers." (*LifeSiteNews.com*, 8/27)



■ Korea's National Statistical Office released figures in late October indicating that the country's birthrate has reached the lowest rate ever recorded. With a 1.17 fertility rate, well below the replacement rate of 2.1 children per woman, South Korea ranks among countries with the lowest fertility rate in the world. Korean women gave birth to 490,000 babies last year, down 62,000 from 2001, while the death toll was 247,000, up 4,000. (*LifeSiteNews.com*, 8/29)

■ A new poll shows a majority of Canadians still favor assisted suicide, but the numbers are on the decline. Pollara, a Canadian polling firm, conducted the survey and found that 49 percent of Canadians backed assisted suicide while 37 percent opposed it. Thirteen percent remained undecided. Pro-life groups say the language of the terms used in the polls can produce different outcomes. A January 1999 poll for the *Toronto Globe and Mail* found that 56 percent of Canadians opposed assisted suicide. Dr. Will Johnston of the British Columbia-based Euthanasia Prevention Coalition agreed saying, "Canadians don't want to terminate the sick and disabled, they want to care for them. There is definitely a public consensus for better palliative care services to relieve the suffering of dying persons." (*LifeNews.com*, 9/8)

■ The number of abortions performed in England and Wales dropped marginally in 2002, according to Britain's Department of Health. The Department of Health released its 2002 abortion statistics, revealing a 0.5% drop from 2001 (175,600 in 2002, compared with 176,400 in 2001). "The 2002 abortion figures for England and Wales show no significant shift in the number of recorded abortions or in the rate of abortions per 1,000 women in their main child-bearing years," said Paul Tully, general secretary of the Society for the Protection of Unborn Children (SPUC). "These figures confirm the prediction that, by the end of this year, 6,000,000 unborn children will have been aborted in Britain since the passing of the 1967 Abortion Act." (*LifeNews.com*, 11/3)

■ The Conservative Party, Britain's main opposition party, has announced changes to its shadow cabinet. The Society for the Protection of Unborn Children (SPUC) has informed LifeSite that Iain Duncan-Smith, a pro-life Catholic, has been replaced as leader of the opposition by Michael Howard. SPUC notes that Howard has a mixed voting record on abortion and he voted in favor of destructive research on cloned human embryos in 2000. In 1997 Howard voted against a bill aimed at legalizing assisted suicide, and in 2000 he voted for a bill aimed at prohibiting euthanasia by omission. (*LifeSiteNews.com*, 11/12)

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.

January 4 † 2nd Sunday after Christmas

The creator of the universe became a child. Through faith in Him we become children of God (John 1:13). Every child, born or unborn, should have the opportunity to be “born of God.”

January 11 † The Baptism of our Lord

“You are my Son, whom I love; with you I am well pleased” (Luke 3:22). God said that to each of us in the waters of our baptism. There is the assurance of God’s love. No circumstance can ever separate us from that love. We are not asked to take hold of God’s hand when things get difficult. In baptism, He takes hold of ours (Isaiah 42:6).

January 18 † 2nd Sunday after the Epiphany

Because of their nature, some sins leave us feeling more “deserted” and “desolate” than others (Isaiah 62: 4). Abortion is a prime example of such a sin. Those who are sorrowing over this sin need to have the righteousness that “shines out like the dawn” (Isaiah 62:1) applied to their sin. They need to know that through forgiveness God delights in them (Isaiah 62:4).

January 25 † Third Sunday after the Epiphany

Assisted suicide advocates view compassion as bringing death to someone who is suffering. The true meaning of the word compassion is to “suffer with.” That is what the members of the body of Christ are called to do (1 Corinthians 12:26). We bring dignity and hope to those who are dying by being with them not by eliminating them.

February 1 † Fourth Sunday after the Epiphany

What was true for Jeremiah (Jeremiah 1:5) is true for all God’s people. We are known before we were conceived. God is involved in our conception. Before birth, God has a plan and a purpose for our lives. What value He gives to those not yet born!

February 8 † Fifth Sunday after the Epiphany

The theme for today’s readings is intoned in the Old Testament reading, “Here am I. Send me!” (Isaiah 6:8). As God’s people we are called to instruct others based on the Word of God (1 Corinthians 14:19). Jesus helps His disciples understand this by going to them in the midst of their everyday struggles and

helping them (Luke 5:1-11). We are sent to proclaim God’s Word and apply it to the everyday struggles of our time.

February 15 † Sixth Sunday after the Epiphany

Jesus’ resurrection gives us the certain hope of eternal life (1 Corinthians 15:16-20). Sharing this blessing with others will bring hatred and exclusion (Luke 6:22). This is especially true when it is applied to controversial issues and errant but politically correct thinking. Such hatred, however, is itself a blessing.

February 22 † The Transfiguration of our Lord

By nature we seek glory in the things we have or are able to do or in the absence of problems and pain. We even judge the glory and love of God based on such things. Today we are reminded that we see the glory of God in the “face of Christ” (2 Corinthians 4:6). Through Him we are assured of a future glory and of His presence in the non-glorious present.

February 29 † First Sunday in Lent

Jesus dealt with temptation by using the Word of God (Luke 4:1-13). He faced and defeated Satan on our behalf. We have God’s Word and Christ’s victory to turn to when we are tempted. We are capable of making good, God-pleasing decisions as we trust in that Word of victory.

March 7 † Second Sunday in Lent

All three of today’s readings remind us that there will be resistance when we share God’s truth. Because of the way the truth about the sanctity of human life has been perverted, even within the church, there are often times of intense resistance to this truth. Nevertheless, our position

must be that of Jeremiah, “For in truth the Lord has sent me to speak all these words in your hearing” (Jeremiah 26:15).

March 14 † Third Sunday in Lent

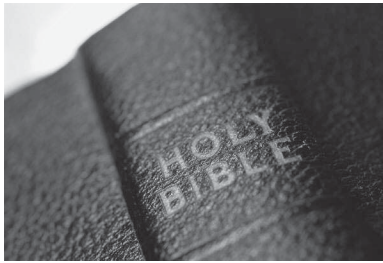
In the account of Moses and the burning bush (Exodus 3:1-15), we are given the answer to troubling questions. “I am 15 and pregnant. Who is able to help me out of this mess?” “I AM.” “I have a terminal illness. Tough days are ahead. Is there any hope?” “I AM.” “I have made terrible mistakes. Is there forgiveness for me?” “I AM.” Sometimes the shorter answers are the best!

March 21 † Fourth Sunday in Lent

How foolish of the father to welcome back his despicable prodigal son with feasting and celebration (Luke 15:11-32). But that is exactly the message of “Christ crucified” (1 Corinthians 1:23). Jesus’ suffering and death has opened up the way for all to return to Him regardless of the magnitude of their sin. “Sing to the Lord, for He has done glorious things” (Isaiah 12:1-6).

March 28 † Fifth Sunday in Lent

Our hope is not in what is. Our hope is in “what is ahead” (Philippians 3:13). What is amounts to “rubbish” (v. 8). What is ahead is the prize of heaven that God freely gives through faith in Jesus. This is the promise that can sustain us and get us through even the most difficult of circumstances.



LFL in Convention!

Just Imagine . . . what will this baby be? was the theme as over 300 Lutherans gathered in Omaha, Nebraska, from across the United States and Canada for the 21st national convention of Lutherans For Life (LFL). LFL, the only inter-Lutheran pro-life organization in the nation, is based in Nevada, Iowa, with 15 state/regional federations, 155 local chapters, and 690 Life Ministry Coordinators nationwide.

Tim Goeglein, Special Assistant to the President and Deputy Director of the White House Office of Public Liaison, had a wide-ranging talk and question and answer pre-convention session based on the theme “A Celebration of Life.”

Mr. Goeglein reflected on a “remarkable moment in the life of our country,” which occurred several years ago during the first senate debate on partial-birth abortion legislation between pro-life Sen. Rick Santorum (R-PA) and pro-abortion Sen. Barbara Boxer (D-CA). Senator Boxer was speaking out against a ban on partial-birth abortion while failing to mention babies, how abortion hurts women, or how abortion adversely impacts culture. During a brief pause, the cry of a baby (from the senate balcony) was heard throughout the chamber. Tim called this “providential” as, at that moment, it was not a senator making the arguments, “it was a baby.”

Referring to abortion as a “cancer” within our country, Mr. Goeglein stated that the view of President Bush is that every child is a blessing and priority and should be welcomed into the world and protected by law. He went on to list a number of pro-life accomplishments of the Bush administration, including the recent signing of a ban on partial-birth abortion.

The day of the signing of the partial-birth abortion ban, Mr. Goeglein quoted the President as saying partial-birth abortion was an “abhorrent procedure that affronts basic human dignity” and that “no lawyer’s brief can make it seem otherwise.”

When asked what can be done to help create a culture of life, Mr. Goeglein encouraged Christians to support caring pregnancy centers, promote adoption, and do what they can to strengthen traditional marriage. He reminded the audience we are not called to be successful but to be faithful.

During her Friday night keynote address, which was complemented by the music of singer Lynn Cooper and her daughter Lauren, LFL President Linda Bartlett declared, “There are generations of hope! God has promised! His judgment is on the third and fourth generations, but His mercy is to thousands! We need to know these generations – and their needs – so that we can pass on the Word of Life with a servant-style manner and help them live counter-culture.”

She went on to share that during World War II “one of the few organized public efforts to oppose the Third Reich was a small group of university students called the White Rose Society.” “It was young people! . . . We know young people like this! They are the generation who knows exactly what abortion is, and they don’t like it! They have witnessed the failures of modern feminism and sex education, and they want something better! Their souls long for Truth! The younger generation could demand that America cease its barbaric ways! The younger generation could demand that the Church be the distinctively different Church it is supposed to be!”

Mrs. Bartlett also told the convention that “we can help Lutherans be advocates for ‘the least of these.’ We can help build community through humble servanthood. We can help people love their neighbors as themselves. We can mentor with the Word of Life! God brings order out of chaos with His Word! He reforms the culture with His Word! Jesus Christ is the Word! Jesus is the love and forgiveness and hope that every generation needs!”

At the end of her keynote speech Linda noted that she would be stepping down from the position as President of LFL “to be who I am. A helpmate! A helpmate to my husband! A helpmate to Word of Hope (our abortion healing outreach)! A helpmate to LFL as a writer and speaker.”

Linda’s term expires in February of 2004, at which time a new president will be elected by the board of directors.



(l-r) Greg Koukl of Stand to Reason with La Verne Wormley from Simi Valley, CA; Grandson Jaden joins LFL President Linda Bartlett on stage

Greg Koukl of Stand to Reason was featured as a double plenary speaker. His talks, *Only One Question* and *The Death of Humanness*, looked at the devaluing of human life in today’s culture. He said that because “the word ‘abortion’ has lost almost all meaning to most Americans” we need to be moving the debate from the abstract to the reality that a unique and valuable human being is killed by abortion.

As an example, he asked what a parent would do if he or she heard their child ask “Can I kill this?” Of course the next question would be: “What is it?” As Mr. Koukl explained, you cannot know “whether it’s right or wrong to kill a living thing unless you know what it is!”

He went on to say that if abortion does not involve the killing of a human being, then “no justification is necessary.” However, if it does involve the killing of a human being, then “no justification is adequate.”

On Saturday morning, a prayer breakfast was hosted by LFL board member Rev. Mark Cutler, pastor at St. John Lutheran Church in Seward, NE.

In addition to workshops with Greg Koukl, convention attendees were also able to attend a pastor’s panel and workshops by Ms. Janine Bergeron, Executive Director of A Place of Refuge; Brandi Gruis, Program Manager of the Abstinence Clearing House; Brian Young, founder and Director of Creation Instruction Association; and Dr. Robert W. Weise, Professor of Practical Theology and Chair of Pastoral Ministry and the Life Sciences (Biomedical Ethics) at Concordia Seminary in St. Louis, MO.

The Saturday evening banquet featured noted cartoonist Chuck Asay of the *Colorado Springs Gazette*.

On Sunday morning Rev. Dr. James I. Lamb, executive director of Lutherans For Life, led the convention in a Bible study of Jeremiah 29:1-4 entitled *Just Imagine! Hope in God’s Plan*.

“God’s people in Jeremiah’s time had been exiled to Babylon because they had not listened to God. But God would not forget them. They were to live as citizens of the land, trusting that God had promised them a future – an end to their exile.

“As God’s people today, we are citizens of Heaven, not of this world. But we are to be good citizens while here and let our influence be felt. Things do not always go according to plan. But through faith, we know God’s plan. We know what He has done in Jesus to bring an end to the burdens of sin and death. We know someday we will be back to where we belong as citizens of Heaven. Therefore, we live in hope!”

During Sunday morning’s worship service, Dr. Lamb preached on Ephesians 3:20-21 using the theme *More than You Can Imagine*.

“God’s power is more than we can imagine! The power of His wrath over sin is more than we can imagine. We all deserve condemnation. But the power of His love is more than we can imagine as well! He demonstrated that love in sending His Son to be condemned in our place. Now this power is at work within us, and it is more than we can imagine. We do not have to turn to the solutions to our problems offered by the world. We can trust in the ‘immeasurable’ power of God.”

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

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

Trisha Adams (birthday) by Ben & Janet Adams, Tom, Shirley, & Susan Adams, Allan & Linda Armbrrecht & family, Joe & Irene Armbrrecht, Gilbert & Bonnie Berrey, Nyle & Joann Hartwig, Howard & Merikay Hennis, Denny & Renaie Hutzel, Lydia Kuhlman, Marvin & Constance Kuhlman, Rev. Bruce and Deb Lakamp, Ralph & Dorothy Mehlich, Lou & Lornetta Nolta, Lynne & Larry Pfantz, Kim & Shawn Wright; **Future Barker grandchild** by Gail Hasz; **Edgar A. Croll** (50th anniversary of Ordination) by Gilbert M. Croll; **In thanksgiving for the lives of my children and grandchildren** by Genevieve A. Dahl; **Judith Otten** (birthday) by Eric & Kim Otten; **Edna Pooker** (85th birthday) by Norman & Lois Pooker; **Julie Rogy** (nurse of the year recipient) by Gerald & Helen Jungck; **Bob & Lois Scheve** (50th wedding anniversary) by Don & Norma Troester; **David & Ruth Schultz** (50th wedding anniversary) by Gilbert M. Croll

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Adoption Resources

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



www.adoption.com
 www.ilovejesus.com/missions/adopt
 www.bethany.org • www.adopt.org

Help Others, Yourself, & LFL



LFL Endowment Fund – The fund receives gifts and bequests and uses the interest accrued from them for the mission and ministry of LFL. 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!

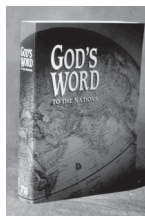
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Have you drafted a Will or Living Trust – Estate planning not only helps families – both before and after the death of a loved one – but also can be of help to ministries such as LFL. LFL

can provide free, no obligation, information on how you can accomplish your personal and family goals through trusts, annuities, and other plans.

GOD'S WORD For Life! – This first-of-its-kind publishing endeavor could help save thousands of preborn babies from being aborted; help offer the forgiving message of the Gospel of Jesus Christ to those affected by an abortion decision; and give the pro-life movement a great heart-changing tool so abortion decisions are never even made. Funds are needed to help pay for the 1st printing!



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Our Mission . . . 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.

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

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

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