

# Notes for *Life*

Volume 10 Issue 2 Summer 2015



*He predestined us for adoption as sons through Jesus Christ, according to the purpose of His will. –Ephesians 1:5*

## Pro-Life, Pro-Adoption

“Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.” Hebrews 13:7 (ESV)

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Recently, we had a phone call here at LCMS Life Ministry from someone who wanted to know the official position of the LCMS on adoption. She was working on a project for her congregation’s life team and wanted to emphasize the strong, life-affirming stance of the LCMS.

I couldn’t find it.

The LCMS has addressed many life issues over the years, releasing statements about abortion, birth control, cloning, end of life issues, and many other topics. I was surprised that adoption had never been formally acknowledged. It is such a basic tenet of our pro-life beliefs — why haven’t we talked about it?

Perhaps we haven’t because adoption is so basic, not only to Life Ministry, but to our whole Christian identity. We just take it for granted that adoption is a good thing — how could anyone say otherwise? Do we really need a statement to tell us that? Our entire faith relies on the fact that God adopted us into His family. Read Galatians 4:5-7. Not only are we heirs of God — His sons and daughters — our very hearts cry out Abba! Father!

Throughout the Bible, adoption is part of God’s plan. Moses’ life was spared through adoption so that he could grow into a godly man, delivering God’s people from slavery (Ex. 2:5-10). Mordecai adopts his young relative, raising her as his own daughter after the death of her parents (Esther 2:7). That girl was Esther, the young lady who became queen and rescued the Jews from persecution.

Adoption isn’t easy, and it’s usually expensive, but it is God-pleasing. It is an alternative to abortion that can give loving homes to otherwise unwanted children who are created in the image of God.

Because of that phone call, LCMS Life Ministry has created an LCMS Adoption Advocacy Resource. Pulling together resources from various ministry areas, it is available on our website at [lcms.org/life](http://lcms.org/life).

Praise God that He adopted us into His family through our Baptism, making us heirs to His kingdom and His beloved children!

Tracy Quaethem  
Project Coordinator  
LCMS Life Ministry



# Cultivating a Pro-Life Culture on Campus

REV. MARCUS T. ZILL, DIRECTOR, LCMS CAMPUS MINISTRY AND LCMS U

We typically don't view our nation's colleges and universities as havens of virtue, but I have found that there is one virtue that nearly always reigns supreme at a given time in the academic square. The supreme virtue on college campuses across the nation during the boomer generation was that of "choice." Well, we certainly see where our culture has been led under the banner of that linguistic flag.

However, times are changing. The ideal of "choice" has met its match in a new virtue that is quickly defining today's youth culture: Tolerance. It is the supreme virtue preached on today's college campuses. Of course, the doctrine of tolerance is often selectively applied in an unhelpful licentious fashion, but it is preached nonetheless. We are asked today to tolerate nearly everything it seems. Choice is great, after all, but not if one's choices aren't accepted and embraced, or so the thinking goes. So acceptance of alternative views (or lifestyles) must be demanded, or at least tolerated.

The secular progressive agenda has unfortunately made many advances in their attempt to create a culture of tolerance regarding issues such as so-called marriage "equality." However, young people continue to grow increasingly resolute in their views surrounding something even more fundamental: LIFE.

## Pro-Life Generation

Nearly all the polls over the last decade or so demonstrate that this generation of young people is increasingly pro-life. Simply put, today's college students and young millennials

are not their parents. This truly is the pro-life generation! So how did this happen? It's really rather simple. They are putting into practice what has been preached to them. What could possibly be more "intolerant" than not allowing a human life to come into the world? The conclusion of today's youth in response to the doctrine of tolerance is that "all lives matter."

If you are not sure if you want to trust the polls, you can see this for yourself. This last January I attended my first March for Life in Washington, D.C. as well as the LCMS Life Conference that followed. As a long time campus pastor I knew that young people had embraced this issue and I had researched the data that backed it up. However, it was incredibly heartening and encouraging to see so very many young people from all walks of life, and across denominational lines, go so far out of their way to stand for life and champion its cause. While there are many reasons the mainstream media doesn't want to cover the annual March for Life, I'm convinced the biggest one is to keep the country from seeing that the largest segment of society standing for life are actually the youngest ones among us.

## Encouragement to Serve

The church has a lot of treasure with which to support a culture of life. No greater treasure is her youth. Here are a few practical ideas to support and encourage them:

- Don't assume that young people are pro-choice just because it may yet be the prevailing ideology in the public school they attend, or maybe even among their parents.

“The conclusion of today's youth in response to the doctrine of tolerance is that 'all lives matter.'”



- Begin early in getting young people familiar with all the wonderful resources from LCMS Life Ministry, Lutherans for Life and other such organizations. Don't assume that they are aware of the possibilities just because you are.
- Also consider supporting the efforts of organizations such as Students for Life (studentsforlife.org). While there are many places on college campuses where we have to be careful in terms of collaboration, SFL groups are a great way to support life and network with others on campus who agree on this issue. SFL groups are also becoming increasingly popular in high school.

- Work with local faithful crisis pregnancy centers that seek to support life in real and tangible ways and encourage your high school and college youth to help. Some of our best volunteers might just be our youngest. What better way to cultivate a culture of life than by caring for people's lives directly!

Today's youth are eager to confess and serve. Please encourage the young people of the church to not only serve, but also give them a chance to lead. They will not only do it, but they will pick up the flag and do it well!

## PHYSICIAN-ASSISTED SUICIDE: Death with Dignity?

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MEMBER, LCMS SANCTITY OF HUMAN LIFE COMMITTEE

“TAKING A STAND FOR LIFE” involves all life-and-death issues, those at the beginning and at the end of life. One of the most contentious topics in health care today is physician-assisted suicide (PAS), also known as physician-assisted death or aid in dying. According to the website of Compassion and Choices (formerly known as the Hemlock Society), five states have authorized PAS, either through a ballot measure, legislative action, or judicial ruling. Those states are Oregon, Washington, Montana, Vermont, and New Mexico; 27 states and the District of Columbia are currently considering bills to legalize PAS.

Physician-assisted suicide is a process whereby patients with terminal diseases, who are deemed to have less than six months to live, can make legal requests of physicians to help them end their lives. This is typically accomplished with a prescription for a lethal overdose of barbiturates. According to Oregon's Death with Dignity Act (DWDA), one of the first laws of that type to be passed in the country and used as a model by other states, the prescribing physician is protected from liability and criminal action, a second physician's opinion is needed, there must be a written request and two oral requests separated by a 15-day waiting period, and counseling is required if a doctor deems the patient to be suffering from depression. Patients are not required to notify their families of this decision. Once the medication is taken, most deaths occur within three hours, although they may take longer. Since the DWDA was enacted in Oregon in 1997, 859 people have ended their lives this way, 105 of those deaths taking place in 2014 alone. According to the Oregon Public Health Division, prescriptions written for PAS are going up every

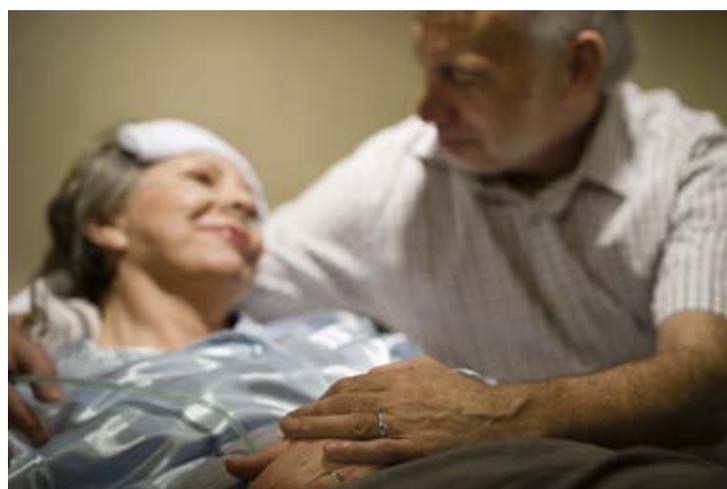


PHOTO: ISTOCK/THINKSTOCK

year. For example, 121 were written in 2013 and 155 in 2014 (a 28% increase).<sup>1</sup>

### Why All The Attention Now?

Last year an emotional video featuring Brittany Maynard, a 29-year-old woman with terminal brain cancer, “went viral” on the internet. Brittany told the world about her decision to take her own life on November 1, 2014, which she eventually did. The video, promoted by Compassion and Choices, portrayed Brittany as an adventurous, spirited woman who lived life to the full and loved to travel to exotic locations. Her mother called her “larger than life.” Brittany said that what is important in life is to “seize the day,” and if people cannot do the things they cherish, life is not worth living.

Two chief arguments often given for legalization of PAS are autonomy and mercy. Autonomy means that each person has the right to self-determination. In the medical realm, it is the idea that “I have the right to say what happens to my own body.” It is the dominant ethical principle in today's health care. In most cases, physicians need an authorization by a patient or the patient's decision maker to conduct tests and carry

<sup>1</sup> “Death with Dignity Act Annual Report—2014.” Oregon Public Health Division.

out treatment plans. Autonomy appeals to our human tendency to want to be in control of our lives; it is a very persuasive concept. Mercy, or compassion for those who are suffering, is another powerful argument. Many people feel that society should allow a compassionate, pain-free death for those with terminal illnesses.

While autonomy and mercy are prominent arguments for PAS, other people are concerned about the wave of PAS legislation currently sweeping our country. Maggie Karner, former director of LCMS Life Ministry and chair of the LCMS Sanctity of Human Life Committee, responded to Brittany's video with one of her own. Maggie was diagnosed with the same brain cancer as Brittany, but Maggie clearly indicated that she was not going to take her life. She urged Brittany not to be pressured by any arbitrary date to kill herself. While ardently pro-life, Maggie did a masterful job of using non-religious themes to encourage Brittany to "come off that ledge" and "not to leap." Maggie emphasized that the world would be a poorer place without Brittany and that families can be strengthened by caring for someone with a fatal illness. She said that some good might come out of this distressing situation if Brittany were to enroll in a clinical trial so others with the same condition could benefit. (Ironically, shortly after Brittany died, the television news program "60 Minutes" described how Duke University was using the poliovirus to treat certain forms of brain cancer.)

### How Can We Take a Stand?

Given this background information, how then can we take a stand for life against the seemingly unstoppable effort to legalize PAS? One method is to do as Maggie has done and use non-religious arguments to persuade others not to support "death with dignity" laws. This method is appropriate if religious perspectives cannot gain a hearing in a specific setting, such as in a professional association meeting. It is helpful to know that two powerful secular viewpoints oppose legalization of PAS. Physicians, as a group, object to the fact that they are involved in the killing. The Hippocratic Oath says, "Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course." Doctors have traditionally been concerned with healing and doing good for their patients; therefore, most of them are troubled when their noble profession will be morally implicated in intentional patient deaths. Similarly, pharmacists object to the fact that they will be caught up in the suicides of patients when they must dispense lethal medications in compliance with a doctor's prescription.

A second influential, non-religious viewpoint opposes PAS because of the potential for adverse social consequences. One

concern is that society will unlikely stop with "modest" proposals of PAS. Some fear that PAS for decisional patients will lead to PAS for those who cannot make medical decisions for themselves, such as the developmentally disabled. Then that might lead to forms of voluntary active euthanasia, during

which a decisional patient requests a physician to give them a lethal injection. Then that might lead to non-voluntary euthanasia; Belgium has already permitted active euthanasia of children with serious illnesses. This is the so-called slippery slope argument, which is valid if it can be shown that it is reasonable to expect that the

first step "down the hill" will inevitably lead to the bottom. A second social concern is the likelihood of PAS abuse, neglect, and mistake. For example, some minority groups are troubled that they will be disproportionately pressured into PAS as compared to whites. There is also a real worry that hospice programs might suffer in jurisdictions that allow PAS. The concern is that rather than receiving adequate pain control and individualized care, terminal patients will be encouraged to take the "easy way out."

A second way of standing for life is to proclaim clearly who you are, what you believe, and why. As Christians, we are to be "the salt of the earth" and "the light of the world" (Matthew 5:13-14, ESV). Sometimes we need to stop pussyfooting around and stand up for the truth. We know that death is an enemy, not something to be embraced as "part of the circle of life." Our Lord defeated death at the great cost of His life on the cross. Death cannot win. Death is not just an aspect of science or biology; it is a spiritual matter. Professor John Pless writes in his booklet *Mercy at Life's End: A Guide for Laity and Their Pastors* (available free of charge at [lcms.org/life](http://lcms.org/life)), "Easter robs death of the dignity it claims for itself. We are freed from the mythologies of our culture that would seek to give us power over death. Easter gives us something far better. Easter gives us a sure and certain word: Jesus died for your sins. God has raised Him from the dead. The grave cannot hold Him and neither will it be able to keep those who are His" (p. 8). It is wrong to seek death intentionally as a solution to life's problems. The Bible emphasizes the reality of our dependence on God, our total reliance on him for temporal and eternal life. As hard as we might try, we cannot autonomously escape the consequences of sin.

If you are opposed to PAS, contact your legislator and offer these reasons and others why legalization of PAS is a bad idea, medically, socially, and theologically. You will have to use your Spirit-guided judgment as to which approach might be more effective. I have been told by several lawmakers that if voters take the time to make their views known, they will pay attention!

“Our Lord defeated death at the great cost of His life on the cross. Death cannot win. Death is not just an aspect of science or biology; it is a spiritual matter.”

# A Holistic Approach to Life

REV. MICHAEL BROWN, ENGLISH DISTRICT LIFE COORDINATOR

## Jesus: Holistically Pro-Life

A woman, in her 40s, and pregnant. It was the late 1970s, and this sort of thing wasn't all that common. She did a lot of crying. Granted, she might have been expecting, but she and her husband weren't expecting this! Not at her age. It was unplanned. It was unconventional. It was life changing.

Moreover, there was real cause to have concerns — health concerns. With her first child there had been birth complications — terrible ones. The doctors warned her of the increased risk of birth defects that came with an aging mother, though there were no signs of any as of yet. Her Lutheran pastor was aware of the potential health risks as well. He went out of his way to reassure her that if she wanted to terminate her pregnancy because of these potential defects, her Lutheran church would stand with her in her decision. So would God.

Thankfully, I'm glad my mother didn't listen to her pastor. I happen to enjoy my life.

I hope each of us this past Advent and Christmas season listened to a similar story, listened to our pastors tell the story of something that wasn't all that common 2000 years ago: a woman, probably in her teens, pregnant, but with no husband of whom to speak. Perhaps she did a lot of crying, too. She might have been expecting, but she and Joseph weren't expecting this! Talk about unplanned! Talk about unconventional! Talk about life changing!

Isn't this exactly what we were expecting this past Advent and Christmas — a baby that was going to change our lives? And that's Good News! It's Gospel. At least that is what the angel who appeared to the shepherds near Bethlehem called it. The very same Good News is spoken into our ears each week. Forgiveness, life, and salvation are placed on our lips. We have been baptized into His life, His death, and His resurrection, completely changing life as we know it. A life we enjoy now, but a fulfillment that is yet to come. New life that is nothing less than the holistic redemption of all creation.

As it turns out, Jesus is holistically pro-life. And so is His Church!

## Christ's Church: Holistically Pro-Life

It was the second and third centuries. This sort of thing was thankfully all too common: the body of Christ gathered around the apostles' teachings, Baptism, and the breaking of bread. It was only in the life found there, in Jesus Christ, that God's people were strengthened and nourished to be able to live in a culture of death and persecution.

Early Christians opposed infanticide and abortion, even rescuing children thrown away in the dump or left to die of exposure. Christians stayed in their plague-riddled vil-



lages and cities to tend the ill and dying while everyone else fled. Christians took the bodies of crucified criminals, even pagans, and prepared and buried them instead of letting them be discarded in ditches like road kill. Conception to resurrection, body and soul: the Church has always been holistically pro-life.

Now it is the 21st century. This sort of thing thankfully remains all too common: the body of Christ is still gathering around the apostles' teachings, Baptism, and the breaking of bread. It is only in the life found there, in Jesus Christ, that we are strengthened and nourished to be able to live in a culture of death and persecution.

In our daily lives, here in this place at least, Christians oppose abortion, promote adoption and foster care, and take care of mothers faced with hard circumstances. Christians have started hospitals for the ill, homes and terrific programs for the developmentally delayed, and outreach and care for those who are blind and deaf — always valuing the lives of those whom society values less. Christians take care of the dying, operate assisted living and skilled-care facilities, and value and fight for quantity of life just as much as quality of life. Conception to resurrection, body and soul: the Church continues to be holistically pro-life.

But is your congregation?

## Your Congregation: Holistically Pro-Life

Yes! "I have come that they may have life, and have it to the full," John 10:10b. "I am the way, the truth, and the life," John 14:16a. "And this is the testimony: God has given us eternal life, and this life is in his Son," 1 John 5:11. Life is already yours in Christ Jesus. You have God's promise.

And like the Christians before us, our new life in Christ spills out into the world around us. Gathering each week around



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### Calling All Readers

We want to hear from you! If you’ve got ideas for future issues, comments, feedback on articles you’ve read in *Notes for Life* or news and life outreach stories from your part of the world, please let us know. Write to [tracy.quaethem@lcms.org](mailto:tracy.quaethem@lcms.org) with your stories, and be sure to include your name, city and state. Or post on our Facebook wall.

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God’s Word and Sacraments looks the same in our congregations. Yet how we do works of mercy as God’s people, how we demonstrate the value God has put on all human life, dying for it, differs from community to community. No matter what the local circumstances, here are some helpful ideas your congregation can explore:

- **Assess Community Needs:** Where do the needs lie in your congregation’s community? Crisis pregnancy centers? Post-abortion support? Help for the developmentally-delayed, blind, or deaf? Care for the elderly? Which people are serviced well with works of mercy in your neighborhoods? Which are overlooked? Once you know the needs of the community, make sure your congregation knows them.
- **Create Community Partnerships:** 1) Partner with community life-oriented organizations. This can be as simple as making an appointment to walk into community agencies (like your local crisis pregnancy center) and asking which resources they have and which they lack. Offer to partner with them. Invite them to speak at church groups or clergy. Create awareness among God’s people of the good work they do in the community. 2) Partner with community life-oriented churches and clergy. Come out of your castle and visit someone else’s. Partnering with other LCMS congregations on life issues lessens the logistical load, spreads the reach of your planned events, and increases participation.
- **Encourage Participation:** If only we could throw stuff in the bulletin, cross our fingers, and have 50 people show up for an event. Good luck with that! Pastors, it takes phone calls and face-to-face invitations. It takes encouraging people to pray about their involvement and following up with them about it later. Laity, it takes you inviting people you know to participate: “Hey, I’m doing this in a couple of weeks. Here’s why it’s important! How about you come along? This would be fun to do together!” So, yes, put it in the bulletin, post it on social media, and make announcements at church. But nothing works better than an old-fashioned personal invite!
- **Plan Life Events:** If you currently have no life-related events during the year, maybe you can begin with an annual diaper drive or participation in the local Walk for Life. If you don’t have a partnership in the community, perhaps just work to establish one. Perhaps you do something to observe Life Sunday for the first time. It doesn’t have to be huge or elaborate! Just try doing *one* thing more than you have done as a congregation in the past.
- **Avoid Potential Pitfalls:** 1) Increasingly, young people connect life issues to politics. Those who are already disenchanted with the faith look suspiciously at the church and wonder if it is just acting as a political shill or stooge. Forget red, blue, and purple politics. We are called to let light shine in darkness and to speak truth to evil. Only Jesus can change hearts and minds, and only He brings true life. Which leads to the second pitfall: 2) The Gospel must predominate, not a social gospel. All things must flow from and stay connected to Christ’s cross and tomb and the forgiveness, life, and salvation that are only given there. Life that in turn gives value to each life. Life that leads us by the Spirit to treat and value life differently than the world. Like the first Christians. Like Christ.

### You: Holistically Pro-Life

Small, simple, local mercy works of life. It has always been one of the many ways that the Church, God’s people, have loved and served their neighbors. Yet it is mercy work that communicates great things. It points hurting and dying people to the Way, the Truth, and the Life: Jesus Christ. Life we all need. Conception to resurrection. Body and soul. Holistic life.

## Contact Your Elected Officials

For the name of your U.S. representative or senator, contact your local elections office or call the Federal Citizen Information National Contact Center at 800-333-4636.

For the most recent information about elected national officials, log on to these websites or call the following Capitol switchboard numbers:

### Senators

202-224-3121  
[www.senate.gov](http://www.senate.gov)

### Representatives

202-225-3121  
[www.house.gov](http://www.house.gov)

### To contact the White House

Comments 202-456-1111  
Switchboard 202-456-1414  
Fax 202-456-2461

TTY/TDD phone numbers for hearing impaired only:

Comments 202-456-6213  
Visitor's office 202-456-2121

### President Barack Obama

[president@whitehouse.gov](mailto:president@whitehouse.gov)

### Vice President Joe Biden

[vice.president@whitehouse.gov](mailto:vice.president@whitehouse.gov)

## Pro-Life Outreach at the Local Level

DELORES DESEMONE AND NICOLE LASKOWSKY, ST. CHARLES COUNTY, MO., LUTHERANS FOR LIFE

Our churches and communities are full of people whose hearts and minds are pro-life, but whose lives are packed with work, family life, and other activities. We all know what it's like to feel busy, and for many people the thought of one more big commitment seems like too much. Lutherans for Life (LFL) of St. Charles County, Mo., Chapter 337, provides busy people with meaningful pro-life activities in manageable, one-time commitments. Is this something that would work in your community?

Many people are eager to be a small part of something big without having to pay dues or add a recurring commitment to their calendars. In the past several years, our LFL chapter has organized several large community efforts to give people of all ages and abilities the chance not just to talk the talk, but also to walk the walk of pro-life outreach.

Our first major effort began in fall 2010 when one of the local pastors asked us to plan something big around Sanctity of Life Sunday in January 2011. A local pregnancy resource center was trying to purchase a mobile medical center to take to areas that didn't have a brick and mortar pregnancy care center. The mobile center would also be parked outside of Planned Parenthood to offer free ultrasounds and pregnancy tests to women considering abortion. Our chapter distributed more than 1,000 baby bottles in our local Lutheran community which were returned to us filled with donations of more than \$30,000 to help with the purchase of a mobile medical center. Partnering with this pregnancy resource center increased awareness in our churches, and some members are now employees or volunteers for the organization. After seeing how God blessed our efforts, the board decided to plan a similar large-scale effort every other year.

For Sanctity of Life Sunday 2013, the board focused on adoption. We hosted a dinner with testimonies from adoptive families and a question and answer session. Families who were considering adoption or had started the process were able to learn and be encouraged as they connected with others who could help mentor and guide them. To help with the very real financial aspect of adoption, we held another baby bottle drive. God brought in a total of \$33,000 for our adoption fund. An adoption resource center helped us develop a method to fairly distribute the funds, along with mentoring, to church members within congregations who are adopting.

Combining the expertise of larger organizations with the participation of individuals, small groups, and churches, we were able to make a meaningful impact in our community.

Our LFL chapter's 2015 event was the largest we've undertaken so far and was packed with opportunities for hands-on involvement. This year, our effort celebrated families who are experiencing disabilities. Instead of centering on Sanctity of Life Sunday in January, the board decided on a spring outdoor event — a family fun fair. The fair included several stations with



PHOTO: LCM/ERIK M LUNSFORD

The Rev. Edward DeWitt inspects a new carseat at Redeeming Life Maternity Home in Sanford, Fla., a safe haven for single women in crisis pregnancy.



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activities geared toward children and adults with a wide range of abilities and interests. The stations were mostly manned by volunteers including Bible study groups, scout troops, high school groups and more. A church’s men’s group cooked hot dogs for attendees and ladies’ aid groups baked cookies. Besides sensory stations, music and art stations, games and prizes, the fair had professionally coordinated events such as an inclusive soccer game, wheelchair-friendly visits with an alpaca, and equestrian therapy. All of our congregations were involved in soliciting volunteers and spreading the word by distributing flyers, contacting the public school districts, placing announcements on local forums and promoting the event on a local Christian music station.

After learning that some of our churches are offering worship opportunities for people with disabilities, the board realized another event would be helpful, and so we coordinated the Special Needs Expo. The Expo hosted 15 local resources and agencies that showcased their services for families and individuals with disabilities. There was a separate discussion for pastors and church leaders about how each congregation can welcome people with various disabilities. These events offered our community practical support and a fun way to connect and celebrate life.

Our LFL chapter has found that providing lots of small opportunities to get involved, and a few larger ones, helps us tap into a great pool of volunteers. Busy people who want to help the pro-life cause are excited to get involved in ways that don’t severely disrupt their already full schedules. We offer a variety of ways to contribute time, talents, and treasures. Communication is the other key to success. Church contacts have been invaluable in reaching more people than the board could on its own. The relationships we’ve developed with individuals and other organizations help us stay tuned in to our community’s needs and how we can stay actively involved.

## Resources

➤ **The Synod’s new Ultrasound Education Project** will bring the miracle and sanctity of human life into the middle-school and high-school classroom through the use of ultrasound technology. Comprised of six modules and a video, the project is centered on the simple question “What is this?” Classroom activities can cross over into several disciplines, including science, math, language arts and religion.

The curriculum will be available this summer, so please make plans to use it in your classroom this fall. Materials are free of charge for any interested school or congregation. For more information or to pre-order, contact Tracy Quaethem at [tracy.quaethem@lcms.org](mailto:tracy.quaethem@lcms.org).

➤ **Resources from the Nov. 8, 2014, LCMS Infertility Ethics Symposium** are available online at [lcms.org/life](http://lcms.org/life).

➤ **The LCMS Life Ministry Life Library** has more than 200 articles on topics including two kingdoms, vocation and Christian ethics. Many articles are lay-friendly, while theological papers offer more in-depth study. All are free and downloadable. Visit [lcms.org/lifelibrary](http://lcms.org/lifelibrary) and particularly the “Procreation Issues” page for in-depth resources on procreation and birth control issues.

➤ **A Small Catechism on Human Life** by John T. Pless. Examine abortion, bioethics, end-of-life and sexuality issues through the biblical eyeglasses of Luther’s Small Catechism. Thorough and readable for anyone at any age, each chapter is followed by thoughtful discussion questions and Bible references. Available from Concordia Publishing House ([cph.org](http://cph.org)).