

## W. **NWH: NONHUMAN WOMBS FOR HUMANS (ANIMAL AND MECHANICAL WOMBS)**

"A man shall not lie with any beast - to defile himself with it. Neither shall any woman stand in front of a beast - to lie down under it. That is a horrible confusion [and abomination].... Did not One [Triune God] fashion us, in the womb? ... The man is not without the woman, neither is the woman without the man.... For as the woman is from the man, so too is the man through the woman.... God gives...a body as it has pleased Him, and to every seed its own body.... All flesh is not the same flesh.... There is one kind of flesh of men; another of beasts; another of fishes; and another of birds." - Leviticus 18:23; Job 31:13f; First Corinthians 11:11f & 15:38f.

3490. "How times have changed!" Thus remarked Rev. Missenden - in his *Artificial Insemination, Test-Tube Babies, Cloning, and Genetic Engineering*.<sup>1</sup> "We are hearing about 'test-tube babies' fertilised in the lab and the embryo then implanted in the uterus of the mother; 'host mothers' who carry other women's babies to term for a fee ["rent-a-womb" services]; 'artificial uteruses' where babies may develop in a synthetic environment; and 'cloning' [alias] single-parent reproduction."
3491. Here we shall first briefly survey the short history of what Rev. Missenden has called the 'artificial uterus' - alias what we shall call *NWHs* (or Nonhuman Wombs for Humans); whether incubators for humans, or animal wombs for humans. At the same time, we shall also discuss human wombs for animals - and the attempt even from antiquity to produce 'man-beasts': from ancient mythology; through H.G. Wells's 1886 novel *The Island of Dr. Moreau*; right down to manbeast 'cow-humans' and 'chumans' and 'humsters' from 1987 onward.

### **Ancient pagan attempts to cross-breed man and various animals**

3492. The attempt to interbreed man and animals, as the forerunner of the more recent idea of suggesting the use of animal wombs for the gestation of human embryos, is lost in pagan antiquity. Hindus worshipped Ganesh, a supposedly hybrid god half-human and half-elephant.<sup>2</sup> Greek antiquity wrote of a being half-man and half-bull, the minotaur; and of many alleged hybrids supposedly half-man and half-horse, the (hippo)centaurs.<sup>3</sup>
3493. An Achaean colony established at Sybaris<sup>4</sup> near Tarentum in Italy in 720 B.C., became very famous for its bestial effeminate voluptaries - the 'sybarites.' Indeed, the unexpurgated edition of the *Arabian Nights* records not only copulation between a woman and an ape - but even a marriage between a he-goat and a Indian sultan's daughter.<sup>5</sup>

### **The Bible's strong reaction against these ungodly practices**

3494. The Ancient Hebrews were surrounded by suchlike perversions in Canaan and Phoenicia. Exodus 22:19, upheld also for the Christian Church by the *Westminster Confession of Faith* (19:4g), ordains:

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1. *Op. cit.*, p. 113.

2. See C.J. Bleeker (ed.): *The Religions of the World*, Amsterdam: Meulenhoff, 1955, I p. 267.

3. See n. 6.

4. See art. *Sybaris* in *Encyclopedia Americana*, New York: American Corporation, 1951, 26:155.

5. *The Book of the Thousand Nights and One Night*, trans. P. Mathers, New York: St. Martin's Press, 1974 ed., esp. IV pp. 194f.

"whosoever lies with a beast, shall surely be put to death." Also Leviticus 18:23 commands: "you shall not lie with any beast to defile yourself with it; neither shall any woman stand in front of a beast to lie down to it. That is confusion."

3495. Consequently, also Leviticus 20:15f threatens: "If a man lie with a beast, he shall surely be put to death: and you shall slay the beast. And if a woman approaches toward any beast in order to lie down to it, you shall kill the woman and the beast. They shall surely be put to death. Their blood shall be upon them." Antinomians seek to abolish these measures, but the inspired Apostle Paul upholds them in Romans 1:18-32 (*q.v.*).
3496. Also Jesus insists there should be no such copulative liaisons even between men and angels. There were strange stories of wicked angels impregnating women in ancient times - for which Genesis 6:1-5 *cf.* First Corinthians 11:10 were, and sometime still are, adduced. However, our Saviour has assured us that angels neither marry nor are given in marriage. Matthew 22:30; Mark 12:25; Luke 20:35f.

### The anti-bestial testimony of the Hebrew Philo Judaeus

3497. No wonder then that the learned Hebrew Philo Judaeus (B.C. 20 to A.D. 50) - himself a contemporary of both Jesus and Paul - rightly recoiled in horror at the very mention of these things. In his work *The Special Laws*, he complains<sup>6</sup> against those who had even "emulated the lusts of the Sybarites - and those of others even more lascivious they they. These persons begin with making themselves experts in dainty feeding, wine-bibbing and the other pleasures of the belly and the parts below it.... They conceive a frantic passion no longer for human beings male or female but even for brute beasts."
3498. No doubt referring to the B.C. 60 Greek Diodorus of Sicily's famous *History* (IV:77), the hellenized Philo continues: "So, according to the story, did Pasiphae the wife of King Minos long ago in Crete. She was enamoured of a bull, but had no hope of obtaining its company.... She reported the trouble under which she was labouring to Daedalus.... His masterly skill in devising plans for capturing the uncaptured enabled him to construct a wooden cow, into which he introduced Pasiphae through one of its sides.... The bull, supposing it to be a living animal of its own kind, charged and mounted it. She became pregnant, and in the course of time bore a half-beast called the Minotaur.
3499. "Probably...there will be other Pasiphaes, and not only women but also men will be frantic...with wild beasts, which will produce unnatural monsters to serve as monuments of the disgusting excesses of mankind. Whence possibly the Hippocentaurs and Chimeras and the like, forms of life hitherto unknown and with no existence outside mythology, will come into being....
3500. "Actually, so great is the provision made in the law to ensure than men should admit no unlawful matings - that it ordains that even domesticated animals are not to be crossed with others of a different species [*cf.* Deuteronomy 22:9-11]. No Jewish shepherd will allow a he-goat to mount a ewe or a ram a she-goat.... Or, if he does - he will be punished as an offender **against the decree of nature....**
3501. "Moses, recognizing that...this...**contravenes nature**, stringently forbade it under the wider order by which he refused permission for animals of either sex to breed with those of an unlike species. In making this provision, he considered what was in accord with decency and **conformity to nature**. But beyond this, he gave us as from some far-off commanding height a warning to men and women alike

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<sup>6</sup>. Philo: *The Special Laws*, III:8:43f.

that they should learn from these examples to abstain from unlawful forms of intercourse. Whether, then, it is the man who uses a quadruped for this purpose, or the woman who allows herself to be used - the human offenders must die, and the beast also."

### The rise of modern speculation about nonhuman wombs for humans

3502. There were persistent reports of weird biological experiments, however unsuccessful, which the Nazis were alleged to have conducted during World War II (inseminating Jewesses with gorilla semen *etc.*). It would be interesting to know whether such Scientists later continued their work in Communist Germany and elsewhere behind the Iron Curtain - especially from 1950 onward.
3503. In 1950, the Calvinistic Ethicist Rev. Professor Dr. G.B. Wurth wrote that "marital intercourse can indeed lead to a child perhaps being brought to life, although that is certainly not definite. There is not only a temporal but even an essential difference between *coitus* and conception.
3504. "The first is a human deed; the second, however, falls outside our competence.... It always remains (may we never forget this) a created wonder of God.... What Huxley in his *Brave New World* wrote for us about future experiments in that field, human beings grown in test-tubes, he only meant to be taken 'journalistically.' Let us hope it never becomes reality!"
3505. These were not Wurth's "famous last words." But they were indeed words which he wrote less than fifty years ago - in his famous book *Christian Living in Marriage and Family*.<sup>7</sup>
3506. Just seven years after Wurth wrote the above words, in 1957 the Italian Dr. Daniel Petrucci grew a human embryo *in vitro* for several weeks<sup>8</sup> -until it had become "a monstrosity." He then gave his knowledge - to the Russians, following the Vatican's crackdown against his work.<sup>9</sup>
3507. Perhaps because of Petrucci, the Institute of Experimental Biology in Moscow was later reported to have had about 250 human fetuses growing in artificial wombs. It was claimed that the Institute succeeded in keeping one such human being alive in this way for some six months. It was also claimed that a rabbit there was brought all the way to birth - from its *in vitro* conception, right through to its birth as a bunny. If this claim is true, this creature was a humanly-gestated and a humanly-embryonized rabbit.
3508. But can humans be hybridized with rabbits? Are 'rab-men' or 'men-rabs' possible? Could humans and rodents be hybridized, at least embryonically - even if not postnatally viable? Let us recall - though arguably of the same basic genuses - the mules or donkey-horses on our farms, and the 'ligers' or lion-tigers in more than one zoo.
3509. More importantly, we will later note what Dr. Philippe Schepens (M.D.) says about 'humsters' alias man-hamster hybrids<sup>10</sup> - and what he says about the implantation of human braincells into the brains of rabbits, at the Institute of Genetics of the Soviet Academy of Sciences.<sup>11</sup>
3510. Significantly, the Russians then - way back in the nineteen-sixties - never circulated pictures of any of

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7. *Op. cit.*, p. 261.

8. Para. 2892.

9. Missenden: *Art. Insem.*, pp. 117f.

10. Paras. 3567f.

11. Paras. 3575f.

the above-mentioned bunny-rabbit or rabbitesque products. So Western scientists estimate they were, to say the very least, grossly deformed.<sup>12</sup>

### 'Man-beast' experiments developed parallel to *IVF* and clonings

3511. It is important to note that such ectogenetical and 'man-beast' experiments developed in parallel with *IVF*'s embryo transfers and clonings - first of animals, and later of humans. 1951 saw the World's first successful transfer of an embryo from one cow to another. In 1952, the World's first calf was born from a cow's-egg impinged with frozen semen. In the same year, Oxford University's Dr. J.B. Gurdon cloned a South African clawed frog. Then, in 1957, came Dr. Petrucci's 55-day-old "human" *IVF* monstrosity.
3512. In 1959, a live rabbit was produced by *IVF*. In 1962, two fertilized **sheep-eggs** were removed from sheep in England and then placed into a **live rabbit's oviduct**, which was then sent to South Africa where the eggs were removed and implanted into two ewes which then gave birth to lambs. Then, in 1963, frozen sperm was first used in an attempt to produce a **human *IVF***.
3513. 1970 saw the World's first **mice embryos cloned**, and **grown on the eyes of male mice** - the first "**male pregnancy**." In 1972, the World's first live offspring from frozen mouse embryos were produced.
3514. In 1973, the World's first calf was produced from a frozen embryo. Then, in 1974, Dr. Fletcher **justified trying to produce both hybrid manbeasts and android clones**.<sup>13</sup>
3515. In 1976, Rev. Dr. Francis Schaeffer recorded<sup>14</sup> that Dr. James D. Watson, who received the Nobel Prize in 1962 for breaking the *DNA* code, spoke out for exercising the greatest caution - when "he warned a congressional committee of the dangers of experiments in these areas." Also "the British book...*Our Future Inheritance: Choice or Chance?* (1974)" - said Schaeffer - "has special importance."
3516. This is so, "because of the many Scientists whose working papers were the basis for it.... Certain things are not immediately at hand (for example, a baby grown ENTIRELY outside of the body)." Yet, Schaeffer then added,<sup>15</sup> "in the argument for a TOTAL development outside the body - the concept of the premature baby is carried back to the time of fertilization."

### 1978: the looming prospect of complete human ectogenesis

3517. With the advent of hypermodern medicine, there is now the distinct possibility of soon being able to use a surrogate human womb for an embryo transplant from an ailing pregnant woman who conceived naturally. There is even, and increasingly so, the approaching possibility of complete human ectogenesis from fertilization through birth. What attitude should be taken toward such possible procedures, especially in those cases where the chief motive would seem to be only to try and save human lives?
3518. Here, the Roman Catholic Dominicans Ashley and O'Rourke had already written in their 1978 *Health*

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<sup>12.</sup> *Id.*, and *Time* (Nov. 8th 1993 pp. 56f) -- Missenden gives the date as 1961.

<sup>13.</sup> See at n. 10 in our ch. X.

<sup>14.</sup> *How Should We Then Live?* (pp. 237 & 235).

<sup>15.</sup> *Ib.*, p. 220.

*Care Ethics* that "although artificial fecundation [*AID* and *AIH* and *IVF*] is illicit, it would seem that artificial gestation [somewhat like the non-normative natural gestation in *SHW*] might be licit - provided that there would be sufficient reason for so extraordinary a procedure.... It would be similar to the age-old custom of the wet nurse, which in cases of real necessity seems entirely justified."<sup>16</sup>

3519. Here, the *SHW* is not an *SFT* (alias a Surrogate Fallopian Tube) - but only an *SHIH* (alias a Surrogate Human Incubator for a Human). The essential difference between using an *SHW* as an *SHIH* (rather than using a mechanical incubator as an *SHIH*, as in established medical practice) - is that the former "incubator" is human, whereas the latter is not.
3520. If the only purpose be to provide an *SHIH* for an imperilled human embryo or fetus, it is difficult for us to see any real advantages of an *SHW* over any good mechanical incubator. Provided the latter were available - which it almost certainly would be in all countries capable of using an *SHW* not as an *SFT* but only as an *SHIH* - we would prefer the mechanical incubator to the human one (for legal and theological and sociological reasons).

### 1978f: success of human *IVF* gives push to cognate experiments

3521. In 1978 the World's first test-tube human baby was born. In 1979 the World's first sheep embryos and in 1980 the World's first cattle embryos were cloned. It was very predictable that similar experiments first on animals and then on humans would follow - and that the spectre of complete human ectogenesis and the use of animal wombs for humans and even the attempted breeding of manbeasts would now draw ever nearer.
3522. In his 1979 article '*Making Babies' Revisited*', the secularistic yet conservative Dr. Kass attacked and parodied ectogenesis even from the Biblical book of Genesis (4:1). Quipped Kass:<sup>17</sup> "And the man knew not Eve his wife... She conceived without him and bore Cain, and said: 'I have gotten a man with the help of Dr. Steptoe' - *Ectogenesis* 4:1."
3523. Corea's 1979 book *The Mother Machine: Reproductive Technologies from Artificial Insemination to Artificial Wombs* maintained<sup>18</sup> that even then human embryos could be grown *ex utero* during their first week; and again from the 21st week after their conception until full term at 37 weeks (alias nine months). Even back in 1979, the human womb was really necessary only from the 2nd till the 20th week as its absolutely-required termination-point.
3524. "The point is continually going downward," explained Corea. "It remains to fill in the gaps" between the 2nd and the 20th week. Indeed, it was even then anticipated the remaining 18 weeks of intra-uterine housing then needed by the human fetus would gradually be reduced to nothing: thus resulting in complete human ectogenesis.
3525. This also again raised the question as to the possibility of generating manbeasts and utilizing animal wombs for human gestation. This was addressed by Dr. Andrew Varga, Professor of Philosophy at Fordham University, in his 1980 book *The Main Issues in Bio-Ethics*. There he says<sup>19</sup> that "the hybridization of man and ape, which is a farfetched possibility, would be entirely dehumanizing. It should not be attempted for whatever reason.

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<sup>16.</sup> Ashley & O'Rourke's 1978 *Health Care Ethics* (p. 292), as cited in Overduin & Fleming's *op. cit.* p. 85.

<sup>17.</sup> L.R. Kass: '*Making Babies' Revisited* (in *The Public Interest* 54, 1979).

<sup>18.</sup> G. Corea: *The Mother Machine*, New York: Harper & Row, 1979, p. 258.

<sup>19.</sup> A.C. Varga: *The Main Issues in Bio-Ethics*, New York: Paulist, 1980, *in loco*.

3526. "Similarly the transfer of a human embryo to the uterus of animals for the sake of experimentation **or the attempt to bring it to viability**, should not be done at all. There is no need to amplify the idea of how dehumanizing and consequently unethical such a mongrelization of human life would be."

### 1981: ethicizing about the approaching human ectogenesis

3527. The Ex-Methodist Rev. R.T. Missenden wrote way-back in 1981: "Scientists are now working on artificial wombs [for tiny humans] to aid infant 'preemies' (or premature children) likely to die from breathing difficulties caused by hyaline membrane disease.... Twenty-five thousand preemies die each year in the U.S. from this affliction. Duplicating the amniotic sac and fluid in which a baby develops in a mother's womb, is enormously difficult. There are problems with exchanging gases, liquids, solids, and hormones between the fetus and its prenatal environment."<sup>20</sup>
3528. Yet during that same year 1981, male chimpanzees were being given female hormones in New Zealand<sup>21</sup> - to try to determine if human male pregnancy might not later become feasible. The aim was to try and pave the way for the subsequent 'impregnation' of misogynistic or women-hating sodomites funding these weird experiments - in the hope that they themselves may later be able to take female human hormones and then themselves get pregnant.
3529. Ectogenetical research continued. Princeton Presbyterian Theologian Dr. Paul Ramsay had stated in his 1970 *Fabricated Man* that "we cannot rightfully *get to know* how to...use an artificial placenta...without conducting unethical experiments upon the unborn."<sup>22</sup> But adjusting to what he expected was about to come, by 1981 the Jesuit Dr. R.A. McCormick was stating: "I cannot agree with Ramsay.... If a pregnant woman with a nonviable fetus is dying and the only even remote hope of bringing her otherwise-doomed child to term is an artificial placenta, I would think it legitimate - as therapy, not experimentation, or at least not exclusively experimentation."<sup>23</sup>

### 1982: the filming of the Australian movie *Tomorrow's Child*

3530. In 1982, the Australian *Woman's Day* announced<sup>24</sup> the filming, **in conjunction with the Monash University IVF Team**, of the documentary movie *Tomorrow's Child*. The movie was shown a few months later on an Australian television programme. It showed detailed preparations for an *in vitro* fertilization, followed by the insertion of a laboratory-produced embryo into an artificial womb-machine - where the embryo remained till birth.
3531. In that documentary movie, the mother claims to be pregnant. Yet never once does she enclose that gestating offspring. Never at any time - from his or her *in vitro* conception; throughout his or her gestation; and right up to immediately after his or her mechanical birth nine months later - is that child at any stage carried within the 'mother' herself.
3532. For nine long months, the baby nestles not inside his or her 'mother' but inside the artificial womb-machine. Finally, however, not the 'mother' but the MACHINE 'gives birth' to the baby.

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20. *Art. Insem.*, p. 118.

21. Interview by Dr. Lee with Dr. M. Vander Pyl, Auckland, Dec. 1981.

22. P. Ramsay: *Fabricated Man*, p. 113.

23. R.A. McCormick: *How Brave a New World?*, New York: Doubleday, 1981, p. 288 n. 15.

24. Jan. 27th 1982, p. 6.



3533. In this 'Divine Comedy' - the *machina divina* brings forth an *infantern ex machina*. Very theatrically, the movie changes the ancient *deus ex machina* into a brand-new *infans ex machina*.
3534. Also in that same year 1982, the Monash *IVF* Team's Professor Dr. William Walters stated: "In future, it may be possible to insert human genetic material into an egg-cell of an animal and so produce a man-animal hybrid"<sup>25</sup> alias a manbeast. Fortunately, Dr. Walters himself disfavoured doing this. Yet others elsewhere - like Dr. Joseph Fletcher - did not.

### 1983: Presbyterians vs. human ectogenesis in animals/machines

3535. The next year, 1983, the General Assembly of the Presbyterian Church of Queensland overwhelmingly passed a most important resolution. It declared:<sup>26</sup> "Complete human ectogenesis (through the utilization of animal or mechanical wombs to house human zygotes-embryos-foetuses throughout their period of gestation) is obviously unacceptable.
3536. "This would...obviate women needing to get pregnant in order to produce children, and would also eliminate a need for sexual intercourse in order to reproduce (Genesis 1:26f; 2:22-25; 3:15-16; 4:1-2). For different reasons, even the utilization of surrogate human wombs for embryo transfer or for complete ectogenesis outside of the true mother is also unacceptable. Cf. Genesis 16:1-9; 17:15-21; 21:1-12; 30:1-13ff; Galatians 4:4-31."

### 1984: Dr. Wood advises attempted man-monkey mix is possible

3537. In 1984, though perhaps both from the same basic genus, the first 'geeps' or 'shoats' (sheep-goat hybrids) were **gestated**. See Deuteronomy 22:5-10. Soon, full-term sheep-goat chimaeras were produced. They were dissimilar to each other. It was, however, expected that they - unlike mules - would be fertile, after attaining maturity. This was reported<sup>27</sup> in the February 1984's issue of *Nature* - the distinguished international weekly journal of science.
3538. It was during May of that fateful year 1984, when Dr. Carl Wood of Monash University's *IVF* Team in Melbourne credited the possibility that a human/monkey hybrid produced in Red China had been aborted. Wood made that statement only weeks after he himself had helped engineer the birth of the World's first *IVF* baby from a frozen embryo.
3539. Wood mentioned<sup>28</sup> a "press report in China" anent an attempt to achieve "the production of hybrids between man and animals." That attempt was reported to have produced a resulting pregnancy. Of that press report, he wrote: "This states that a female had been mated with monkey semen by artificial insemination, and the resulting pregnancy had been aborted...."
3540. "Hybrids could be produced between species if the sperm of the two species are very similar. Several of the primates' sperm are similar to human sperm, so that theoretically an attempt at hybridization could be made. Most hybrids which are produced are themselves infertile and carry characteristics of both species, but are not necessarily monstrous in appearance."

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25. Walters & Singer: *op. cit.*, p. 117. See too paras. 2192f.

26. 1983 *Blue Book*, Brisbane: Presb. Church Offices, 1983, p. 74, min. 123.18.

27. *Nature*, 307, Feb. 1984.

28. Letter by Professor Carl Wood, Chairman of the Queen Victoria Medical Centre's Department of Obstetrics and Gynaecology at Monash University, to Rev.. J.W. Harvey (then of 38 Whitehall Ave., St. James Park, Birkdale, Qld. 4159), May 3rd 1984.

3541. Certainly we even now really seem to have arrived at both Aldous Huxley's *Brave New World* and George Orwell's *1984*. We hope we will never arrive also at the evolutionistic socialist H.G. Wells's *Island of Dr. Moreau* - where the latter was imagined as transforming animals into 'half-humans' or manbeasts. Yet the 1977 movie of that novel was being remade in Queensland during 1995, hopefully to be ready for its anticipated release in 1996 during the hundredth anniversary of the first publication of Wells's woeful work.

### 1984: Dr. White says 'man-monkeys' and 'amphibi-men' possible

3542. During 1984, Immunologist Dr. David White wrote an essay titled: 'Future Possible Uses and Abuses of *IVF*.' There, he stated:<sup>29</sup> "I discussed [earlier] the possibility of creating new species.... I chose the possibility of creating a new underwater species with human characteristics....

3543. "Production of [human] allophenes or **tetro-parentals** might be manipulated. The **production of such hybrids** is a **routine laboratory procedure for those working with rodents**....

3544. "It is unclear what innate restrictions there are on producing cross-species allophenes. Indeed, **when one considers the genetic parentage of the mule, one wonders if there are any such barriers to cross-species production**. Thus one must speculate on the possibility of producing allophenes between species, a **man/monkey cross** for example."

3545. Dr. White went on: "Reimplantation of this genetic material into the mammalian gamete or embryo does not present insurmountable problems.... Some progress has already been made...in this field, as the creation of a supermouse by Palmiter and his colleagues [1982] has shown....

3546. "By combining the techniques of genetic engineering and allophenes production it should be possible to speed up the evolutionary process or steer it in new directions or even bypass it altogether and create either novel mutants or entirely new species.... It might be possible to colonise the sea by creating a hybrid amphibian mutant species containing human characteristics."

3547. Our own personal theological "guesstimate" is that this would probably be unachievable (at least unto viability and almost certainly unto independent fertility). Even chimpanzees and men are chromosomally incompatible. For man, and man alone, is the image of God - and the difference between man and monkey is far greater than that between horse and donkey (which themselves can produce only a sterile mule). See paragraphs 2192f. So it would seem any would-be hybridizer of 'manbeasts' is only **'making an ass of himself.'**

3548. After all, there is only one mere millimetre between a mushroom and a monkey - but more than a million miles between a monkey and man. Nor is the difference merely quantitative. For qualitatively, no monkey but only man has a creative and god-like immortal soul. Genesis 1:24-28; 2:19-24; 7:2-9; 9:3-6; Leviticus 11:14-22; James 3:3-7; *etc.* See too the Biologist Dr. Frank Marsh's book *Creation* (Washington: Review & Herald).

3549. Indeed, even the famous atheistic communists Marx and Engels had more insight on this point than do our would-be modern manbeast-manufacturers. Thus Karl Marx rightly wrote:<sup>30</sup> "We presuppose

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<sup>29</sup>. D. White: *Future Possible Uses and Abuses of IVF*, in ed. I. Donald & Others' *Test-Tube Babies -- A Christian View*, Oxford: University Press, 1984, pp. 17f.

<sup>30</sup>. K. Marx: *Capital*, I, popular ed., pp. 185f (in Bottomore & Rubel: *Karl Marx -- Selected Writings in Sociology and*



labour in a form that stamps it as exclusively human.... What distinguishes the worst architect from the best of bees is this, that the architect raises his structure in his imagination before he erects it in reality." And Engels: "The hand of the lowest savage can perform hundreds of operations that no monkey's hand can imitate," for "no simian hand ever fashioned even the crudest of stone knives."<sup>31</sup>

3550. Yet whether our own previously-mentioned "guestimate" (as to the viability and/or fertility of envisaged men-fish) is accurate or not, one can be quite sure that all Bible-disregarding experimenters are certain to **try** to develop 'amphibimen' - in their utopian dream to start farming the ocean bed. Inspired not by Holy Writ but by unholy comic books, they will not rest until (so they hope): 'Submariner swims again.' More likely than not, however, if they are to any extent successful - they are liable to end up neither with muthological mermaids nor with the comic book's Submariner, but with that modern movie star 'old fish face': alias *The Creature of the Black Lagoon*.

### 1984-85f: ongoing protests against artificial womb experiments

3551. Rev. Dr. Nigel Cameron of the Rutherford Institute in Edinburgh continued (and still continues) to protest against experiments such as the above. Speaking out in *Life and Work*,<sup>32</sup> Rev. Dr. Cameron declared:
3552. "Until not so long ago, the idea that children - before they are born - could be made the subjects of laboratory experimentation...would have been associated with the horrors of medical science under the [Communists and] Nazis or with some dreadful science fiction scenario.... This is the reversal of centuries of Jewish and Christian thinking, and to many it is the beginning of the end of civilisation....
3553. "The direction of test-tube research is toward the development of an artificial womb. **There is no technical reason why the embryo should not develop all the way to term, never having seen the inside of its mother.**"
3554. The following year, in the *Courier-Mail* for July 12th 1985, the Tasmanian Senator Brian Harradine said that inter-species breeding could indeed become a reality, if legislation was not introduced to prevent it. He also referred to suggestions of injecting a male embryo brain, with female hormones - in order to reduce the 'killing trait.'
3555. In the July 1986 edition of *Australian Presbyterian Living Today*, Peter Hastie said in his article *Dums and Mads [Instead of Mums and Dads]*: "Male pregnancy could be just around the corner.... They've already done it with mice." According to Hastie, the Director of the Institute of Early Human Development at Monash University (Dr. Alan Trounson) agreed. Explained Dr. Trounson: "The technical difficulties would be enormous, and so would the ethical difficulties. But it could be done."

### 1987: Shocking developments towards ectogenesis and manbeasts

3556. Sir John Peel (K.C.V.O.), formerly President of the British Medical Association, asked in 1987: "Do we want veterinary type selective breeding in human reproduction - already suggested as a possibility? Do we want human beings conceived in the laboratory, and reared and nourished there with the aid of

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*Philo sophy*, London: Watts & Co., 1956, pp. 88f).

<sup>31.</sup> F. Engels: *The Part Played by Labour*, in *Selected Works of Marx & Engels*, Moscow: Foreign Lang. Pub. House, 1951, II p. 25.

<sup>32.</sup> As reported in the *Australian Church Record* for November 12th 1984.

an artificial placenta?"<sup>33</sup>

3557. Also in 1987, the Vatican's Congregation for the Doctrine of the Faith in its *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation* stated: "Techniques of fertilization *in vitro* can open the way to other forms of biological and genetic manipulation of human embryos such as attempts or plans for fertilization between human and animal gametes and the gestation of human embryos in the uterus of animals, or the hypothesis or project of constructing artificial uteruses for the human embryo."
3558. In that same fateful year, in Sydney, there was an international Conference on Health, Law and Ethics. There it was stated that a man in West Germany was already carrying twins in his abdomen, and that it is technically feasible for animals to carry implanted human babies. It was also stated that cow-eggs had been impregnated with human sperm, and then terminated before getting beyond the two-cell stage - and that 20 000 cow-humans were being created in the U.S.A. every month to test male fertility.
3559. Dr. J. Denssen-Gerber, the Legislative Draftswoman for eleven American States desiring to deal with this issue, told the Conference: "If you don't think there are [Dr.] Frankensteins sitting in the World's laboratories playing God, I think you don't really understand what's going on." She also described these 'Medical Practitioners' [*sic*] as: "mad doctors."
3560. There were then even recent newspaper reports that a chimpanzee in China, previously impregnated with human sperm, was now about to deliver. A columnist in a leading newspaper in Adelaide, a South Australia churchman, seriously examined the ethical dilemma that would be posed by such soon-to-be-born 'chumans.' Others, however, regarded fetal 'chumans' - even if brought into existence - as unviable till birth and beyond.<sup>34</sup>

### 1987: Dr. Fletcher favours human ectogenesis and manbeasts

3561. In his 1987 essay *The Ethics of Genetic Control*, the very controversial Dr. Joseph Fletcher explained<sup>35</sup> that for human gestation "mothers are entitled to decide against using their own wombs.... Is such pain desirable for any real reason, other than a masochistic urge and 'because the Bible says it is so' (Genesis 3:16)?"
3562. "As the Peking newspaper *Jenmin Jin Pao* put it, 'Nine months of pregnancy is no light or easy burden.... If children can be had without being borne, working mothers need not be affected by childbirth. This is happy news for women.'
3563. "Plastic [or] glass or steel wombs, as an alternative for substitute (hostess) human carrywomen, will soon become 'operational' - once we compound artificial placentas.... When cloning becomes fully operational for humans, ectogenesis would in some situations eliminate the reimplantation stage to advantage....
3564. "All mammals, man among them, are remarkably close biologically. Modern biology can devise

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<sup>33</sup>. See Sir John Peel's Introduction to Nigel Cameron's *Embryos and Ethics*, Edinburgh: Rutherford House, 1987, pp. xi-xii.

<sup>34</sup>. C. Wieland (M.B., B.S.): *Of Lettuces and Cow-humans* (in *Creation Ex Nihilo*, 9:4, 1987, pp. 27-30).

<sup>35</sup>. J. Fletcher: *The Ethics of Genetic Control -- Some Answers* (in eds. S.E. Lammers & A. Verhey's *On Moral Medicine -- Theological Perspectives in Medical Ethics*, Grand Rapids: Eerdmans, 1987, pp. 353f).

'chimeras' or combinations of humans and animals, and also 'cyborgs' or combinations of humans and machines.... The basic fact is that the body cells of all species will cross-fuse....

3565. "Chimeras or parahumans might legitimately be fashioned to do dangerous or demeaning jobs. As it is now, low-grade work is shoved off on moronic and retarded individuals, the victims of uncontrolled reproduction. Should we not 'program' such workers thoughtfully instead of accidentally, by means of hybridization? Cell fusion and putting human cell nuclei into animal tissue is possible. Such hybrid tissue exists already....
3566. "Hybrids could be designed by sexual reproduction, as between apes and humans. If interspecies coitus is too distasteful, then laboratory fertilization and implant could do it. If women are unwilling to gestate hybrids, animal females could. Actually, the artificial womb would bypass all such repugnancies. In some cases, even the sterility of hybrids might be overcome.... Contrived in order to protect human beings from dangers (a social reason) or from disease (a medical reason), chimeras and cyborgs would be morally justified."

### 1989: 'manbeastification' through truly terrifying technology

3567. In his very important paper *Manipulation of Human Reproduction*, Professor Dr. E. Junceda Avello told<sup>36</sup> the Fifth National Congress of the Royal [Spanish] Academy of Medicine at Murcia in May 1989 of the development of 'humsters' alias human-hamster hybrids. The motive for this was apparently to determine the potency of human sperm, before its possible later use in all-human *IVF* procedures - as too in the case of the cow-human embryos previously described in paragraph 3558.
3568. Dr. Philippe Schepens, General Secretary of the World Federation of Doctors Who Respect Human Life, gave further particulars of the above (in his 1990 paper against *In Vitro Fertilization*). There he said:<sup>37</sup> "Voices are heard that several scientists should work on hybridization. I give you an example of how they start.
3569. "As you know, in 'classic' *IVF* procedures, sperm from a man is taken to fertilize the female ova. But in order to know to what extent the chosen sperm is good enough, a 'penetration test' is performed with eggs from a hamster (the well-known small rodent). Once a human spermatozoid has penetrated into an ovocyte of a hamster, the sperm is judged good enough for [human] *in vitro* fertilization.
3570. "No cell cleavage has **officially** taken place. But I've heard about the **performance of cell division in those cases**. This means the creation of a so-called '**humster**' - or human-hamster hybrid.
3571. "Of course, this zygote (or is it already a morula?) doesn't live long; but the fact that it could exist [and indeed **does** so for a short period] is terrifying. And if hybrids between horses and donkeys exist since ancient times, it is not foolish to imagine within the frame of today's progress in the matter of immunology and *IVF* that in the near future a hybrid between man and ape will be born.
3572. "The problem of hybrids between man and animal raises in my opinion such unsolvable ethical problems that this should be banned altogether. But the utilitarian strivings of some researchers, see in them a solution for all less attractive working areas - where one can no longer use humans wanting to do those works. It aims at solving the problem of immigrant workers, as well as the problem of

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<sup>36.</sup> E.J. Avello: *op. cit.*, pp. 95-109.

<sup>37.</sup> P. Schepens: *op. cit.* pp. 8f.

slavery....

3573. "What an opportunity for Scholars of various disciplines who are eager to publish original works! Will, for Jurists, those hybrids be subjected to the *Universal Declaration of Human Rights* - or to the *Animal Protection Laws*? In the latter case - no problem with social security, pension problems, etc. A well-trained Veterinarian, with back-up euthanasia if it costs too much, will do.
3574. "But Researchers, once they have lost the sense of respect for the human individual, go towards all kinds of experiments on living humans - using tissues from humans who were deliberately killed by abortion. The implantation of living brain cells of aborted fetuses is already used for the treatment of Parkinson's Disease in Sweden (University of Lund).<sup>38</sup> This has now been performed in many other places.<sup>39</sup>
3575. "At the Institute of Genetics of the Soviet Academy of Sciences," concluded Dr. Schepens in his 1990 paper written just before the decommunization of the U.S.S.R. (with its 1996f still-continuing Academy of Sciences), "they implant the same human braincells obtained from the victims of legalized abortion - into the brain of rabbits. Those animals seem to improve their memorization fantastically."
3576. Dr. Schepens then observed, perhaps not at all jokingly, and certainly unforgettably: "We may imagine that tomorrow they might be able to listen to what we say, and to tell it (translated into Russian of course) to the Soviet Secret Service!!! This might compel us to put *Alice in Wonderland* on the same library shelf as Huxley's *Brave New World* and Orwell's *1984*."

### 1989: Dr. Crawford warns Christians to prepare for ectogenesis

3577. According to *The Weekend Australian* for October 21st & 22nd 1989, American researchers cultivated a mouse which produced blood with the characteristics of human blood. This opens up the possibility of biologically being enabled to engineer products which could render human blood transfusions obsolete, and which could theoretically develop super-efficient haemoglobins for racehorses and athletes. Then, on October 31st 1989, Dr. W.J. Crawford wrote<sup>40</sup> to the Clerk of Assembly of the Presbyterian Church of Queensland advising that "technology may become available in the not too distant future to maintain a fertilised egg in an external environment until its full development." Here, Dr. Crawford was endeavouring to prepare the Church for the possibility of a soon advent of complete ectogenesis for prenatal human beings.
3578. The Presbyterian Church of Queensland took note. Mindful of its still-standing 1983 blanket condemnation of all human ectogenesis,<sup>41</sup> in 1990 her General Assembly then further resolved to "express its support to 'Right to Life Australia' in its opposition to the planned 'decriminalisation' of abortion in Queensland by the present State Government." Yet the Presbyterian Church of Queensland went still further. It voted to "request the Clerk to write to the Premier and the Attorney-General of Queensland reaffirming...that the Assembly opposes any law which allows or encourages the destruction of human life by abortion."<sup>42</sup>

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38. See B. Gustavii: *Fetal Brain Transplantation for Parkinson's Disease -- Technique for Obtaining Donor Tissue* (in *The Lancet*, March 11th 1989).

39. See *News Exchange*, Ostend: World Federation of Doctors Who Respect Human Life, No. 103, pp. 26f.

40. Presbyterian Church of Queensland: *Blue Book*, Oct. 1989, pp. 25-27.

41. Presbyterian Church of Queensland: *Blue Book*, May. 1983, min. 123.18.

42. Presbyterian Church of Queensland: *Blue Book*, Oct. 1990, p. 122.

### 1993: cloning humans suggests possible to clone manbeasts too

3579. It will be recalled that man cloned frogs in 1952; mice-embryos in 1970; and full-term mice in 1970. In 1975, man fused human cells together with plant cells. In 1979, man cloned sheep-embryos; and in 1980 the embryos of cattle. Then, in 1982, Dr. William Walters predicted the possibility of man soon being able to clone humans - and to produce hybrid man-beasts.
3580. Soon thereafter came Orwell's ominous year - 1984. Dr. Carl Wood, while discussing the report from China of a woman successfully impregnated with monkey semen, then admitted the possibility of man being able to hybridize men and monkeys. Dr. David White then stated that even amphimen were manufacturable; and the first 'geep' or 'shoats' were manufactured (first embryonically, and then full-term). By 1987, man had embryonically hybridized three different man-beasts: cow-humans, chumans and hum-sters. By 1993, man had cloned human embryos. So, having already manufactured embryonic manbeasts - how long will it then be before man tries to clone them, and then to grow them to full-term and perhaps even beyond sterility to fertility?

### December 1995: Humans at 'wedding' of a monkey in Thailand

3581. Finally, around June 1995, a photograph of a male orangutang holding hands with two Thai women on either side of him, appeared in a Lismore NSW newspaper. Right underneath the photograph, a short explanatory report stated: "Mike, a nine-year-old orangutan, is escorted by two traditionally-clad Thai women yesterday in Lopburi, Thailand, after an announcement that he would wed Sue-Sue of Taiwan in a December ceremony, to which 3000 human guests are being invited. This central Thailand town is populated by colonies of orangutans and monkeys, which are allowed to roam freely in the streets."
3582. In spite of the highly-inappropriate photograph, it is certainly to be hoped "Sue-Sue" too is only an orangutan[g] like Mike - and that the World was not being groomed to expect a 'marriage' between an ape and a woman bride in December 1995. At any rate, even the joining together just of two orangutangs specifically by way of a wedding ceremony - makes a mockery of the uniquely-human institution of **marriage**. Either way, speculation about the further production of manbeasts - and also about human embryo transplants into female apes as their surrogate "mothers" - continues to abound.

### Definitions and nature of Nonhuman Wombs for Humans

3583. By the expression *NWHs* or Nonhuman Wombs for Humans (alias *ASU* or Artificial Surrogate Uteruses) is meant either animal wombs or man-made synthetic wombs into which post-conceptual but prenatal human beings are inserted. Although the term *NWH* is often confused with (or used to include reference to) an *SFT* (or a Surrogate Fallopian Tube), the two terms are not identical. For an *SFT* (such as an *IVF* test-tube or petri dish) is a place where human life **begins**. But an *NWH* is a different place and indeed for another purpose. It is a place into which an **already**-existing human being is transplanted, in order to grow toward mature babyhood.
3584. The following will make this plain. In natural human pregnancy, the new human being is conceived in the fallopian tube and then, four or five days later, naturally transferred to the womb of the same mother (without having left her body). If the zygote then implants in the womb, the latter is the place where he or she will subsequently grow toward mature babyhood.
3585. Of course, embryo transfer attempts are sometimes now also made artificially. Human zygotes, whether conceived in the fallopian tube or whether conceived in an *SFT* (or Surrogate Fallopian Tube)



- do not stay there. Very soon thereafter, they are transferred into a womb. Even when artificially transferred, they are usually conveyed into a real womb - as is currently the case even in many post-*IVF* procedures (such as the later transfer into women of frozen human embryos). However, an artificial transfer could instead be made directly into an *NHW* (or a Nonhuman Womb for a Human) - as shown in the Australian documentary movie *Tomorrow's World*. See paragraphs 3398 & 3530f.

3586. For purposes of **gestation**, we shall soon be discussing: 1, *NWHs* or Nonhuman Wombs for Humans (whether full-term mechanical uteruses or whether animal wombs for humans); 2, human wombs for transplanted animal embryos; and 3, attempts to hybridize humans with animals wheresoever such embryos might be grown. First, however, we need to note the various kinds of fallopian tubes currently usable for human **conception**.

### The kinds of fallopian tubes usable for human conception

3587. Normally, human beings are conceived in an *NFT* (Natural Fallopian Tube). If, however, that *NFT* is congenitally so seriously occluded (or postnatally so badly damaged) as to be beyond repair - a synthetic or even an animal's fallopian tube might conceivably be engrafted into a woman **to enable her egg-cells to travel** down that replacement tube toward her natural uterus (thus to be exposible to fertilization within that tube while so travelling).
3588. In such cases, that engrafted 'new' fallopian tube is **permanently incorporated into the woman's body** (just like a metal filling within a damaged but still living human tooth). That new fallopian tube might be transplanted from an animal. Or it might be an installed manmade synthetic tube. Or it might be an implanted human fallopian tube. Whichever way, however, we could hardly fault the permanent insertion of such new tubes into a woman's body to replace her own original fallopian tubes - in cases where the latter had been damaged beyond repair. For so to fault, would be like raising an objection to inserting a pig's heart-valve into the damaged natural heart of a human being - in order to save his or her life, or to improve his or her health.
3589. In the above example, human fertilization - even when occurring inside an installed synthetic tube or inside a fallopian tube implanted from another woman or even inside an animal's fallopian tube transplanted into a woman - would normally still take place: a), as a direct result of sexual intercourse between spouses; and b), inside the woman's own body. The scene would be different completely, however, were the human fertilization to take place **without** sexual intercourse (as in *AID*) and **outside** the woman's body (as in *IVF*) - regardless as to whether such extra-corporeal fertilization were to occur in a woman's very own amputated natural fallopian tube outside of her body; or in a test-tube; or in a petri dish; or in another woman's body (*SHW*); or in a female animal's body. For conception inside a woman's own amputated fallopian tube yet outside of her body would still not be coital. It would certainly be extra-corporeal conception, and that would be impermissible.
3590. It could be that a woman's natural fallopian tube might need to be replaced permanently (if and when this is technologically feasible). This would not be necessary as often as one might think - inasmuch as women have two fallopian tubes, not one. Accordingly, if only one tube is damaged - the other might, and often does, still function satisfactorily. But even where one or even both of a woman's natural fallopian tubes might be replaced - it should be noted that the new tube, whether from some other woman or whether from an animal or whether synthetic, would still be merely a tube. It is neither an ovary nor a womb. For a fallopian tube - whether human, animal, or synthetic - is essentially a functional 'pipe' running between the oocyte-producing ovary and the zygote-sustaining uterus (which supports the new tiny human being after his or her implantation there).



3591. Accordingly, we should appreciate there is a vast difference between an 'engrafted' fallopian tube (or even a complete womb-transplant) on the one hand - and a complete ovary-transplant on the other. Inasmuch as the ovaries produce the very issues of human life itself and contain substances deeply reflective of our individual personality, we could not countenance ovary transplants into a woman even from her close relative.

### The use of heterologous ovary transplants from other women

3592. Hence we look even more unfavourably at the 1994 British Medical Association's public endorsement<sup>43</sup> of the transplant of ovaries from dead women - to enable infertile living women to become pregnant. Mercifully, Great Britain's Society for the Protection of Unborn Children totally opposed the BMA's proposals, and expressed grave misgivings about the speed of the debate over that issue.
3593. Needless to say, we cannot approve of the transfer and implantation of ova-manufacturing ovaries from one woman (whether dead or alive) into another. For we see such use of heterologous 'donated ovaries' as strikingly analogous to the use of heterologous 'donated sperm.'

### Big theological objections to extra-uxorial human conceptions

3594. We ourselves can see no theological objection to **post-coital** human conception **within** the body of a woman yet still inside an artificially-engrafted 'fallopian tube' even more deeply within her (and which had become part of her at some prior time). But we have strong theological objections to any extra-uxorial conception (*viz.* outside of a wife's body). This would include all **noncoital** human conceptions, such as those: within an *IVF* petri dish; or within a biological mother's natural fallopian tube if then located outside of the woman; or within the natural fallopian tube inside the body of another woman; or within a fallopian tube inside of an animal.
3595. Needless to say, any human sexual intercourse whatsoever with an animal - even if solely for the purpose of trying to produce an all-human offspring - is strictly prohibited (as a capital crime). See: Exodus 22:19; Leviticus 18:22-25f; 20:15f; *etc.* Still more so is this prohibited - if the clear intention be to produce an animal/human hybrid. Here compare: Genesis 1:11f,21,24f; 1:26-28; 2:18-25; Leviticus 11:2-30; 18:22f *cf.* 19:19; Deuteronomy 22:6f & 22:9-11; First Corinthians 15:39; Second Corinthians 6:14-17f.
3596. As pointed out also by the Roman Catholic Bishops in Britain during 1982 in their book *In Vitro Fertilisation*.<sup>44</sup> "Prohibiting the practices and procedures...would effectively rule out some possible future programmes that many rightly find shocking and alarming.... We refer to the practice of fertilising **human [eggs]** with **non-human gametes**, or **non-human [eggs]** with **human [sperm]**."
3597. "By such production of 'chimaeras' [alias hybrid monsters] - however short-lived - humanity is submerged ambiguously in a lower order of being, with affront to the dignity of the human in each such chimaera. Doubt is cast on the boundaries of the human, and thus on the basic equality of each member of the human race." We ourselves would add that doubt is thereby cast also on the basic superiority of the human race as such over the entire animal kingdom. Genesis 1:26-28; 2:18-25; 9:1-

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<sup>43.</sup> *Sunday Mail*, July 10th, 1994.

<sup>44.</sup> *In Vitro Fertilisation -- Morality and Public Policy*, Abbots Langley, Herts.: Catholic Information Service, n.d., p. 9.

7; Psalm 8:3-8; Hebrews 2:5-7.

3598. Some day, it might prove possible - as 'portrayed' in the important Australian documentary movie *Tomorrow's Child* - to 'grow' human beings continuously from conception until birth, inside synthetic womb machines or inside the bodies of animals (without those human zygotes ever once being implanted into the womb of their own biological mothers). We ourselves would thoroughly reject that scenario. We would do so for many of the reasons already given in our condemnation of *IVF*. Yet we would also do so for even other reasons too - such as not implanting and nurturing the human zygote within the womb and "under the heart" of his or her very own mother (wherever in any way possible).

### Distinguishing full-term *NWHs* from short-term incubators

3599. One needs to distinguish the above-mentioned full-term *NWHs* (or Nonhuman Wombs for Humans) from the presently-used short-term incubators for almost-full-term babies born prematurely. The purpose of an *NWH*, would be to grow a human embryo ectogenetically just about from conception onward right through to full-term birth nearly nine months later. The purpose of present incubators, however, is to save the life or the health of an almost-full-term baby probably conceived within and till now expected to be born naturally from his or her mother's womb. We are not talking now about long-term conception- to-birth 'residential homes' (or **matrixes**). To the contrary, here we are talking only about **life-saving** and short-term '**emergency housing**' in end-of-term **incubators**.
3600. Nevertheless, we also need to talk about the emergency use of *LMUs* (or Long-term Mechanical Uteruses) - for needy human embryos (alias already-conceived but shelter-needing human fetuses). This involves succour to tiny humans *in utero* suddenly being faced with the unexpected threat of immediate physical death - or being faced with the *ex utero* 'living death' of a zombie-like existence in the post-*IVF* deep-freeze of liquid nitrogen (unless they can quickly be provided with an alternative shelter to replace the demolished or disappearing one they have hitherto been using).

### Legitimate use of *LMUs* (Long-term Mechanical Uteruses)

3601. The only possible rationale for such *LMUs* (or Long-term Mechanical Uteruses) is, but of course, the occurrence of a post-conceptual and humanly-uncontrived **emergency** - threatening the very life of the tiny human being concerned and/or his or her mother. Such emergency could arise from the sudden death of a naturally-conceived embryo's own pregnant mother (thus urging his or her transfer into some or other *LMU*). Another such emergency could arise at an early stage of an *IVF*-embryo's life - if his or her mother were to become unable or unwilling to have him or her implanted into the maternal womb.
3602. Too, *IVF*-mothers may suddenly die before implantation; and many, for various reasons, might refuse to have more than one or two (of say five) *IVF*-embryos implanted into them. Or again, a mother might start dying - shortly after (either natural or artificial) embryo transfer and zygote implantation.
3603. Then, the ethics of a transfer or even a non-transfer of that zygote into an *LMU* become relevant - whenever technically possible of accomplishment. Yet without the occurrence of such a 'matter-of-life-and-death' - the insertion of a human zygote into an *LMU* should not even be considered.
3604. In such an emergency, some human decision would have to be made. That decision would be either: (a) to let the human embryo die; (b) to try to deep-freeze him or her; or (c) to attempt (re-)introduction either into a surrogate human womb (*SHW*) or into some or other kind of Nonhuman Womb for a

Human (*NWH*). Clearly, the latter includes also *LMUs*.

3605. Generally speaking, in the above scenario the latter course (c) is indicated. For it is a sin of omission to allow a person to die whose life can be saved in a lawful manner. Indeed, it is also a sin to deep-freeze and thus to damage a person (except perhaps for a very short time simply for the purpose of executing an immediate medical procedure to heal that person).

### Best environment for needed (re-)implantation of human embryo

3606. However, having decided in favour of "(re-)implantation" wherever possible - yet another new decision must next be faced. Here, should such a "(re-)implantation" of the human embryo be attempted: preferably into a **human** foster-womb (*SHW*);<sup>45</sup> preferably into an animal's foster-womb; or preferably into a synthetic foster-womb?
3607. The answer to the latter question will depend on a number of other factors. Firstly: which kind(s) of foster-womb(s), if any, is or are permitted for human embryos by Holy Scripture? Secondly: which kind of foster-womb would then give the human embryo the greatest likelihood of survival? And thirdly: which kind of foster-womb for a needy human embryo seems to be the most pleasing aesthetically?
3608. The first question above - which kind(s) of foster-womb(s) are biblically permitted for human embryos? - is a purely theological one. Holy Scripture does indeed give historical accounts of 'growing' unborn children in *SHWs* (or Surrogate Human Wombs) even from conception - as in the cases of the *SHWs* of Hagar and Bilhah and Zilpah.<sup>46</sup>
3609. But Scripture also teaches the immorality of attempting to do so - specifically for purposes of conception. Indeed, Holy Scripture further teaches the trauma of doing so (even after conception and especially after the birth of the children concerned).

### Analogy of the 'wet-nurse' where mother's womb unavailable

3610. So this method of conception needs to be prohibited - and discouraged quite implicitly even at a post-conceptual stage, for psychological reasons. But it could perhaps be defended in respect of **already**-conceived embryos - in a similar way to the manner in which one could defend a woman's giving of her own milk for, and even herself breast-feeding, the child of another woman with insufficient milk.<sup>47</sup>
3611. Yet also such latter children sometimes become more attached to those nurses who breastfeed them with their own milk - than they do even to their own mothers. So this should caution us about the much greater risks of all *SHW* procedures - especially when from conception itself onward, but even when only from a later stage onward. The same is even more the case in respect of possible human embryo transfers into the foster-wombs of monkeys.
3612. Now man does have the mandate to make and utilize even synthetic things.<sup>48</sup> Man also has the mandate to subjugate and to "tame" animals to his own use.<sup>49</sup> But he may do these things only to the glory of God and in compliance with the Decalogue. First Corinthians 9:21 & 10:28-33 with 10:31.

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45. Paras. 2664-2751.

46. Paras. 2272-2351.

47. Para. 3518.

48. Gen. 1:26 to 2:12; 3:7; 4:22; 6:14f.

49. Gen. 1:26; 2:15-20; Jas. 3:3-7.

### Grave warnings against inter-species genetic miscegenation

3613. There are warnings against men "mixing" one kind of sentient creature with another.<sup>50</sup> *A fortiori*, there is an even much more radical difference between animal blood and human blood, and between animal flesh and human flesh.<sup>51</sup>
3614. There are also grave warnings against 'carnal' human associations with animals.<sup>52</sup> That may well have some bearing on the use of animal wombs in *NWH*. Indeed, too intimate human associations with animals even of a non- sexual nature (yet especially those of a semi-carnal or even of a sexual character) - dehumanize human beings themselves. Compare Daniel 4:23-33 with Revelation 13:1-12 & 17:1-7f.
3615. One can certainly defend the use of an animal body-part within a needy human being. Just think of snake serum, smallpox vaccine, pigs' heart-valve transplants into human hearts, baboon cornea transplants into the human eye, and even the human eating of meat *etc.* But the transplantation of a whole human embryo into the womb of an animal (especially if that animal is still alive) - or the transplantation of an animal's embryo into the womb of a living human - is quite different.
3616. In the well-known story, the so-called wolf-boy - sadly orphaned right after his birth but then suckled by a pack of she-wolves - then started dehumanizing. How much more might this perhaps be expected if a human embryo were to be implanted into the womb of an animal, and there (if possible) actually partake of her own 'flesh and blood'?

### Mechanical uterus always preferable to animal-womb for humans

3617. We are left, then, to consider the use of synthetic or man-made 'wombs' - alias mechanical uteruses - for needy human embryos. An unborn child may have just lost (or may be just about to lose) his or her mother in death. That tiny child still needs prenatal 'mothering.' Indeed, there would seem to be no biblical objection to building a mechanical uterus within which one could attempt to preserve the life of an imperilled 'motherless' embryo. Man's original mandate - at least in the way it must continue to function in our present post-fall and pre-perfected world - implicitly **requires** the construction of such mechanical uteruses, wherever possible.<sup>53</sup>
3618. This then is our conclusion to the theological question. When needing *NWHs* or *SHWs* for 'motherless' human embryos, we prefer mechanical uteruses to animal wombs. Indeed, it is also better to have premature (and even artificially-incubated) babies, than it is to have unhappy *SHW*-produced Ishmaels - and constantly wrangling Hagars and Bilhahs and Zilpahs.
3619. It is better for human mothers themselves to breastfeed their own children, than for those children to be "weaned" from their own biological mothers and to be breastfed by their non-maternal "nannies." But even the latter is far better than producing 'animalized' Nebuchadnezzars - not even to speak of real or semi-mythical 'wolf-boys' *'a la* Romulus and Remus.

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50. Paras. 2192f & 3534.

51. Gen. 9:3-6; Lev. 17:10-13; I Cor. 15:39.

52. Para. 3594f.

53. Gen. 1:28; 2:17; 3:16-20; Luke 2:7-12; Rom. 1:18-20; 2:14f; 18:8-10.

### Best kind of foster-wombs for survival of needy human embryos

3620. The second question above<sup>54</sup> - which kind(s) of foster-womb(s) would give orphaned human embryos (*'a la Rios*) their greatest possible chance of survival? - is, of course, a medical one. It should only be asked at all, however, after the theological question has first been settled.
3619. Certainly the 'motherless' embryo would have a better medical prospect within a living human foster-womb than within a live animal. Yet the hormonal secretions and other factors required even in a human foster-womb are very difficult to orchestrate. Hence the alien human embryo's likelihood of survival after transfer into such an *SHW*, is not at all good.<sup>55</sup>
3620. As distinct from a 'motherless' embryo (and especially a 'motherless' fetus), a 'motherless' zygote does not have good prospects of survival. This is so, whether the zygote is transferred into a human foster-womb - or whether he or she is transferred into a man-made synthetic uterus.
3621. Yet it may well be better for a human embryo to die in his or her dying biological mother's womb; or even after the death of the mother, himself or herself subsequently to die in a mechanical uterus - than to be transferred to an *SHW* and grow up to become an Ishmael (*cf.* Galatians 4:22f), not even to speak of growing up to become "animalized" like Nebuchadnezzar (*cf.* Daniel 4:23-33). Soteriologically, it does not matter at all at whatever age an embryo might die. For if elect, God will save him or her by His grace, before death. See *Canons of Dordt* 1:17; *Westminster Confession* 10:3; and F.N. Lee's *Baby Belief Before Baptism* and his *Infant Salvation*.

### The most pleasing kind of foster-womb for needy human embryos

3622. The third question above<sup>56</sup> - which kind of foster-womb for humans is the most pleasing? - is an aesthetic one. This question is not too hard to answer. "Whatsoever things are lovely," enjoins the Bible, "think about those things!" *Philippians* 4:8.
3623. There is nothing lovely about having been 'wombed inside' or even 'suckled by' an animal. See paragraph 3612. It is doubtless more aesthetic for a 'motherless' human embryo to get matured in a mechanical uterus - while then and thereafter also being cared for and loved by his or her own father.
3624. We are reminded here of the U.S. cases where women who 'rent out' their own wombs, later found themselves embroiled in nasty battles against the sterile wife and the real father of the child they had contracted to 'carry' in their own wombs during gestation. These are battles for the legal custody of the child concerned, both before and after his or her birth.<sup>57</sup>
3625. Such a battle could not be waged by a female animal which had fostered a human child in its womb - though possibly the animal's human owner could wage it. Yet one still feels great aesthetic revulsion against the use of animal wombs as incubators for humans - a revulsion perhaps even greater than one feels against the prostitutorial nature of human 'rent-a-womb.'

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54. Para. 3607.

55. Dr. Regis Mary Dunne's interview with Lee, June 26th 1982.

56. Para. 3607.

57. Paras. 2684f & 2710f & 2726f.

### Dr. William Walters on the usefulness of human ectogenesis

3626. As regards complete human ectogenesis - the initiation and continuation to full-term of human embryonic growth outside of a woman's womb - the Australian Dr. William Walters of the Monash *IVF* Team expressed some important views in 1982. He wrote:<sup>58</sup> "Ectogenesis is the term applied to growth of the embryo outside of the uterus. This occurs briefly during the procedure of *IVF* when after fertilization the very early embryo consisting of two cells is grown in a medium in the laboratory....
3627. "The term ['ectogenesis' here] will be used to refer to the entire growth and development of the foetus outside of the uterine environment in the laboratory. This is not as farfetched as it may sound, because very small premature babies of less than 1000 g[rams] are already being kept alive...in neonatal intensive care nurseries.... Although an artificial placenta has not yet been successfully designed to support foetal life in the first half of pregnancy, the time is not far off when an embryo may be encouraged to grow and develop through[out] foetal life to gestational maturity."
3628. Ectogenesis would have many uses, according to Professor Walters. First, it would "allow women with various diseases to produce children." Second, it "would be necessary if the **cloning** of human beings was to go ahead enthusiastically in large numbers, since it would then be mandatory to have an environment in which to mature the embryos."
3629. Indeed, "if frozen embryos were sent into space as a convenient means of transporting large numbers of our species, compared with transportation of an equal number of adults," those embryos might not even 'age' during a journey of several light-years. For, once "at their destination on another World" they could be thawed and "matured by ectogenesis."<sup>59</sup> Paragraph 2989.
3630. But even if the ectogenesis programme never 'gets off the ground' and never blasts off into outer space, it could still work wonders here on Earth - affirmed Walters.<sup>60</sup> It "would eliminate maternal morbidity and [the] mortality associated with intra-uterine pregnancy."
3631. Moreover, added Dr. Walters, human ectogenesis could prevent altogether such "foetal malformations [as are] caused by agents circulating in the mother - for example drugs...such as alcohol and tobacco and infective organisms." Yet ectogenesis may introduce graver maladies into the fetus than the above preventable and treatable "agents circulating in the mother."
3632. Ectogenesis would also once and for all satisfy the beauty queens **and** the feminists - and both at one and the same time. For, explained Dr. Walters: "Ectogenesis would spare women from the ordeal of pregnancy, labour, and delivery" which currently produces that "feminist view of childbirth" which regards the latter as a "barbaric...deformation." Consequently, both Walters and Singer say they "do not see any convincing ethical objection to ectogenesis"<sup>61</sup> of humans from conception onward right through to birth.

### Biblical unacceptability of any complete human ectogenesis

3633. Yet Biblically, complete human ectogenesis (by utilizing either animal or mechanical 'wombs' to house

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58. In Walters & Singer: *op. cit.*, pp. 115f.

59. *Ib.*, p. 116.

60. *Ib.*, p. 117.

61. *Ib.*, p. 140.



human embryos throughout their nine-month period of gestation), is obviously unacceptable. This would totally obviate women needing to get 'pregnant' in order to produce children, and would also eliminate the need for sexual intercourse in order to reproduce. See, however: Genesis 1:26-28; 2:22-25; 3:15-16; 4:1-2.

3634. Also the utilization of surrogate human wombs for embryo transfer or for complete ectogenesis outside of the biological mother, is unacceptable. See: Genesis 16:1-9; 17:15-21; 21:1-12; 30:1-13f; Galatians 4:4-31.
3635. Australia is now the great World Leader of human *IVF* and human embryo-freezing techniques. But South Africa - with her long-standing productions of hybrid dog-fox 'doxes' and lion-tiger 'ligers'; with her cloned frogs; with her live-rabbit-incubators-for-sheep-embryos; with her grandmother who carried her own daughter's transferred embryo; with her 'iron lung' decompressors of the wombs of pregnant women; and with her advances in genetic engineering especially as regards animals<sup>62</sup> - probably now has the distinction of perhaps being the World's Leader in artificial womb experimentation.
3636. It is then perhaps fitting that we should close this chapter with a citation from the noted South African Calvinist Theologian, Rev. Professor Dr. J.H. Smit. Even way back in the early days, he stated in his warning during 1981: "It is clear to us that" the above-mentioned new techniques "can also offer tremendously positive results. Just think of the reproductive possibilities where the mother is the carrier of a fatal disease or defect. But even then, genetic engineering must have respect for human life - and respect for the Creator's laws for marriages and for family life."<sup>63</sup>
3637. Biblical Christianity authorizes intra-marital and post-coital impregnations, and seems to permits this even within surrogate fallopian tubes previously implanted into married women whose original tubes were irreparably damaged. Yet the human impregnation of (or the transfer of living human embryos into) the fallopian tubes or the wombs of live animals, is unscriptural. Any attempted hybridization of humans with animals, is an abomination.
3638. Fertilizing of any woman for the purpose of her bearing children for any other persons than both herself and her own husband, is sinful. Except perhaps solely to save a human embryo's life, we would discourage all artificial embryo transfers into the womb of any woman and especially into the womb of any woman other than that of the natural mother. Yet we see it as permissible - if not as mandatory, wherever technically possible - to try and preserve the lives of 'motherless' human embryos by transferring them, for just as short a time as possible, into a mechanical womb and/or incubator.

### **Conclusion: nonhuman wombs for humans altogether unacceptable**

3639. Conclusion. Complete human ectogenesis would obviate marital *coitus* as the one-and-only normative method of human reproduction. See paragraphs 2533f. Moreover, even the central Christian doctrine of our Lord's incarnation - though uniquely noncoital - militates against the very idea of human ectogenesis.
3640. For Jesus did not come into this World from a flower or from a shell - as Venus or Aphrodite is alleged to have done in the mythology of Pagan Greece. Nor did He emerge from the womb of a virgin

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<sup>62</sup>. Missenden's *Art. Insem.*, pp. 117-20.

<sup>63</sup>. *Op. cit.*, p. 7.

elephant - as is said of one of the Buddha's.

3641. Nor did Jesus come into the World inside a time capsule, or *via* a mechanical oven. But the Lord Jesus Christ, man's perfect Example, was conceived within and nurtured by and born from the flesh-and-blood womb of a woman (as His very own mother). By God's decree.
3642. For "when the fullness of time had come, God sent forth His Son, made of a woman." Galatians 4:4. "Christ our Lord was made of the seed of David, according to the flesh." Romans 1:3. "And the Word was made flesh, and dwelt among us. And we beheld His glory - the glory as of the Only-begotten from the Father: full of grace and truth." John 1:14.
3643. Now "Christ is the Head of every man.... Man is the head of woman.... Nevertheless, neither the man is without the woman nor the woman without the man - in the Lord. For **just as** the woman is **out of** the man (Genesis 2:21-22), **so too** is the man **through** the woman" (First Corinthians 11:3-12) - and NOT through the instrumentality of either a female animal or a mechanical womb-machine.

## X. HUMAN GENETIC ENGINEERING: CLONING AND RECOMBINANT DNA

"God created humans in His Own image. He created humanity in the image of God...[both] male and female. God blessed them and God said to them: 'Be fruitful and multiply!'.... None of you shall approach to any that is near of kin...to uncover their nakedness.... The Lord called me from the womb. From the bowels of my mother He has mentioned my name.... The Lord formed me from the womb to be His servant....The Lord...forms the spirit of man within him. - Genesis 1:27f; Leviticus 18:6; Isaiah 49:1-6; Zechariah 12:1.

3644. Human Genetic Engineering (alias *HGE*) embraces a variety of life-promoting procedures. All of them purport to "create" or to "improve" the human race in a pre-conceptual setting. *HGE* is not concerned with either post-conceptual or postnatal surgery (such as that involved in the cutting of umbilical cords, or the separation of humanly-separable Siamese twins, or appendectomies, or heart transplants). Such surgeries are subsequent to conception - and are variously either permissible or impermissible in the light of the eternal and comprehensive Law of God anent existent human persons.<sup>1</sup>

### Human genetic engineering, cloning, and genetic recombination

3645. In *HGE*, we are concerned solely with pre-conceptual procedures - occurring before the existence of the person(s) to be most affected. *HGE* may be either non-conceptual or pro-conceptual. So we shall here look at pre-conceptual non-conceptual cloning - and also at the different pre-conceptual and pro-conceptual genetic recombinations - as distinct from post-conceptual embryonic improvements *etc.*

3646. We shall not discuss *CES* (alias Corrective Embryonic Surgery) - till paragraphs 3799f at the end of this chapter. For *CES* - although some-times miscalled 'genetic engineering' - is essentially different. Indeed, *CES* does not alter the genes or the pro-conceptual cells in organic matter prior to conception in the way both cloning and *DNA* recombinations do.

3647. Now by (non-conceptual) "cloning" is meant the non-spermatocytic and non-sexual duplication of artificial specimens genetically and sexually identical to the original specimen. In 1952 saw the first successful cloning of frogs, from tadpole cells. Professor Dr. J.B. Gurdon, using the Briggs-King technique,<sup>2</sup> this by transplanting the nucleus of an intestinal cell from a tadpole (A) cloned a colony of identical South African claw-frogs. He did into the denuded egg-cell of another frog of similar species (B). Very amazingly, the thus-stimulated egg-cell divided, and kept on dividing into a blastocystic cluster of several cells (which we here call C & D & E & F *etc.*).

3648. Gurdon then divided those cells from one another, and impregnated each one of them (C & D & E & F *etc.*) into one of a similar number of denuded egg-cells (O & P & Q & R *etc.*). Each of the latter was similar to the original denuded egg-cell B. Once cells C & D & E & F (*etc.*) had impregnated the denuded egg-cells O & P & Q & R (*etc.*), the latter then developed into a whole colony (S & T & U & V & W & X & Y & Z *etc.*) of tadpoles (which in turn later became frogs).

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1. Gen. 1:24-28; 7:2-9; 30:29-43; 38:18-27; Lev. 11:14-22; I Kgs. 3:16-28; I Cor. 15:8; *etc.*

2. See Smit's *Cloning*, p. 6.

3649. Those several tadpoles (S & T & U & V & W & X & Y & Z *etc.*) were all identical both to one another and also to the first tadpole A from which the original cell had been taken. In this way, tadpole A had now been cloned into the "identical octuplets" (S & T & U & V & W & X & Y & Z *etc.*). Each of them was also an "identical twin" of its own "identical parent" A. So, A - through human agency - had been induced artificially to (re)produce (S & T & U & V & W & X & Y & Z *etc.*) from their own "grandmother" B, yet without A ever having "mated" either with her or with her offspring O & P & Q & R (*etc.*).

### The course of genetic engineering from 1952 until 1970

3650. This experiment immediately led to intense speculation about its applicability to humans. Two famous novels appeared: Charles Eric Maine's *World Without Men*, and Poul Anderson's *Virgin Planet*. These anticipated a future World without sex, inhabited by genderless clones. Yet any cloning of viable **human** embryos would not be announced until 1993. Meantime speculation anent human eugenetical engineering ran rife. Weird cloning experiments were commenced, and were continued, upon mammals.
3651. Already during 1958, in his work *The Control of Life*, Dr. Anthony Waterson, Professor of Microbiology at St. Thomas' Hospital Medical School, had insisted:<sup>3</sup> "The segregation or sterilization of those who are thought to be undesirable as breeders is a serious offence to human freedom.... The ultimate logic of the adoption of eugenic measures would lead to mass artificial insemination by selected donors (*AID*)."
3652. Professor Henry Stob agreed, in his own book *Ethical Reflections*. Dr. Stob, Professor Emeritus of Philosophical and Moral Philosophy at Calvin Theological Seminary in Grand Rapids, reminded<sup>4</sup> people that man is divinely structured. He added: "I find it hazardous, if not impious, to tamper with the genetic core. To tamper with the genes seems to me to outrun God into an unknown future, and [to] exercise discrimination mere men do not possess."
3653. According to Dr. Varga's book *The Main Issues in Bioethics*,<sup>5</sup> "in 1965 Dr. Beatrice Mintz experimented with embryos of mice and succeeded in fusing them. She then placed the fused embryos in the wombs of mice.... The result was individuals with four (rather than with two) natural parents." Yet see paragraphs 3701f. "Multiple parenthood," Varga even then noted, "would be possible for human beings also."

### 1970-71: both opposition to and support of plans to clone humans

3654. In 1970, the Princeton Presbyterian Theologian Rev. Professor Dr. Paul Ramsay and the Roman Catholic Dr. B. Haering and the Jewish Medical Ethicist Dr. F. Rosner all rightly claimed human cloning is so impersonal it undermines parenthood's human and personal aspects. In human cloning, only one 'parent' of either sex would be required. This could easily give men not used in cloning, the feeling of being castrated - and it could also easily give women not used in cloning, the feeling of being redundant. The separation of 'cloning' from human sexual intercourse, would dehumanize. It would inevitably break down the family and even society as a whole.<sup>6</sup>

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3. A.P. Waterson: *The Control of Life*, in Edmunds & Scorer's *op. cit.* pp. 42 & 47.

4. H. Stob: *Ethical Reflections*, Grand Rapids: Eerdmans, pp. 220f.

5. *Op. cit.*, pp. 74f

6. P. Ramsay: *Fabricated Man*, New Hampshire: Yale University Press, 1970, p. 89. See too F. Rosner's *Recombinant DNA, Cloning, Genetic Engineering and Judaism*, in *New York State Journal of Medicine*, Vol. 97,

3655. In 1970, not just mouse embryos but mice as such were successfully cloned - Dr. Muggleston Harris, a Massachusetts Scientist, having received a U.S. Government Grant for this very purpose. In 1971, Dr. Landrum Shettles successfully implanted a human *IVF* embryo into a second woman - but later had him or her excised together with and inside that foster-mother's own defective body-parts. And in 1972 Nancy Freedman - punning on "Joshua the son of Nun" (in Joshua 1:1) - portrayed President John F. Kennedy as a clone in her book *Joshua, Son of None*.
3656. In 1971, Dr. Joseph Fletcher published a book subtitled *Designed Genetic Changes in Man*. There, he declared:<sup>7</sup> "It would be justifiable not only to specialize the capacity of people by cloning or by constructing genetic engineering, but also to bio-engineer or bio-design para-humans."

### 1973: Dr. Kass firmly opposes all attempts to clone humans

3657. During 1972, the University of Chicago and Kennedy Institute Biologist Dr. Leon Kass condemned<sup>8</sup> attempts to manufacture human beings and issued a warning against asexual efforts to reproduce them. In all attempts to clone humans, maintained Kass, we have "a divorce of the generation of new life from human sexuality - and ultimately from the confines of the human body." Significantly, Dr. Kass himself then made no religious profession (such as adherence to Christianity or Judaism or Islam *etc.*).
3658. Should humans ever prove to be clonable, continued Kass, "sexual intercourse will no longer be needed for generating new life. This novelty leads to two others." For then in that event: "There is a new co-progenitor: the embryologist-geneticist-physician. And there is a new home for generation: the laboratory. The mysterious and intimate processes of generation are to be moved from the darkness of the womb to the bright [fluorescent] light of the laboratory."
3659. Elsewhere, Kass added:<sup>9</sup> "One can purchase quality control of the product only by the depersonalization of the process. Is there not wisdom in the mystery of nature that joins the pleasure of sex, the communication of love, and the desire for children - in the very activity by which we continue the chain of human existence? Is not human procreation, if properly understood and practiced, itself a humanizing experience?"

### 1974: Dr. Fletcher's support of attempts to clone humans

3660. The famous 'Situation Ethics' Theologian Dr. Joseph Fletcher, in his 1974 book *The Ethics of Genetic Control*, linked humanoid manbeasts and android clones. Fletcher anticipated and almost welcomed complete animal-human hybrids.
3661. Such humanoid manbeast hybrids, explained Fletcher, would be justified - if they could protect real humans from danger, disease, or even unpleasant occupations. Though less intelligent than man, they could either happily or unfeelingly execute unattractive tasks and do boring jobs and thus relieve real

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1979, pp. 1479-44. See too B. Haering's *Manipulation: Ethical Boundaries of Medical, Behavioural And Genetic Manipulation*, England: St. Paul's Pubs., 1975, pp. 203-6. See too Walters & Singer's *op. cit.*, p. 113.

7. *Ethical Aspects of Genetic Controls: Designed Genetic Changes in Man*, in *New England Journal of Medicine* 776.

8. L. Kass, as cited in Restak's *Premeditated Man*, Viking Press, pp. 63f.

9. *Chicago Tribune*, July 30th 1972, p. 24.

humans for more exalted pursuits.<sup>10</sup> Dr. Moreau, here we come! See H.G. Wells's novel *The Island of Dr. Moreau* (the manbeast-manufacturer).

3662. Moreover, enthused Fletcher, android clones could even donate organs to one another [and also to real humans?]. Thus, cloning would become necessary to construct 'people' for special tasks requiring special physical or 'mental' characteristics.
3663. Smaller size 'people' should be made, suggested Dr. Fletcher, for the task of extra-terrestrial exploration. For they would better adapt to the rigours of space travel than normal-sized human beings. To Fletcher, it would seem, the 'androids' of science fiction - if not even the robot R2D2's companion C3PO of *Star Wars* - here suddenly begin to loom up on the horizon.

### 1975: the trans-species fusion of human and plant cells

3664. In 1975, at Brookhaven National Laboratory human cells and tobacco plant cells were fused and grown in combination. Also Hungarian biologists reported, about the same time, that they had successfully fused and grown HeLa human cells with those of carrots. HeLa human cells are tumor cells derived from a cancer patient many years ago.<sup>11</sup>
3665. The implications of this also for ongoing experiments toward the cloning of humans, should be obvious. It is therefore significant that, also around 1975, Professor Dr. Paul Segal of the University of California Department of Microbiology predicted that the first human being would be cloned well before the year 2000 A.D.<sup>12</sup>

### 1976f: a spate of novels about the cloning of humans

3666. Now the first man was cloned already in 1976 (and indeed from a multi-millionaire) - argued David Rorvik's book *In His Image: The Cloning of a Man*.<sup>13</sup> Still, cloning was then widely believed not to have "evolved"(!) - yet - much beyond the frog.
3667. "Cloning has not been done in mammals yet," wrote the very famous British Lawyer/Theologian Professor Norman Anderson in his book *Issues of Life and Death*.<sup>14</sup> But Anderson does not seem to have been aware of the cloning of mouse-embryos in 1965, nor of mice themselves in 1970.
3668. Yet Anderson nevertheless quite rightly observed: "The very idea of the selective breeding of human beings in the manner of race-horses or prize-cattle...constitute[s] a fundamental degradation of man made in the image of God.... This brings us back to the principle of...the 'creation-ordinance.'"
3669. For "the basic institution" is "marriage (and family relationships).... Sex, for the Christian, must (for this reason among others) be confined to marriage. So too...should the conception of a child.... For mammals, the nucleus of the adult cell is too specialized to be reprogrammed to start the development of an embryo. There's nothing wrong with cloning research on experimental animals." But "it doesn't provide any answers to human concerns, misery, pain.... It's of no value."

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10. J. Fletcher: *The Ethics of Genetic Control*, New York: Doubleday Anchor, 1974, pp. 147-87.

11. Varga: *op. cit.*, pp. 74f.

12. Missenden: *Test-Tube Babies* (in *White Book of the General Assembly of the Presbyterian Church of Queensland*, 1981, pp. 118f).

13. Thus Smit: *op. cit.*, pp. 7.

14. N. Anderson: *Issues of Life and Death*, Downers Grove: IVF, pp. 51f.



3670. Ben Bova's 1976 novel *Multiple Man* contemplated several identical human clones as being already existent. One, he suggested, had become the U.S. President - after the other clones and the original were all found dead.
3671. Also in 1976, Ira Levin's book *The Boys from Brazil* portrayed the infamous Dr. Mengele and his Neo-Nazis as alive and well on planet Earth. In South America, alleged Levin, they had cloned a whole batch of *ersatz* little Hitlers - for a later Neo-Germanic attempt to conquer the World.

### Dr. Schaeffer on Dr. Watson's *Moving Towards the Clonal Man*

3672. In the same year, Rev. Dr. Francis A. Schaeffer observed:<sup>15</sup> "Any of us would be glad for methods of genetic changes which would cure genetic diseases and help individuals. However, removing these things from the uniqueness which Christianity gives to people and from the Christian absolutes, tends to lead to an increasing loss of humanness, even in the milder forms. In the call for full genetic engineering, the door is wide open for the most far reaching manipulation. The call concerns who should have children, and what kind of children they should have.
3673. "It is a call for a group in society to determine what kind of people is wanted, and a call to set out to make them genetically. It is striking that James D. Watson (1928- ), who along with Francis Crick received the Nobel Prize in 1962 for breaking the *DNA* code, spoke out for exercising the greatest caution. He warned a Congressional Committee of the dangers of experiments in these areas, and sounded the same note of warning in *The Atlantic* (May 1971) under the title 'Moving Towards the Clonal Man.'"

### Corea's 1979 Mother Machine: Reproductive Technologies

3674. There is an integral interrelationship between research toward complete human ectogenesis, the manufacture of animal/human hybrids, and the proposed cloning of humans. This clearly appears from Corea's very important and indeed seminal 1979 book *The Mother Machine: Reproductive Technologies*.
3675. In that study, Corea stated: "Though it may never be possible to clone *adult* humans, this does not mean scientists would not be able to **clone humans** at all. On the contrary, it is likely that they will be able to do so - using human *embryonic* tissue, as the source of the donor nuclei."<sup>16</sup>

### Dr. McKinnell's two 1979 books on cloning frogs and men

3676. Also in 1979, the Biologist Dr. Robert McKinnell wrote that the technology to manufacture android clones from humans was probably even then available.<sup>17</sup> In his book *Cloning*, he explained<sup>18</sup> that "removal of a fertilized egg from the reproductive tract of a woman could be considered an abortion"; and also that he himself "would in fact be loath to contrive an experiment [of human cloning] on an egg already 'launched into life'.... I do not want to clone a human. I know of only one who had."

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15. *How Shall We Then Live?*, pp. 226f.

16. *Op. cit.*, p. 268.

17. J.M. Otis: *God's Law and Medical Ethics*, in *The Counsel of Chalcedon*, Atlanta, 1988, pp. 27f.

18. R. McKinnell: *Cloning - A Biologist Reports*, 1979, pp. 103 & 113.

3677. Elsewhere, McKinnell added:<sup>19</sup> "To clone a human, the fertilized egg must be enucleated. That means that a nascent human being - must be eliminated.... Human cloning required the murder of one human being - in order to create an identical twin of the donor."
3678. Beyond all refutation, sheep were cloned in 1979 - and cattle in 1980. Such were often overweight at birth. They sometimes regressed, yet when attaining maturity they were themselves generally fertile. This could be ominous. For genetically, what is possible with sheep and cattle, is nearly always possible also with humans.

### **1980: Lester & Hefley's book *Cloning: Miracle or Menace?***

3679. In their 1980 study titled *Cloning: Miracle or Menace?* - Lester and Hefley<sup>20</sup> offered many arguments in favour of trying to clone androids from human material. Nine arguments in particular were adduced. They are:
3680. Cloning is a great way to perpetuate genius. Cloning can provide soldier- and servant-classes of people. Cloning can improve the human race. Cloning can prevent genetic disease in a selected posterity. Cloning can exchange body-parts. Cloning can promote social communion, enhanced by experience. Cloning can provide a genotype of one's (living or dead) spouse, of a deceased parent, or of some other departed loved one. Cloning can provide a form of immortality for donors. Cloning can determine the sex of future children. And cloning increases scientific knowledge.

### **1981: genetic engineering questions raised by R.T. Missenden**

3681. A whole host of important questions raised by Rev. R.T. Missenden in his paper against human engineering, aptly illustrate the undesirability of any kind of genetic guesswork in respect of human beings. Thus he asked:<sup>21</sup>"Should applicants for a marriage licence be required to present a genetic history? Should those with 'suspect' heredities submit to genetic testing?"
3682. "Should known carriers of certain diseases be forbidden to marry? Should retarded and insane persons be sterilised? Should a retarded woman who gets pregnant, be given an abortion against her wishes?" And - thus F.N. Lee - should a non-retarded woman who gets pregnant by a man she regards as normal but other people regard as retarded, be forced into an abortion?"
3683. Missenden continued to ask: "Should insurance companies rate policyholders on the basis of their genes? Should genetic profiles be required for job applicants? Should the federal government have on file genetic records for national health planning?"
3684. "Who will be wise enough to decide which traits are worth keeping, and which should be 'corrected'? Could a mad dictator reshape a population to his liking? Can gene splicing eradicate the sin nature? Who will bear responsibility for choices? Can people blame their misfortunes on genetic engineers?"

### **Turner on ethics and legality of artificial human procreation**

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19. R. McKinnell: *Cloning of Frogs, Mice, and Other Animals*, p. 4.

20. L.P. Lester and J.C. Hefley: *Cloning: Miracle or Menace?* (as cited in Overduin & Fleming's *op. cit.* p. 180).

21. R.T. Missenden: *Art. Insem. ...and Genetic Engineering*, pp. 120-23.

3685. In the nineteen-eighties, P.D. Turner published an interesting article in the *Journal of Urban Law*.<sup>22</sup> In that article - *Love's Labor Lost: Legal and Ethical Implications in Artificial Human Procreation* - P.D. Turner states<sup>23</sup> that the present legal relationship between an archetypical human clonist and his or her ectypical clonant (alias his single genetically-duplicate clone) would probably be one of parent and child, rather than that of sibling or same-person.
3686. Explains P.D. Turner: "It was reported in January 1979 that Dr. Landrum B. Shettles had transplanted a human nucleus. The transplanted human nucleus was derived from a human spermatological cell (the diploid precursors of the mature haploid sperm). The human egg recipient was enucleated with a micropipette. Several operations were performed, three resulting in ova that formed small clusters of cells (*morulae*). The three human *morulae* were then discarded. Shettles suggested normal development would have resulted, had the *morulae* been inserted in the uteruses of humans. See Shettles: *Diploid Nuclear Replacement in Mature Human Ova with Cleavage*."<sup>24</sup>
3687. As Dr. Joshua Lederberg had said already way back in his 1966 essay *Experimental Genetics and Human Evolution*: "Our genetic system is so complex that experiments in the surgical repair of the system are bound to fail a large part of the time, and possibly with disastrous consequences if we slip even a single nucleotide." Yet even Lederberg added: "A mix of sexual and clonal reproduction makes good sense for genetic design."<sup>25</sup>
3688. Turner now responded<sup>26</sup> in the nineteen-eighties: "The problem which arises from Lederberg's proposal is the difficulty of determining who will be chosen to clone and who will be chosen to engage in sexual reproduction.... This could easily result in the totalitarian abuses deeply feared by some commentators."
3689. It was also observed by Turner not from a Biblical perspective but simply from the viewpoint of American Law, that "whether a 'subhuman' clonal monstrosity is to be considered a 'person' and therefore under the protection of the Fourteenth Amendment - remains an issue to be resolved. Its [!] status, however, would appear to be analogous to that of a natural child born grossly malformed. Such a child has the right to all medical treatment which would ease or improve his condition."
3690. Therefore, suggested Turner, there should be "strict adherence to moral protocol in biomedical experimentation - requiring the testing of such risky procedures on non-human primates. The other approach is to postpone human cloning entirely, until extracorporeal gestation is perfected in laboratories.... This would allow for the careful monitoring of the fetus, and permit its [!] termination when a mishap occurs."<sup>27</sup>
3691. Turner continued: "To restrict a person to a predetermined genotype, may be incompatible with the Thirteenth Amendment prohibiting slavery or involuntary servitude. The more sophisticated genetic manipulation becomes - the easier to enforce and accept the notion of genetic slavery."<sup>28</sup>

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22. *Journal of Urban Law*, 59:459.

23. *Op. cit.*, pp. 482f.

24. L.B. Shettles: *Diploid Nuclear Replacement in Mature Human Ova with Cleavage*. In 133 *Journal of Obstetrics & Gynecology* 222, 1979.

25. J. Lederberg: *Experimental Genetics and Human Evolution* (in 22 *Bulletin of Atom. Scien.* 4, 12 1966).

26. *Op. cit.*, p. 487.

27. *Op. cit.*, pp. 486f & 529.

28. *Op. cit.*, p. 487.

### **Dr. J.H. Smit's 1981 article: *Cloning - Demonic Technique?***

3692. In 1981, Dr. J.H. Smit - Professor of Theology at the Calvinistic University of the Orange Free State in South Africa - wrote an important article on human genetic engineering. The very name of the article was itself thought-provoking, namely *Cloning - Demonic Technique?*
3693. There, Smit rightly recognized<sup>29</sup> the very obvious relationship between cloning and genetic engineering. Smit wrote that there may indeed be "tremendously positive results which genetic engineering may hold for humanity" - as regards the improvement of plant and animal stock by removing the "reproductive possibilities of a maternal parent transmitting a fatal disease or deformity." Yet, when being considered for possible application to the human species itself, "genetic engineering must constantly respect human life and the Creator's laws governing marriage and family."
3694. As at the creation of the first 'womb-man' Eve from the 'womb' of Adam - God Himself in the ONLY 'Genetic Engineer' of the human species. God alone is the Sole Creator of the entire human race in His own image. For not man nor woman but only God created man and woman. Genesis 1:26-28; 2:22-25; Isaiah 45:5-12; 49:1-5; Zechariah 12:1; First Corinthians 11:7-12.

### **1982: Judge Kirby says naive to think cloning will not happen**

3695. In 1982 the Chairman of the Australian Law Reform Commission (Mr. Justice Kirby) mentioned<sup>30</sup> a report in an American journal alleging that the transplantation of human *nuclei* would become technologically possible in the next decade or two. He stated only the naive thought cloning impossible.
3696. "Such sceptics should read our recent human history, not least the way in which the distinguished German medical profession was diverted into Hitler's experimentation. It is but forty years since there was talk of a master race and experiments were conducted on live humans.... Without legal regulation," concluded Judge Kirby, "it is sure that scientists somewhere will continue this experimentation." Yet we think even laws would not stop them.

### **Editors Walters & Singer's 1982 book *Test-Tube Babies***

3697. Also during 1982, after the great Australian breakthrough in human embryo freeze-thaw technology - Dr. William Walters, Associate Professor of Obstetrics and Gynaecology at Monash University and a Member of Melbourne's Queen Victoria Hospital *IVF* Team, co-edited the book *Test-Tube Babies*.<sup>31</sup> Therein, Professor Dr. William Daniel explained that "the procedure of *IVF* and *ET* is a prerequisite for genetic engineering."<sup>32</sup>
3698. Professor Dr. John Morgan<sup>33</sup> predicted that "any threats of a wide-scale assault on characteristically human values and institutions will come from developments of techniques which make use of [*IVF* in] cloning, genetic engineering, or using artificial placenta for gestation outside the body." While noting these warnings, we ourselves would still prefer to make a rather sharp distinction between pre-conceptual *HGE* (or Human Genetic Engineering) and post-conceptual *CES* (or Corrective

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<sup>29</sup>. J.H. Smit: *Cloning - Demonic Technique?* (in *Vocation and Guidelines*, Bloemfontein: Sacum, Sept. 1981, p. 7).

<sup>30</sup>. *The Australian*, March 5th 1982; cf. Overduin & Fleming's *op. cit.* p. 182.

<sup>31</sup>. Walters & Singer: *op. cit.*, pp. i & 165.

<sup>32</sup>. *Ib.*, pp. 71, 75 & 164. *Ib.*, pp. 110f.

<sup>33</sup>. *Ib.*, pp. 88, 96 & 164.

Embryonic Surgery).

### Dr. William Walters himself on the subject of cloning

3699. In that same book *Test-Tube Babies*, Dr. Walters himself made an important admission right at the beginning of his own chapter titled 'Cloning, Ectogenesis, and Hybrids: Things to Come?' There, he admitted:<sup>34</sup> "IVF and ET...almost pale into insignificance...when suggestions...are made about cloning, ectogenesis, and hybridization...."
3700. "Although these procedures have not yet been used in man, the possibility [that they will be] in the not too distant future, raises much anxiety or even fear about the future of humanity.... The success of IVF and ET in man, paves the way for related techniques such as those which form the subjects of this chapter."<sup>35</sup>
3701. Walters first described the fixed 'nuclear transfer cloning' (as in Gurdon's cloning of the South African claw-frogs).<sup>36</sup> He then went on to describe<sup>37</sup> "another type of cloning": twinning, alias 'embryo fission.'
3702. "This," explained Walters, "involves separating the cells of an early embryo at the two-cell stage and the transplanting of them into a recipient uterus, suitable primed hormonally, where they can develop into completely (and genetically) identical embryos. This technique has been applied to mouse-embryos up to the eight-cell stage." See paragraph 3653.

### Walters's refutation of objections to cloning humans

3703. Already anticipating the as-yet-still-future production of clones from humans, Walters even in 1982 attempted to deal with objections to such procedures. What if the clone learns he is a clone? Could that not have a "deleterious psychological effect" on him - "if he recognized [in himself or in his 'parent' or in both] some physical or mental characteristics of his parent that he did not like?"
3704. By 'parent' Walters here meant the non-parent original human being from whom the asexual attempt would be made to manufacture the clone. As a result - it might be objected - the clone could, admits Walters, possibly "become depressed or behave in an antisocial manner" (such as did Dr. Frankenstein's monster in Mary Shelley's novel). Nevertheless, explained Walters, this possibility should not deter scientists from cloning humans. "For this hypothetical argument could also apply, however, in the case of a child conceived in the normal manner."
3705. Indeed, even "the creation of multiple copies of...the nucleus Donor" need not "lead to loss of identity in the clones." For "what distinguishes one human being from another is basically the unique pattern of roles and relationships he bears among his fellows, and not any dissimilarity of his body from theirs (Mackay)."<sup>38</sup> Note that both Mackay and Walters had already assumed not only that humans could be cloned. They had also assumed that such clones would be made - and that they would still be humans.
3706. Walters's next argument in support of future attempts to clone humans, reflected his misapplication of

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34. *Ib.*, pp. 88, 96 & 164.

35. *Ib.*, p. 110.

36. Paras. 3647f.

37. *Op. cit.*, p. 112.

38. *Ib.*, pp. 112f.

the phenomenon of identical twins - and his misunderstanding of the teachings of Jesus Christ. "Identical twins are known to be particularly close to one another emotionally, rather than lacking a sense of uniqueness or self.

3707. "In any case, it is not necessarily desirable to emphasize the self - when one considers this in the light of the teachings of Buddha, Jesus Christ, and other religious leaders who were at pains to teach the necessity of eradication of feelings of self. In this context - it could be argued that clones would co-operate better with one another and others, precisely because of this lack of a sense of self."

### **Refutation of Walters's rationale in favour of human clones**

3708. Walters was right that "the teachings of Buddha...and other religious leaders" (such as Marx and Engels and Lenin)<sup>39</sup> "were at pains to teach the necessity of eradication of feelings of self." But Walters quite wrongly stated that Jesus taught this. For He did, in fact, teach the exact opposite. Matthew 19:4f & 20:15 & 22:39. So too does the Holy Bible. Romans 9:20f; Ephesians 5:28; Revelation 2:17.
3709. Nor is it true to claim, as Walters did, that human twins are of necessity "particularly close to one another." Just read: Genesis 25:21-27; 27:1-46; 38:27-30; First Chronicles 2:4-15; and Romans 9:10-21.
3710. It is significant that even Dr. Walters admits that human clones would also have certain disadvantages. "There is a danger that cloned people may not be as adaptable with the passage of time to a changing environment as their fellows originating from sexual reproduction. The latter is an important means of ensuring genetic adaptability.
3711. "Furthermore, if cloned people chose to return to sexual reproduction after several generation of cloning, there is a risk of an accumulation of deleterious recessive genes and mutations being introduced into the human genetic pool." This would lead to "an increase in various diseases and malformations."<sup>40</sup> Watch out, folks! The 'Bug-eyed Mutant' strikes again!

### **Walters's final pro-cloning pleas weighed and found wanting**

3712. "Finally," explained Walters, "cloning gives members of the present generation who put the procedure into practice, a great deal of power in determining the genetic characteristics of future generations - even though they will not be able to predict the nature of the future environment. Hence, the wrong people may be cloned for what the future demands. Moreover, there could be many social and political problems associated with the selection of people who would be given this power over man's genetic future."
3713. Yet Walters nevertheless defended the development of human cloning programmes. "Cloning could provide a solution to infertility in some situations. For example, it could be employed to allow women who cannot ovulate or who have no eggs - or men who have no sperm - to produce children of their own. The male lacking sperm cells, could arrange for a nucleus from one of his body cells to replace the nucleus of an egg-cell from his wife. Similarly, the female without eggs could arrange for the nucleus of one of her body cells to replace the nucleus of an egg cell donated by another woman.

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<sup>39</sup>. See Lee's *Communist Eschatology*, Nutley N.J.: Craig, 1974.

<sup>40</sup>. *Op. cit.*, pp. 114f.



3714. "The resulting embryo could then be transferred to the suitably prepared uterus of the nucleus-donor, or to that of the eggcell-donor, for further growth and development. If one partner in a marriage had a severe hereditary defect - cloning with the other partner's genetic material would avoid the defect being transmitted to any offspring. Indeed, cloning may be necessary[!] in future, to complement sexual reproduction - as part of any programme aimed at preventing deterioration of the human genetic pool."
3715. Dr. Walters's final paragraph on the merits of human cloning, is unusually insightful. "Probably one of the most important arguments in favour of cloning, is that it will allow the study of factors responsible for cell growth, multiplication, and differentiations. This, in turn, may lead to a better understanding of and cure for cancer and infant malformations. Cloning would also allow the study of the ageing process in cells, with the possibility of diminishing the rate of ageing."
3716. Of course, there is a high price tag for all of these 'benefits' which might flow from the successful manufacture of human clones. As Walters himself in all honesty adds: "OBVIOUSLY, such studies WOULD entail EXPERIMENTATION with the early EMBRYO.... The embryos may have to be DESTROYED.... This would meet with strong moral objections by THOSE who REGARD the early embryo as a definitive rather than a potential HUMAN being." Too true! (Our emphases throughout - F.N. Lee.)

### 1983: Presbyterians plead that human clonings be outlawed

3717. In 1983, Princeton's famous Presbyterian Bioethicist Professor Dr. Paul Ramsay sent his *Submission to the British Governmental Inquiry into Human Fertilization and Embryology*. There, he warned:<sup>41</sup> "No hope should be placed in merely national governments or medical association regulations."
3718. "Already in Australia, experiments in freezing [human] embryos have gone beyond what the British Inquiry may approve.... I urge it take the lead in pressing upon the European Parliament, the United Nations, or other international bodies, the need to monitor and control the use of the knowledge of human genetics that *DNA* has opened to us.... Even now, certain powers [Red China was meant] were producing physically superior soldiers."
3719. In March 1983, the Public Questions Committee of the Presbyterian Church of Queensland approved the following statement:<sup>42</sup> "If human cloning (or noncoital production of carbon-copies of a particular human being) should ever become possible (as some predict it soon will be), it would be unacceptable because of the clones' noncoital origin and because of their threat to the God-given individuality of the person(s) cloned. Similarly, attempts at pre-conceptual or non-conceptual genetic engineering on human body parts even for eugenetical reasons should be avoided with care. Genesis 1:16-18; 2:22-25; Leviticus 18:6-16; Deuteronomy 19:29; Ecclesiastes 5:1-2; Isaiah 49:1-5; Zechariah 12:1; Ephesians 4:24; First Corinthians 11:8-15; Colossians 2:18ff & 3:10-11."
3720. In May 1983, the General Assembly of the Presbyterian Church of Queensland received the above statement. It itself then resolved<sup>43</sup> to "affirm that human cloning (should it become possible) should be prohibited because of the logical sequence of these convictions, namely (i) the oneness of the marriage relationship; (ii) the understanding that this oneness should be inviolate in the begetting, the

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41. P. Ramsay; *Submission to the British Governmental Inquiry into Human Fertilization and Embryology*, 1983, pp. 29f.

42. *White Book of the G.A. of the PCQ*, 1983, p. 86.

43. *Blue Book of the G.A. of the PCQ*, 1983, pp. 35 & 74.

non-begetting, or adoption of children; (iii) the divinely-ordained, complementary functions of husband and wife in their marriage, home and family; (iv) the human rights of the child within the mother's womb and beyond - all combine to give the clear understanding that human reproduction by cloning is not and could never be acceptable."

### **Dr. White's 1984 openness genetically to engineer amphibi-men**

3721. As already seen in our last chapter, during 1984 Immunologist Dr. David White addressed the development of human mutants - in his essay titled: 'Future Possible Uses and Abuses of *IVF*.' There<sup>44</sup> he "discussed the possibility of creating...underwater species with human characteristics...."
3722. "Production of allophenes or tetro-parentals might be manipulated," he explained in respect of the artificial reshaping of human genetical material. "By combining the techniques of genetic engineering and allophene production, it should be possible to speed up the evolutionary process - or steer it in new directions or even bypass it altogether and create...novel mutants.... It might be possible to colonise the sea, by creating a hybrid amphibian mutant species containing human characteristics."

### **Dr. Morris expects cloning to change human nature**

3723. In February 1984, Immunology Professor Bede Morris of Curtin Medical School at the Australian National University said in Canberra:<sup>45</sup> "It will become possible to produce identical twins and genetic copies of one or the other parent. Eventually, the possibility will present itself for a woman to have a mother-child relationship with herself. This could be done by dividing an early embryo into segments, implanting one segment into a surrogate mother, and storing the other deep frozen."
3724. "A female child produced from the transplanted segment will be able on reaching sexual maturity, to act as the host to the other part of the divided embryo [herself] - after it has been re-animated from the frozen state.... The possibility of giving birth to oneself provides the...prospect of extending an individual's existence beyond that of a single life-span.... The indefinite replication of somatic cells will offer man eternal life." Yes indeed, you shall be gods! Genesis 3:5.
3725. During May 1984, in Brisbane, Veterinary Anatomy Professor Tim Glover said<sup>46</sup> that a World of genetically-bred super-athletes is on the way. "Even if there was a law against scientists doing these things, all you would do is slow the process.... Anything is possible.... Maybe eventually society will come to think nothing of it."
3726. Then, in September 1984, ANU's Professor Dr. Bede Morris again - this time in a lecture at the University of Adelaide Foundation - said that individuals may be able to renovate their bodies by replacing worn or diseased organs with cloned components. This would involve generating and then sub-dividing surplus embryos to produce clones. Their parts would then be grown in a different time-frame, providing new components.
3727. Explained Professor Morris:<sup>47</sup> "The technology for doing this in animals is already with us, and this technology can certainly be transferred to human medicine.... 100 years from now...man will be able to design new species; replicate facsimile copies of himself; reproduce asexually; and even change his

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44. See ch. W paras. 3542-46.

45. *News Weekly*, Feb. 8th 1984.

46. *Courier-Mail*, May 18th 1984.

47. *Ib. (Education Mail)*, Sept. 11th 1984.

biological nature."

### 1985: Dr. Higuchi achieves stage in resurrection of quagga

3728. Early in 1985, California Geneticist Dr. Russel Higuchi achieved the first stage of bringing the South African quagga - a species of zebra extinct since 1883 - back to life. Its *DNA* was revived. This was brought about by mixing a fragment of quagga muscle tissue from the skin of an animal shot at the time of the Great Trek (1838) - with pure *DNA* from a mountain zebra. Then, the amount of that mixture was increased - by inserting the fragments into a virus used to infect *E. coli* bacteria.
3729. The virus then multiplied, as too did the quagga *DNA* contaminating it. Commented the *New Scientist*: "It might indeed be possible to resurrect the quagga."<sup>48</sup> If so, doubtless also the dodo. Then, what too of the tyrannosaurus and the diplodocus - from dinosaur eggshells? *Jurassic Park*, here we come!
3730. Now also the World-famous Tasmanian tiger or thylacine is like-wise thought to be extinct - yet only from the beginning of the twentieth century, and thus well after the demise of the quagga. So too, more definitely, are the Mimi negritos alias the Tasmanian black-fellows - Truganini having died in 1876, and Mrs. Seymour as the last of that race in 1909.
3731. Significantly, in 1985 Tasmania's well-known Christian Senator Brian Harradine said<sup>49</sup> that cloning humans and producing "spare-parts" embryos and even promoting inter-species breeding - could all become a reality, if legislation was not introduced to prevent it. He was referring to the fact that suggestions were already being made, to inject human male embryo brains with female hormones - so as to try to reduce or to eliminate what some call the 'killing trait' in the human male.

### 1985: recent cases of artificial parthogenesis already known

3732. Already in 1985, experiments in cases of so-called 'artificial parthogenesis' had been conducted. This result was achieved by the merging of two egg-cells of the same woman. The products, which lived for at least twelve weeks after their artificial conceptions, were simulataneously the daughters and the twin sisters of the mothers concerned.
3733. Dr. Philippe Schepens M.D., General Secretary of the World Federation of Doctors Who Respect Human Life, rightly remarked:<sup>50</sup> "That *IVF* is the open door for experimentation on embryos and fetuses, is clear. Many experiments are performed on embryos and fetuses in our days. Personally, we heard<sup>51</sup> already in 1985 about cases of **parthenogenesis in humans**, left alive for at least twelve weeks (three months).
3734. "A parthogenesis is the reproduction of a biological individual without participation of male gametes. It was achieved here, by the melting together of two ovocytes of the same woman. That means that the embryo was in fact at the same time the identical twin sister and the daughter of the woman." Thus, instrumentally-implemented **incest!**

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48. *S.A. Digest*, Pretoria, Feb. 8th 1985, p. 110.

49. *Courier-Mail*, July 12th 1985.

50. P. Schepens: *In Vitro Fertilization*, 1990, p. 7.

51. See *ib.* p. 24 n. 12 & p. 23 n. 4: "We heard this in the alleys of the 37th General Assembly of the World Medical Association in Brussels October 1985.... See report '*In Vitro Fertilization - Is It Progress for Man?*' (in *News Exchange* [of the World Federation of Doctors Who Respect Human Life], Ostend, No. 103, pp. 16-20).

### 1987: Rome condemns human cloning and embryo experimentation

3735. In 1987, Rome's Congregation for the Doctrine of the Faith - in its *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation* - forthrightly declared:<sup>52</sup> "To use human embryos or fetuses as the object or instrument of experimentation constitutes a crime against their dignity as human beings having a right to the same respect that is due to the child already born and to every human person.... Respect for the dignity of the human being - excludes all experimental manipulation or exploitation of the human embryo. The practice of keeping alive human embryos, [whether] *in vivo* or *in vitro*, for experimental or commercial purposes - is totally opposed to human dignity....
3736. "The corpses of human embryos and fetuses, whether they have been deliberately aborted or not, must be respected just as the remains of other human beings.... Also, in the case of dead fetuses, as for the corpses of adult persons, all commercial trafficking must be considered illicit and should be prohibited.... It is immoral to produce human embryos destined to be exploited as disposable 'biological material'....
3737. "It is a duty to condemn the particular gravity of the voluntary destruction of human embryos obtained '*in vitro*' for the sole purpose of research, either by means of artificial insemination or by means of 'twin fission'.... Those embryos which are not transferred into the body of the mother and are called 'spare' are exposed to an absurd fate, with no possibility of their being offered safe means of survival which can licitly be pursued....
3738. "Attempts or hypotheses for obtaining a human being without any connection with sexuality through twin fission, cloning or parthenogenesis are to be considered contrary to the Moral Law.... Certain attempts to influence chromosomal or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. These manipulations are contrary to the personal dignity of the human."

### Dr. Fletcher's 1987 Ethics of Genetic Control: Some Answers

3739. In 1987, Lammers & Verhey edited the book *On Moral Medicine - Theological Perspectives in Medical Ethics*. It contains an essay by Dr. Joseph Fletcher titled: *The Ethics of Genetic Control - Some Answers*.
3740. Fletcher there states:<sup>53</sup> "Good reasons in general for cloning, are that it avoids genetic diseases.... There could also be reasons of the social good.... These things could be invaluable for professional flight at high altitudes and space travel.... A biologist could solve the weight problem by going alone to a distant planet with a supply of different somatic cells, and colonize it from a cloning start....
3741. "What cloning's constructive uses will be cannot, of course, be wholly predicted or even anticipated.... Artificial virgin births and cloned 'multiplets' promise real benefit not only to human beings but to the 'green revolution' also. There is no moral reason why we must follow heterogeneity in a human being, whenever homogeneity can service a constructive purpose....
3742. "Others would condemn any use of genetic controls to produce a 'strain' of men with long arms to fit them to be orchard workers, or to produce a family of people with oversize lungs for sponge fishing or

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<sup>52</sup>. *Op. cit.*, pp. 17-19f.

<sup>53</sup>. J. Fletcher: *The Ethics of Genetic Control - Some Answers* (in eds. S.E. Lammers & A. Verhey's *On Moral Medicine - Theological Perspectives in Medical Ethics*, Grand Rapids: Eerdmans, 1987, pp. 350f).

pearl diving.... We could even design species from scratch. There is no need to drag humans down genetically to do special or menial jobs. We can bring animals *up* to do them.... Animal brains can be markedly improved by doses of the twenty-first human chromosome."

### 1988: Rev. John Otis's article *God's Law and Medical Ethics*

3743. In 1988, the American Calvinist Rev. John M. Otis wrote in his *God's Law and Medical Ethics*:<sup>54</sup> "Cloning has been successfully accomplished in plant life and among amphibians, especially frogs" - as well as among mice embryos (1970), sheep embryos (1979) and cattle embryos (1980). Dr. Robert McKinnell warned already in 1979 that the technology for cloning humans was probably even then available.
3744. Since then, there have been reports that human cloning had already taken place. In view of criminal prosecutability, these reports were understandably unverifiable. Yet, knowing man's curiosity - and the further advances of technology especially during the last decade - it was probable that human cloning had already been attempted secretly.
3745. As Otis concluded: "To clone a human, the fertilized egg must be enucleated. That means that a nascent human being must be eliminated.... Human cloning requires the murder of one human being - in order to create an identical twin of the Donor."

### 1989: freezing clones of sheep-embryos for later gestation

3746. In 1989, full-term cloned pedigree merino lambs were born from *IVF*-ewes. Mr. George Falkiner, the owner of Haddon Rig Stud Farm (600 km. west of Sydney in Australia) developed a "World first" in genetic engineering - by **cloning** merino sheep **embryos** - which were born later, as lambs.
3747. Normally, ewes usually produce about five lambs in a lifetime. But in cloning sheep by splitting their embryos five ways and transferring them to donor ewes, the breeder can now see in a year what it would usually take a ewe's lifetime to produce. Then, after the lambs develop, the breeder is able to choose the best animal - and **clone** its **embryo**.
3748. Once thus manufactured, these embryos can be **frozen** and **stored for years**, allowing access to millions of variations of sheep traits (including animal size, potential wool-cut and body characteristics) - all stored on shelves in the laboratory freezer, and all now able to provide sheep to suit a client's needs and to provide as many as required.<sup>55</sup> A big question now suggests itself. How long before wealthy clients start ordering their own tailor-made and genetically-improved children, from human stud farms?

### 1989: breeding mice for purpose of using their blood in humans

3749. Perhaps that question was already answered, even then. For also in 1989, U.S. researchers succeeded in breeding a mouse which produces blood with the characteristics of human blood. This opens up the possibility of biologically being enabled to engineer products which could render human blood transfusions obsolete, and which could theoretically develop super-efficient haemoglobins for

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<sup>54.</sup> J.M. Otis: *God's Law and Medical Ethics*, in *The Counsel of Chalcedon*, 1988, pp. 27f.

<sup>55.</sup> *The Australian*, Oct. 12th 1989, pp. 1 & 4.

racehorses and athletes.<sup>56</sup>

3750. Too, the decriminalization of lesbianism and sodomy in most Australian States from 1990 onward - raises the spectre of the adoption of children by, and even of the implantation of *IVF*-embryos into, one or both of the partners of such homosexual liaisons. With precisely that in mind, it will be recalled that in New Zealand even before 1984 - some sodomites were financing experiments on male chimpanzees which were given female chimpanzee hormones, in an attempt to get those males pregnant.<sup>57</sup>

### **1991: clones replacing humans; and cannibalizing for spare-parts**

3751. In 1991, Fay Weldon's book *The Cloning of Joanna May* appeared. It portrayed a man making a clone of his wife, and then several years later dumping his spouse so that he could then replace her with her 'younger' clone.
3752. Somewhat similarly, it was reported (also in 1991) that one Abe Ayala - actually and deliberately - had impregnated his 43-year-old wife only so as to harvest rare bone marrow from the resulting baby. Two years later, he had it implanted into his life-threatened older daughter Anissa.
3753. *Time* observed<sup>58</sup> this calls up brutal images of baby farming - cannibalizing for spare parts. For the baby was ordered up to serve as a means, as a biological source of resupplies. The baby did not consent to be used. The parents created that life, then used it for their own purposes.

### **1991: anti-abortion Presbyterians ask death penalty for murder**

3754. During 1991, the General Assembly of the Presbyterian Church of Queensland requested the reintroduction of the death penalty for murder. It resolved<sup>59</sup> to "advise the Premier, the Minister of Justice and Corrective Services, Attorney-General, the Leader of the Opposition, Leader of the Liberal Party and the media that the Assembly requests the reintroduction of the death penalty when guilt of the offender has been proved beyond reasonable doubt in the case of murder. Genesis 9:5-6."
3755. By implication this includes the death penalty for abortion, for the destruction of human embryos, and for that of clones from humans. For all those procedures - including also the very production of human clones - were condemned by the General Assembly of 1983.

### **Ducharme's 1991 *Vatican's Dilemma* implicitly discounts cloning**

3756. In 1991, H.M. Ducharme published an interesting article on the bearing of Christ's incarnation on bio-ethical technology. Ducharme called it: *The Vatican's Dilemma on the Morality of IVF and the Incarnation*. There, he opposed the Vatican's condemnation of *IVF* on the basis of the incarnation. Ducharme posited just three possibilities to explain the virginal conception of Jesus: a), from Mary's egg alone; b), from an egg created *ex nihilo*; or c), from an embryo created *ex nihilo*.
3757. Maintained Ducharme:<sup>60</sup> "If a), we have an example of fertilization by donor sperm; if b), we have

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<sup>56.</sup> *Week End Australian*, Oct. 21st-22nd 1989.

<sup>57.</sup> See para. 3528 in ch. W at n. 21.

<sup>58.</sup> *Time*, June 17th 1991, pp. 46f.

<sup>59.</sup> *Blue Book*, 1991, p. 122.

<sup>60.</sup> H.M. Ducharme: *The Vatican's Dilemma: On the Morality of IVF and the Incarnation* (in *Bioethics* 5:1, 1991, pp. 60f).



fertilization by both donor egg and donor sperm; and if c), we have fertilization by way of *ET* (Embryo Transfer). Thus, from any of these perspectives, the Vatican could not rightly condemn *IVFs* today from human ova and human sperms solely on the basis of Christ's unique incarnation."

3758. Ducharme's **conclusion** is correct. Mercifully, he did not reason that the man Jesus Christ as Second Adam was a clone of the first Adam (before his fall) - nor that either the first or the Second Adam were clones of the God Whose images they were. Yet Ducharme was quite wrong that the man Jesus arose from donated sperm or a donated egg or a donated embryo. For, though unique, He did not bring a non-Adamic human nature with Him from Heaven (as the Anabaptists heretically taught). To the contrary, according to His human nature He was conceived from the egg of the Adamic Mary; within her body; as the Second **Adam**; and to become the Bridegroom of His Church as the Second Eve.

### Neither Adam nor Eve nor Jesus nor the Church are clones

3759. Obviously: the first Adam, a creature, could never have been a clone of the qualitatively-dissimilar Creator. Nor could the infallible Second Adam ever have been a clone of the fallible first. Nor could the sexually-dissimilar Eve ever have been a clone of Adam.
3760. Adam was not cloned from the preexistent *DNA* of any other living creature. He was created directly - from the moist soil of the lifeless ground. Genesis 3:19-23 & John 1:1-18. Nor was he a duplicate of the God Who made him. For God is omnipotent, creatorly, and supra-sexual; but Adam was limited, creaturely, and male.
3761. Also Eve was no clone of Adam. She was not created as a male *alter ego* from one of Adam's cells implanted into his excavated egg. She was moulded from his own rib, precisely as his dissimilar female (or his heterosexual helpmate). Nor is the Church alias the bride of Christ His clone; but a second Eve, drawn forth from the bleeding side of the dissimilar because divine Second Adam. Genesis 2:18-23 & Ephesians 5:30f.
3762. Yet there is an incarnational possibility Ducharme did not consider, but should have. That is, d): Christ's miraculous and spermless and unique incarnation from Mary's egg by God the Spirit. Unlike *IVF*, the incarnation occurred either *in utero* or within the fallopian tube of Mary - and not in a test-tube. Thus, Christ's conception was not partho-genetic (at the initiative of the virgin **Mary**); but **en**-parthogenetic (or **within** the virgin), because **Spirito**-genetic. See too the famous passage Luke 1:28-35, and especially the latter verse.
3763. After all, God the Spirit is the Initiator, the Donor, and the Source of life in all living creatures. Genesis 2:7 & 7:22 *cf.* Job 33:4-6 & 34:14f and Psalm 104:26-30. Consequently, He is also the Source of life as regards both regular human sperms and ova - as well as the Source of life within Mary's ovum, and especially when He uniquely fructified her.
3764. Like the unique first Adam, also the even more unique Second Adam Jesus Christ is therefore an archetype of the renewed human race - and no ectype of an old clone! Also because of Christ's divine preexistence, it cannot be argued cogently that He was a clone of Mary.

### 1992: Presbyterians state human personhood is from conception

3765. In 1992 Queensland's Presbyterian General Assembly resolved<sup>61</sup> to "declare that personhood is to be considered to occur from the commencement of conception, which is from the penetration of the wall of the ovum by a sperm" - and that one should "treat the developing embryo as a person, from the commencement of conception." This implies that any removal and/or destruction of a zygote even less than a day old, including the enucleating of a fertilized human egg alias a tiny human being, is murder and - in terms of the General Assembly resolutions of 1983 and 1991 - merits the death penalty.
3766. What does this imply as to the destructibility by humans, of what may be cloned from humans? This question was left open. To be sure, way back in 1983 these Presbyterians had already condemned all attempts to clone humans. However, in view of the later speculation as to whether the clearly-personal Adam and Eve and Jesus were clones; and in view of the abilities of clones of sheep and cattle to feel pain and to do the things the animals they were cloned from normally do - it is submitted that Presbyterians would conclude that once humans had been cloned illicitly, it would further be illicit to destroy those clones.

### **1993: manufacture and destruction of human clones in the U.S.A.**

3767. In the U.S.A. during 1993, a George Washington University Team multiplied seventeen human embryos into forty-eight clones, which then grew for six full days.<sup>62</sup> Working with abnormal embryos from eggs fertilized by more than one sperm and hence destined for gross deformity and early death anyway, Drs. Hall and Stillman got permission from the University to conduct their experiment. In spite of the abnormalities, the cells were copied with their genes intact - using a process whereby agricultural researchers have cloned embryos from cattle and pigs for more than a decade.
3768. Japan's Medical Association called the experiment "unthinkable." The French Socialist President Mitterand pronounced himself "horrified." The Vatican said it could lead down "a tunnel of madness": for all cells contain within their *DNA* the information required to reproduce the entire organism.
3769. Director Arthur Caplan of the Center for Bioethics at the University of Minnesota then defended human cloning in situations where a woman was about to become sterile, but who by cloning timeously could store embryo-clones for future impregnation - or in situations where hereditary haemophilia or cystic fibrosis could be avoided in embryos by snipping cells off them. Because that sometimes kills them, an extra supply of clones which might survive such a snipping-off could lead to healthy children.
3770. The public was outraged. 90% of Americans polled, were opposed to any cloning of a child they might conceive. Protested Director Daniel Callahan of the Hastings Center for Ethics in New York: "We have a right to our own individual genetic identity.... I think this [cloning] could well violate that right." Observed Christian Ethics Professor Germain Grisez of Maryland: "The people doing this ought to contemplate splitting themselves in half, and see how they like it."
3771. Dr. Jean-Francois Mattei of Marseilles's Timone Hospital pro-tested: "It's aberrant, showing a lack of a sense of reality and respect for people." German Professor Hans-Bernhard Wuermeling at the University of Erlangen called it "a modern form of slavery." Germany punishes attempts to clone humans with up to five and Britain with up to ten years in prison. Dr. Leeanda Wilton of Monash University's *IVF* Centre in Australia said there were "hundreds of scientists who could have split an embryo in half.... They have not done so, because it opens a can of worms."

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<sup>61.</sup> *Blue Book*, 1992, p. 95.

<sup>62.</sup> *Time*, Nov. 8th 1993, pp. 55f.

3772. Even among cattle clones, only 20% survive. Yet of those 20%, they could all be grown and then used for spare parts as needed by the living being grown earlier from the original embryo. Thus, a human couple with a grown-up daughter (earlier cloned embryonically before birth) could have from her frozen embryo-clone another identical twin-daughter - even decades later. Indeed, the elder daughter herself could then carry and give birth to that child as her own identical twin.
3773. Yet even cloning animals is counter-productive, as pointed out by J. Madeleine Nash in her 1993 article *They Clone Cattle, Don't They?* Nash explained:<sup>63</sup> "Cloning farm animals, feasible as it may be, has never become widespread.
3774. Madeleine Nash added: "Even simple embryo splitting...is too expensive and complicated to take off commercially." This was confirmed by George Seidel, an Animal Physiologist at Colorado State University. As he explained: "Cloning remains very much a niche technology."
3775. "But people have certainly tried to turn livestock cloning into a booming branch of agri-business in the U.S.... Wisconsin-based American Breeders Service...now owns the rights to cattle-cloning technology developed by Granada Biosciences, a once high-flying biotech firm that went out of business in 1992.... Triplicate bulls bred by Granada were testimony to the technology.... In theory, then, it ought to be possible to extract a 32-cell embryo from a prize dairy cow and use it - to produce 32 identical calves....
3776. "In practice, however, only 20% of the cloned embryos survive, meaning that instead of 32 calves researchers end up with only five or six.... At present, this method of cloning does not seem much better than embryo splitting, which typically produces twins and sometimes triplets.
3777. "There have been other problems as well. Some of the calves produced have weighed so much at birth that they have had to be delivered through caesarean section.... Using cloning to create large numbers of identical calves runs counter to what breeders strive to do.... Rather than a major advance in livestock breeding, cloning taken to extremes could prove to be the exact opposite: a big step, all right; but in the wrong direction."

### **Pro-cloners' absurd allegations that God cloned Eve from Adam**

3778. Some who defend the above-mentioned experiments to clone humans at George Washington University, absurdly allege that it cannot be wrong: because God Himself cloned Eve from Adam; and because the entire human race has descended from that one particular clone. This startling and sensationalistic suggestion is obviously quite untrue. For see paragraph 3647 for the definition of a clone, and paragraphs 3759f on the creation of Adam and Eve.
3779. Eve, unlike a clone, was not "artificial." For she was made by God, and not by man. Again, unlike a clone, Eve was not "genetically and sexually identical" to Adam. For she was an ensouled and full-breasted woman - not an ensouled and flat-chested man; nor a soulless but bearded and short-haired and life-sized living doll; nor a bearded and flat-chested "woman" from some or other circus or vaudeville act.
3780. The very idea of calling Eve a "clone" is demeaning to the fairer sex, alias the female gender of the

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<sup>63</sup>. *Ib.*, p. 58.

human species. To call Eve a clone is to dehumanize all of her daughters, and to insult true womanhood as such. In fact, this is all the more so - when such preposterous claims are sometimes made not just by certain effeminate males but especially by certain female feminists themselves - frustrated women apparently ashamed of their own God-donated gift of human femininity. How sad!

### **Is true cloning of viable human beings really possible?**

3781. Although true clones may well be made of many plants and animals in the future, true cloning of really 'human' beings from original human beings - as distinct from the cloning of unsame yet mobile likenesses thereof (*homoi-ousioos* alias merely similar thereto) - will, it seems to us, always remain impossible. This is so, because even striking replicas made of (or even from) a real human being - though perhaps indeed narcissistic or auto-erotic if not actually even "incestuous" (Genesis 38:9f & Leviticus 18:7f cf. paragraphs 2549f) - would not be true clones.
3782. Interestingly, even cloned cattle are not physically congruent to their originals - nor even to their co-clones. Full-term human clones, even if they were to prove humanly manufacturable (and even if they thereafter also remained viable), could still less have truly-human immortal souls just like the original. Very significantly, even in the Jewish story of the *golem* of Prague - God did not thus graciously so endow that 'clone.'
3783. Without a truly-human immortal soul - which not man but only God could make (Genesis 2:7 & Zechariah 12:1 cf. Matthew 10:28) - any replicas of man could not be true clones either congruent to or *homoi-ousioos* with (alias of the 'same substance' as) the ensouled original. For of all of the Lord's many creatures, and of all of man's many fabrications - man alone is the image of God. Genesis 1:26-28; 9:5-6; James 3:1-9.
3784. That divine image extends not just to the human body, but even and indeed especially to the human soul. Genesis 2:7; 9:5f; Ecclesiastes 7:29; Ephesians 4:24; Colossians 3:10. For not man but only God can create the human soul. Cf.: Job 33:4-6; 38:4-8; Psalm 100:3; Isaiah 42:5; 45:9-12; 49:1-5; Zechariah 12:1.
3785. Of course, also the soul is subject to growth. It can be enhanced, or even destroyed (but not annihilated). Matthew 10:28. Yet there can be no transmigration of souls from one person to another. Ecclesiastes 12:7-14; Luke 23:43; Hebrews 9:27. Once created, the substance of the soul and the personality-kernel it enshrines - continues to exist for ever. See: Revelation 14:9-13; 20:10-15; 22:3-5.
3786. Indeed, not just human souls but even ensouled human bodies are quite different from living animal bodies. Cf. First Corinthians 15:39. Moreover, even ensouled male human bodies are different from ensouled female human bodies. Genesis 1:27; 2:22-25; Romans 1:26-27. Even embodied (and postmortally-disembodied) male and female human 'souls' continue to differ from one another - and, indeed, even unto all eternity. See: First John 2:17 & 3:2 and Revelation 2:17 & 3:12.

### **Differences in human personality protest the cloning of humans**

3787. At any rate, each ensouled human body of one specific sex is different from every other ensouled human body of the same specific sex. Genesis 25:21-28 & 38:27-30. Indeed, each ensouled human body (and embodied human soul) is different from every other ensouled human body (and embodied human soul) which ever lived. Revelation 2:17 & 19:12 & 20:12f.

3788. Even in respect of the same person, each ensouled human body is somewhat different from that very same human body as it grows older (from fetushood through senility) - and especially different from its subsequent remains, once it becomes de-souled into a corpse. Second Corinthians 5:1-8 & James 2:26. Indeed, each corpse is quite different from what even it becomes when subsequently re-ensouled (by its previously-disembodied conscious soul then returning from Heaven or from Hell) and resurrected as a spiritual body. First Corinthians 15:37-54.
3789. For that spiritual body to come, though it will be substantially 'this same body and none other' (*Westminster Confession* ch. 32 compare Job 19:25-27) - will nevertheless be more developed and "more glorious" than our present body, and not congruent to it. Philippians 3:21 & First John 3:2f. Throughout, however, it is God Alone Who generates (and Who also regenerates) human beings. Man himself can no more create a truly-human clone - as distinct from manufacturing a humanoid clone - than he can create or recreate himself. Indeed, to suggest that he can - is both blasphemous and ridiculous. See Genesis 1:26-28 & 3:5f.

### The horrors of pro-conceptual genetic recombination in man

3790. What is meant by proconceptual "genetic recombination"? We ourselves would define it as the human rearranging of minute particles within dioxyribonucleic acid (alias *DNA*), so as to alter specimens of species. Its purpose is humanly to reprogram the subsequent execution of life-promoting procedures - away from the exact way they were divinely-programmed before or at human conception. This *DNA* is found within wholes or parts of genes - whether God-givenly inherent in, or whether by man's artifice synthesized from, natural raw material.
3791. Indeed, these natural genes are to be found within chromosomes inside of the sperm-cells and/or the egg-cells of all living creatures. Genetic recombination by man, however, would (re)combine these *DNA*-derived substances with other similar or dissimilar substances - in order to try to promote some humanly-desired behaviours deemed to be improvements. Thus: divinely-given *DNA* from prolific but delicate grapevines, might humanly be transferred to barely-fruitful but hardier grapevines.
3792. Again: *DNA* from healthy cattle in one part of the World - could humanly be transferred to disease-ridden cattle elsewhere in the World, to improve that latter bovine race. Yet again: *DNA* from black-skinned Negroes might be introduced into the genes of blue-eyes 'Palefaces' - in order to breed a uniform human race; or to try and eliminate all racial discrimination Worldwide; or to 'immunize' the overly-blond Nordic race against sunburn *etc.* Indeed, yet again: *DNA* from docile persons malformed with mongolism, might be transferred to normal and assertive human beings - in order to turn them into a new race of submissive slaves, in socialist dictatorships.
3793. If human cloning (alias the noncoital reproduction of copies of specific human beings) should ever become viably possible - as some predict it soon will be - it would be unacceptable because of the clone's noncoital origin, and also because of his or her or its obvious (even if unintended) threat to the God-given individuality of the person cloned. Similarly, attempts to create debrained humanoid clones for spare-parts toward the repair of true humans - and attempts at pre-conceptual or non-conceptual or post-conceptual genetic engineering on truly-human body-parts of embryos even for eugenical reasons - should be avoided. Compare: Genesis 1:26-28; 2:22-25; Leviticus 18:6-16; Deuteronomy 29:29; Ecclesiastes 5:1-2; Isaiah 39:1-5; Zechariah 12:1; Ephesians 4:24; First Corinthians 11:8-15; Colossians 2:18f; 3:10f.

### Genetic unpredictability of the future dissuades human cloning

3794. The simple fact is, man cannot "genetically predict" the future. Who could have foreseen that the unfallen Adam could have (re)produced the wicked Cain? Genesis 1:26-31 *cf.* 4:1-8f. Who could have predicted that the fallen Eve - especially after giving birth to the rotten Cain - by the grace of God could yet have gone on to (re)produce the godly Abel? Genesis 3:16 & 4:2-4 and Hebrews 11:4. And in animals, we already know that cloning often leads not to advances but to regressions.
3795. Who could have predicted that the ordinary parents of Samson could have produced such a son of quite abnormal strength? Judges 13:2-5f. Who could have predicted that slightly-built David would so easily overcome the colossal giant Goliath? First Samuel 17:33-43f. Who could have thought that Jehoram the son of wicked Ahab and Jezebel would put away his father's image of the idol Baal? Second Kings 3:1f. Indeed, who could ever have predicted that a horrible couple like wicked King Abijam and idolatrous Queen Maachah would ever produce a son like Asa - who became one of the godliest kings Judah ever had? First Kings 15:1-14f.
3796. We should also note God's disapproval of men who, by constantly preventing their own gene-containing seed from getting deposited within the wombs of their own wives, refused to accept the possibility of an unwanted pregnancy within their marriages. Genesis 38:7-10. By way of analogy, we should also note God's further disapproval of seed-mixing (Leviticus 19:19 & Deuteronomy 22:9-11) - especially in light of His apparent approval of the selective breeding of domestic animals. Genesis 1:26f; 30:31-43; 31:6-16.
3797. One should also mark David's realistic and full acceptance of the sinfulness which deformed him even from his own conception onward (Psalm 51:5) - as well as his joyous acceptance of God's sovereignty over him throughout his own humanly-secret gestation, while previously within his mother's womb. Psalms 22:10 & 139:13-16. Indeed, even when under grievous adult tribulations - we should further note the godly Job's same humble acceptance of his own hereditary strengths and weaknesses. Job 3:3-12; 10:9-19; 13:12-26; 14:1-10; 15:14-16; 25:4-6; 31:33; 33:4-10.
3798. As the Preacher wisely states in Ecclesiastes (6:3), even "if a man beget a hundred children and live many years so that the days of his years be very many - if his soul is not filled with good" alias that which the Lord regards as morally right, a miscarriage or "an untimely birth is better than he." Indeed, as Missenden has observed (in his *Biblical-Ethical Inquiry into Some Problems Relating to Human Engineering*):<sup>64</sup> "Any form of genetic manipulation which intrudes into the marriage bond or regards the child in the womb of the mother as less than a person, is a most unacceptable operation."

### Post-conceptual non-genetic improvement is not human cloning

3799. Altogether different to the above, however, is post-conceptual non-genetic human embryonic improvement. By this, we mean any of various possible human attempts to eliminate undesirable features post-conceptionally. This would include, sometimes, postconceptionally yet prenatally attempting to correct congenital defects as soon as (or shortly after) they appear within (or in connection with) the developing human embryo.
3800. This does not involve tampering with the genetic code (which conceivably could lead to inheritable changes). It involves no destruction of the nucleus of the 'fertilized' human egg-cell - as in attempts to

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<sup>64</sup>. Gen. Ass. of the Presb. Ch. of Qld.: *White Book*, 1981, pg. 13 pt. 7.



clone. But here, in post-conceptual embryonic improvement, we are talking about the remedial healing of an already-existing young human being - while he or she is yet an embryo.

3801. Therapeutic pregnancy termination and removal of the fetus from the womb for the sake of saving the life of an unborn baby (paragraphs 2098f) would be one such example of fetal improvement. Another would be giving sufficient doses of gammaglobulin to a pregnant mother and/or her young embryo - in order to minimize eye defects in the baby when born - in cases where the mother contracts German measles shortly after conception. Indeed, yet a third example would be a pregnant mother's avoidance of alcohol and tobacco - and her selection of the healthiest possible diet for the sake of maximizing the health of her unborn baby. See Judges 13:2-5.
3802. When it comes to corrective surgical procedures on babies - such as the separation of separable Siamese twins - it would usually be better to wait till they are born, and even till some time after their birth. Cf.: Genesis 25:21-27; 38:24-30; Exodus 21:22f; Psalm 130:5f; Isaiah 25:9; 28:16; Habakkuk 1:2f; 2:1-3. Yet, in emergency situations, even pre-natal surgery is permissible. Cf. First Corinthians 15:8f with paragraphs 1379f.
3803. However - throughout, everything possible must indeed be done neither to terminate nor to imperil but rather to save and to improve the life (and to promote the welfare) of an already-existing unborn human being. By no stretch of imagination can this ever be equated with tampering with the human genetic code before the conception (alias the 'bringing into existence') of a new human being.

### **The ominous advances in cloning from 1997 to 2001**

3804. Before 1997, cloned females became water-logged and such animals got inflated to huge sizes. They exhibited also other abnormalities, including hyperventilation (resulting from horribly deformed lungs). Then, after 277 failures, in 1997 Dr. Wilmot (from non-embryonic cells) revolutionarily cloned "Dolly" -- the 'perfect' sheep. Other experts, however, said such techniques fail at least 97% of the time.
3805. Dolly was followed by the cloning of a monkey. Promptly, evolutionists and humanists predicted the soon similar cloning also of viable humans. Then, while almost all Protestant Churches were culpably silent, at least the Pope forbade all Romanists from being involved in such attempts.
3806. Even the enigmatic U.S. President Bill Clinton -- who vetoed the criminalization of human abortions at birth -- nevertheless threatened prohibitory legislation against human cloning. Yet the real issue is the First Table and the Sixth and Seventh Commandments of the Law of the Lord. For they all forbid the cloning of man the image of God.
3807. In Britain, however, the rapid movement toward the approval of human cloning has been highly disturbing. In June 1999, the British Government wisely rejected bad advice -- and instead blocked human cloning. Otherwisely, just over a year later in August 2000 -- British Prime Minister Tony Blair gave MPs a free vote in Parliament on the cloning of human embryos.
3808. The depraved Anglican Church then took its cue from the depraved British Government. On December 3rd 2000, the Church of England said cloning was 'morally acceptable.' On December 20th 2000, British MPs voted for research on human embryos -- and easily carried the day in the Lower House (of Commons).

3809. Events then escalated with almost unbelievable rapidity. On January 3rd 2001, the international 'Aliens' cult said it would itself clone a dead baby girl. On January 12th 2001, international scientists themselves created the first genetically modified monkey
3810. On January 15th 2001 -- Islamic, Judaistic, Roman Catholic and even some Anglican Leaders in Britain joined forces to oppose a foreshadowed law which would authorize the cloning of humans. On January 18th 2001, former British Prime Minister Baroness Margaret Thatcher opposed that foreshadowed new law; and on January 22nd 2001, many British Peers of the House of Lords resolved to challenge any attempts to clone 'human' embryos. Sadly, however, apparently on that same day -- a day of infamy -- a majority in the House of Lords voted in favour of the new law!
3811. Andrew Sparrow, Political Correspondent for ISSUE, wrote in his column "Yesterday in Parliament" for January 23rd 2001: "The House of Lords voted by an unexpectedly large majority last night for legislation allowing the cloning of human embryos for medical research. Despite an appeal from the Archbishop of Canterbury, Dr George Carey, and other religious leaders -- they approved regulations that will allow scientists to clone human embryos up to 14 days old. With Peers allowed a free vote, the result had been hard to predict -- and Ministers [of the Crown] were immensely relieved when they won with a majority of 120.
3812. "Since 1990, scientists have been able to experiment with embryos up to two weeks old for research into fertility. The Government's regulations will allow these embryos to be used for therapeutic cloning. This involves the creation of a genetically identical embryo, from which scientists then take stem cells for research into conditions such as Parkinson's, Alzheimer's, cancer and diabetes." Lord Hunt of Kings Heath, the Minister of Health, said Peers should consider the importance of this research "to those people who shoulder the burden of these terrible diseases, their families and friends".
3813. Lord Alton, a former Liberal Democrat MP who sits as a crossbencher, led the opposition to the Government's plans. He warned the Lords against believing in "miracle cures". He urged Peers to back an amendment blocking the Human Fertilisation and Embryology (Research Purposes) Regulations until a Lords' Select Committee had "reported on the issues connected with human cloning and stem cell research."
3814. Lady Thatcher was among senior Tories who voted with Lord Alton. She was supported by Lord Tebbit, Lord Waddington, Lord Mackay of Clashfern, Lord Biffen, Lord Wakeham, Lord Mayhew of Twysden, Viscount Cranborne, Lord Strathclyde and Lord Lang of Monkton. Lord Alton was also supported by Lord Habgood, the former Archbishop of York, and by the Lord Bishop of St. Albans.
3815. But the Alton amendment was defeated by 212 votes to 92. The Peers then approved an amendment tabled by Lord Walton of Detchant, a crossbencher and former Medical Professor, saying that a Select Committee should investigate the regulations once they took effect. Lord Hunt said the Government would accept Lord Walton's proposal and "listen to the Committee and review the regulations in the light of the Select Committee Report."
3816. If the Select Committee were to decide that stem cell research was unnecessary, Parliament would be "bound to take notice". He also promised that the Government would introduce "as soon as possible" a Bill to ban reproductive cloning, which is distinct from the therapeutic cloning covered by the regulations.
3817. Lord Alton questioned during the debate whether it was right to treat the human embryo as "just

another accessory to be created, bartered, frozen or destroyed." He said: "Since 1990, when miracle cures were promised for 4000 inherited diseases, between 300000 and half a million human embryos have been destroyed or experimented upon. There have been no cures, but our willingness to walk this road has paved the way for more and more demand."

3818. Lady Warnock, who chaired the original infamous inquiry into human fertilisation back in the 1980s, acknowledged that there was a great deal of concern about the issue. Although she backed the Government because she was not opposed to the new research, she said that Ministers of the Crown were wrong to try to impose the regulations on the public in a hasty manner. Finally, in March 2001, it was announced over Australian TV that already before the end of this year, humans would be cloned by scientists who are already at work on it. It was also suggested that such human clones might not have long or healthy lives, and that their navels would be as big as apples. This would serve to identify them at least while almost naked at the beach, in the event that any 'interracial' war between human clones and normal human beings might ever break out with the aim of determining whether real humans or clones of humans should rule this planet.
3819. Meantime, as of March 17<sup>th</sup> 2001, hundred of childless couples from Italy to Japan are already eager to secure children which some scientists say they will start to clone from them and for them before the end of the year. Indeed, one such cloning scientist has already produced a non-cloned offspring for a 62-year-old woman.

### **Conclusion: human cloning and genetic engineering unacceptable**

3820. If cloning from humans were ever to become possible - would those clones be viable for very long? How would they behave if they were to grow up at least to adolescence? If they were thereafter ever to reach maturity, should they be allowed to marry real humans or even one another -- regardless as to whether those clones were impotent or sterile or not? Indeed, would humans be murderers if they disposed of such clones -- or would clones be murderers if and when they might gang up in an 'interacial war' against true humans?
3821. Cloning and genetic engineering may indeed have many merits when humanly applied to plants and animals, in the execution of man's cultural mandate to subjugate to God's glory the earth and the sea and the sky and all of the sub-human and pre-human living creatures which inhabit those realms of the World. See Genesis 1:26-28; 9:1-7; Psalm 8:1-8; First Corinthians 15:25-28; Hebrews 2:6-8; James 3:7. Yet man has no mandate at all to subjugate also the human race itself (James 3:3-6f). Nor should man ever attempt to multiply the human race, except by way of marital *coitus*. Genesis 2:22-25; Proverbs 5:15-20; Matthew 19:4-6.
3822. For, unlike the plants and the animals, of all the various earthly creatures -- man and man alone is the unique image of God. Genesis 9:1-7. Moreover, cloning humanoid or 'android' individuals that too closely resemble real humans, also seems to be condemned -- at least implicitly -- in the prohibition against sexually and hence reproductively "approaching" anyone that is too near of kin. Leviticus 18 & 20 and *Westminster Confession of Faith* 24:4.
3823. Accordingly, all attempts to clone not just 'living dolls' but also true human beings alias God's own images with the same immortal soul as its truly human prototype -- are not only blasphemous but also quite impossible of execution. Psalm 100:3 *cf.* Zechariah 12:1. Indeed, attempts to improve if not to perfect man's genetic code even before human conception -- are likewise both astonishingly arrogant and highly inadvisable. Psalm 22:9f; 51:5; 139:13-16.

3824. For it was not clones but humans that "God created in His Own image. He created humanity in the image of God...[both] male and female. God blessed them...and God said to them: 'Be fruitful and multiply!'.... None of you shall approach to any that is near of kin...to uncover their nakedness....
3825. "The Lord called me **from the womb**. From the bowels of my mother He has mentioned my name.... The Lord formed me **from the womb** to be His servant." And "from the womb" does **not** mean: **from the laboratory**. Genesis 1:27f; Leviticus 18:6; Isaiah 49:1-6.

## Y. HILD-INVOLVING ALTERNATIVES TO AID, SHW, AIH, IVF, & NWH

"The Lord says to the sterile ones who...take hold of My covenant: 'I will give them within My house...a name better than sons.... Your father was an Amorite and your mother a Hittite, and as for your birth...nobody took pity upon you.... You were thrown out into an open field...on the day you were born. But I passed by [and]...said to you when you were still bleeding: "Live!".... If any widow has...nephews, let them learn first to show piety.... I will not leave you as orphans!' -- Isaiah 56:4f; Ezekiel 16:3-6; First Timothy 5:4; John 15:18.

3826. In this chapter, we will deal with the various alternatives to childless marriages. Such alternatives include: the realization that all have some cross to bear; the avoidance of sterilization; the reversal of sterilization (if previously undertaken); the abandonment of all methods of birth control; sustained prayers for fructification; resorting to assisted impregnation; the adoption of children; sublimative alternatives to children; and/or frank acceptance of childlessness.

### The realization that all have some or other cross to bear

3827. What is the solution for childless marriages? Some might argue that Bible-upholding Christians are lovelessly insensitive to the needs and sorrows of childless marriages (and of unmarried childless men and women). Such arguments, however, are totally false.
3828. Mothers contemplating an abortion should do the Christian thing -- carry their babies full-term, right through to birth. Where this is done, even unmarried mothers who had not wanted the child -- often undergo a change of heart. Many such suddenly refuse to give the baby up for adoption -- and decide to raise the child as their own (which he or she indeed is).
3829. Sadly, however, even then -- there would still be some of those mothers who would not want their baby, even after his or her birth. Isaiah 49:15. Yet there would then also still be a great many more babies available for adoption -- especially by childless couples wanting such babies as were not wanted by their own parent.
3830. Yet, even then, there might sometimes or in certain parts of the World still be more childless couples wanting children -- than there might be babies available for adoption. Yet there would still be many other permissible things -- see the following paragraphs -- which childless couples could and can do, to alleviate their childless situation. We firmly believe that if childless couples do not seek such permissible things -- but instead try and seek alleviation through *AID* and *SHW* (and even through *AIH* and *IVF*) -- they will give themselves more long-term unhappiness than short-term joy.
3831. All human beings have some or other cross to bear. Childless couples, and even childless unmarried people, need to be reminded of this. Childless spinsters and bachelors and childless divorcees and widows and widowers all need to understand that even the advocates of *AID* would not, for the most part, administer it to them. But they also need to be assured that no cross is as heavy as the one Jesus bore -- in order to lighten the burden of all who trust in Him. Matthew 11:28-30. Even couples with children have many crosses to bear. See: First Corinthians 7:14-15; 7:26-29; 7:33-40. On the other hand, unmarried people who love children have many child-involving alternatives to children -- to be dealt with in paragraphs 3893f.

3832. Childless married couples, however, have an even greater range of options. They should, more or less in the order given below, explore the possibility of the following acceptable remedies. First, shun sterilization; second, attempt to undo any sterilization operation previously undertaken; third, cease all methods of birth control; fourth, launch sustained prayer for personal fructification; fifth, consider assisted impregnation after marital intercourse; sixth, adopt unwanted children born to others; and seventh, practise sublimative alternatives (whether child-involving or not).

### **Avoidance of sterilization as a method of birth control**

3833. First, then, there should be avoidance of sterilization as a method of birth control. This includes avoidance of both vasectomies and tubal ligations, except where necessary to correct a serious medical problem.

3834. The Bible strongly emphasizes that human fruitfulness is one of God's great blessings, and human barrenness is often one of the signs of His displeasure. Genesis 1:26-28; 9:1-7; Exodus 23:26; Leviticus 26:3-9; Deuteronomy 7:7-14; 28:1-4; 28:15-18; 28:40-41; 28:53-59. The Bible also frowns on castration, and on all damaging of human sexual parts. Leviticus 21:17-21; 22:19-25; Deuteronomy 23:1-2; Romans 12:1; First Corinthians 6:9-19.

3835. So too does Talmudic Judaism -- which regards sterilization as a serious 'sexual offence.'<sup>1</sup> Declares the *Talmud*: "Marrying a person whose *testes* [alias testicles] are crushed or whose member [alias whose penis] is cut off (Deuteronomy 23:1-2), and having sexual intercourse with him, is also punishable by flogging.<sup>2</sup> And it is similarly an offence punishable by flogging to castrate a person by causing injury to his sexual organs.<sup>3</sup> For this reason, Judaism has always forbidden all forms of castration."<sup>4</sup>

3836. Now the *Talmud*,<sup>5</sup> "the Biblical interdict is widely extended to cover any deliberate impairment of the male reproductive organs in domestic animals, beasts, birds, and man. The sterilization of women is also pro-hibited.... The *Talmud* says<sup>6</sup> that castration is universally prohibited in terms of Noachian Law [Genesis 9:1-12f cf. Acts 15:19-21 & 15:28-29].... Jewish Law...ahborred such operations....

3837. "As in the religious rulings on birth control, only pressing medical considerations are recognized as setting aside the objections to castration or other forms of deliberate sterilization. Numerous recent rabbinic *responsa* discuss and rule on such operations in various circum-stances, e.g. prostratectomies which may involve a generally-forbidden form of emasculation by severing the seminal ducts."

3838. The great Roman Catholic Theologian Thomas Aquinas prohibited sterilization except to remove a diseased member (in the interests of the health-impaired body as a whole).<sup>7</sup> This was reiterated in Pope Pius XI's 1930 *Casti Connubi*.

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1. *Enc. Jud.* 14, pp. 1207f.

2. *Yad Issurei Biah* 16:1.

3. *Shabbath*, 110b.

4. *Enc. Jud.* 2, pp. 242f.

5. *Shab.*, 110b-111a.

6. *Sanhedrin*, 56b.

7. *Sum. Theol.*, 2a, 2ae, Q. 65, a. i.



3839. Also the 1958 Lambeth Conference warned Anglicans that sterilization "is a major and irrevocable abdication of an important area of responsible freedom. It has psychological and physiological consequences that are as yet unknown and unmeasured, and represents as well a violation of the human body -- a body which is God's gift and trust, and only in a limited sense ours to do with as we wish."<sup>8</sup>

### **Sterilization for birth control unacceptable to Calvinism**

3840. The famous Calvinistic Ethicist Rev. Professor Dr. G.B. Wurth, in his *Christian Ethics in Marriage and the Family*, "completely condemns...sterilization in every case" of attempted birth control methods. "Ethically, it seems to us that this infraction is always to be denounced.... Sterilization seems to us to be following the line of least resistance. And it seems to us to be comprehensible only from the viewpoint of an essentially unchristian anthropology."<sup>9</sup>

3841. The careful Calvinist Scholar Rev. F.N. van Niekerk takes this even further, in his book *Birth Control and Family Planning*. Says he:<sup>10</sup> "There can also be those who have sinned by allowing an illegal sterilization operation to be performed upon their healthy and normal sexual parts simply in order not to be able to have children. A Christian would certainly not approve of that. But nobody would want to sit in judgment over these guilty and unhappy people. To the contrary. The Christian has a solution even for their guilt-ridden consciences -- 'go and confess your sin to God!'"

3842. Van Niekerk continues: "Unfortunately, the misuse of sterilization is increasing.... Christian Theological Ethics and Medical Ethics both strictly prohibit an operation being carried out on the healthy and normal body-parts of man for a purpose other than the improvement of health not achievable by treatment or medicines. Cf. Dr. C.J. Honing's *Burning Problems of Sexual Ethics* -- subtitled: *Marriage; Birth Control; Sterilization*.<sup>11</sup>

3843. Dr. A.C. Drogendijk, Calvinist Professor in the Medical Faculty of the Free University of Amsterdam, points out that a sterilized man or woman sometimes becomes morally loose. Also radiological sterilization and surgical castration, can have various uncomfortable pathological results.<sup>12</sup>

3844. Drogendijk insists that "sterilization to prevent pregnancy is a dangerous procedure. It is to be disapproved of for more than one reason. Once the operation has been carried out, the person remains unfruitful for the rest of his life."<sup>13</sup>

3845. Drogendijk wrote this in 1964. Since then, through the advance of medicine, it is clear that certain forms of sterilization are now reversible -- just as it is now also apparent that sterilization especially of women is not always altogether effective.<sup>14</sup>

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8. Cited in Overduin & Fleming's *op. cit.*, p. 115.

9. *Op. cit.*, pp. 150f.

10. F.N. van Niekerk: *Birth Control and Family Planning*, Bloemfontein: Sacum, 1960, pp. 29f & 28.

11. C.J. Honing's *Burning Problems of Sexual Ethics -- Marriage; Birth Control; Sterilization* (in *The Course Through the Crisis*, Stellenbosch: Pro Ecclesia Pubs., 1941, pp. 103 & 134).

12. Van Niekerk: *op. cit.*, p. 28.

13. A.C. Drogendijk: *Man and Woman Before and in Marriage*, Kampen: Kok, 1964, pp. 124f.

14. Van Niekerk: *op. cit.*, pp. 26f.

3846. Dr. Drogendijk also rightly added: "Moreover, this infraction -- especially for the woman -- is not without danger. For there is always the possibility of a fatal end to each of these operations.... Ethically, there is the objection that the physical integrity of the human body is permanently marred.... For all of these reasons, sterilization is to be rejected. Only in very special cases is it permissible in terms of medical ethics."
3847. Also the Calvinistic Ethicist Rev. Professor Dr. A.B. du Preez has discussed sterilization, in his paper *Fruitfulness and Reproduction in the Light of Christian Ethics*. "Sometimes," explains Du Preez, "use is made of operational infractions like sterilization and castration...which produce permanent unfruitfulness.... It is highly improper to interfere with human fertility in these ways...."
3848. The human body itself has a right not to be disfigured. Neither I myself nor any other can have an absolute right to control the God-given organs of my body. Only a diseased body-organ may be removed. People who cause their fruitfulness to be removed by way of operation, commit a deed of great guilt... In this way a gift of God is rejected by one's own doing."<sup>15</sup>

### 1968 Papal Encyclical of Pope Paul VI against sterilization

3849. This seems to have been echoed also by many Non-Calvinists. Such include Pope Paul VI. In his Encyclical Letter of 1968 titled *Humanae Vitae* (alias 'On the Regulation of Birth'), he wrote<sup>16</sup> the following:
3850. "The Church...does not at all consider illicit the use of those therapeutic means truly necessary to cure diseases of the organism even if an impediment to procreation which may be foreseen should result therefrom -- provided such impediment is not, for whatever motive, directly willed." On the other hand, "all similar procedures followed with the explicit purpose of sterilizing a human being as a means of birth control, are to be strictly prohibited."

### Advisability of making attempts to reverse sterilization

3851. Second, attempts should be made to reverse sterilization. Mer-cifully, some deeds of attempted sterilization -- especially sterilization of women -- are sometimes only partially or even just temporarily effective.<sup>17</sup> Especially in the more recent years, also some vasectomies have appeared to be quite reversible.
3852. Indeed, the well-known Presbyterian Theologian Rev. Professor Dr. Paul Ramsay of Princeton has addressed this in his important article 'On *In Vitro* Fertilization.' There, he apparently argues<sup>18</sup> that repair or replacement of the fallopian tubes is better medicine, as well as being morally preferable -- in all cases.
3853. Research monies should not be directed toward *AID* or *IVF*. In-stead, they should be directed toward research on the development of arti-ficial tubes or other curative procedures -- and toward research on

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15. A.B. du Preez: *Fruitfulness and Reproduction in the Light of Christian Ethics*, Pretoria: P.O. Box 433, n.d., pp. 9f.

16. Paul VI: *Humanae Vitae* [alias 'On Human Life' -- re the Regulation of Birth], Melbourne: Australian C.T.S., 1968, pp. 14f.

17. Van Niekerk: *op. cit.*, pp. 26f.

18. P. Ramsay: 'On In Vitro Fertilization' (in *The Human Life Review* 5, Winter 1979, p. 23).

improving husbands' sperm counts so as to enable them legitimately to attempt to participate in the fulfilment of God's mandate to be fruitful and to dominate the Earth *etc.*<sup>19</sup>

### **Abandonment of all birth control in childless marriages**

3854. Third, all methods of birth control should be abandoned -- while attempting to produce pregnancy in hitherto-childless marriages. This includes at least temporary abandonment of partial intercourse as well as the so-called 'calendar method' of birth control.
3855. There is a place for voluntary and mutually-agreeable (and very temporary) sexual abstinence within marriage. But even such agreeing spouses are commanded to come together again soon, for regular intercourse. Exodus 21:10f & First Corinthians 7:5.
3856. Needless to say: to be fruitful, the sexual intercourse must be complete. This requires avoiding *coitus interruptus*. Genesis 38:8-10.

### **Need for sustained prayers by spouses for human fertilization**

3857. Fourth, there must be sustained prayers for personal fructification. We may not resort to contraband 'fertility solutions' like *SHW* or *NIV* or *NIB*. Abraham and Rachel and Leah all resorted to contraband *SHWs* (alias Surrogate Human Wombs). Genesis 16:1-5 & 30:1-13.
3858. Tamar resorted to contraband *NIV* (or Natural Insemination of Vendor). Genesis 38:16-25. She would, had she thought of it, probably even earlier have resorted to *AIH* (or Artificial Insemination from Husband). *Cf.* Genesis 38:8f. And Leah, on at least one occasion, even resorted to contra-band *NIB* (or Natural Insemination of Buyer). Genesis 30:15f.
3859. We should not follow the above-mentioned and God-dishonouring practices of Abraham, Rachel, Leah and Tamar in these matters. For indeed, even they themselves all lived to regret those indiscretions. Instead, we should rather follow the examples of the God-honouring 'fertility prayers' of Sarah, Rebekah, Leah, Rachel, Hannah and Zacharias.
3860. "Through faith, [the barren] Sarah...received strength to become pregnant -- and she gave birth to a child when she was past the age, because she regarded God as being faithful to His own promises." Hebrews 11:11. Similarly, "Isaac prayed to the Lord for his wife -- because she was barren. And the Lord was entreated by him, and Rebekah his wife conceived" and soon bore twins. Genesis 25:21-24.
3861. Three times we are implicitly told that God "heard" the 'prayers for pregnancy' of Leah -- and gave her the sons Reuben, Simeon and Issachar. Genesis 29:31-33 & 30:17f. And three times we are implicitly told that God "heard" the prayers of the barren Rachel, and gave her the foster-son Dan and her natural sons Joseph and Benjamin. Genesis 30:6,22,24.
3862. When the barren Hannah "prayed to the Lord" and asked for "a male child" -- and "continued praying before the Lord" and "poured out" her soul before the Lord and "worshipped before the Lord" -- God granted her "petition" and she "conceived" and "bare a son." First Samuel 1:10-12,15,17,19a,20a. Then she "called his name 'Samuel' -- saying: 'Because I have asked him of the Lord.'" First Samuel 1:20b. Later still, she told Eli: "I am the woman that stood here...praying to the Lord. For this child I

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<sup>19</sup>. *Cf.* Gen. 1:26-28 & 9:1-7 *etc.*

prayed. And the Lord gave me my petition which I asked of Him." First Samuel 1:26f.

3863. Similarly, Zacharias and Elisabeth "had no child -- because Elisabeth was barren. Yet even though they were both now well-stricken in years" -- the angel said to him: "Don't be afraid, Zacharias! For your prayer has been heard. And your wife Elisabeth shall bear you a son. And you shall call his name 'John.'" Luke 1:7,9,13,36f.

### **Luther's comments on the Bible's prayers for pregnancy**

3864. Let us now hear Dr. Martin Luther in his *Commentary on Genesis* regarding some of these 'pregnancy prayers.' Throughout, we here quote from the careful English translation published by the Concordia Publishing Company in St. Louis U.S.A.
3865. On Genesis 25:22f, Luther remarked that the barren "Rebecca...was found and was brought to her bridegroom by the angels -- in order that she might become a mother.... She prays and wishes to an extraordinary degree, and ardently, to become the mother of this seed" of the covenant people. "She is heard, and God is overcome by force [of prayer], as it were, to make the barren Rebecca fecund.... When she has the fetuses in her womb and congratulates herself..., she is...cheered up by a hope so glorious that she will become the mother of twins...."
3866. "Although Rebecca did not have a promise, she nevertheless kept on praying.... Rebecca's prayer...after so many hindrances is finally heard in a wonderful way.... An earnest and fervent prayer which does not cease and does not become tired but keeps on waiting up to the last moment, eventually forces its way through Heaven and Earth.... It is impossible for it not to be heard."
3867. In Genesis 29:32, God answered the barren Leah's prayers for a child. After the birth of her firstborn, Reuben, she said: "the Lord has looked upon my affliction." Luther commented: "She gives thanks, praises God, and adds, 'Now my husband will love me.... For, thanks to God's blessing, I have become a mother.... The Lord has had regard for me.'"
3868. In Genesis 29:33, we are told "she conceived again and bore a son...because the Lord heard.... And she called his name 'Simeon'" (meaning: 'heard'). Luther commented: "She repeats her prayer to God. 'Lord God, I have given birth to a son.... Give me another son!' ... "The Lord hears this prayer, and gives a second son.... She names him Simeon, because she has been heard."
3869. In Genesis 29:35, "she conceived again and bore a son, and said: 'This time I will praise the Lord!' Therefore she called his name Judah." Luther comments: "It is as though she were saying: 'I was content with one, two, but especially three sons [Reuben and Simeon and Levi]. In addition, however, I am getting a fourth. Now I praise and thank the Lord!'"
3870. In Genesis 30:6, "Rachel said: 'God has judged me, and has also heard my voice and given me a son. Therefore she called his name 'Dan'" (meaning: 'Judgment'). Luther commented: "She gives thanks to God because she has been heard. She mentions God as a Judge, and assigns to Him the gift of fertility. 'I have cried out,' she says, 'and I have prayed. But blessed be the Lord, Who has judged me and has heard my voice!'"
3871. Luther explains further: "Dan means judgment. 'For God has seen my wretchedness and reproach.' Thus she says below (verse 23), 'God has tak-en away my reproach.'"

3872. Rachel later prayed for yet another child. Such arrived from her husband, *via* her maid Bilhah. In Genesis 30:8, "Rachel said: 'With wrestlings of God, I have wrestled...and have prevailed!' So she called his name Naphtali." Luther commented: "Thus the godly woman gives thanks to God, because He has heard her prayer and has given offspring."

### Calvin's comments on the Older Testament's pregnancy prayers

3873. Rev. Professor Dr. John Calvin has a most instructive comment on the prayerful inception of Rebekah's pregnancy (mentioned in paragraph 3841). "Isaac," explained Calvin,<sup>20</sup> "knew that he was deprived of children.... The blessing, which was not at man's disposal, must be sought for by prayer from God.... He [Isaac] was endued with no ordinary constancy of faith.... He earnestly (if anyone ever did) desired seed. It therefore had not now, for the first time, entered into his mind to pray...."
3874. "For more than twenty years, he had been disappointed of his hope [Genesis 25:20-26].... These prayers had continued through many years.... While he seems in vain to pour forth his wishes into the air, he still does not remit the ardour of his devotion.... Isaac teaches us by his example, to persevere in prayer.... God also shows that He never turns a deaf ear to the wishes of His faithful people -- although He may long defer the answer."
3875. The 'prayerful' account of Leah's childbirths are also very in-structive. Both before and after the birth of her first son Reuben, "Leah was not ungrateful to God" -- remarks the Presbyterian Theologian Calvin.<sup>21</sup>
3876. "Leah not only acknowledges [the Lord] God as the Author of her fruitfulness.... Her affliction had been looked upon by the Lord, and a son had been given her.... It appears probable that when she saw herself despised, she had recourse to prayer in order that she might receive more succour from Heaven. For thanksgiving is a proof that persons have previously exercised themselves in prayer...."
3877. "Therefore, Leah inscribed on the person of her son [Reuben -- 'see, a son!'] -- a memorial whereby she might stir herself up to offer praise to God.... Leah followed the same course in reference to her second son. For she gave him [Simeon] a name which is derived from 'hearing' -- to recall to her memory that her sighs had been heard by the Lord.... Her third son [Levi] she names from 'joining' -- as if she would say: 'now a new link is interposed'...."
3878. "In her fourth son [Judah] she again declares her piety towards God. For she gives to him the name of 'praise' -- as having been granted to her by the special kindness of God. She had, indeed, previously given thanks to the Lord. But whereas more abundant material of praise is supplied, she acknowledges not once only, nor by one single method, but frequently, that she has been assisted by the favour of God."

### Keil & Leupold & Delitzsch comment on the pregnancy prayers

3879. Rev. Professor Dr. C.F. Keil's comments in Genesis on Rachel's initial barrenness, are also very instructive. Explained Keil:<sup>22</sup> "Instead of praying either directly or through her husband as Rebekah had done -- to Jehovah Who had promised His favour to Jacob (25:21 & 28:13 *sqq*) -- she said to Jacob in passionate displeasure: 'Get me children, or I shall die!'

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20. *Comm.* on Gen. 25:21

21. *Comm.* on Gen. 29:32.

22. C.F. Keil: *Biblical Commentary on the Old Testament -- The Pentateuch I*, on Gen. 30:1-8.

3880. "To which he angrily replied: 'Am I in the place of God, Who has withheld from you the fruit of the womb?' That is: 'Can I, a powerless man, give you what the Almighty God has withheld?' Jacob was certainly not al-mighty, like God. But he also lacked the power which he might have possessed -- the power of prayer, in firm reliance upon the promise of the Lord."
3881. To this, Rev. Professor Dr. H.C. Leupold further adds:<sup>23</sup> "Keil is right in charging Jacob with lacking capacity to comfort his wife, inasmuch as he at the time apparently was not sufficiently strong in faith to bring the problem before God in prayer together with his wife. Isaac's example (Genesis 25:21) should have taught him what was to be done in such a case."
3882. Later, however, "God remembered Rachel -- and God hearkened to her, and opened her womb." Genesis 30:22. The fact that God 'hearkened' to Rachel and caused her to become pregnant, clearly implied that she had been praying for pregnancy and that God hearkened to her prayer. She "bare a son, and said: 'God hath taken away my reproach'.... She called his name 'Joseph' -- and said: 'The Lord shall add to me another son.'" Genesis 30:24.
3883. Comments Keil:<sup>24</sup> "At length, God gave also Rachel a son -- whom she named 'Joseph'.... Rachel first of all looked back at the past and, thinking of the earthly means that had been applied in vain for the purpose of obtaining a child, regarded the son as a gift of God." This "aroused belief in that God Who, as she had no doubt heard from her husband, had given Jacob such great promises; so that, in giving the name, probably at the circumcis-ion, she remembers Jehovah and prayed for another son [Benjamin] -- from His covenant faithfulness." Genesis 30:24 *cf.* 35:16f.
3884. The comments of Keil and Delitzsch<sup>25</sup> on the 'pregnancy prayers' also of the barren Hannah, are full of exemplary teaching for every childless woman today. As they rightly observed: "Hannah rose up with a troubled heart to pour out her grief in prayer before God.... She poured out the desire of her heart before God.... Hannah prayed much (*i.e.* a long time) before the Lord.... Her prayer would be heard by God....
3885. "Jehovah remembered her, *i.e.* heard her prayer. 'In the revo-lution of the days'...of her conception and pregnancy, Hannah conceived and bare a son whom she called Samuel. 'For (she said) I have asked him of the Lord'.... The words 'for I have asked him of the Lord' are not an ety-mological explanation of the name, but an exposition founded upon the fact. Because Hannah had asked him of Jehovah, she gave him the name 'God-heard' as a memorial of the hearing of her prayer."

### **Calvin on the pregnancy prayers of the parents of John**

3886. Calvin's comment on the 'pregnancy prayers' in Luke 1:9-13 of the childless Zacharias for a son [who would be called John alias 'the gift of grace that Jehovah gives'], illustrates the same point. Writes Calvin:<sup>26</sup> "Elisabeth had been barren in the prime of life. And now she is in old age, which of itself shuts up the womb.... Zacharias is spoken of as going into the temple...'before God'....

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<sup>23.</sup> *Op. cit.*, p. 805, commenting on Gen. 30:2.

<sup>24.</sup> *Op. cit.*, pp. 290f, on Gen. 30:22-24.

<sup>25.</sup> *Biblical Commentary on the Books of Samuel*, Grand Rapids: Eerdmans, 1968 rep., pp. 23-25, on I Sam. 1:9-28.

<sup>26.</sup> J. Calvin: *Commentary on a Harmony of the Evangelists*, Grand Rapids: Eerdmans, rep., n.d., pp. 12-15, on Lk. 1:7-13.



3887. "The design of the incense was to remind believers that the sweet savour of their prayers does not ascend to Heaven, except through the sacrifice of the Mediator.... He prayed...that he might obtain offspring....
3888. "His prayer which he had poured out before God for a long period, was at length heard.... The desire of having children, if it be not excessive, is consistent with piety and holiness." For this "may be gathered from Scripture, which assigns to it not the lowest place among the blessings of God." Thus Calvin on the praying parents -- of the later John the baptizer.

### **Four methods of assisting impregnation within marriage**

3889. Fifth, there are at least four ways of assisting impregnation -- combined with marital intercourse in the middle of the wife's monthly cycle (alias between two of her menstruations). We should by no means discount the indicated use of pregnancy-promoting fertility drugs and special diets (*cf.* Genesis 30:14-17 & Judges 13:7 & Song 7:7-13). However, there are also at least three other ways of assisting impregnation (each of which seeks to overcome the toxic effects of the lower vagina whenever its secretions become chronically spermicidal).
3890. First of all, a medical spoon may be inserted into the vagina directly or soon after intercourse. By means of that spoon and/or a pipette, the semen of the husband deposited in the wife's vagina during intercourse is extracted and then inserted more deeply (and possibly too after dilation of the cervix directly into the fallopian tube). *Cf.* Genesis 25:21; 30:14-23; First Samuel 1:5-27; Luke 1:7-13. In this way, the inseminated sperm-containing fluid is moved up into the cervical region -- right beneath the mouth of the womb itself (from where the sperms may swim into the fallopian tubes and fertilize an egg-cell).
3891. Second, right after the husband speedily withdraws himself from his wife immediately after intercourse and intra-vaginal seminal ejaculation -- some of the redundant semen still on his penis may be removed. This is then spooned up into the cervical region of his wife.
3892. Third, right before and during intercourse, the husband may wear a special non-spermicidal open-ended sheath<sup>27</sup> which transmits his ejaculated sperm straight to his wife's cervical region while avoiding her own spermicidal secretions. This method obviates the use of the spoon and does not require the post-coital services of a physician.
3893. None of the above-mentioned four methods are contraceptive. All of them are distinctly pro-conceptual. All four methods involve marital intercourse in the middle of the menstrual month and after a short period of sexual abstinence to build up the husband's sperm-count. Leviticus 15:19-28 *cf.* First Corinthians 7:5. Yet there may be a preference for one method over the others, depending upon theological convictions and aesthetic tastes.

### **Calvinistic comments on assisted impregnation within marriage**

3894. Calvinist Medical Professor Dr. A.C. Drogendijk discusses also the Roman Catholic view of the above. Explains Drogendijk:<sup>28</sup> "According to the Pope (September 24th 1949), artificial insemination with the

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<sup>27.</sup> Wurth: *op. cit.*, p. 295.

<sup>28.</sup> *Op. cit.*, p. 147.

sperm of the husband himself is absolutely forbidden when it [the sperm] was obtained by voluntary masturbation or by puncture [of the sexual glands].

3895. "It was not forbidden, however -- yet neither was it approved in so many words -- to collect seed [ejaculated into the vagina during normal sexual intercourse between spouses] and to redeposit it more deeply. Nor was it forbidden to collect residual seed from the husband [after intercourse], and to introduce it deeply into the woman."
3896. Professor of Calvinist Ethics Dr. Wurth adds: "Some Catholic Doctors and Moral Theologians have permitted assisted impregnation within marriage -- provided...it only concerns giving help to...normal marital intercourse. Here, the sperm maintains its intrinsic purpose.... All that happens is something which promotes the effective reaching of that purpose."<sup>29</sup>
3897. Wurth himself then goes on to explain the Calvinistic attitude toward this matter. He observes: "We may gratefully acknowledge that, thanks to the grace of God, possibilities are now open to us which were previously lacking.
3898. "But, once again, these [possibilities] are not unlimited.... They are certainly not options [open to us] -- when applying particular means would bring us so openly into conflict with the highest moral norms and values that we would actually be involved with a depersonalization of something like sexuality" which specifically belongs to the personal sphere of life.
3899. "Wanting to 'help' somebody by applying these [depersonalizing] means, would therefore never truly be 'helping' them at all. Indeed, the Doctor who lends himself to this would perhaps be running a big risk of getting to hear about bitter resentment from those very people whose difficulties he seriously enlarged -- rather than pointing them to a genuine solution."<sup>30</sup>
3900. Dr. Drogendijk recommends<sup>31</sup> assisted impregnation in marriages "where the husband has a bodily abnormality (such as *hypostadia* or *oligo-spermia*), or suffers from *ejaculatio praecox*" -- wherever these are "incurable." By *hypostadia* is meant a congenital malformation whereby the opening of the urinary tract is located on the underneath surface of the penis, so that during intercourse the semen does not end up within the vagina near its cervix.
3901. By *oligospermia* is meant low sperm-count. And by *ejaculatio praecox* is meant premature semen release right before or too early during sexual intercourse. "In these cases," writes Drogendijk, "the most ideal thing is to collect the semen after normal sexual intercourse, and then to introduce it further" into the wife.

### **Also Romish approval of assisted impregnation within marriage**

3902. Both Roman Catholics and Bible-heeding Protestants generally endorse the above methods<sup>32</sup> of pre-coital or post-coital assisted impregnation in otherwise-childless marriages. Rev. Professor Dr. Lloyd Kalland of Gordon Divinity School's Department of the Philosophy of Religion, for example, wrote a paper in which he also discussed some of the difficulties encountered with *AIH* (alias Artificial

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<sup>29.</sup> *Op. cit.*, p. 288.

<sup>30.</sup> *Ib.*, p. 294.

<sup>31.</sup> *Op. cit.*, p. 146.

<sup>32.</sup> Paras. 3870f.

Insemination from Husband). These difficulties arise among many Protestants, and especially among Roman Catholics.

3903. States Kalland:<sup>33</sup> "Still contending that the natural use of the several [sexual] organs is intrinsically related to procreation, they [Roman Catholics] maintain that the conjugal act must be experienced. Therefore, if a means can be devised whereby the necessary removal and insertion of semen CONJOINS with the act of intercourse -- the discussion would have grounds for further consideration.... The message of Pius XII -- *The Pope Speaks* (1957) -- in which he allowed only 'assisted' insemination, still stands."
3904. Later, also the 1987 *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation* put out by the Vatican's Congregation for the Doctrine of the Faith -- while rejecting AIH -- still left room for assisted impregnation right after marital intercourse and ejaculation. Says the *Instruction*:<sup>34</sup> "Fertilization is licitly sought when it is the result of a 'conjugal act which is *per se* suitable for the generation of children to which marriage is ordered by its nature and by which the spouses become one flesh' (*Code of Canon Law*, can. 1061)...."
3905. "The link between the meanings of the conjugal act and between the goods of marriage, as well as the unity of the human being and the dignity of his origin, demand that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses.... Many researchers are engaged in the fight against sterility. While fully safeguarding the dignity of human procreation, some have achieved results which previously seemed unattainable."
3906. "Scientists therefore are to be encouraged to continue their research with the aim of preventing the causes of sterility -- and of being able to remedy them. Thus sterile couples will be able to procreate in full respect for their own personal dignity and that of the child to be born."

### **Adopting children when a marriage proves to be unfruitful**

3907. Sixth, consideration should be given to adopting children born to others, especially if all of the above attempts fail to produce natural child-ren parented by both of the spouses in their marriage. Some may object here that *AID* should be preferred to adoption -- inasmuch as in *AID* the child would at least be parented by the wife, while in adoption neither the wife nor the husband is the true natural parent. However, against this position we must agree with Calvinist Medical Professor Dr. A.C. Drogendijk who insists<sup>35</sup> one cannot compare *AID* with the adoption of a child by a childless married couple. Adoption is quite different to *AID*.
3908. For in adoption: "firstly, we are dealing with a child already born; secondly, that child needs protection; thirdly, the adopted child is equally known (or unknown) to each of the two adopting spouses." Indeed, to these three -- even a fourth difference can be noted. For, as the Calvinist Ethics Professor Dr. G.B. Wurth has remarked: "No woman ever thought of claim-ing that an adopted child is one's own natural child -- which is always the case with her own *AID* child."<sup>36</sup>
3909. We ourselves would also like to point out the following glorious truths about adopting even an

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33. Cited in Spitzer & Saylor's *op. cit.*, pp. 416 & 458.

34. *Op. cit.*, pp. 27f & 34.

35. *Op. cit.*, p. 150 n.

36. *Op. cit.*, p. 291. 37. *W.C.F.* ch. 12.

unrelated child into a faithful family. First, God's covenant of grace clearly teaches the propriety of adopting even unrelated children into a covenant family. For God adopted the fallen Adam as His own child. Genesis 1:26-28 & 5:1-4; Luke 3:38; First Corinthians 11:3-12.

3910. Abraham adopted his eldest servant Eliezer as well as many other slaves and their babies -- as his own covenant children. Genesis 15:2 & 17:10-14 & 24:2. Jehovah adopted Israel, and raised her as His daughter after finding her abandoned by her Amorite father and her Hittite mother on the very day she was born. Ezekiel 16:1-7. Indeed, Jesus Himself adopts "orphaned" human beings -- adopts them as 'Christ-ians' -- into the very fam-ily of God Himself. John 14:16 & Galatians 4:4-6.
3911. As the *Westminster Confession*<sup>37</sup> so very excellently puts it: "All those that are justified, God vouchsafeth in and for His only Son Jesus Christ to make partakers of the grace of adoption -- by which they are taken into the number and enjoy the liberties and privileges of the children of God; have His Name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry [out] 'Abba Father!'; are pitied, protected; provided for, and chastened by Him as by a father; and inherit the promises, as heirs of everlasting salvation. Ephesians 1:5; Romans 8:15-17; John 1:12; Jeremiah 14:9; Second Corinthians 6:18; Psalm 103:13; Proverbs 14:26; Matthew 6:30-32; First Peter 5:7; Hebrews 12:6; First Peter 1:3f; Hebrews 1:14." Compare too Isaiah 56:4-8 (*q.v.*).

### **Sublimative alternatives to generating or adopting children**

3912. Seventh, there are many sublimative alternatives to having one's own or adopting other people's children. First, there are child-involving alternatives. Thus one can take care of and/or teach other people's children -- and also teach other people to care for and to teach their own children.
3913. Just think of all the various kinds of child-involving work of Midwives, Nursemaids, Pediatricians, Dayschool Teachers, Sundayschool In-structors, Teachers of Women's Groups, *etc.* See: Exodus 1:15-21; Second Kings 5:2; Titus 2:3f. There is also diaconal work -- taking care of widows and orphans or semi-orphans. Acts 6:1-7 & 9:36-39 *cf.* First Timothy 5:3-16. Indeed, one may even as it were "spiritually" adopt as one's own "children" those who are far away from their own parents. Acts 16:1-4 *cf.* Second Timothy 1:1-6 & 2:1f & 3:10-17.
3914. Then there are also non-childinvolving alternatives to parent-hood. Here, there is a great crowd of faithful bachelors and spinsters who have dedicated themselves to the work of the Gospel for the sake of the Kingdom of Heaven. Judges 11:34-40 *cf.* Matthew 19:12b.
3915. One is reminded also of those unmarried persons who have devoted themselves to caring for and taming animals. Genesis 2:19f *cf.* Mark 1:13 & 11:2-7 & James 3:3-7. Indeed, one is reminded even of those sterile persons who receive a new lease of life in being called to promote the expansion of the Kingdom of God. Isaiah 56:3b-5 *cf.* Matthew 19:12a & Acts 8:27-39.
3916. Where all legitimate attempts of married couples to produce their own children ultimately fail, childless spouses should accept God's providence in this matter. Genesis 20:18; Leviticus 26:22; Judges 11:34-40; Jeremiah 20:14-18.
3917. They may then, however, turn to other legitimate alternatives. Such would include: their legal adoption

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<sup>37</sup>. W.C.F. ch. 12.

of children born to but unwanted by their parents; caring for or teaching other people's children; diaconal work among orphans; or "spiritually" 'adopting' young people; *etc.* Genesis 15:2; 17:10-14; 24:2; Exodus 1:15-21; John 14:18; Acts 16:1-4; Romans 8:15-17; First Timothy 5:3-16; Second Timothy 1:1-6; Jeremiah 1:27.

### Calvinism accepts unchangeable childlessness in marriages

3918. Last, there must be acceptance of that which cannot be changed. In many cases, barrenness is to be regarded as a chastisement of the Lord. Genesis 25:20f & 30:1,2,22; First Samuel 1:5-10; Jeremiah 20:14-18; *etc.*
3919. It may be remembered that all of Calvin's own children died in tender infancy, shortly after their births. His enemies jeered that this was God's curse upon him<sup>38</sup> -- for helping to fragment the unity of the Christian Church at the time of the Protestant Reformation. Thus, they exulted, the would-be Reformer would soon be cut off forever -- with no heirs.
3920. Calvin, however, smilingly shrugged it off. For he knowingly remarked that half of Europe was his children -- namely all those who had followed the Protestant Theology. "I have myriads of sons," said Calvin,<sup>39</sup> "throughout the Christian World!"
3921. As the Calvinist Ethicist Rev. Professor Dr. G.B. Wurth has said: "There are, after all, some kinds of sorrow which one just has to accept. Indeed, whenever the means permitted by God to remove sorrow do not result in the goal desired -- one's calling then commences to accept the will of God.
3922. "We are of the opinion that this holds true also for a childless marriage. In the Old Testament, we read of particular women who had no children because -- what a deep expression! -- 'God closed up their wombs.' Genesis 20:18 & First Samuel 1:5f. Here, the conception of new life is very particularly attributed to divine providence."<sup>40</sup>

### Personal testimony of Professor Nigel Lee anent childlessness

3923. The author of this present work (Rev. Professor Dr. Francis Nigel Lee), and his dear wife, were themselves once a childless couple. Indeed, as a result of prior problems requiring imperative surgery in a life-threatening situation, there was even some doubt as to whether parenthood would ever be possible. But they prayed most earnestly for a child, with the preference for a son.
3924. God graciously heard those prayers. He did **not** give them a son. Instead, He gave them two fine **daughters!** Now, more than 25 years later, it is no longer possible for them to have either a son or another daughter. So it would seem the surname of this particular branch of the Lee family will soon die out. But they accept God's perfect providence in this. Indeed, today they would not exchange their two beloved daughters for sons -- nor for anything else in the whole World.

### Better childless and blessed than prolific and perverse

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38. Thus the Romish Jurist Baudouin. See n. 39.

39. See J. Bonnet: *Selected Works of John Calvin -- Tracts and Letters*, Grand Rapids: Baker, 1983 ed., IV p. 344 n. 3.

40. *Op. cit.*, p. 294.

3925. After all, our Sovereign God knows best -- for each of His children. Better not to marry at all, than to contract an unhappy marriage. *Cf.* First Corinthians 7:7 & 7:39-40. Better by far for Christian spouses to have a childless Christian marriage, than for a Christian to have a stable but un-christian marriage even with children (*cf.* First Corinthians 7:14).
3926. Better to be a widow with only one loving daughter-in-law, than to have seven less-loving sons of one's own. *Cf.* Ruth 4:15. And better, like Isaac, to have twenty years of childless marriage -- than to be faced, as were Jacob and David, with the endless squabbles of many children (and some of them delinquent). *Cf.* Genesis 25:20-26 with chapters 29 to 49.
3927. But better yet, if God so wills, to experience the blessing of many godly children. Hear the promises of the psalmist: "Look, children are an inheritance from the Lord -- and the fruit of the womb is His reward! Children of the youth are like arrows in the hand of a mighty man. Happy is the man who has his quiver full of them." Psalm 127:3-5.
3928. "Your wife shall be like a fruitful vine by the sides of your house. Your children shall be like olive-plants round about your table. Look, this is the way the man who fears the Lord shall be blessed! ... You shall see your children's children, and peace." Psalm 128:3-6.

**Conclusion: alternatives to AID, SHW, AIH, IVF & NWH**

3929. Conclusion. We believe it to be a grievous sin for married people to try to avoid having a family. For God commands couples to "be fruitful, and to multiply, and to fill the Earth" -- to His glory. Genesis 1:26-28 *cf.* First Corinthians 10:31.
3930. Yet we also believe that all child-desiring childless couples, after exhausting every legitimate means of trying to remedy the problem, are finally to rest in God's blessed providence (if that should be for them to remain childless). For marital *coitus* is the only permitted method of human reproduction. See paragraphs 2543f.
3931. Thus, we heartily endorse the conclusion of Rev. Robert Missenden in his paper *Human Engineering*. Explains Missenden: "We believe that all Christian marriage partners should accept the prognosis that they cannot bear children, as a gift from God.
3932. "It may be that they will adopt children who will be to them as their own -- or that God will give them another ministry (which they could not have exercised, had they to care for children). In either situation, their God-given 'oneness' would not be intruded upon but rather the more adequately expressed."<sup>41</sup>

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<sup>41</sup>. *Op. cit.*, p. 13, affirmation 5.



## Z. EPILOGUE ON 'TINY HUMAN LIFE'

"I am the Lord your God.... I will respect you; and make you fruitful; and multiply you; and establish My covenant with you.... Blessed shall be the fruit of your body! ... Fear God, and keep His Commandments! For this is the whole duty of man.... For God shall bring every work into judgment, with every secret thing - whether it be good, or whether it be evil." - Leviticus 26:9; Deuteronomy 28:4; Ecclesiastes 12:13f.

3933. This Epilogue will briefly review the revolution in human reproductive techniques which has swept the World during the last fifty years. It will then look at God's normative steps for human reproduction. Then we shall look at Biblical affirmations about human reproduction. Next, we shall discuss avoidance of unauthorized methods of human reproduction. Thereafter, we shall glance at child-involving and other alternatives to *AIH* and *IVF* for chronically childless couples.
3934. This will be followed by the celebrated *IVF*-Pioneer Dr. Robert Edwards's warning against surrogate-*IVF*, and Stephen Mason's Australian Law Reform Commission's suggestion that *AID* and *AID-IVF* may very well transgress the rights of the child. Dr. Schaeffer's critique of Humanism's artificial conceptions will then be presented, and also a general theistic critique (by worried Christians and Jews and Moslems) of Humanism's perspectives on *IVF*.
3935. Even way back in 1982, the early days of artificial human conception, there were already fully 26 ways in which a human being could be born (only one of which is permissible). When will there be "57 varieties"? Yet events especially during 1994 and 1995 have shown many cracks, so that one can only conclude all these artificial techniques have no real long-term future.

### Review of the last fifty years regarding human reproduction

3936. As we write these words in January 1996 - the many developments in the history of human reproduction during this last half-century have been awesome. In 1948, the first of the Kinsey reports on human sexual behaviour was published. And in 1952, Dr. J.B. Gurdon of Oxford successfully cloned a South African clawed frog - the first successful cloning of an animal, anywhere in the World.
3937. Also in 1952, the American soldier George Jorgenson was changed into Christine Jorgensen during an operation in Denmark. Then the American Law Institute recommendations in its 1955 Model Penal Code that all laws anent private sexual behaviour between consenting adults be abolished - were enacted into law in Indiana (1961), Connecticut (1969) and New Jersey (1979).
3938. In Britain, the 1957 Wolfenden Report urged that private homosexual acts between consenting adults no longer be considered crimes. These urgings were made law in England, by the *Sexual Offences Act* of 1967. In 1960, the U.S. Supreme Court relaxed the traditional notion of obscenity. A whole flood of pornography followed.
3939. With the publication of her book *The Feminine Mystique* in 1963, Betty Frieden promoted the then-incipient so-called "Women's Liberation Movement." By 1967, various testcases throughout the United States ruled that children produced by *AID* were legitimate if the husband had agreed. Yet later - the husband's consent was deemed to be increasingly irrelevant. Thereafter, the very concept of illegitimacy itself began to be challenged more and more boldly.

3940. In 1967, a Roman Catholic priest purported to conduct a marriage ceremony for two sodomites in Holland. Some "Protestant" clergy soon followed suit. Thus, in 1977 Episcopalian Bishop Paul Moore Jr. ordained a lesbian as a priest in New York. Since then, whole denominations have authorized such practices.
3941. On the other hand, so-called 'Fundamentalists' - both Christian and Moslem - have strongly reacted against this. Indeed, in 1978 *The Little Green Book* (attributed to the Ayatollah Khomeini) reiterated the Islamic condemnation of those who sodomize camels.
3942. In 1969, a police raid in New York prompted the so-called "Gay Liberation Movement" - which later led to demands for the recognition of an alleged right of also sodomites and other human males to get pregnant. In the same year, Denmark abolished all laws against pornography - and a similar recommendation in America the next year by the U.S. Presidential Commission on Obscenity was rejected only after President Nixon himself had branded it as "morally bankrupt."
3943. In 1973, the U.S. Supreme Court *de facto* whitewashed abortion. By 1974, the American Psychiatric Association stopped labeling homosexuality as a mental illness. In 1978, the first test-tube baby was born. And in 1980, there were forty million abortions per year - alias one out of every four pregnancies in the World.
3944. During the 1980s, Russian scientists were attempting to revive the long-extinct mammoth by cloning. Not surprisingly, by 1993, American scientists had successfully cloned human embryos (though not to viability).
3945. By then, some four thousand Americans had undergone sex-change operations (now with Medicare subsidy). Moreover, by 1982 at least two hundred thousand Americans and Europeans were known to have been born by way of artificial insemination.<sup>1</sup> Yet God's Law of Nature is still normative!

### God's normative steps for human reproduction

3946. In all of the many pages above, we trust we have understood and set forth God's Word to man quite correctly. In that case, the following are the steps that should be followed by all human beings in the process of their normative reproduction:
- 1, courtship (First Thessalonians 4:1-8);
  - 2, engagement (Matthew 1:18-25);
  - 3, marriage (Genesis 2:22f);
  - 4, coital insemination (Proverbs 5:15-19);
  - 5, copulatory impregnation (Genesis 4:1);
  - 6, intra-uxorial conception and nidation (Psalm 51:5 & 139:13-16);
  - 7, intra-uxorial embryonization and quickening (Genesis 25:21-24); and 8, birth from one's own mother's womb (Genesis 17:17-21).
3947. Attempts to short-circuit any of these normative guidelines may well, by God's grace, produce a live and healthy offspring. But then, either parents or children or grandchildren [or all of them] will sooner or later reap some or other degree of unhappiness - because of the omission of one or more of the above normative guidelines.

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<sup>1</sup>. E. Gregersen: *Sexual Practices - the Story of Human Sexuality*, London: Mitchell Beazley, 1982, pp. 167-78 & 211.

3948. "Do not be deceived! God will not be mocked. For whatever a man sows, that he shall also reap." Galatians 6:7. Indeed, if modern parents reject one or more of the above steps while they 'sow' - but for the grace of God, "they shall reap the whirlwind." Hosea 8:7. See again especially paragraphs 2533f and 3910f - on marital *coitus* as the only God-ordained method of human reproduction.

### **Biblical affirmations about human reproduction**

3949. In the light of God's infallible Word, certain Biblical affirmations flow forth anent human reproduction. These are as follows.
3950. 1. Man alone is the image of God - in both soul and body. Even in the area of reproduction, he is therefore to be treated with a dignity quite transcending the legitimate principles of animal husbandry. Genesis 1:26-28; 5:1-4; 9:1-7; 30:31 to 31:13; First Corinthians 15:39; James 3:7-9.
3951. 2. While on our present Earth, man is neither to 'teem' like the animals (reproducing maximally) nor to be 'childless' like the angels (which do not reproduce at all). Instead, man is to "be fruitful and to multiply and to fill the Earth" within monogamous marriages alone, where God Himself from time to time gives pregnancies. Genesis 1:20f; 1:26-28; 2:7f; 2:18-25; Matthew 19:1-6; 22:24-30; Romans 7:1-4; First Corinthians 6:13 to 7:14.
3952. 3. All human pregnancies between spouses within marriage are an evidence of God's blessing. They should be welcomed warmly, whenever they occur. Genesis 1:28; 9:1-7; 12:2; 15:1-6; chapter 17; 22:17; 24:60-67f; 28:13f; 35:11; 48:14-16; 49:25; Leviticus 16:3-9; Deuteronomy 7:13f; 28:1-4; 28:11; 28:15-18; Psalms 127:3-5; 128:6; Proverbs 17:6; Malachi 2:12-15; First Corinthians 7:1-5; 7:14; Ephesians 5:22 to 6:4.
3953. 4. Every human being, regardless of age and condition, is an image of God Himself - and possesses an immortal soul even from his or her very conception onward. Job 3:1-3; 10:8-18; Psalms 22:10; 51:5; 139:13-16; Zechariah 12:1; Luke 1:30-44; First Corinthians 7:14. Thus the theological distinction between abortion, infanticide, and homicide against a baby or a child or a youth or an adult or a mother or a widower or an octogenarian - are differences only of degree, but not of kind. Exodus 1:15-22; 20:13; 21:15; 21:22-24; 23:7; Hosea 9:9 to 10:1; Matthew 2:3f; Acts 7:18f.
3954. 5. Everything possible must be done to preserve the lives of both pregnant women and their unborn babies. All are equally human, yet the lives of the mothers do seem to be of even greater worth than those of their unborn offspring. Genesis 1:27f; 2:22-24; 35:16-20; Exodus 20:5-14; 21:15; 21:22-32; 34:19-26; Leviticus 22:26-28; Deuteronomy 14:21; 22:6; 22:23f; Isaiah 54:4f; Romans 9:7-13; 11:16-24; First Corinthians 7:14; Ephesians 6:1f.
3955. 6. The lives of unborn human beings are very precious indeed. Nothing less than a direct threat to the very lives of their pregnant mothers themselves, ever justifies the premature removal from their mother's bodies of tiny babies - at any time between their conception and their birth. Exodus 20:5-12; 21:15-17; 21:22-24; 22:28; Deuteronomy 5:16f; Matthew 15:3-6; John 11:50; 18:14; 19:25-27; Revelation 2:20-23.
3956. 7. Not just where a pregnant mother looks like living, must everything humanly possible be done to try to save the life of her unborn child. So too where the mother seems to be dying. Genesis 35:16-19; Exodus 1:15 to 2:10; First Samuel 4:18-22; Psalm 127:3-5; 128:3-6; Ezekiel 16:20f; Acts 7:18-21;

7:51.

### **Avoidance of unauthorized methods of human reproduction**

3957. Certain methods of attempting human reproduction should be recognized as contraband. Such include: 1, cloning; 2, *SHW*; 3, *NID*; 4, *AID*; 5, *AIH*; 6, *IVF*; 7, hyperovulation and embryo freezings; and 8, artificial wombs.
3958. 1. Asexual cloning by human genetic engineering of homoiousial androids or 'soulless' replicas of man, is forbidden. See: Genesis 1:16-18; 2:22-25; Leviticus 18:6-16; Isaiah 49:1-5; Zechariah 12:1; Ephesians 4:24.
3959. 2. The use of surrogate wombs, where one's wife is unfruitful, is contraband. Genesis 16:2-9; 21:9-21; 30:1-13; Galatians 4:22-31.
3960. 3. Natural insemination from Donor or from Vendor, and natural insemination by or from Buyer, are both immoral. For they involve either male or female prostitution. Genesis 30:14f & 38:16f.
3961. 4. Artificial insemination from Donor or Vendor is immoral. For it involves noncoital insemination of a woman with sperm other than that of her own husband. Exodus 20:14; Proverbs 5:15f *cf.* 30:19f with Ezra 9:2-14 & Nehemiah 9:2 & First Corinthians 7:39f.
3962. 5. Artificial insemination from husband is wrong. For it is noncoital - and involves auto-masturbation in an act repudiating God's perfect providence. *Cf.*: Genesis 2:22-25; 38:8-10; 30:1f; Matthew 19:5f; First Corinthians 7:1-5; 7:14; 7:18-24.
3963. 6. *In vitro* fertilization is wrong. For it involves non-coition, masturbation, extra-uxorial conception, and artificial embryo transfer. *Cf.*: Genesis 4:1 & 38:8-10.
3964. 7. In addition, wherever promoted - objection is also to be made against: hyperovulations; multiple *IVF*-zygotizations; embryo transfers into multiple wombs; and the deep-freezing of and/or experimentation with and/or 'genetic engineering attempts' upon human zygotes. Psalm 51:5; 139:13-16; Luke 1:32-44.
3965. 8. Artificial wombs, whether animal or synthetic, should be avoided - especially for purposes of complete human ectogenesis. For both represent the absolute antithesis of Christ's incarnation. Luke 1:32-44; Psalm 22:9-16; First Corinthians 11:3-12; 15:39-47; Galatians 4:4-6.

### **Child-involving and other alternatives for the childless**

3966. Sadly, sometimes childlessness is encountered in marriage. In that event, the following steps should be considered:
3967. 1. Avoidance of sterilization. *Cf.* Exodus 23:26; Leviticus 21:17-21; 22:30f; 26:3-6; Deuteronomy 7:7-12; 23:1; 28:1-4,15-18,40-41,53-59.
3968. 2. Reversal of sterilization, wherever possible. *Cf.* Genesis 1:16-28; 9:1-7; Hebrews 11:11.
3969. 3. Abandonment of all methods of birth control, including the Knaus-Ogino calendar method, until

pregnancy may result. Genesis 38:8-10; Leviticus 15:19-28; First Corinthians 7:5.

3970. 4. Commencement and continuation of sustained prayers for the fructification of one's marriage. Genesis 25:21f; 29:31f; 30:1f,17f; 30:6,22,24; First Samuel 1:5-27; Luke 1:7-9,13,26-27.
3971. 5. After repeatedly unfruitful marital coitions, a short period of sexual abstinence, followed by sexual intercourse at the right time of the month and immediately accompanied by assisted impregnation with or without fertility drugs and/or special diet. Cf. Genesis 30:14f; Leviticus 15:19-28; Judges 13:7; Song 7:7-13; First Corinthians 7:5.
3972. 6. Consideration of adopting children born to others, yet no longer wanted by them. Genesis 15:2; 17:10-14; 24:2.
3973. 7. Where a person is single, or married yet chronically childless, there should be frank acceptance of such childlessness. Consideration should then be given to at least some sublimative alternatives.
3974. Such include caring for others' children (Exodus 1:15-21; Titus 2:3-4). It also includes diaconal work among orphans (Acts 6:1-7; 9:36-39; First Timothy 5:3-16); spiritually adopting younger people (John 14:18; Acts 16:1-4; Romans 8:15-17; Second Timothy 1:1-6; James 1:27); and celibate work in God's Kingdom (Judges 11:34-40; Matthew 19:12f; First Corinthians 7:7,40).
3975. Such alternatives may also involve looking after nonhuman things. That includes: caring for animals or for plants *etc.* (Genesis 1:26f; 2:15-19f; James 3:3,7); church-related work, even if one has been irreversibly sterilized (Isaiah 56:3f; Matthew 19:12a; Acts 8:27f); and fruitful subjugation of lesser things to the glory of God (*cf.* Genesis 2:5,12,15; Exodus 25:1f; 38:3f; 31:1f; 35:30f; 36:1f; Ecclesiastes 2:4f; 3:1-3,9-13; First Corinthians 10:31).

### **IVF-Pioneer Dr. Robert Edwards's warning against surrogate-IVF**

3976. Even the World's first successful human IVF Doctor - discouraged surrogate motherhood. Wrote Dr. Robert G. Edwards in his *Fertilisation of Human Eggs in Vitro - Morals, Ethics and the Law*.<sup>2</sup> "Surrogate mothers could be used [*viz.* could unfortunately end up getting used] purely for the convenience of fertile women who wish to avoid the problems of pregnancy.
3977. "At present, the use of surrogate mothers to help the infertile should perhaps be avoided - until more consideration is give to the psycho-logical demands on donor, host and child.... Embryo transfer between women should not be encouraged until more can be deduced about the psychological relationship between parents, recipients and children."

### **Law Reform Commission: do AID & IVF transgress child's rights?**

3978. Well did Stephen Mason (Legislative Draftsman of the Australian Law Reform Commission) point out<sup>3</sup> in his essay on *Abnormal Conception* that AID (and IVF-AID) might well conflict with the Commonwealth of Australia *Human Rights Commission Act* of 1981. It might, he continued, also clash with the terms of the *International Covenant on Civil and Political Rights*. For the *Covenant* declares that "the family is the natural and fundamental group unit of society, and is entitled to protection by

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2. R.G. Edwards: *Fertilization of Human Eggs in Vitro - Morals, Ethics and the Law*, 1975, p. 12.

3. S. Mason: *Abnormal Conception*, in *Australian Law Journal*, July 1982, pp. 353-56.

society and the State."<sup>4</sup>

3979. Mason further observed that *AID* and *AID-IVF* might further be at variance also with the *Declaration of the Rights of the Child*. This states that "the child shall enjoy special protection." The child, "for the full and harmonious development of his personality, needs love and understanding" - and "shall, wherever possible, grow up in the care and under the responsibility of his parents and...shall not, save in exceptional circumstances, be separated from his mother."<sup>5</sup>
3980. The *Declaration* seems to condemn also the payment of 'stud fees' involved in *SHW* (if not also in *AID*). For it states that "the child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic in any form." Emphases mine - F.N. Lee.
3981. It is true that failure to comply with either the *Covenant* or the *Declaration* would not affect the validity of new laws otherwise properly made. Yet failure to comply with either the *Covenant* or with the *Declaration* - if that were to happen - would certainly embarrass Australia (and any other reneging signatory) internationally.

### **Dr. Schaeffer's critique of Humanistic artificial conceptions**

3982. Yet even from a humanistic perspective, the constant improvements of *IVF* and *NWH* techniques are destroying the humanistic abortionists' denial that the zygote is a living human being. As Dr. Francis Schaeffer pointed out, even the 1975 humanistic book *Our Future Inheritance: Choice or Chance?* - after stating that abortion should "be carried out before the foetus becomes 'viable' [?!]" - also states that "a Biologist might say that human life started at the moment of fertilization, when the sperm and the ovum merge."<sup>6</sup>
3983. Clearly, this has great implications - also for *IVF*. For, as Schaeffer explained, the humanistic book even asks "whether it is ethical to fertilize the ovum with a sperm *in vitro*." The Humanists' problem, by their own admission, is that after *IVF* conception, the zygote "has the full genetic potential for becoming[!] a human being, and will become[!] one if implantation [in the womb] and gestation are successful."
3984. Confused, the Humanists rightly ask: "At what stage of development should the status of a 'patient' be attributed to the embryo or foetus?" So that here, as Schaeffer remarked,<sup>7</sup> "the question is raised whether the six-day-old fetus should be considered 'a patient.'"
3985. "In another place," continued Schaeffer, the humanistic "book argues for fertilization in the laboratory on the basis that, since we help a baby who is prematurely born - should we not be willing to help [also] 'the complete development of a baby outside the body?' This is preceded by the sentence: 'Assistance for the premature baby would, by most, be considered one of the basic duties of society.' And in the argument for a total development outside the body, the conception of the premature baby is carried back to the time of fertilization."
3986. Asked Schaeffer: "What does this make the abortion of a five-and-one-half-month-old baby?" For, as

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4. *International Covenant on Civil and Political Rights*, art. 23:1.

5. *Declaration of the Rights of the Child*, principles 2 & 6 & 9.

6. *Our Future Inheritance: Choice or Chance?*, 1975.

7. *How Should We Then Live?*, pp. 219-20.



the humanistic book itself declares, even the six-day-old little zygote "certainly has 'the full genetic potential for becoming[!] a human being.'"

### General theistic critique of Humanism's perspective on IVF

3987. This is a remarkable *lucidum intervallum* (alias a rare 'moment of lucidity') in the usually-deranged reasonings of Humanism. True, even this insight does falsely assume that a zygote only has "the full genetic potential for 'BECOMING' a human being" - and does not recognize that the zygote is ALREADY a human being with a vast potential. Yet the fact of the matter is that the zygote is FULLY a human being (though only a very tiny one), and THEREFORE has the full genetic potential for becoming an ADULT human being.
3988. Notwithstanding this oversight, however, the above-mentioned unusually-insightful piece of humanist reasoning - does at least concede that even a human ZYGOTE indeed has a "FULL genetic potential." Moreover, the above-mentioned humanistic book even calls upon people to be "willing to help the complete development of a baby outside the body." Indeed, it does so in terms of *NWHs* (or Nonhuman Wombs for Humans) - after the accomplishment of the act "to fertilize the ovum with a sperm *in vitro*."
3989. This piece of humanistic reasoning does indeed recognize that even the six-day-old IVF zygote is truly "a baby" - in whose "complete development" people should "be willing to help." Indeed, it even states that "human life started at the moment of FERTILIZATION - when the sperm and the ovum merge." In fact, the January 11th 1982 edition of *Newsweek* regarded the zygote as fully human - even from conception onward.<sup>8</sup>
3990. Well may Christians, and perhaps also Jews and Moslems, then exclaim to God with the Bible of old:<sup>9</sup> "Surely, the wrath of [even humanistic] man shall praise You! And You shall restrain the remainder of the wrath" of all of the "ungodliness and unrighteousness of [those] men who suppress the truth...and the knowledge of God which was shown to them...from the createdness of the World...[and through the medium of] the things which have been made [*viz.* by their Creator]...."
3991. "Such men, then, are without excuse. Because, while knowing about God, they did not glorify Him as God. Neither were they thankful. But they became 'fruitless' in their ideas, and their unintelligent heart was darkened. Professing themselves to be wise - they became fools." And "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars - shall have their part in the lake which burns with fire and brimstone, which is the second death."

### Twenty-six ways humans can be born (but only one permissible)

3992. We ourselves must state that of the twenty-six ways envisagable even way back in 1982 - ways in which a human being can (or soon could) be born, only one (the one first mentioned below) is permissible. These twenty-six ways were appropriately classified by Stephen Mason, as the Legislative Draftsman of the Australian Law Reform Commission.
3993. The classification is found at the beginning of his important article on *Abnormal Conception* (in the July

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<sup>8</sup>. See paras. 77f.

<sup>9</sup>. Ps. 76:10; Rom. 1:18-22; Rev. 21:8.

1982 *Australian Law Journal*). There, Mason had catalogued the twenty-six modes of human conception under three appropriate headings (A, B & C). There are: A, Conception by Natural Sexual Intercourse; B, Conception by Artificial Insemination; and C. *In Vitro* Fertilization.

3994. Group A, conception by natural sexual intercourse, deals with all fruit-bearing coition: (1) between a married man and his wife; or between a married man and (2) an unmarried woman or (3) a married woman not his wife; or between an unmarried man and (4) a married or (5) an unmarried woman.
3995. Under Group B Mason places conception by artificial insemination: of a married woman (6) with her husband's semen (*AIH*) or (7) with the semen of a man not her husband (*AID*); or of an unmarried woman (8) with a married man's semen or (9) with an unmarried man's semen.
3996. Under Group C, Mason places in vitro fertilization. This, he says, may be of a married woman's ovum with her husband's semen: (10) where she bears the child; (11) where an unmarried woman bears the child; (12) where a woman married to another man bears the child; or (13) where complete human ectogenesis [or nine-months' extra-uterine fetal development] occurs.
3997. Group C further contains also another species of *in vitro* fertilization. It is that of an unmarried woman's ovum with a married man's semen: (14) where his wife bears the child; or (15) where the unmarried woman bears the child; or (16) where a woman married to another man bears the child; or (17) where another unmarried woman bears the child; or (18) where complete ectogenesis occurs.
3998. Next, Group C also embraces yet a further kind of *IVF*. It is that of a married's woman's ovum with the semen of a man not her husband (19) where she bears the child; or (20) where an unmarried woman bears the child; or (21) where a woman married to another man bears the child; or (22) where complete ectogenesis occurs.
3999. Finally, Mason's Group C also comprises *IVFs* with an unmarried woman's ovum and an unmarried man's semen: (23) where that woman bears the child; or (24) where a married woman bears the child; or (25) where another unmarried woman bears the child; or (26) where complete ectogenesis occurs.

### **Pushing the 26 birth-ways of 1982 toward 57 varieties by 2000**

4000. That was way back in the pioneering days of *IVF* - good old 1982, when there were only twenty-six known ways to produce a baby. Yet since then simultaneous multiple fertilizations and multiple embryo freezings have been developed - not to speak of ovary implants from yet other women, whether dead or alive; cow-human and ch-human and hum-ster penetration test embryos; and attempts at male pregnancy as an integral part of the basic hominoid rights of all sodomites. Which boosts the tally up from 26 to well over 30 flavours!
4001. By 1994, human embryos had been manufactured by way of cloning. By 1995, there were charges of multiple *IVF* kidnappings and embryo transplants into a whole gamut of hired wombs. Indeed, many were predicting the arrival of the twenty-first century with implants of both human embryos and hybrid manbeast embryos in animal wombs ranging all the way from baboons carrying 'baby-boons' to underwater aqua-men in the Age of Aqua-rius. So, by the year 2000, will Heinz still manufacture only "57 varieties"?!
4002. If the above looks daunting indeed, the full scenario is even more weird. Some human beings may now have up to three "fathers" - namely married-daddy and donor-daddy and adopting-daddy. They

may also have up to six "mothers": married-mommy, fallopian-egg-mommy, flushed-womb-mommy - as well as mommy-test-tube, surrogate-mommy, adopting-mommy, and clone-mommy. This yields up to ten parents - eleven, if a part-gestation mommy-monkey too is soon to be added (and twelve if complete human ectogenesis alias "mechano-mommy" ever becomes feasible) - instead of only two, as in Genesis 2:24f.

4003. Simply to list all of the above many methods of human conception, and the twelve possible parents of hypermodern babies, is in itself to disqualify almost all of those methods and 'parents' - in favour of conception only by sexual intercourse between a married man and his wife. Well might we ourselves say<sup>10</sup> what Jesus said<sup>11</sup> to all mankind: "Have you not read that He Who made man and wife at the beginning...said [that]...a man shall...cleave to his wife so that they two shall become one flesh?" Hence: "They are no longer two, but one flesh. What God has then joined together, let not man put asunder!"

### 1994: Dorothy Rushdoony reflects on post-menopause motherhood

4004. In March 1994, the aged Dorothy Rushdoony wrote the following unforgettable words: "A few days ago I watched a...Limbaugh TV show - in which he was discussing women who were beyond the menopause having children. Apparently the whole thrust of the thing was that since men can have children at advanced ages, women should have the same 'right'...."
4005. "I got to thinking: what was involved? A man, even though of advanced years - the sperm and thus the child is his. But a woman, after menopause, could not provide the egg. Of course, in pregnancy she would need the sperm. But in this situation she would provide neither the sperm nor the egg." Such an egg would have to be donated to her by some other woman.
4006. "So what has she gained? What she has gained, is the dubious distinction of being a human incubator. And what has she proved? She has proved that she hates God and the way that He has created the World...."
4007. "Men and women are too ready to reject God-given limits for manmade possibilities. Now God provides us with a great realm of godly opportunities and possibilities. When we abort the unborn as a 'right' and when we try to impregnate women past their menopause as a 'right' - we have made a statement that no God-ordained limits should govern us. We are saying that we will not allow God to rule over us. When [wo]men pit themselves against God - guess who loses!"<sup>12</sup>
4008. One should also remember the unforgettable words of the infertile and indeed sterile Origen of old. Though himself not only childless but also unmarried, he nevertheless wrote: "If we refer to those who were...childless but who, after offering prayers to the Creator of all, became fathers and mothers - let anyone read the accounts of Abraham and Sarah to whom at an advanced age was born Isaac the father of the whole Jewish nation...."
4009. "Also Hezekiah...not only recovered from his sickness...but was bold enough to say, 'Afterwards I shall beget children who shall declare Your righteousness' [cf. Isaiah 38:19 LXX].... We read [too] that the

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<sup>10</sup>. See paras. 2507f & 2543f.

<sup>11</sup>. Matt. 19:4-6.

<sup>12</sup>. *Dorothy Rushdoony's Comments*, in *Chalcedon Report*, Vallecito Ca.: P.O. Box 158, No. 344, March 1994, pp. 13f.

prophet Elisha made known to a woman who had received him hospitably, that by the grace of God she should have a son; and through the prayers of Elisha she became a mother [Second Kings 4:17].<sup>13</sup> Thus Origen.<sup>13</sup>

### Events during 1994 damn artificial human conception

4010. The *Report of the Church and Nation Committee* to the 1994 General Assembly of the Presbyterian Church of Australia stated "that Jesus was 'conceived by the Holy Spirit; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; [and]...rose from the dead'.... Throughout these events, Jesus was and is the very same Jesus Who was conceived in the womb of His virgin mother.... To abort an embryo would be viewed in the same light as killing a child or an adult - and would be tantamount to murder."<sup>14</sup>
4011. It also further reported: "The Old Testament specifically condemns all homosexual behaviour as an abomination - with the death penalty as its sanction. Leviticus 18:22f; 20:13. The New Testament is clear that homosexual conduct is dishonourable, unnatural and shameful. Romans 1:26-27. It states that, apart from repentance, it excludes the doers from salvation. First Corinthians 6:9-10. The Book of Revelation [22:15] indicates that practising homosexuals are excluded from the tree of life and the holy city."
4012. In September 1994, the General Assembly of the Presbyterian Church of Australia received the above *Report*. The General Assembly then resolved: "Abortion is always unacceptable except when at least two competent medical authorities (other than the person under consideration to perform the operation) deem the abortion essential to protect the life of the mother when that is threatened with immediate death should the pregnancy continue...."
4013. "If and when the rare contingency noted in the previous clause arises, everything medically possible should be done to seek the continuation of the lives in danger.... Marriage is the union before God, and at law, of a heterosexual couple. The family ought not to be redefined so as to permit homosexual marriage, or to permit homosexual couples to adopt or foster children."<sup>15</sup>
4014. Yet in September 1994, the Cairo Conference was held in Egypt. It was designed internationally to promote the use of condoms, and also the practice of abortion. Thanks to opposition by Catholic and Islamic groups, the goals were thwarted. See: John Leo's *Playing Hardball at Cairo*.<sup>16</sup>

### Events during 1995 further damn artificial human conception

4015. At the United Nations, there were meetings of the Preparation Committee - for its September 1995 World Conference on Women (in Red China). At those meetings, the prominent Gay and Lesbian Human Rights Commission declared: "We, the undersigned, call upon the Member States to recognize the right to determine one's sexual identity; the right to control one's own body, particularly in establishing intimate relationships; and the right to choose if, when, and with whom to bear or raise children as fundamental components of all human rights of all women regardless of sexual

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13. Orig.: *Against Cells.*, VIII:46.

14. 1994 *White Book* of the General Assembly of the Presbyterian Church of Australia, pp. 23f.

15. 1994 *Blue Book* of the G.A.A., pp. 202f.

16. In *U.S. News and World Report*, Sept. 19th 1994, p. 26.

orientation."<sup>17</sup>

4016. To investigate rumours that unborn human beings were being eaten to improve complexions and promote health, an *Eastern Express* reporter visited the state-run Shenzhen Health Centre for Women and Children. On March 2nd 1995, a female Doctor gave the reporter a bottle, and said: "There are ten fetuses here, all aborted this morning. You can take them. We are a state hospital and don't charge anything. Normally we Doctors take them home to eat - all free. Since you don't look well, you can take them."<sup>18</sup>
4017. Even in Brisbane, it was reported in April 1995 that human fetuses "are the latest health food fad in China." A doctor at the Sin Hua Clinic was stated to have said she personally liked to eat her fetuses together with pork soup.<sup>19</sup>
4018. In May 1995, the General Assembly of the Presbyterian Church of Queensland unanimously condemned all kinds even of voluntary euthanasia. Too, it also reconfirmed all of its prior positions against abortion (alias the involuntary 'euthanasia' of unborn babies); as well as against trials of RU486 (because abortifacient).<sup>20</sup> Mercifully, the practices of *IVF* surrogate motherhood and killing *IVF* embryos are still illegal in Queensland.
4019. The Presbyterian Church of Victoria's Church and Nation Committee respectfully rebuked Australia's Governor-General for his remarks defending euthanasia and the "rights" of same-sex couples to marriage and the adoption of children. It is regrettable, the Committee told him, that he had "taken a position contrary to the standards of God's Word."<sup>21</sup>
4020. During September 1995, the United Nations World Conference on Women met in Red China - the land of one-child-per-family, of forced abortions, and of cannibalizing upon human fetuses.<sup>22</sup> Many at the Conference feministically favoured unrestricted 'rights' for women even to abort their own babies, and to secure for lesbians the ability to receive implanted fetuses and/or to adopt and raise children - thus demonstrating a callous disregard of both paternity and masculinity.
4021. The Conference issued a document calling for an end to what it called "religious extremism." Indeed, the sovereign right of all countries to administer health policy according to their own "various religious and ethical values" - was cut out of that document.
4022. The Conference was attended also by Norwegian Prime Minister Ms. Gro Harlem Brundtland - widely regarded as a contender to follow Boutros Boutros-Ghali as the next UN Secretary-General. Significantly, she championed free abortions for women, at least in certain circumstances.<sup>23</sup>

### **Artificial human conceptions have no real long-term future**

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17. D. O'Leary: *Gender: The Deconstruction of Women. Analysis of the Gender Perspective in Preparation for the [September 1995] Fourth World Conference on Women in Beijing.*

18. M. Belz: *Unspeakable Delicacy [Eating Human Fetuses]*, in *World* May 20th 1995, p. 20.

19. *Courier-Mail*, Brisbane Australia, April 13th 1995, p. 10.

20. Gen. Ass. of Presb. Church Qld.: *Blue Book*, 1995, mins. 74 & 178.

21. *Australian Presbyterian Living Today*, August 1995, p. 10.

22. *Focus on the Family*, August 1995, pp. 1f.

23. *Courier-Mail*, September 16, 1995 (pp. 8, 28, 29).

4023. From 1995 onward, the World will witness a weird scenario. Some human beings may now have up to three "fathers" (married-daddy and donor-daddy and adopting-daddy) and six "mothers" (married-mommy and fallopian-egg mommy and flushed-womb-mommy and mommy-test-tube, surrogate-mommy, adopting-mommy, and clone-mommy). This yields up to ten parents - eleven, if also a part-gestation mommy-monkey is soon to be added (and twelve if complete human ecto-genesis alias "mechanowomb-mommy" ever becomes feasible) - instead of only two, as stated in Genesis 2:24f.
4024. Moreover, the *IVF* use of sperm from dead men and ovarian tissue from dead women and/or aborted female fetuses - opens up the soon-prospect also of sperm-from-dead-daddy, ovum-from-dead-mommy, ovum-from-fetus-mommy, and even of grandchildren from their own cannibalized-fetal-mommy. Radicals further propose the recognition also of four additional human genders - bisexual, lesbian, sodomite and transgendered - in addition to the two sexes (male and female) stated in Genesis 1:27f.
4025. Yet, toward the 21st century, the *IVF* program - just like communism and human cloning and manbeast experiments and polygamy and all other unnatural schemes - contains the seeds of its own destruction. The future belongs to the nuclear family from one man and one woman in one flesh. Rooted in creation; promoted by the incarnation; and embodied in the congregation - it remains indestructible. All deviations from it are destined to wither away. Only the family of God, in the Church of Jesus Christ - baptized into the heavenly family of Father, Son and Spirit - echoes the old and advances the new humanity.

### **Conclusion: past and future belong to natural human conception**

4026. Conclusion. The heterosexual family of monogamous man is where it is at! As we should note at the very outset in the Holy Bible,<sup>24</sup> "the Triune God said: 'Let Us make mankind in Our image - after our likeness!' ... So God created mankind in His own image.... He created them male and female....
4027. "Then God blessed them, and God told them: 'Be fruitful, and multiply!' ... The Lord God said: 'It is not good that the man should be alone. I will make a help-mate suitable for him.' So, out of the ground the Lord God had formed every beast of the field...and brought them to Adam to see what he would call them.... But for Adam there was not found a help-mate suitable for him.
4028. "So the Lord God caused a deep sleep to fall upon Adam, and he fell asleep. Then He took one of his ribs, and closed up the flesh at that place. Then the Lord God made the rib which He had taken from the man, into a woman - and brought her to the man. Then Adam said: 'This is now finally bone of my bones, and flesh of my flesh! She shall be called "womb-man" - because she was taken out of the man. For this reason, a man shall leave his father and his mother and shall cleave to his wife so as to become one flesh. Thus they were both naked, the man and his wife - and were not ashamed."<sup>25</sup>
4029. As Dr. John Calvin pointed out a year before he died in his 1663 *Commentary on Genesis*.<sup>26</sup> "God created them 'male and female' [*cf.* Genesis 1:27f]. He commends to us that conjugal bond by which the society of mankind is cherished.... Adam with his wife was formed for the production of offspring, in order that men might replenish the Earth....

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24. Gen. 1:26-28.

25. Gen. 2:20-25.

26. *Op. cit.*, I pp. 97-137.



4030. "God intends the human race to be multiplied by generation indeed, but not as in brute animals by promiscuous intercourse. For He has joined the man to his wife, [so] that they might produce a...legitimate seed.... Beginning at holy and chaste marriage, He proceeds to speak of the production of offspring.... That pure and lawful method of increase, which God ordained from the beginning, remains firm. This is that Law of Nature which common sense declares to be inviolable."
4031. Calvin comments on Genesis 2:18f that "the woman also...was created in the image of God.... Woman is given as a companion and an associate to the man.... A wife was personally necessary for Adam...[so] that she might be the inseparable associate of his life.... Something was taken from Adam.... He lost...one of his ribs. But instead of it, a far richer reward was granted him, since he obtained a faithful associate of life....
4032. In the person of the woman, the human race was...like a building just begun.... Adam did not take a wife to himself at his own will, but received her as offered and appropriated to him by God. The sanctity of marriage hence more clearly appears, because we recognize God as its Author.... The children of God may embrace a conjugal life with a good and tranquil conscience, and husbands and wives may live together in chastity and honour.... Unless we think and speak honourably of marriage [*cf.* Hebrews 13:4], reproach is attached to its Author and Patron. For such God is here described as being, by Moses....
4033. "The sum of the whole is that among the offices pertaining to human society, this is the principal and as it were the most sacred - that a man should cleave unto his wife.... The Greek interpreters have expressed it more forcibly: 'They two shall be into one flesh' [Genesis 2:24, Septuagint]. And thus Christ cites the place, in Matthew 19:5....
4034. "Moses had not said that God has assigned many wives, but only *one* to one man. And in the general direction given, He had put the wife in the singular number. It remains, therefore, that the conjugal bond subsists between two persons only. Whence it easily appears that nothing is less accordant with the divine institution, than polygamy....
4035. "Malachi [2:15] recalls [to] the Jews of his own time: 'Did He not make them [man and wife] one, from the beginning? And yet the Spirit abounded!'" The Spirit could certainly have made two wives for Adam, or even two husbands for Eve - if He had so wished. Yet He gave Adam but one wife, and Eve but one husband. "Why one? So that He might seek a godly seed!" So, concludes Calvin: "There is no doubt that polygamy is a corruption of legitimate marriage." So too - we need to add - are *AID*, *AIH*, *SHW* and *IVF*.



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51:5ff -- pr. 140ff,342ff,361,364,398,404,407,442ff,470ff,1615,3946.

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### HISTORY OF ARTIFICIAL HUMAN REPRODUCTION

B.C.

4004f. From our very first ancestors onward, for almost 58 centuries all fetuses except Jesus were conceived from sexual intercourse by their human fathers. All without exception, Jesus too, were gestated in the wombs of their biological human mothers.

450f. Hippocrates: "I will not give a woman a pessary to produce abortion."

A.D.

1790f. London. First reported successful artificial inseminations from husband (*AIH*), engineered by Dr. John Hunter.

1866. U.S.A. First recorded successful *AIH* in the New World.

1884. U.S.A. First recorded artificial insemination from Donor (*AID*).

1896. England. H.G. Wells's book *The Island of Dr. Moreau* anticipates cellular engineering upon animals - producing humanoid manbeasts which obey, and perform menial tasks for, their human master.

1932. U.S.A. Aldous Huxley, grandson of the famous evolutionist T.H. Huxley, publishes his book *Brave New World* - a "25th-century" nightmare of genetically-engineered humans manufactured in test-tubes.

1944f. U.S.A. Unsuccessful first attempts at human *in vitro* fertilization (*IVF*), by Harvard's Dr. John Rock.

1948. U.S.A. First *Kinsey Report* on human sexual behaviour published.

1948. World Medical Association's *Declaration of Geneva*: "I will maintain the utmost respect for human life from the time of conception; even under threat I will not use my medical knowledge contrary to the laws of humanity."

1949. Successful freezing and subsequent thawing of animal sperm.

1949. Following some Protestant Theologians, also Pope Pius XII condemns artificial inseminations from Donors (*AID*).

1951. Successful embryo transfer from one cow to another.

1952. First calf successfully reproduced from thawed-out pre-frozen semen; and first successful cloning of frogs from tadpole cells.

1952. American G.I. George changed by operation into Christine Jorgenson.

1955. American *Model Penal Code* would decriminalize all laws against private sexual behaviour between consenting adults. From 1961 onward, enacted into law in one State after the other.

1956. Following the Lutheran Dr. Otto Dibelius and the Calvinist Ethicist Dr. Brillenburg Wurth, also Pope Pius XII condemns *AIH*.

1957. Britain. *Wolfenden Report* urges decriminalization of homosexuality.

- 1958. Dr. Anthony P. Waterson, Professor of Microbiology at St. Thomas' Hospital Medical School, insists: "The segregation or sterilization of those who are thought to be undesirable as breeders is a serious offence to human freedom.... The ultimate logic of the adoption of eugenic measures would lead to mass artificial insemination by selected Donors (*AID*)."
- 1958f. Charles Eric Maine's book *World Without Men* and Poul Anderson's book *Virgin Planet* anticipate genderless cloning - by positing a future World without sex.
- 1959. First live rabbit reproduced by way of *IVF*.
- 1959. Italy. Dr. Petrucci's monstrous human *IVF*-embryo "terminated" after being alive for several weeks since being brought into being.
- 1960. U.S.A. Supreme Court relaxes traditional notions of obscenity, unleashing a whole flood of pornography.
- 1962. Sheep-embryos mailed from England inside a live rabbit, and later brought to birth after nidation into ewes in South Africa.
- 1963. U.S.A. Betty Friedan's book *The Feminine Mystique* launches the "Women's Liberation Movement."
- 1963. First use of frozen sperm in attempting to engineer human *IVF*.
- 1963. New York. Court rules *AID* baby is illegitimate - even if and when the recipient's husband consented to the *AID*.
- 1965. Dr. Beatrice Mintz experiments with embryos of mice, and succeeds in fusing them. She then places the fused embryos in the wombs of mice and produces individuals with four (and not just two) natural parents. By 1980, after the World's first test-tube baby had been born, Dr. A.C. Varga would state: "Multiple parenthood would be possible for human beings also."
- 1967. U.S.A. Court rulings that *AID*-babies legitimate if husband consents.
- 1967. Britain. New *Sexual Offences Act* decriminalizes homosexuality.
- 1967. Britain. New *Abortion Act* basically decriminalizes abortion as such. This paves the way for increased embryo experimentation, and also especially toward the epoch-making 1973 U.S. decision of *Roe v. Wade*.
- 1969. Denmark. All laws against pornography abolished.
- 1967. Holland. Catholic priest purports to conduct marriage of sodomites.
- 1969. New York. Police raid prompts launching of "Gay Liberation Movement" - leading to later demands for legalizing the impregnating of males.
- 1969. England. First successful *IVF* of a human egg (yet not to independent viability).

1970. U.S.A. Commission on Obscenity's recommendations that laws against pornography be abolished, described as "morally bankrupt" by U.S. President Richard Nixon.
1970. First successful cloning of mouse-embryo clones. Further, actual mouse-embryos themselves are successfully grown on the eyes of male mice. The latter represents the first case of "male pregnancy."
1970. Princeton. Presbyterian Rev. Professor Dr. Paul Ramsay and Catholic Dr. B. Haering and Jewish Medical Ethicist Dr. F. Rosner, all rightly claim human cloning would be so impersonal as to undermine parenthood. In human cloning, only one 'parent' of either sex would be required. This could easily give other men not used in cloning, the feeling of being castrated - and it could also easily give women not used in cloning, the feeling of being redundant. The separation of cloning from human sexual intercourse would dehumanize. It would inevitably break down the family and even society as a whole.
1971. U.S.A. Dr. Landrum B. Shettles's first human *IVF*-embryo successfully implanted into a second woman but then later excided.
1971. Dr. Joseph Fletcher: "It would be justifiable not only to specialize the capacity of people by cloning or by constructing genetic engineering, but also to bio-engineer or bio-design para-humans."
1971. Dr. James D. Watson, who received the Nobel Prize in 1962 for breaking the *DNA* code, warns a congressional committee of the dangers of experiments in these areas and sounds a note of warning in his article *Moving Towards the Clonal Man, Is That What We Want?*
1972. First live mice obtained from frozen mouse embryos.
1972. Chicago. Non-religious University Biologist Dr. Leon Kass condemns attempts through *IVF* to 'manufacture' humans and warns against asexual efforts to reproduce them. In all attempts to clone humans, we have "a divorce of the generation of new life from human sexuality - and ultimately from the confines of the human body." If human cloning should ever succeed, "sexual intercourse will no longer be needed for generating new life. This novelty leads to two others. There is a new Co-progenitor: the Embryologist-Geneticist-Physician. And there is a new home for generation: the laboratory. The mysterious and intimate processes of generation are to be moved from the darkness of the womb to the bright [fluorescent] light of the laboratory."
1973. First pedigree-calf *via* incubator-cow from frozen pedigree-embryo.
1973. President J.F. Kennedy portrayed as a clone in Nancy Freedman's book *Joshua, Son of None* - a pun on "Joshua the son of Nun" in Joshua 1:1.
1973. New York. Court rules *AID*-baby is legitimate when the mother's husband consented to the insemination of his wife with donated semen.
1973. New York. Thwarted American attempt at *IVF*. Doris Del Zio had an egg removed by one Doctor, and then conveyed to another. The latter fertilized it with the husband's sperm, and then put it in an incubator. The next day his Hospital Superior, Dr. Vande Wiele, accused him of unethical practices - and caused the incubator to be unsealed (thus killing the embryo). Mr. & Mrs. Del Zio then successfully sued the hospital and Vande Wiele for \$50 000. Yet when that hospital opened its own *IVF* program in 1983, Vande Wiele was its Co-Director.



1973. Roe v. Wade: U.S. Supreme Court alleges women have a "constitutional right" to receive abortions.
1974. *Situation Ethics'* Rev. Dr. Joseph Fletcher (in his book *The Ethics of Genetic Control: Ending Reproductive Roulette*) says IVF-babies would be "more human" than those produced in the usual way by "subhuman" methods such as our present "sexual roulette." Fletcher anticipates and almost welcomes complete animal-human hybrids - if they could protect real humans from danger, disease, or unpleasant occupations. Though less intelligent than man, they could either happily or unfeelingly execute unattractive tasks and do boring jobs and thus relieve real humans for more exalted pursuits. Clones could even donate organs to one another [and also to real humans?]. Thus, cloning would become necessary - to construct 'people' for special tasks requiring special physical or 'mental' characteristics. Smaller size 'people' should be made for the task of extra-terrestrial exploration. For they would better adapt to the rigours of space travel than normal-sized human beings.
1974. Princeton's Prof. Ramsay states human IVF is against Matt. 19:4-6f.
1974. World Federation of Doctors Who Respect Life launched - condemning abortion, euthanasia and the weird new human reproductive attempts.
1975. World Medical Association's *Declaration of Helsinki* states that "concern for the interests of the subject of biomedical research must always prevail over the interests of science and society." It concludes: "In research on man, the interest of science and society should never take precedence over considerations related to the wellbeing of the subject." This discourages all experimentation on human embryos not having a therapeutic intent for the embryo concerned.
1975. At Brookhaven National Laboratory, human cells and tobacco plant cells are fused and grown in combination. Professor Dr. Paul Segal of the University of California Department of Microbiology predicts the first human being would be cloned well before the year 2000 A.D.
1975. Hungarian Biologists report they have successfully fused and grown HeLa human cells with those of carrots. (HeLa human cells are tumour cells derived from a cancer patient many years ago.)
1975. U.S.A. Under public pressure, grants for IVF-research are stopped.
1976. The first man was cloned already in 1976 (and indeed from a multimillionaire) - opines David Rorvik in his book *In His Image: The Cloning of a Man*.
1976. Ben Bova's book *Multiple Man* contemplates several clones of the U.S. President. One of those clones "himself" then becomes President.
1976. Ira Levin's book *The Boys from Brazil* portrays Neo-Nazi migrants in South America - busy cloning a batch of *ersatz* little Hitlers.
1976. Switzerland. Rev. Dr. Francis A. Schaeffer: "In the call for full genetic engineering, the door is wide open for the most far-reaching manipulation. The call concerns who should have children and what kind of children they should have. It is a call for a group in society to determine what kind of people is wanted, and a call to set out to make them genetically."
1977. New York. Episcopalian Bishop Moore ordains a lesbian as a priest.

1978. Iran. Ayatollah Khomeini's *Little Green Book* (of 'Islamic Fundamentalism') condemns those who sodomize camels.
1978. New York. A man and his wife successfully sue their Doctor for allowing the destruction of their *IVF*-embryo before implantation.
1978. Britain. *In re Shirk's Estate*. M & F, an unmarried couple, contract with W for the latter to be inseminated with M's sperm - provided W, after the resulting pregnancy, would surrender her baby at birth to M & F for 500 Pounds. When W relents, and reneges, M & F sue for custody of the child. But the Presiding Judge rightly rules the contract is *contra bonos mores*, unenforceable, and indeed also quite "pernicious."
1978. England. World's first human test-tube baby, Louise Brown, delivered by Drs. Robert Edwards and Patrick Steptoe. (In 1982, however, Dr. Edwards would be accused of experimenting with human embryos.)
1979. Dr. Landrum B. Shettles engineers a human nucleus derived from a human spermatological cell - the diploid precursor of the mature haploid sperm. A human egg was enucleated with a micropipette. After a few procedures, three ova resulted - which then formed small clusters of cells or *morulae*. They were then discarded. Dr. Shettles suggests normal development would have resulted, had the *morulae* been inserted in the uteruses of humans.
1979. Dr. Robert McKinnell: "Removal of a fertilized egg from the reproductive tract of a woman, could be considered an abortion.... To clone a human, the fertilized egg must be enucleated. That means that a nascent human being must be eliminated."
1979. U.S.A. Illinois Legislature makes any Doctor who undertakes an *IVF* procedure, the legal custodian of the embryo and liable to possible prosecution for child abuse.
1979. U.S.A. The *EAB* (or Ethics Advisory Board) of the U.S. Department of Health, Education and Welfare recommends (in its *Report of the Ethics Advisory Board*) that *HEW* lift the ban against *IVF* subject to three preconditions - which would tend to retard *IVF* experimentation in the United States. *Viz.*: "[1] The public must be told of any evidence that *IVF* produces a higher number of abnormal fetuses. [2] Embryos should only be formed from the sperm and eggs of 'lawfully-married couples.' [3] Experimentation must be done only during the first fourteen days after fertilization" - even though the actual time required between natural conception and the natural nidation of the embryo in the womb is only some four days.
1979. U.S.A. Family Policy Division of the Free Congress Research and Education Foundation publishes its *Review of the Report of the Ethics Advisory Board* - stating "that the Board's own case for its conclusions is a logical shambles" and even "ethically incoherent." It points to the dangers of extra-uterine conception; known deformities caused by chemically-induced hyperovulation and *IVF*; the experimentation surrounding embryo selection; and damage through freezing *etc.* All of this tends to retard the further development of America's human *IVF* programme - until at least the early 'nineties.
- 1979f. Sheep embryos cloned (1979), and cattle embryos cloned (1980). In their 1980 study *Cloning: Miracle or Menace?* - Lester and Hefley give the following arguments in favour of human cloning: it is a great way to perpetuate genius; it can provide soldier- and servant-classes of people; it can improve the

human race; it can prevent genetic disease in a selected posterity; it can exchange body parts; it can provide a genotype of one's (living or dead) spouse, of a deceased parent, or of some other departed loved one; it can provide a form of immortality for Donors; and it can determine the sex of future children.

- 1980. World. 40 million abortions annually: one out of four pregnancies!
- 1980. California. Opening of the Repository for Germinal Choice, which would use sperm donated by Nobel Prizewinners. By 1984, Founder Dr. Robert Graham said of the repository's fifteen children: "We're proud of our results. These kids will sail through schools. We are indicating how good human beings can have it."
- 1980. By now, 4000 Americans have undergone Medicare-subsidized sex-change operations and become transsexuals.
- 1980. Melbourne. Australia's first test-tube baby born (Candice Reid).
- 1980. Brisbane. Presbyterian Church of Queensland resolves to "affirm: the Biblical teaching of the Right to Life, especially as this applies to the unborn child; that all life is sacred to God; and that human life is a gift of God from conception."
- 1981. England. Even Dr. Edwards, together with Dr. Steptoe the pioneer of the World's first successful human birth by *IVF*, admits that a human embryo also before nidation is "a microscopic human being."
- 1981. Melbourne. World's first test-tube twins. Australia would be the birthplace of the next ten *IVF* babies. Professor Carl Wood, Leader of Monash University's *IVF* Team, talks of "super babies and genetic engineering" - and claims a human embryo conceived and frozen in 1981 might only get "born" 400 years later. His Associate Dr. W. Walters claims it "possible to launch into space specially-cloned small humans or frozen embryo hatcheries, to colonise planets...within 50 years."
- 1981. U.S.A. *Syrkowski v. Appleyard*. Detroit Circuit Court Judge Gribbs refuses to recognize George Syrkowski as the father of Corinne Apple yard's child, even though George and his wife had contracted to pay Corinne \$10 000 for bearing his child. Reason: Michigan has no state laws regulating the hire of surrogate mothers. Yet in a similar case in Kentucky, the Judge upholds the "contract" and even calls that same arrangement: "adoption." Thus in the lair of Lincoln, more than a century after the 'alleged' abolition of slavery - and certainly long before the abolition of still-illegal kidnapping!
- 1981. U.S.A. Mr. & Mrs. James Noyes hire Mrs. Nisa Bhimani to be inseminated artificially with sperm from James, and to bear his child. When Mrs. Bhimani later refuses to surrender her baby (Ricky), James sues for custody. However, when his sterile wife Mrs. Bjorna Noyes admits to being a transsexual (earlier known as Mr. Robert Lawson), James withdraws the lawsuit and forfeits all visitation rights - in return for his being listed as the father on Ricky's birth certificate.
- 1981. Sydney. Australian lesbian gives birth to a baby - conceived after she inseminated herself with a 'semen cocktail' mixed from the sperms obtained from four of her male friends.
- 1981. U.S.A. First American *IVF*-baby born (Elizabeth Jordan Carr).

1981. Melbourne. By December, Australia alone has produced fully twelve of the world's first sixteen *IVF* babies.
1982. 200 000+ Americans and Europeans now born *via* artificial insemination.
1982. Britain. Warnock Committee reports that research on embryos up to fourteen days old should be permitted, but use of surrogate mothers should be forbidden. Sir John Peel, former President of the British Medical Association, warns that society is confronting "the brink of something almost like the atomic bomb."
1982. Chairman of the Australian Law Reform Commission Mr. Justice Kirby emphasises that only the naive could think cloning will never happen. "Such sceptics should read our recent human history, not least the way in which the distinguished German medical profession was diverted into Hitler's experimentation. It is but forty years since there was talk of a master race and experiments were conducted on live humans.... Without legal regulation, it is sure that scientists somewhere will continue this experimentation."
1982. Dr. P.K. Smith, Professor of Medicine at the University of Melbourne, says in the *British Medical Journal*: "The medico-legal difficulties surrounding *IVF* are immense. The issues include the risk of deformity or defect and degree of risk, and the rights of the child to claim compensation.... If the child conceived *in vitro* cannot claim compensation, should the parents or the researchers bear this burden?"
1982. Melbourne. Dr. William Walters, Associate Professor of Obstetrics & Gynaecology at Monash University and a Member of Melbourne's Queen Victoria Hospital *IVF* Team, co-edits the book *Test-Tube Babies*. There, he himself admits that "*IVF* and *ET*...almost pale into insignificance...when suggestions...are made about cloning, ectogenesis, and hybridisation.... The success of *IVF* and *ET* in man paves the way for [such] related techniques.... If frozen embryos were sent into space - once at their destination on another World" they could be thawed out and "matured by ectogenesis." Also on Earth, "ectogenesis would spare women from the ordeal of pregnancy" and from the "labour and delivery" now producing that "feminist view of childbirth" which views the latter as a "barbaric...deformation.... Cloning would...allow the study of the ageing process in cells, with the possibility of diminishing the rate of ageing.... Obviously, such studies would entail experimentation with the early embryo.... The embryos may have to be destroyed."
1982. Melbourne. Drs. Walters and Singer at the end of their (pro-*IVF*) book *Test-Tube Babies*: "The embryo does not count as a person.... There is no objection to experimenting on it without consent."
1982. Brisbane. Queensland Presbyterian Ethics Professor Dr. Nigel Lee conveys his theological disapproval of *IVF* to St. Andrew's *IVF* Team Leader Dr. Hennessey. They further disagree about Dr. Lee's characterization of abortion as "murder" except where the pregnant mother is dying. Yet that position was upheld by the Public Questions Committee in March 1983, and by the Queensland State Assembly in May 1983.
1982. Adelaide. Overduin and Fleming at the end of their (anti-*IVF*) book *Life in a Test Tube* point out that through hyperovulation, surplus test-tube embryos are being produced. They add: "*IVF*-embryos are not being 'sacrificed' to save another person's life. Rather, it is the sacrifice of many lives in the hope of one pregnancy.... Most *IVF* programs require the woman to have an amniocentesis, if she becomes pregnant. They then abort any 'defective' child.... To see *IVF* as aiding and abetting nature,

is to fail to see it in its total context. Once the complete separation of the unitive and generative aspects of intercourse is accepted; once conception is seen as distinct from sexual intercourse, and the wastage of human embryos seen as ethically acceptable - there is no final objecting to surrogate motherhood, cloning or the complete gestation of the fetus in an artificial womb."

1982. Melbourne. The Roman Catholic Bishops of Victoria strongly condemn human IVFs, declaring: "No process is morally or socially acceptable - or condonable by the law - which involves destroying, discarding or 'freezing' human embryos, using them as objects of experimentation, or using them as therapeutic resource material. Out of the mouth of one of the World's first successful pair of IVF-Practitioners [*viz.* Dr. Robert Edwards in 1981], we have the statement that the zygote is 'a microscopic human being'.... The law...is to protect human beings - of all colours, shapes, sizes and stages of development or decline. For the law to acquiesce in the destruction, the abruption of normal development, or the 'use' of this or any sort of human individual - would be for it to take a giant stride in the direction of the attitude: 'Some human beings are not worth keeping.'
1982. Britain. On TV, Dr. Snowdon accuses certain Australian Doctors of buying British embryos for the purpose of experimentation.
1982. Vatican. Pope John Paul II states: "The practice of keeping alive human embryos *in vivo* or *in vitro* for experimental or commercial purposes is totally opposed to human dignity.... I condemn in the most explicit and formal way experimental manipulations of the human embryo, since the human being from conception to death cannot be exploited for any purpose whatsoever."
1982. Melbourne. Queen Victoria Medical Centre Ethics Committee approves of anonymous embryo adoption.
1983. Melbourne. World's first frozen test-tube human embryo thawed out and successfully implanted (after 13 previously-failed attempts).
1983. Melbourne. World's first human embryo from a donated sperm and a donated egg successfully implanted.
1983. U.S.A. Princeton's famous Presbyterian Bio-ethicist Rev. Professor Dr. Paul Ramsay sends his *Submission to the British Governmental Inquiry into Human Fertilization and Embryology*. There, he warns: "No hope should be placed in merely national governments or medical association regulations. Already in Australia, experiments in freezing [human] embryos have gone beyond what the British Inquiry may approve.... I urge that the Inquiry take the lead in pressing upon the European Parliament, the United Nations, or other international bodies, the need to monitor and control the use of the knowledge of human genetics that *DNA* has opened to us.... Even now, certain powers [Red China was meant] were producing physically superior soldiers."
1983. Brisbane. Demack Committee appointed, re possible 1984 law change in Queensland as regards *AID* and *IVF*.
1983. March 8. Public Questions Committee of the Presbyterian Church of Queensland approves its Report condemning "any human attempt to abort" as "murder in the sight of God wherever such attempt results in the death of a fertilized human ovum"; and as "attempted murder in those cases where the foetus unexpectedly survives."

- 1983. March 14. Queensland Presbyterian Professor of Ethics Dr. Lee sends Demack Committee material against abortion and *IVF*.
- 1983. England. World's first (unexpected) *AID-IVF* Coloured baby born to a White woman - angering the White couple, which requested an *AID-IVF*.
- 1983. Germany. High Court rules that a nine-month fetus is not a person.
- 1983. Melbourne. World's first ongoing pregnancy from a frozen embryo.
- 1983. Melbourne. Miscarriage (at 10 weeks) of World's first implanted embryo from a donated sperm and a donated egg. Monash's Prof. Short says possible for a *conceptus* to be removed from a human mother before implantation, and then to be implanted into another woman. Such an "early-adoption" delivery is expected in the U.S. later in 1983, and could become common practice. Monash's Prof. Leeton agrees that this would be easier and cheaper than *IVF*.
- 1983. Australia. Presbyterian Church of Queensland condemns *AID*, complete human ectogenesis, surrogate motherhood, cloning, and abortion. PCQ affirms "abortion is always unacceptable - except where at least two competent medical authorities (other than the one under consideration to perform the abortion) deem the abortion essential to protect the life of a mother or of her prenatal child (or children), when threatened with immediate death should the pregnancy continue.... If and when the rare contingency mentioned...should ever arise, everything medically possible [must] also be done to try to ensure the continuation of the lives of all that are thus being threatened."
- 1983. Australia. Presbyterian Church of New South Wales requests the state to limit *IVF* to married couples, and by only-one-embryo-at-a-time. It urges legislation forbidding [human] cloning, genetic engineering, surrogate motherhood, human/animal hybrids, and embryo-freezing.
- 1983. Adelaide. World's first test-tube triplets born.
- 1983. Melbourne. World's first human pregnancy with a previously-frozen thawed-out embryo - miscarries after 24 weeks.
- 1983. Melbourne. Second Australian frozen embryo implantation attempt. Monash *IVF* Team's Prof. Wood says: "It hasn't a great chance of success, because the techniques are still new." However, this is very clearly a tacit admission of experimenting upon human embryos.
- 1983. New South Wales legislation announces: *AID*-children will be regarded as the "legal" seed of a consenting husband. *IVF*-children will be regarded as the "legal" heirs even of unmarried couples - and even if the sperm (but not the egg) was donated.
- 1983. Brisbane. *IVF* Team's Head Dr. Hennessey announces six Queensland women are three months pregnant with implanted *IVF*-embryos.
- 1983. Canberra. National Health and Medical Research Council says it is in order to experiment on dying human fetuses not yet dead.
- 1983. Melbourne. Victorian Government gives the go-ahead for all forms of *IVF*, despite much opposition. It allows *IVF*-babies from donated sperms and eggs to be implanted even into unmarried alien women

and to become their "legal" children.

1983. Melbourne. Dr. Tonti-Filippini of St. Vincent's Hospital says less than 10% of *IVF*-procedures produce successful pregnancies. *IVFs* are expensive: socially; psychologically; financially (about \$2000 each).
1984. *GIFT* (alias Gamete Intra-Fallopian Transfer) is first used on humans. In general, it would be employed in tandem with hyperovulation. *GIFT* involves placing sperm and eggs within the fallopian tube at the time of the laparoscopy, or at the time of using ultrasound alias *TUDOR* (or Tubal Ultrasonic Duplicated Ova Recovery) for the collection of human eggs hyperovulated artificially (as pioneered in Britain by Professor Dr. Ian Donald). Because *GIFT* fertilization occurs *in viva* and not *in vitro*, it is not regarded as immoral by the Roman Catholic Church (provided not accompanied by masturbation nor by the use of an unperforated condom). Yet medically, *GIFT* would prove to be a rather more perilous procedure than even *IVF*.
1984. Britain. Immunologist Dr. David White writes in his *Future Possible Uses and Abuses of IVF*: "Production of [human] allophenes or tetroparentals might be manipulated. The production of such hybrids is a routine laboratory procedure for those working with rodents.... When one considers the genetic parentage of the mule, one wonders if there are any such barriers to cross-species production. Thus one must speculate on the possibility of producing allophenes between species, a man/monkey cross for example.... It might be possible to colonise the sea - by creating a hybrid amphibian mutant species containing human characteristics."
1984. Melbourne. World's first test-tube quadruplets born.
1984. Melbourne. First human transplant. World's first baby born to a mother from an embryo formed by her husband's sperm and a Donor's egg.
1984. Melbourne. Dr. Trounson says grandmothers can now get pregnant.
1984. Canberra. Prof. Morris of Curtin Medical School at the Australian National University says: "It will be possible for a woman to produce on one particular day a litter of say ten embryos...[to be] transplanted into a recipient human womb" or even multiple wombs. "It will become possible to produce identical twins and genetic copies of one or the other parent. Eventually, the possibility will present itself for a woman to have a mother-child relationship with herself. This could be done by dividing an early embryo into segments, implanting one segment into a surrogate mother, and storing the others, deep frozen.
1984. "A female child produced from the transplanted segment, will be able (on reaching sexual maturity) to act as the host to the other part of the divided embryo [herself], after it has been reanimated from the frozen state.... The possibility of giving birth to oneself provides the...prospect of extending an individual's existence beyond that of a single lifespan.... The indefinite replication of somatic cells will offer man eternal life."
1984. Washington. U.S. President Reagan: "How can we survive as a free nation when some decide that others are not fit to live and should be done away with? ... We've permitted the death of fifteen million helpless innocents since the Roe *versus* Wade decision.... Medical Science-Doctors confirm that when the lives of the unborn are snuffed out, they often feel pain - pain that is long and agonizing."
1984. Perth. Australia's third set of test-tube triplets born.



1984. Perth. Head of Perth's *IVF* Team, Dr. Yovitch, says experimentation on human test-tube embryos before implantation should be permitted. Microscopic examination assessing embryo quality involves **sacrificing the embryo**. The ethical and legal framework would be established - so as to be able to experiment on live human embryos.
1984. Brisbane. Demack Committee completes its pro-*IVF* recommendations.
1984. Sydney. Test-tube twins born to a previously-sterilized woman.
1984. New Jersey. Married mother Valerie with her husband's approval receives \$10 000 plus expenses from a childless couple in New York to bear for them an *AID*-child from the couple's husband's sperm.
1984. London. British Medical Association rightly says it is unethical for other women to bear for childless couples.
1984. Brisbane. Dr. N. Lee's *Report on Human Reproduction* is approved by the Public Questions Committee of the Presbyterian Church of Queensland, and is transmitted to the Queensland State Assembly.
1984. Brisbane. Queensland's first two test-tube babies born - *viz.* as twins. *IVF* Team Head Dr. Hennessey said 18 more pregnancies are underway, and 400 "sub-fertile" couples are on the waiting list. The Brisbane *IVF* Team would, he said, soon move its headquarters from St. Andrew's to Wesley Hospital.
1984. Melbourne. World's first frozen-embryo baby girl, Zoe Leyland, born from a thawed-out previously-frozen human embryo. Her mother, who by hormonal stimulation simultaneously produced eleven eggs (one of which became Zoe), later said: "I felt like a pumpkin ready to burst."
1984. Victorian Premier Cain warns: "The *Brave New World* [of Aldous Huxley] is now upon us."
1984. Victoria. New Bill proposed: to legalize the freezing of human embryos and laboratory experiments on them; to dispossess children from donated sperms and eggs of their genetic parents; and to offer even donated sperms and eggs through *AID* and *IVF* also to unmarried couples. Attorney-General Kennan says the Bill is a "model for all Australian jurisdictions."
1984. Brisbane. Dr. Lee urges the State Premier Sir Joh Bjelke-Petersen: "Accept God's providence in childless marriages, but don't play God!" Yet the Queensland Cabinet goes ahead, and adopts the *Demack Report*. That, while discouraging prostitutional rent-a-wombs and the creating of embryos for experimentation - still allows for *AID* by consent, and also for *IVF* even from donated sperm and eggs. It even recommends that stable unmarried *de facto* couples be permitted to adopt - who should then become the legal parents.
1984. Brisbane. Queensland Health Minister Dr. B. Austin says a public *IVF* unit would in time be established at Brisbane's Royal Women's Hospital, by licence, at about \$2000 per procedure.
1984. Brisbane. Reaction to the Melbourne freezing of embryos. Anglican Rev. Dr. Morgan: "We are pleased it has been established...because it reduces wastage of fertilised embryos. The problem is...whether they should be implanted in the body of anyone other than the woman from whom the ovum came initially." St. Luke's Medical Guild's Dr. David O'Sullivan: "No one knows the risks to the baby being

born from the frozen embryo..... It is an unacceptable experiment on human life."

1984. Test-tube Pioneer Dr. Patrick Steptoe says we will soon be able to tell the gender of *IVF*-embryos before implantation "to eliminate some of the sex-linked diseases" (and/or embryos of unwanted gender?).
1984. Vatican condemns *IVF*-masturbation and embryo-freezing.
1984. Adelaide. South Australian Government approves freezing of embryos for birth (for up to ten years thereafter), but bans their use for experimentation or surrogacy.
1984. Brisbane. Queensland National Party Government sympathetic to stop abortions in Townsville, (but ALP says it would "vigorously oppose").
1984. Brisbane. Uniting Church President (Rev. Prof. R.A. Busch) opens the new headquarters (at Wesley Hospital) for Dr. Hennessey's *IVF* Team (formerly of St. Andrew's Hospital) - saying their frozen fertilized eggs could be used during the lifetime of the married couple.
1984. Melbourne. Monash's *IVF* Team's Professor Carl Wood explains it was reported a human female had been mated with a monkey in China, and that "the resulting pregnancy had been aborted" but that "theoretically an attempt at hybridization could be made."
1984. London. World's second test-tube quadruplets born, to an unmarried sterilized woman, from six test-tube embryos fertilized by sperm from her unmarried boyfriend and then implanted into her by one Dr. Robert Winston. When married thrice previously, she had produced four other children by way of normal pregnancies. Alarmed by what he now calls the "Brave New World of Test-Tube Babies" - even *IVF*-Pioneer Dr. Robert Edwards, Co-Producer of the World's first test-tube baby, condemns these new artificial multiple-embryo implantations into one who had produced several children of her own before that time.
1984. Brisbane. The Presbyterian Church of Queensland's General Assembly receives its Public Questions Committee's *1984 Report on Human Reproduction* (written by Dr. Lee) - but neither approved nor disapproved of it. By 1995, however - after the PCQ's *1989 Report* and *1992 Report* alleged the use of *AID* and the destruction of frozen embryos even in premises connected to St. Andrew's - the QSA would begin in earnest to see the implications of what had been happening during the previous decade, even as Dr. Lee had warned in 1983-84.
1984. Canberra. Eva Learner, of Victoria's *IVF* Enquiry Team, says: "If you have a million or ten million frozen embryos tucked away in a bomb-proof basement, you need no longer fear that by starting an all-out nuclear war you will exterminate the human race."
1984. Melbourne's Prof. Wood says 25 test-tube babies surveyed, showed they were more intelligent and superior in many ways to natural babies.
1984. Brisbane. Veterinary Anatomy Professor Tim Glover says a World of genetically-bred super-athletes is on the way. "Even if there was a law against scientists doing these things, all you would do is slow the process.... Anything is possible.... Maybe eventually society will come to think nothing of it."
1984. Melbourne. Feminist Dr. Robyn Rowland resigns as the Director of the Queen Victoria Infertility Clinic,

saying: "The state is actively creating babies.... Some developments are morally reprehensible" and "a means of radically manipulating human beings to satisfy someone else's arbitrary requirements.... No notice has been taken of the fact that 95% of the new human beings created in the program die soon after fertilisation.... Experimentation has been a key part of the program. Embryos had been deliberately developed *in vitro*, for experiments beyond the point where they could successfully be implanted.... It was impossible to expect self-restraint from the experimenters."

1984. Sydney. After Melbourne *IVF*-scientists announce transsexual ex-men could achieve pregnancy by having test-tube embryos transplanted into their abdomens, transvestite Phillip McKernan announces in a newspaper report that he would like to settle down with a man and have a baby.
1984. U.S.A. World's first two "flushed" egg-donated babies born. With this new (patent pending) non-surgical "flushing" technique of Dr. J. Buster, the egg-donor is inseminated with sperm from the husband of another woman who cannot conceive but who can gestate a child. If fertilization follows, the embryo is "flushed out" of the Donor painlessly, and then implanted into the womb of the man's sterile wife. But if such "flushing" fails, the Donor faces an unwanted pregnancy.
1984. Suddenly reported that California executor of the estate of the U.S. millionaires Mario & Elsa Rios, who died together in a plane crash in Chile during 1983, had just learned they had two embryos frozen in a Melbourne Clinic during 1981. The Clinic now had to decide whether: a) to allow the embryos to die; b) to keep them frozen indefinitely; c) to use them for experiments; or d) to find them surrogate mothers who could then claim on the Rios's estate.
1984. Melbourne. The *IVF* Team's Professor Wood denies Mrs. Rios was the biological mother of the Rios embryos yet also says "death or divorce of a couple raised the issue of whether embryos have legal status and...can be subject to donation, disposal or custody." Later this same year, Otto Friedrich - in a medical article (*A Legal, Moral, Social Nightmare* subtitled *Society Seeks to Define the Problems of the Birth Revolution*) - would insist it was indeed Mrs. Rios's fertilized eggs that had been frozen. The Victorian Right to Life organization urges the Victorian Government to appoint a legal guardian for the embryos - and to "enable these babies to survive and develop normally." The State's Attorney-General says maybe the embryos are not "owned" by anyone - but that the *IVF* Team seems to be thumbing its nose at the State Government, by pushing on with its own projects despite all the legal problems.
1984. Queensland Right to Life organization says Victoria's Attorney-General seems to accept the idea of "ownership" of human beings - and that if the new American technique to "flush" embryos out of natural mothers and implant them into donor wombs were patented, it would mean one human being would be "owned" by another for the first time in America since its termination of slavery.
1984. Brisbane *IVF* Team's Dr. Hennessey says he is "in favour of embryos being adopted, but in this [Rios] case it would be in the best interests of all those concerned if the embryos were disposed of.... There are a lot of Australian girls who would be willing to be implanted with the embryos." St. Luke's Medical Guild Spokesman, Dr. O'Sullivan, says: "I don't believe the [Rios] embryos should be discarded.... Attempts should be made to keep them alive, but...it is unlikely they will survive. It is a case of Scientists being more concerned about playing with life, rather than promoting it."
1984. The South Australian Minister of Health, Dr. Cornwall, says frozen human embryos stored in state hospitals would be destroyed if the domestic relationship of the "parents" was terminated through death or separation. All couples entering the program would be required to sign papers to this effect. To this, Dr. Kerin, Head of Adelaide's *IVF* Program in Adelaide, replies he could not follow his State

Government's regulations for destruction of frozen embryos and would have to resign if the South Australian Government refused to change its stand - because "spare" embryos should be given to childless couples, and "the frozen embryo is destined to develop as a human being."

1984. Regarding the possibly-increased risk of abnormalities in such babies produced specifically from frozen embryos, *IVF*-pioneer Dr. P. Steptoe remarks: "We need more research before we know for sure."
1984. Mrs. Corinne Parpalaix, whose husband died in 1983, successfully sues a French sperm bank for custody of her deceased spouse's sperm so that she could then receive *AIH*.
1984. Vatican observes that the *IVF* debate has been sharpened by the case of the Rios's orphaned embryos, and also by the recent court action of Mrs. Parpalaix in seeking impregnation with frozen sperm from her dead husband. Says the Pope's adviser, Research Institute for Family Studies Consultant Professor Carlo Carraro: "Married couples do not have the right to have a child, only to perform the act from which they may have a child.... The child is not due to them.... He [or she] belongs to God alone."
1984. Melbourne. The Monash *IVF* Team's Dr. Alan Trounson says if society accepted changing people's sex, it should allow them to take on the social and biological functions of that sex. At least six transsexuals are interested in joining the *IVF* program, and experimental research could be done on embryos up to fourteen days old - instead of the eight-day limit actually used.
1984. Melbourne. The World's first frozen embryo boy, "Frosty" Brooks, is named 'John' - in honour of Professor John Leeton, of Monash's *IVF* Team. The mother alleges her own Roman Catholic Church had accused her of committing a form of adultery, by providing eggs from her own body for use by other women in the *IVF* program - and that her Archbishop had told her the Church would regard her son as if he had been adopted.
1984. Sydney. The Presbyterian Church of New South Wales suggests the *IVF* research teams should halt experimentation, and that the NSW and the Victorian Governments should legislate against embryo freezing and experimentation.
1984. Australia. The Social Responsibilities Commission adopts view that "spare embryos" can be frozen for purpose of improving fruitfulness.
1984. Germany. A man is fined \$1750 for advertizing for a woman willing to bear a child, for later adoption by a childless couple.
1984. Australia. First case of a mother having a second test-tube baby, thus bringing the national number of *IVF* births to more than 100.
1984. Doris Freed, Family Law Head of the American Bar Association: "It's a legal, moral and social nightmare. It's going to take years of debate, legislation, trial and error - to figure out how to deal with these problems." In America, 24 States now have statutes for *AID*-babies - recognizing them as legitimate (if the womb-donor's husband consents). 24 States forbid payment to a woman who gives up a child for adoption. 22 States prohibit embryo-experimentation (which might include all cases of *IVF*). 6 States forbid all embryo freezing.

1984. In six years since the birth of the World's first test-tube baby in 1978, some 700 *IVF* infants have been born (including 65 twins, 8 triplets and 2 quadruplets). Says Law Professor John Noonan: "We really are plunging into the Brave New World." Predicts Laboratory Director Clifford Stratton: "In five years, there will be a successful *IVF* clinic in every U.S. city."
1984. Two related and simultaneous *AID* lawsuits, *Malahoff v. Stiver - and Stiver v. Malahoff*. For \$10 000, Mrs. Judy Stiver had agreed to bear a child by *AID* for Alexander Malahoff. About the same time as the *AID*, it seems Judy had intercourse with her own husband. Later, in 1983, Judy gave birth to a microcephalic and mentally-retarded child. Malahoff then insisted on blood tests to determine the true paternity. The test results, telecast on the Phil Donahue Show, proved Malahoff could not have fathered the child. So the Stivers had to assume the custody - thus triggering off the twin law-suits.
1984. Germany. Perhaps presaging its stocking up of 'ideal' sperm with the chromosomes required for the 'Aryan' production of blue-eyed blondes, a Clinic in Essen advertizes that its Donors include: "no fat men; no long ears; no hook noses." Comments Union Theological Seminary's Social Ethics Professor Roger Shinn in New York: "As long as genetic manipulation is the motive, what we would be doing is what Hitler intended to do."
1984. America. Rev. Donald McCarthy, of the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, argues before a hearing of the U.S. Congress for an embryo's human rights. Those would include: "a right not to be frozen; a right not to be destroyed; and a right not to be created at all" except as a natural consequence of "personal self-giving and conjugal love."
1984. America. Yale Medical School's Professor Maurice Mahoney says every embryo deserves respect. "I see it as an individual human being - not with the same claims and rights as a newborn baby, but at least as an individual who calls upon me for some kind of protectiveness."
1984. Victoria. *Waller Report* contradictorily claims that freezing is "not inimical to the interests of the embryo" - while also admitting that 96% of all human test-tube embryos do not survive. For it states that 75% of frozen embryos examined, show some evidence of cellular damage after thawing; and that of 130 embryos thawed since January 1982, only 45 were fit for transfer and resulted in two births and three continuing pregnancies (an apparent survival rate of just 3.8%). However, it rightly disapproves of surrogate motherhood; and of producing embryos for experimentation. It even acknowledges that an embryo is "an individual and genetically unique human entity" - and it does not regard the couple whose embryo is stored, as "owning or having dominion over that embryo." Yet it still recommends that *IVF* teams be permitted to use human donated ova as well as donated sperm and donated embryos; and that frozen embryos be removed from storage and abandoned, if the parents die or separate, or if the mother cannot bear children.
1984. Victorian Cabinet bans surrogate parenthood for payment, and outlaws advertising for surrogate parents.
1984. Canberra. Australian National University's Immunology Professor Dr. Bede Morris, in a lecture at the University of Adelaide Foundation, says individuals may be able to renovate their bodies by replacing worn or diseased organs with cloned components. This would involve generating and then subdividing surplus embryos to produce clones. Their parts would then be grown in a different time-frame, providing new components. "The technology for doing this in animals is already with us, and this technology can certainly be transferred to human medicine.... 100 years from now...man will be able to design new species, replicate facsimile copies of himself; reproduce asexually; and even change his

biological nature."

1984. Dr. Nigel Cameron of the Rutherford Institute in Edinburgh remarks in *Life and Work*: "Until not so long ago the idea that children, before they are born, could be made the subjects of laboratory experimentation... would have been associated with the horrors of Medical Science under the Nazis or with some dreadful science fiction scenario. It is now recommended by the Warnock Committee...that human embryos be used, up to a certain age, for scientific research.... "This is the reversal of centuries of Jewish and Christian thinking, and to many it is the beginning of the end of civilisation.... The direction of test-tube research is toward the development of an artificial womb. There is no technical reason why the embryo should not develop all the way to term, never having seen the inside of its mother.... If the unwanted unborn can be painlessly experimented to death for the good of Science - there will come a time when the born as well as the unborn, the unloved handicapped infant, the aged and the infirm, anyone whom nobody wants...and maybe you and I among them - will be fodder for Science and its experiments."
1984. Presbyterian Professor Dr. Thomas Torrance says he finds the *Warnock Report* "extremely disturbing.... Many of its decisions...conflict with distinctively Christian convictions.... Scientists must accept that from the moment of conception the human embryo is genetically complete and must be treated as such.... The ground for proper law has already been cut away by the *Abortion Act* [of 1967] - "the greatest moral blot on the British Parliament and people this century."
1985. California. Geneticist Dr. Russel Higuchi achieves the first stage of bringing the extinct South African quagga back to life - its *DNA* having been revived by mixing a fragment of quagga muscle tissue from the skin of a quagga shot at the time of the Great Trek (1838) with pure *DNA* from a mountain zebra and then increased by inserting the fragments into a virus used to infect *E. coli* bacteria. These then multiplied, as too did the contaminating quagga *DNA*. According to the journal *New Scientist*, "it might indeed be possible to resurrect the quagga." *Jurassic Park*, here we come!
1985. In the June 1985 issue of *Australian Presbyterian Living Today*, Rev. Peter Barnes critiques the Anglican Les Miller's book *A Christian View of in Vitro Fertilisation*. Explains the Presbyterian Barnes: "He does not consider the issue of masturbation to be exceptionally important; but it must be regarded as one of the dubious aspects of the *IVF* programme.... It needs to be pointed out that we are forced to grapple with these complex moral issues precisely because the widespread practice of abortion has meant that it is now very difficult to adopt children. If the evil of abortion were to be eradicated, there would be no need for the costly process of *IVF* - with its associated dangers of a Brave New World of surrogate mothers, cloning, and experiments on human embryos."
1985. Melbourne. Up to 400 Australian women have been given the fertility hormone gonadotrophin and/or *HGH* (alias Human Growth Hormone) after its possible contamination with a virus causing madness, paralysis and death. Four thus-treated patients died in America and Britain of Kuru alias *CJD* (Creutzfeldt-Jakob Disease), once common among cannibals in New Guinea. The disease used to be spread by natives eating the brains of their dead victims, and both gonadotrophin and *HGH* are purified today from glands removed from corpses during autopsy. The Melbourne test-tube baby program's Dr. Alan Trounson, however, says the gonadotrophin used to promote fertility in women on the *IVF* programme, was a form purified from urine. Big deal! Some relief!
1985. Australia. Dr. Robyn Rowland, formerly Chief Research Co-ordinator of the Melbourne *IVF* program: "The frozen embryo bank should never have been created.... No further freezing should be carried out, because of this ignorance of future problems."

1985. Brisbane. The spokesman of the Queensland Fertility Group (led by Dr. John Hennessey) says: "We refuse to freeze embryos until legislation regarding legal and ethical guidelines is passed." Yet within a month, the QFG then starts freezing embryos to save *IVF* women from having repeated operations.
1985. Brisbane. The Medical Guild of St. Luke's Dr. David O'Sullivan now attacks the Queensland Fertility Group for starting embryo freezing. "This totally contradicts their earlier promise. We are appalled at the cavalier attitude to the freezing and disposing of human embryos expressed by the QFG."
1985. Brisbane. Dr. John Hennessey's QFG responds: "Once again the fringe minority groups, such as the extreme elements within the Medical Guild of St. Luke, come to the fore with their now-familiar antagonism noisily proclaimed to the media.... They must respect the wishes of the overwhelming majority of people, and stop trying to force their minority viewpoint on the public and the legislators."
1985. Tasmania. Senator Harradine says cloning, "spare-parts" embryos, and inter-species breeding, could become a reality - if legislation was not [soon] introduced to prevent it. He referred to the fact that suggestions were already being made about injecting male embryo brains with female hormones, so as to reduce the 'killing trait.'
1985. Queensland. D.J. Grace, State Executive Member of the Australian Family Association, writes that the Demack Committee did not recommend freezing of embryos be allowed. Christian Churches have commented that cryopreservation is not allowable. The news that four Sydney women are suffering symptoms of *AIDS* from artificial insemination, demonstrates the risks involved in *IVF*-related procedures."
1985. Brisbane. Dr. Hiram Caton: "Medical intervention...raises serious ethical questions. *IVF*...is under sharp attack, and will undoubtedly attract strong disapproval - once the public fully realise[s] that the profession they are habituated to trust is playing God without a licence.... The very large number of abortions currently being performed... finds outrage, as more Australians become aware that the medical profession has sanctioned infanticide."
1985. Adelaide. World's first pregnancy from a previously-frozen thawed egg is announced by Professor W. Jones and Dr. C. Chen. The method first freezes, then thaws, and finally fertilizes eggs - before implanting them into a woman.
1986. Australia. Monash's Dr. Trounson says he has refused hundreds of requests from men wishing to bear babies, but adds: "It could be done by getting an embryo to implant on the bowel." Also Dr. John Parsons, Senior Registrar and Lecturer at King's College Hospital, states: "It can be done, and undoubtedly someone will do it.... I would certainly worry about the effects on the child, particularly the child of a transsexual." Kent's article *The Birth of the Male Pregnancy* (in the May 1986 issue of *New Society*), predicts men will be giving birth within five years.
1986. Peter Hastie's *Dums and Mads [Instead of Mums and Dads]* says: "Male pregnancy could be just around the corner.... They've already done it with mice." Says the Director of the Institute of Early Human Development at Monash University, Dr. Alan Trounson: "The technical difficulties would be enormous, and so would the ethical difficulties. But it could be done."
1987. After years of study, the Vatican's Congregation for the Doctrine of the Faith (in its *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation*) finally rejects *IVF* as such -

even within marriage - and, of course, also all experimentation on human embryos. "The corpses of human embryos and fetuses, whether they have been deliberately aborted or not, must be respected just [as much] as the remains of other human beings....

"Techniques of fertilization *in vitro* can open the way to other forms of biological and genetic manipulation of human embryos such as attempts or plans for fertilization between human and animal gametes and the gestation of human embryos in the uterus of animals, or the hypothesis or project of constructing artificial uteruses for the human embryo.... Twin fission, cloning or parthenogenesis are to be considered contrary to the Moral Law....

"No one, before coming into existence, can claim a subjective right to begin to exist. Nevertheless, it is legitimate to affirm the right of the child to have a fully-human origin through conception in conformity with the personal nature of the human being.... The freezing of embryos, even when carried out in order to preserve the life of an embryo - cryopreservation - constitutes an offence against the respect due to human beings....

"Certain attempts to influence chromosomic or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. These manipulations are contrary to the personal dignity of the human being.... Heterologous artificial insemination [*AID*] is contrary to the unity of marriage, to the dignity of the spouses, to the vocation proper to parents, and to the child's right to be conceived and brought into the World in marriage and from marriage.... 'Surrogate' motherhood...is contrary to the unity of marriage and to the dignity of the procreation of the human person.... The link between the meanings of the conjugal act and between the goods of marriage, as well as the unity of the human being and the dignity of his origin, demand that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses....

"In homologous *IVF* and *ET* therefore, even if it is considered in the context of...existing sexual relations, the generation of the human person is objectively deprived of its proper perfection: namely that of being the result and fruit of a conjugal act.... *In vitro* fertilization is in itself illicit and in opposition to the dignity of procreation and of the conjugal union, even when everything is done to avoid the death of the human embryo.... Masturbation...even when done for the purpose of procreation...remains deprived of its unitive meaning. It lacks the sexual relationship."

1987. Victoria's Solicitor-General advises its Minister of Health not to put into effect a crucial but still-unproclaimed provision of the infertility legislation - namely the section making it an offence (carrying up to four years imprisonment) to fertilise ova outside a woman's body unless embryos are implanted into a human womb. Two days later, Victoria's Waller Committee unanimously approves a new *IVF* procedure prohibited under the *Infertility (Medical Procedures) Act* of 1984 - namely injecting sperm under the shell of a human egg in the first 20 hours after fertilisation. Because this experiment would destroy early human life, the Committee now arbitrarily defines '20 hours' as the point at which human 'life' begins.
1987. Monash *IVF* Team's Dr. Trounson on the above: "We presumably can't do any work until there are changes to the Act.... It's a bit suffocating to think that every time we put up a new project, they'll have to change the law."
1987. Sydney. At an international Conference on Health, Law and Ethics it is stated that a man in West Germany was already carrying twins in his abdomen - and that it is technically feasible for animals to



carry implanted human babies. It is also stated that cow-eggs had been impregnated with human sperm, and then terminated before getting beyond the two-cell stage - and that 20 000 cow-humans were being created in the U.S.A. every month to test male fertility. Dr. J. Denssen-Gerber, Legislative Draftswoman for eleven American States desiring to deal with this issue, tells the Conference: "If you don't think there are [many Dr.] Frankensteins sitting in the World's laboratories playing God, I think you don't really understand what's going on." She also describes such 'Medical Practitioners' [?!] as: "Mad Doctors."

1987. At the same Conference, Australian Philosopher and Animal Liberationist Professor Dr. Peter Singer - a Director of the Centre for Human Bioethics at Monash University - argues against many of the present restrictions against human embryo research. Speaking of the human embryo, he tells the Conference: "I believe, in terms of its rights or moral status, it doesn't even reach the level of the standard laboratory animal. It is more like a vegetated existence, a lettuce if you like."
1987. Many recent newspapers report that a chimpanzee in China - previously impregnated with human sperm - was now about to deliver. A columnist for a leading newspaper in Adelaide - an Australian churchman - seriously examines the ethical dilemma that would be posed by such a soon-to-be-born 'ch-human' alias chimpanzee-human hybrid. Others say they regard such fetal 'ch-umans' - even if existent - as unviable all the way through till birth, and beyond.
1987. Dr. Joseph Fletcher: "Cloning...could be invaluable for professional flight at high altitudes and space travel.... A Biologist could solve the weight problem by going alone to a distant planet with a supply of different somatic cells, and colonize it from a cloning start. We could even design species from scratch.... Animal brains can be markedly improved by doses of the twenty-first human chromosome.... All mammals, man among them, are remarkably close biologically.

"Modern Biology can devise 'chimeras' or combinations of humans and animals.... The basic fact is that the body cells of all species will cross-fuse.... Chimaeras or parahumans might legitimately be fashioned to do dangerous or demeaning jobs.... Should we not 'program' such workers thoughtfully instead of accidentally, by means of hybridization? Cell fusion and putting human cell nuclei into animal tissue is possible (such hybrid tissue exists already as a matter of fact).

"Hybrids could be designed by sexual reproduction, as between apes and humans. If interspecies coitus is too distasteful, then laboratory fertilization and implant could do it. If women are unwilling to gestate hybrids, animal females could. Actually, the artificial womb would bypass all such repugnancies."

1987. New Jersey. In 1985 Mrs. Mary Beth Whitehead, a highschool dropout and wife of a struggling sanitation worker, agreed to accept a payment of \$10 000 if artificially inseminated with sperm from rich Biochemist William Stern. If she then became pregnant, she would (when their child was born) also willingly surrender her rights as parent to Stern and his wife Mary Elizabeth (a Professor of Pediatrics).

At the birth of 'Baby M' in 1986, Mrs. Whitehead informed the Sterns she had changed her mind and did not now wish to give up her baby. In litigation during 1987 - Judge Sorkow, contrasting Whitehead's "severe financial difficulties" with the Sterns' "strong and mutually supportive" background, totally ignores Mr. Stern's obvious violation of the State's adoption laws and public policies as well as Whitehead's sale of her own baby into slavery (supposedly abolished in New Jersey long before 1860). So Sorkow strips Mrs. Whitehead of all her parental rights. He admits he

was creating new law - in ruling that a surrogate mother contract is "valid and enforceable."

1987. Arizona. Dr. Roy Butler, Director of the Biblical Studies Center for Navajo Indians (formerly Professor of Philosophy at Western Kentucky University) states that Sorkow's decision "was based on the assumption that moral judgments are legislated by man." But to the contrary: "A correct moral judgment could have been made by the court only on the correct understanding of adultery.... Jesus reinforced the Old Testament view of marriage.... He did not intend to deny that the non-lustful sex [act] of a wife [outside of marriage] to spite her non-caring husband, is *not* adultery.... The issue here, then, is whether the marriage of Mary Elizabeth [Stern] and William Stern was violated in their contract with Mary Beth Whitehead.... Their marriage, was breached by adultery."
1987. St. Louis. Covenant Seminary Faculty Dean Dr. D.C. Jones rightly observes that "the contract should have been ruled invalid.... It is illegal to contract to sell a child already conceived or born. So it is illegal to contract to conceive and bear a child for payment of money.... By upholding the contract in such a sweeping way, if it's not overturned on appeal, the Judge opened the door to a lucrative trade in babies.... The Judge [Sorkow] appealed to the education and the affluence of the Sterns as evidence of a superior environment for a baby. But...these criteria would not be allowed to decide an adoption case against the desire of the mother [Mary Beth Whitehead] to keep the child.... It's forbidden in our laws to take money for giving up a child. Characteristically, there's [also] a 30-day holding period to allow for change of mind - giving the bonding that occurs between mother [Mary Beth] and child [Baby M].... That is radically different from third party contributions of donated sperm."
1987. Australia. Rev. Dr. Nigel Lee, Supreme Court Barrister and Professor of Christian Ethics at the Queensland Presbyterian Theological Hall, says that not alien maxims (*e.g.* from Humanism or from Nazism or from the Talmud) but only the principles of American Common Law (based on the Holy Bible) should have been applied by Judge Sorkow. Baby M, or rather Miss Melissa Whitehead, had not been manufactured in an very impersonal test-tube from the semen of the gentle Mr. Stern and the egg of the genteel Mrs. Stern and then as a superior *IVF* embryo merely inserted into and incubated for nine months within a gentile machine duly maintained and quite incidentally labelled "Mary Beth Whitehead." No! After what Dr. Butler has described as an act of contractual adultery between the Sterns on the one hand and Mary Beth Whitehead on the other, it is tenuous to argue as did Judge Sorkow that the Sterns would make better parents than would the conceiving and carrying and delivering and caring biological mother Mrs. Whitehead.

Furthermore, Baby Melissa after conception was carried and cared for under the roof of the whole family of the Whiteheads. Indeed, it is tenuous to assume that Mr. Whitehead, whether he knew about the contract or not has no custodial rights whatsoever in respect of Melissa. Thus the verdict should have been: Mr. and Mrs. Whitehead to maintain their custody over her own flesh-and-blood baby girl Melissa - and ordered to surrender the \$10 000 (minus all maintenance costs incurred) to Judge Sorkow, who should then have confiscated the money and ordered it to be used to prosecute the Sterns and Mrs. Whitehead. Mr. Justice Sorkow's actual judgment is thoroughly-bad, elitist, and indeed revolutionary.

1987. San Diego. Surrogate Mexican mother Alejandro Munoz sues for custody of her baby she now does not want to give up.
1987. Sweden. The ruling Social Democratic Government proposes amending the Swedish Penal Code to legalize homosexual "marriages" and also the promotion of homosexuality through public education - to take effect in January 1988. Swedish Evangelist Gosta Oman, usually ignored in his own country,

warns that Sweden will surely be scourged by God's judgment if it insists on further opening its national life to what he calls the "abomination" of homosexuality.

Yet Rueda's 680-page book *The Homosexual Network*, subtitled *Private Lives and Public Policy*, pontificates: "The notion that a family must involve persons of both sexes, is profoundly inimical to the homosexual movement.... The traditional family as a normative institution for human relations, is unacceptable."

1987. U.S.A. Fifth World Congress in Human Reproductive Technology discusses a whole host of relatively-new techniques. Some years previously developed by Dr. Robert Jansen of Sydney's Royal Prince Albert Hospital, GIFT (alias Gamete Intra-Fallopian Transfer) now supersedes laparoscopy (or observing and manipulating an ovum or ova through a hole surgically tunnelled from the outside right into the woman).

In GIFT, either embryos as in IVF or an egg together with sperm (or eggs together with sperm) are non-surgically inserted through a woman's natural passages into her fallopian tube(s). That, and new cultures made in Melbourne from the amniotic fluid of pregnant women or from the placental blood of new-born infants - as well as testing the presence of PAF in unimplanted embryos as developed by Dr. Chris O'Neill of Sydney's Royal North Shore Hospital - would increase the present poor success rate in IVF and enable technicians to "cull" the "good" human embryos from the "bad." By growing rat embryos on the eyes of other rats, Dr. Peter Rogers of Monash discovered that embryos transplant into almost any tissue - thus contributing towards uterus amelioration (and also toward 'male pregnancy'). Adelaide's Flinders Medical Center Dr. Chris Chen's egg-freezing would enable women to use "young" eggs, subsequently, for pregnancies later in life.

1987. Monash Centre for Early Human Development's Dr. Alan Trounson, from his mice studies, warns that freezing ova trebles the chances of chromosome damage resulting in limb abnormalities. The pioneer of sperm micro-injection, Dr. Trounson has a 70% success rate with mice ova and sperm. Yet due to the Victorian Government's *Infertility Acts* ban on experiments on human embryos, and also acting ethically, he had not used it on humans - yet Scientists elsewhere had.
1987. Holland. Dutch section of **pro-abortionistic** organization FINNRAGE (Feminist International Network of Resistance to Reproductive and Genetic Engineering) publishes book *Reproduction as Bio-Industry* - associating use of IUDs with increased venereal diseases; establishing that hyperovulatory drugs Clomifene and DES cause a 40-50% increase in breast cancer among users and also sterility and vulvo-vaginal tumours in the **daughters** of users; that women undergoing several ovariectomies to obtain eggs for IVF are more prone to get cancer of the ovaries; that IVF by way of donor semen vastly increases risk of contaminating both the embryo and the womb of the implantee with venereal diseases like Hepatitis and/or also AIDS; that 10% of babies born after amniocentesis have traumatic *sequelae*; and that chorionic villi sampling gives spontaneous abortions two to four times more frequently than amniocentesis.
1987. South Africa. Pious Roman Catholic Mrs. Ferreira-Jorge, who already had a son (Alcino), now has three of her eggs fertilized *in vitro* with her husband's sperm and then implanted into her mother - who consequently later produces unidentical triplets. In the eyes of South African Law, their elder brother is legally their nephew - because the triplets' grandmother had earlier become the ancestress of their brother, Uncle Alcino.
1987. London. Critically reflecting on this case of the South African donor-mother/biological-grandmother,

the Englishman A.N. Wilson notes: "Just as the busy working woman can now pay for someone else to clean her house, cook her meals, and design her garden - she will now be able to pay someone else to bear her babies in the womb.... It is motherhood without tears. And that...is a contradiction in terms.... You can see the way it will go. A film actress who does not want to spoil the shape of her breasts. A successful commodity broker who can't afford to have morning sickness when she should be on the line to Japan or Los Angeles.... Such women will be tempted to put their children through the test-tube and surrogate experience for the most trivial and selfish reasons. And, God knows - literally, God only knows - the effect on these children of being born in this way...."

"Hitler's Doctors, after all, dreamed of achieving such a thing. And it would now be technically possible for the White embryos of White parents to be implanted in ten thousand Black South African women. For the duration of their pregnancies, it would stop them having babies of their own.... Such baby-farming could be used to multiply the White race, to give them numerical superiority.... It is only political fantasy, not science-fiction.... I find myself in the rather extraordinary position of being in whole-hearted agreement with the Dutch Reformed Church [of South Africa], which has condemned the operation as 'meddling with God's business'.... I suspect the South African Doctors have done something sinister."

1987. Holland. Massive epidemic at Dijkzigt Hospital in Rotterdam, where over five months some 177 *IVF* women were infected by Hepatitis B - through infected semen from undiagnosed sperm donors.
1987. France's *IVF*-Pioneer, Prof. Testart, accuses *IVF*-Practitioners of waging a systematic campaign of disinformation. For not 30%-40% of women completing the programme would end up giving birth to a child (as falsely claimed), but less than 7%.
- 1987f. Reported there are now 2000 *IVF* babies in Australia alone. Queensland Government bans *IVF* surrogate pregnancies.
1988. U.S.A. John M. Otis writes in his *God's Law and Medical Ethics*: "To clone a human, the fertilized egg must be enucleated. That means that a nascent human being must be eliminated.... Human cloning requires the murder of one human being - in order to create an identical twin of the Donor."
1989. Dr. Hennessey's Queensland Fertility Group freely admits to the Public Questions Committee of the Presbyterian Church of Queensland: that the Group confines its program to married couples and only uses 1-2% donor sperm; that it usually collects the sperm by way of masturbation as the most practical method; that the freezing of sperm decreases its fertility, and the freezing of embryos kills some of their cells; that five to six eggs are fertilized so as to be able to implant three to four embryos; that if more than that are produced, excess embryos are frozen; that the Group follows the policy guideline of the Demack Commission which states that an embryo is deemed to cease to exist if one or both of the parents die or the marriage breaks up; that, because it may then result in three rather than in two sets of chromosomes in the cell (thus causing gross deformity), an egg is disposed of if the head of more than one sperm penetrates the egg's wall.
1989. U.S.A. After six earlier failed attempts at *IVF*, in 1988 the childless Mr. Junior Davis and his wife Mary Sue of Maryville in Tennessee got a clinic in Knoxville to extract and successfully fertilize *in vitro* fully nine of his wife's eggs with his sperm. Two of those nine embryos were implanted into Mrs. Davis, but failed to develop. When the other seven were still being preserved, frozen in the Clinic, Mr. Davis filed for divorce.

No longer desiring to be the father of any children Mary Sue may yet bear, Mr. Davis sues her and the Director of the Clinic for custody of the seven embryos - alleging that though he was being "raped" of his reproductive rights, he did not want to destroy the embryos but simply to ensure they would never be implanted into Mary Sue. She, however, argues: that Mr. Davis had consented to be a father at the time of fertilization and could not now change his mind; that life begins at conception; that the embryos were human beings; that they belonged to the parent most concerned with their well-being; and that they were her last chance for motherhood.

In a 57-page decision granting temporary custody of the embryos to the woman, Judge Young writes: "The court finds and concludes that human life begins at the moment of conception; that Mr and Mrs. Davis have accomplished their original intent to produce a human being.... From fertilization [onward] - the cells of a human embryo are differentiated, unique and specialized to the highest degree of distinction.... Life begins at conception....

"It is to the manifest best interest of the child or children *in vitro*, that they be available for implantation. The full focus of the court in the case of children is on what's to their best interest - not what mom wants; not what dad wants; and not what the grand parents want."

Judge Young thus regards the frozen embryos as human beings. Mr. Davis, after his lawyer then gives notice of appeal and also of intent to seek a restraining order to prevent any implantations before the decision becomes final, says: "I still don't feel these are human beings. I feel I am standing up for my rights as a male. At this point, there is no child involved."

1989. U.S.A. Dr. John Willke, President of the National Right to Life Committee, calls the ruling a "progressive decision rooted firmly in the scientific fact that human life beings at conception." Professor of Law and Medicine Alexander Capron, a leading authority on biomedical ethics, says: "Guardians should be appointed to assure that all the embryos are treated fairly. For example, who should be picked first for implantation?"

The trial drew vast attention, thronged by crowds and reporters reminiscent of the famous Scopes's "Monkey Trial" just sixty miles away in nearby Dayton - where William Jennings Bryan and Clarence Darrow debated the issue of creation *vs.* evolution in 1925. At the trial, one woman with a sense of history wore a T-shirt that read: "Maryville - Site of the Historic Frozen Embryo Battle."

1989. Australia. Full-term cloned merino lambs are born from *IVF*-ewes. Mr. George Falkiner, the owner of Haddon Rig Stud (600 km. west of Sydney) develops a "World first" in genetic engineering by cloning merino sheep embryos - born as lambs in November 1989. Normally, ewes usually produce about five lambs in a lifetime. But in cloning sheep by splitting their embryos five ways and transferring them to donor ewes, the breeder can now see in a year what it would usually take a ewe's lifetime to produce. Then, after the lambs develop, the breeder is now able to choose the best animal and clone its embryo. Once thus manufactured, these embryos can be frozen and stored for years, allowing access to millions of variations of sheep traits including animal size, potential wool cut and body characteristics - all stored on shelves in the laboratory freezer, and all now able to provide sheep to suit a client's needs - and to provide as many as required. Inevitably, a question now suggests itself. How long, then - before wealthy clients start ordering their own tailor-made and genetically-improved children, from human stud farms?
1989. U.S.A. Researchers breed a mouse, which produces blood with the characteristics of human blood. This opens up the possibility of biologically being enabled to engineer products which could render

human blood transfusions obsolete, and which could theoretically develop super-efficient haemoglobins for racehorses and athletes.

1989. Dr. W.J. Crawford writes to the Clerk of Assembly of the Presbyterian Church of Queensland, that "technology may become available in the not too distant future to maintain a fertilised egg in an external environment until its full development."

Meantime, in *AID*: "No couple is offered donor semen unless all possibilities of use of the husband's semen have been exhausted. They then must, as a couple, have a number of sessions with their Doctor - discussing all ramifications of the use of donor semen. Only when the Doctor feels that they are fully prepared psychologically, is its use made available to them.... Experience is that husbands with donor sperm children identify with the children as well as, if not better than, natural fathers....

"The freezing of eggs rather than embryos would solve a number of ethical problems in *IVF*. Unfortunately, it is not a success. A method has been postulated, and a few pregnancies obtained. But when the Queensland Fertility Group, along with many other large *IVF* units, tried it - it was found that the success rate was unacceptable poor."

1990. Dr. Nicholas Tonti-Filippini publishes an important article against *GIFT* (or Gamete Intra-Fallopian Transfer), finding it unacceptable. For *GIFT* - or rather *ZIFT* (alias Zygote Intra-Fallopian Transfer) often involved artificial "egg-cracking." He does, however, find *TOT* (alias Tubal Ovum Transfer) to be acceptable - as a permissible extension of assisted impregnation.
1990. England. British Medical Association releases a thoughtful report emphasizing fifteen risks associated with surrogate pregnancies.
1990. U.S.A. The Calverts are awarded full custody rights against their child's surrogate mother who bore a baby for them for \$10 000 and then reneged on that contract by trying to keep the baby for herself.
1990. Belgium. Dr. Schepens, General Secretary of World Federation of Doctors Who Respect Human Life, estimates the total success-rate of *IVF* to be only 7% pregnancies (and still less births), and risks of fetal abnormalities as three times greater in *IVF* than in pregnancies occurring after normal sexual intercourse.
1990. The Presbyterian Church of Queensland resolves to "request the Clerk to express its support to 'Right to Life Australia' in its opposition to the planned 'decriminalisation' of abortion in Queensland by the present State Government." It further resolves also to "request the Clerk to write to the Premier and the Attorney-General of Queensland reaffirming... that the Assembly opposes any law which allows, or encourages, the destruction of human life by abortion."
- 1990f. Decriminalization of lesbianism and sodomy in most Australian States. This raises the spectre of the adoption of children by, and even of the implantation of *IVF*-embryos into, one or both partners.
1991. Britain. A virgin conceives through *AID*. Foreshadowing more such births by heterosexual unmarried career women, controversy now erupts about these "virgin births" by way of *AID*. The Conservative Party's Minister of Health Mrs. Bottomley disapproves of the new practice, but says it would probably not be outlawed - even though the Churches had condemned it. The Chairperson of the Conservative Party Government's Backbenchers' Health Committee, Dame Jill Knight, says it was "highly irresponsible." *Life's* Mrs. Nuala Scarisbrick, a campaigner for unborn children, calls it "pretty

disgusting." Professor Victor Yu remarks: "The missing link in 'Virgin Birth' is LOVE."

1991. Queensland's very first surrogate pregnancy case. Two women are accused, but then discharged.
1991. Brisbane. The Reproductive Technology Community Action Group's *Submission on Reproductive Technology* to the Queensland Government, lists and documents the following defects in *IVF* multiple births: low birth weights; prenatal mortalities; infant mortalities; hospital readmissions; vision and hearing defects; intellectual disabilities; cerebral palsy; psychological problems; regression; and communication disabilities. After retrieval of hyperovulated eggcells and subsequent insertion of embryos (or of eggcells together with sperm) even into the fallopian tube by way of *GIFT* - "appalling problems of toxemia have developed." The *Submission* concludes: "Children born of these technologies show an increased incidence of serious health problems and/or physical disabilities compared with those children who are 'naturally' conceived. Many of these infants are premature and have difficulties resulting from this. Many die *in utero*, necessitating carriage by the mother of one or more dead fetuses for sustained periods."
1991. Previously having received the 1983 *Public Questions Committee Report* stating that "any unlawful human attempt to abort is murder in the sight of God wherever such attempt results in the death of a fertilized human ovum" - the General Assembly of the Presbyterian Church of Queensland resolves to "advise the Premier, the Minister of Justice and Corrective Services, Attorney-General, the Leader of the Opposition, Leader of the Liberal Party and the media that the Assembly requests the re-introduction of the death penalty when guilt of the offender has been proved beyond reasonable doubt in the case of murder. Genesis 9:5-6."
1991. Fay Weldon's book *The Cloning of Joanna May* portrays a man dumping his wife - after cloning her, so that he can replace her with her "twin" several years later (when the wife but not her clone has aged).
1991. U.S.A. *Time* reports that Abe Ayala deliberately impregnated his 43-year-old wife so as to be able to harvest rare bone marrow from the baby (Marissa) about two years later - for implantation into his 19-year-old and life-threatened other daughter Anissa. *Time* says this calls up brutal images of baby-farming - cannibalizing for spare parts. For the baby was ordered up to serve as a means, as a biological source to (re)supply needed pieces. The baby did not consent to be used. The parents created that life, then used it for their own purposes.
1992. Japan. Infertile Japanese couple hire Asian-American women surrogately to bear children for the former, at a fee of \$45 000 per child.
1992. Australia. With her anti-surrogacy laws even today more rigorous than those in America, many Australian couples and their frozen embryos now visit the U.S.A. where American women are hired as surrogate mothers for up to \$90 000 per pregnancy.
1992. Queensland's second surrogacy case. The two women each face three years in jail and/or a \$6000 fine.
1992. Brisbane. The Presbyterian Church of Queensland resolves to "declare that personhood is to be considered to occur from the commencement of conception, which is from the penetration of the wall of the ovum by a sperm" - and that one should "treat the developing embryo as a person from the commencement of conception." This means that any removal and/or destruction of a zygote even less

than a day old (such as one produced by two sperm-heads which penetrated the shell of the ovum and very likely to result in deformity) is abortive, whether so removed from a woman after natural conception or whether removed from a test-tube after unnatural *IVF*.

1992. Darwin. Jeremy English refuses to pay child support to his estranged wife, claiming she became pregnant by *IVF* against his wishes. "I thought having a baby by *IVF* was immoral and wrong," he says. "She had been trying to get pregnant throughout 1989.... I thought she couldn't get pregnant.... She wanted me to have a sperm-count done to see if everything was OK. The clinic explained it all to me, and I agreed to give them a sample for the count. I did not give my permission for it to be used for any other reason.... I didn't believe *IVF* was the right thing to do. We discussed that, and she agreed." She says: "He wanted to be Mr. Natural." The case seems set to create a landmark for Australian paternity laws.
1993. U.S.A. Hawaii Supreme Court rules in *Baehr v. Lewin* that state ban on same-sex marriages violates Hawaii's state constitution, unless the state could justify the ban with a 'compelling state interest.'
1993. Rome. 59-year-old woman produces twins, after receiving *IVF*.
1993. Italy. Black wife of a White British husband gives birth to a White baby from the donor egg of a White woman, so that the child would not suffer the racial prejudice sometimes experienced by half-castes. Britain's Chairperson of the Conservative Party Government's Backbenchers' Health Committee, Dame Jill Knight, says: "This is plain and unvarnished genetic engineering, and as such must be unacceptable."
1993. Michigan. Real-life movie (*A Child Too Many*) about a happily married woman (pseudonymed "Patty Nowakowski"), who already had three offspring by her own husband. That happy couple agrees (for \$10 000) that she would volunteer to receive *AID* from another married man - in return for becoming a surrogate mother for the child of that man. He, with his wife, pre-agrees to raise any child thus born as their own. When Patty conceives twins - a boy and a girl - the "purchasing" couple wants the girl alone, but not the boy (whom they surrender for adoption). This separates the twins - against the wishes of the protesting biological mother. The latter then adopts the boy, but subsequently becomes more and more concerned that the grieving twins should not remain separated. Consequently, she then goes public about the transaction - yet still without revealing the names of the "purchasers." Since buying children is in breach of Michigan Law - the "purchasers" (in return for the ongoing preservation of their anonymity) then hand the girl back to the biological mother, whose husband then legally adopts her too. As a result, surrogacy laws are changed.
1993. U.S.A. The International Foundation for Genetic Research charges the National Institute of Health with gross irregularities. The membership of the NIH's Embryo Research Panel was chosen following President Clinton's Executive Order of January 22nd - overturning the *de facto* moratorium on fetal transplantation from living to-be-aborted babies. The passage of the NIH *Revitalization Act* of 1993 gives statutory substance to Mr. Clinton's Executive Order, and also opens the door to *IVF* and other forms of human experimentation. The IFGR also calls for a full Congressional Investigation of the U.S. *IVF* "Industry" - as well as hearings on the dangers to women posed by *IVF* techniques and hyperovulation drugs such as Pergonal and Clomid.
1993. U.S.A. George Washington University Team multiplies seventeen human embryos into forty-eight clones, which then grow for six full days. Working with abnormal embryos from eggs fertilized by more than one sperm and hence destined for gross deformity and early death anyway, Drs. Hall and



Stillman got permission from the University to conduct their experiment. Though abnormal, the cells were copied with their genes intact - using a process whereby agricultural researchers have cloned embryos from cattle and pigs for more than a decade.

The reason why Hall and Stillman did this with human embryos, was to try to increase significantly the chances of successful pregnancies in *IVF*-procedures. The Japan Medical Association calls the experiment "unthinkable"; French Socialist President Mitterand pronounces himself "horrified"; and the Vatican says it could lead down "a tunnel of madness." For all cells contain within their *DNA* the information required to reproduce the entire organism.

1993. Director Arthur Caplan of the Center for Bioethics at the University of Minnesota defends human cloning in situations where a woman was about to become sterile, but who by cloning timeously could store embryo-clones for future impregnation - or in situations where hereditary haemophilia or cystic fibrosis could be avoided in embryos, by snipping cells off them. Because that sometimes kills them, an extra supply of clones which might survive such a snipping-off - could lead to healthy children.

However, even among cattle clones, only 20% survive. Yet of those 20%, they could all be grown and then used for spare parts as needed - by the specimen grown earlier from the original embryo. Thus, observes *Time* (November 8th 1993), two parents with a grown-up daughter (cloned before birth) - could from that clone have another identical twin-daughter, even decades later. Indeed, also the elder daughter herself could carry and give birth to that same child - as her own identical twin.

1993. Protesting, Director Daniel Callahan of the Hastings Center for Ethics in New York remarks: "We have a right to our own individual genetic identity.... I think this [cloning] could well violate that right." Observes Christian Ethics Professor Germain Grisez of Maryland: "The people doing this ought to contemplate splitting themselves in half, and see how they like it." Dr. Jean-Francois Mattei of Marseilles's Timone Hospital protests: "It's aberrant, showing a lack of a sense of reality and respect for people." German Professor Hans-Bernhard Wuermeling at the University of Erlangen calls it "a modern form of slavery." Germany punishes attempts to clone humans with up to five and Britain with up to ten years in prison. Dr. Leeanda Wilton of Monash University's *IVF* Centre in Australia says there are hundreds of scientists who could have split an embryo in half.... They have not done so, because it opens a can of worms."

1993. Melbourne. Monash University's Dr. Peter Singer: "The life of a newborn baby is of less value than the life of a pig, a dog, or a chimpanzee.... We can see that the grounds for not killing persons do not apply to newborn infants.... My comparison of abortion and infanticide was prompted by the objection that the position I have taken on abortion also justifies infanticide. I have admitted this charge.... Neither the early not the late fetus has a full right to life, and neither does the newborn infant. This right, I would suggest, emerges gradually during the first few months after birth....

"After ruling our thoughts and our decisions about life and death for nearly two thousand years, the traditional Western ethic has collapsed.... Perhaps it is now possible to think about these issues without assuming the Christian moral framework, which has, for so long, prevented any fundamental reassessment.... We have an historic chance to shape something better, an ethic that does not need to be propped up by transparent fictions no-one can really believe.... Human babies are not born self-aware, or capable of grasping that they exist over time. They are not persons. Hence their lives would seem to be no more worthy of protection than the life of a fetus."

1994. Twelve years after George Howcraft had deposited semen in a sperm bank and then had a vasectomy

in England, he emigrated to Australia - taking his more-than-a-decade-old sperm with him. Therefrom, his daughter Jessica was born subsequently to his second wife - by *IVF*, at a Gold Coast Hospital.

1994. Dr. Lynette Dumble, Senior Research Fellow with the University of Melbourne's Department of Surgery - and authoress of a paper on *The Fragmentation of Woman from Conception to Menopause*, presented at the Third National Conference of the Australian Bioethics Association in Adelaide - urges Bioethicists to act against the victimization of women. Dr. Dumble says long-term effects of fertility drugs like clomiphene and human pituitary gonadotrophin alias hPG, and also of hormone replacement therapy alias HRT in menopausal women, are being ignored. She says the human cadaver-derived hormone drug hPG, used from 1964 to 1985, failed in more than half of the women treated. Now, all 1400 women presently known to have received hPG - are at risk of the deadly Creutzfeldt-Jakob Disease (CJD).

Other problems include ovarian hyperstimulation (or potentially fatal excessive egg production), late miscarriage, stillbirth, simultaneous multiple birth, and ectopic pregnancy. Women treated with the drug (hPG) while on *IVF* programmes also face the threat of CJD. Clomiphene citrate, a drug commonly used on *IVF* programs over the past 20 years, has been positively linked with ovarian cancer. Dr. Dumble urges Bioethicists to adopt the resolution of a University of Massachusetts Medical Ethicist, Dr. Janice Raymond, who has called for a halt to women being "technologically ravaged." Her *Women and Wombs* maintains the "best legal approach to reproductive technologies and contracts that violate women's bodily integrity...is abolition, not regulation."

1994. Britain. The Human Fertilisation and Embryology Authority's "consultation document" appears. Titled *On Donated Ovarian Tissue in Embryo Research and Assisted Conception*, it rightly expresses fears regarding the risk of chromosomal or other abnormalities in fetuses which had been aborted spontaneously (and thus died of their own accord).

It also rightly indicates the medical risks involved in using ovarian tissue or eggs from fetuses, obtained even after induced abortion. For ovarian tissue or eggs from fetuses have not undergone the normal process of 'natural selection' which takes place in adult women. Indeed, using fetal eggs for fructification runs the serious risk of utilizing material which normally would have been weeded out spontaneously because of normally fatal abnormalities.

1994. The British Medical Association publicly endorses the transplant of ovaries from dead women to enable infertile women to become pregnant.

The Church of England gives its in-principle support, although the Church's Board of Social Responsibility strongly opposes allowing women under eighteen to agree to donate ovaries. On the other hand, Britain's Society for the Protection of Unborn Children totally opposes the BMA's proposals - and expresses its own grave misgivings about the speed of the debate over the issue.

1994. Australia. A 64-year-old woman suffers a miscarriage - after two months of artificial pregnancy. The Australian Medical Association calls for laws banning *IVF* treatment for women beyond menopause. Yet Ann Warner (Queensland's Acting Minister of Health) remarks: "Perhaps we should consider what we would have done with legislation in the case of Elizabeth the mother of John the Baptist...after she passed child-bearing age. Would we have made her having a baby illegal?"

1994. England. Doctors decide to implant a Black mother with a White woman's egg in order to ensure that she conceives a baby of mixed race. Thinking of George Orwell's books *Nineteen Eighty-Four* and

*Animal Farm*, outraged Member of Parliament Jerry Hayes objects: "The last thing we want is an Orwellian, designer-baby society."

1994. The General Assembly of the Presbyterian Church of Australia receives its Church and Nation Committee's *Report*, which states "that Jesus was 'conceived by the Holy Spirit; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; [and]...rose from the dead'.... Throughout these events, Jesus was and is the very same Jesus Who was conceived in the womb of His virgin mother.... To abort an embryo would be viewed in the same light as killing a child or an adult, and would be tantamount to murder...."

"The Old Testament specifically condemns all homosexual behaviour as an abomination, with the death penalty as its sanction. Leviticus 18:22f; 20:13. The New Testament is clear that homosexual conduct is dishonourable, unnatural and shameful. Romans 1:26-27. Apart from repentance, it excludes the doers from salvation. First Corinthians 6:9-10. The Book of Revelation [22:15] indicates that practising homosexuals are excluded from the tree of life and the holy city."

1994. The General Assembly of the Presbyterian Church of Australia resolves: "Abortion is always unacceptable except when at least two competent medical authorities (other than the person under consideration to perform the operation) deem the abortion essential to protect the life of the mother when that is threatened with immediate death should the pregnancy continue.... If and when the rare contingency noted in the previous clause arises, everything medically possible should be done to seek the continuation of the lives in danger.... Marriage is the union before God, and at law, of a heterosexual couple. The family ought not to be redefined so as to permit homosexual marriage or to permit homosexual couples to adopt or foster children."

1994. Melbourne. At Monash University's Conference on Ethical Issues on Prenatal Diagnosis and the Termination of Pregnancy, Dr. David Grundmann, the Medical Director of Planned Parenthood of Australia, stated: "In the 20 years since *Roe v. Wade*, Medical Science has made such tremendous advances that the boundaries of reproductive technology have been pushed beyond all known limits.... It is my belief that abortion is an integral part of family planning.... Theoretically this means abortion at any stage of gestation.... I have been an abortion provider for 18 years and I have always been an advocate for women's rights to choose abortion on request. So I approach this topic from a particularly biased pro-choice point of view. This exciting topic presents a number of interesting challenges...."

"Dilatation and extraction...is my method of choice. It is achieved by serial dilatation using a combination of mechanical dilatation and passive osmotic dilators.... The principle of this method is to extract an intact fetus whose soft tissues protect the cervical canal from laceration.... The pelvis is the most incompressible part of the fetus. Cranial decompression then allows the delivery of the fetus with ease either by breech or vertex extraction...."

"As we approach the 21st century in a World beset with overpopulation, famine and ecological disasters - it makes no sense to take the right to make decisions about fertility, contraception or abortion away from...the women and to place this right in the hands of mostly male-dominated legislative, judicial or religious bodies...."

"Abortion beyond twenty weeks is unavailable anywhere in Australia other than at my clinic in Brisbane.... We must allow women to make these difficult and important choices themselves, and we must be prepared to use all of our skills and abilities to help them with these choices."

1994. U.S.A. An anti-abortionist extremist illegally shoots some of the personnel at a Pensacola abortion clinic in Florida.
1994. U.S.A. Southern Baptist Convention's Christian Life Commission: "The life of each human being begins at conception.... We implore all Christians to oppose legalized abortion on demand. Acts of lethal violence have recently been used - in an attempt to stop Abortion Doctors from performing abortions.... Pro-choice and pro-life groups have offered...their moral rejection of such acts as the Pensacola shootings....

"This is the meaning of the divine prohibition of murder in the Ten Commandments.... In the Sermon on the Mount (Matthew 5:21f), Jesus affirmed the prohibition against murder.... Thus, we are compelled to consider elective abortion the killing of a human being.... The Federal Government has wrongfully abdicated its responsibility to protect the innocent...[yet] it is morally forbidden for a private citizen to end a human life, except in the act of self-defence. Only in cases when gestational life poses a serious threat to the physical life of the mother, in our view, does elective abortion clearly meet this self-defence criterion....

"The blood of the murdered cries out from the ground. Genesis 4:10; Leviticus 18:28.... Each participant in this act of unjustifiable killing, including the Government of the United States (and ultimately 'we the people' who are the sovereign of this Government and have elected its officials), bears a share of the responsibility."

1994. Egypt. Cairo Conference, designed to promote the use of condoms and also the practice of abortion. Thanks to opposition chiefly by Roman Catholic, Eastern Orthodox and Islamic groups the goals were thwarted.
1995. Britain. Dame Jill Knight (D.B.E., M.P.) - Chairperson of the Conservative Party Government's Backbenchers' Health Committee - proposes an amendment to the Criminal Justice and Public Order Bill, which banned the used of fetal eggs or ovarian tissue to treat infertile women. That amendment passes in the House of Commons.
1995. Britain. Rev. Dr. Nigel Cameron's (Judeo-Christian) Centre for Bio-ethics and Public Policy still feels it appropriate to respond to the Human Fertilisation and Embryology Authority's consultation document of 1994. That 1995 *Response* boldly declares: "The child conceived as the result of gametal donation, is not the fruit of marriage or conjugal love.... Manipulation...is demeaning to the dignity of the child as a person. And this is true even if the child is not conceived in a test-tube or Petri dish as the result of laboratory procedures - though such procedures further reduce the child towards the status of an artifact.... We find techniques of assisted conception involving gametal donation socially and morally unacceptable....

"Objecting to all forms of egg donation, we can see no acceptable grounds for seeking to increase the supply of human eggs.... Since both ovarian hyperstimulation and the harvesting of eggs as procedures involve considerable health risks to the woman, we consider it improper to encourage women to undergo either procedure.... Given the demand for human eggs, we are concerned that fertility treatment in some cases is offered free of charge to a woman in return for eggs. This makes for duress and a particularly distasteful form of exploitation of a woman's natural desire for a child....

"The use of eggs or ovarian tissue from spontaneously aborted fetuses for research or in infertility treatment...would inevitably involve close cooperation between the abortion team and the researchers

or infertility-treatment team in order to coordinate the timing of the abortion and the harvesting procedures. Such cooperation would be morally unacceptable....

"We object to gestation and termination of pregnancy for the sake of obtaining fetal tissue suitable for research, and consider it morally unacceptable to create embryos for research-purposes.... Ovarian tissue from live Donors...raises the same social and moral issues as donation of individual eggs.... The potential to produce thousands of eggs from such tissue, calls for special caution...to ensure a limited number of offspring from the same Donor....

"Out of repugnance at the thought that the dead should be having children, we object to the use of eggs or ovarian tissue obtained from cadavers.... The respect due to [the] human body does not cease after death.... As to the child, there may be unknown risks involved in using eggs from dead women for the purpose of procreation. We have already expressed fears about the psychological impact ovum donation may have on children born as a result of the procedure....

"Fetal ovaries contain several million eggs.... While objecting to all forms of gametal donation, we find fetal ovum donation particularly disturbing. Like adult ovum donation, it severs the kinship chain and all contact between genetic mother and child. In addition, it skips a whole generation and so makes a farce of motherhood. To become a mother without having been born, is against nature....

"The [Human Fertility and Embryology] *HFE Act* makes no specific provision for the use of eggs or ovarian tissue from a fetus. It does, however, state that specific consent is required of the Donor in order to use his or her gametes to make test-tube embryos.... Since no consent can be obtained from a fetus, this effectively rules out the use of fetal eggs or ovarian tissue for research involving the creation of embryos.... The *HFE Code of Practice*...says: 'Gametes should not be taken for treatment of others from anyone under the age of eighteen'.... This rules out any use of fetal eggs or ovarian tissue in infertility treatment....

"When a mother decides to abort and destroy her child she effectively abdicates her duty as the guardian of her offspring.... She can claim no right to authorise the creation of (her) grand-children by cannibalising the body of her unborn daughter....

"The Consultation Document refers to...considering the rights of the father of an *IVF* embryo.... [Nevertheless] it omits mention of the *HFE Act*, which states that: 'An embryo the creation of which was brought about *in vitro* must not be used for any purpose unless there is effective consent by each person whose gametes were used to bring about the creation of the embryo'.... Notwithstanding our objections to the use of donated gametes in fertility treatment, we endorse the view that, when such procedures are undertaken, the father's consent must be sought."

- 1995. United Nations. Meetings of Preparation Committee (for its September
- 1995. World Conference on Women in Red China), where the Lesbian Caucus is prominent. The Gay and Lesbian Human Rights Commission declares: "We, the undersigned, call upon the Member States to recognize the right to determine one's sexual identity; the right to control one's own body, particularly in establishing intimate relationships; and the right to choose if, when, and with whom to bear or raise children - as fundamental components of all human rights of all women regardless of sexual orientation."
- 1995. Red China. To investigate rumours that unborn human beings were being eaten in order to improve

complexions and promote health, an *Eastern Express* reporter visits the state-run Shenzhen Health Centre for Women and Children. On March 2nd, a female Doctor gives the reporter a bottle, and says: "There are ten fetuses here, all aborted this morning. You can take them. We are a state hospital and don't charge anything. Normally we Doctors take them home to eat - all free. Since you don't look well, you can take them."

1995. Brisbane. It is reported that human fetuses "are the latest health food fad in China." A Doctor at the Sin Hua Clinic was stated to have said she personally likes her fetuses with pork soup.
1995. Vatican City. In his book *The Gospel of Life*, Pope John Paul II observes: "The various techniques of artificial reproduction... actually open the door to new threats against life.... They are morally unacceptable, since they separate procreation from the fully-human context of the conjugal act.... These techniques have a high rate of failure: not just failure in relation to fertilization but with regard to the subsequent development of the embryo, which is exposed to the risk of death, generally within a very short space of time.... The number of embryos produced is often greater than that needed for implantation in the woman's womb, and these so-called 'spare embryos' are then destroyed or used for research which - under the pretext of scientific or medical progress - in fact reduces human life to the level of simple 'biological material' to be freely disposed of."
1995. Brisbane. Unanimously, the General Assembly of the Presbyterian Church of Queensland in Australia: condemns voluntary euthanasia; "calls for the vigorous application of the current sections of the Criminal Code dealing with abortion, so that the lives of the unborn are better protected; and calls upon the Government of Queensland to reframe the laws relating to abortion in accordance with the position held by the Presbyterian Church of Queensland" (as set out in 1980 and further in 1983, 1991 and 1992). The General Assembly of the Church also notes that it "is opposed to trials of [the 'morning-after' pill] RU486 on the grounds that it is an abortifacient, and out of concern for the health and welfare of the women involved in those trials" - and requests the Federal Minister of Family Services' "intervention to stop the proposed RU486 trials from continuing."
1995. Australia's Northern Territory Government legislates so-called 'voluntary euthanasia' - despite public protests (also unanimously from the General Assembly of the Presbyterian Church of Queensland). A month later, Australia's Governor-General tells a Medical Congress that even active 'voluntary euthanasia' and adoptions by same-sex couples should be legal. The latter would imply also embryo transplants for or even into them - as well as 'euthanasianizing' all unwanted and unproductive frozen and unfrozen surplus *IVF*-embryos.
1995. Australia. The Church and Nation Committee of the Presbyteria Church of Victoria respectfully rebukes the Governor-General for his remarks defending euthanasia and same-sex couples' rights to marriage and to the adoption of children, regretting he has "taken a position contrary to the standards of God's Word."
1995. Holland. What were deemed to be unidentical twin baby boys (but were in fact 'half-twins') were born by *IVF* to a married White couple in a Dutch Hospital in 1993. Thereafter, as they grew older, the infants began to look more and more racially different to one another. By 1995, when the one was yet darker, the couple approaches the Hospital about this matter.

The Hospital then does a *DNA* test and discovers that the White boy's father and mother were his own married parents; but that the darker boy, though having the same mother, had a different father. Dr. Egbert te Velde, Head of Utrecht University Hospital's Fertility Department, finally admits that the

mistake was due to the very same pipette having been used twice - in injecting sperm into the test-tube containing the mother's egg. A residue of semen from a different man (not the woman's husband) had remained inside that previously-used pipette. The Hospital then apologizes to the married parents - before their still-available legal options might yet get canvassed.

1995. Around June, a photograph of a male orangutan(g) holding hands with two Thai women on either side of him, appeared in a Lismore NSW newspaper. Beneath the photograph, it boldly declares: "Mike, a nineyear-old orangutan, is escorted by two traditionally-clad Thai women yesterday in Lopburi, Thailand, after an announcement that he would wed Sue-Sue of Taiwan in a December ceremony to which 3000 human guests are being invited. This central Thailand town is populated by colonies of orangutans and monkeys which are allowed to roam freely in the streets." In spite of the photograph, it is strongly to be hoped "Sue-Sue" is an orangutan[g] like Mike, and that the World will not be faced with a 'marriage' between an ape and a woman in December 1995. Nevertheless, speculation about human embryo transplants into female apes (as their surrogate "mothers") still continue to abound.
1995. Norma McCorvey, the formerly-abortionistic "Jane Doe" of the 1973 "John Doe/Jane Roe" (Roe v. Wade & Doe v. Bolton) U.S. Supreme Court decisions granting women the right to abort their own babies - who had shed her "Jane Doe" anonymity and then gone public as an abortion activist in 1980 - now renounces abortion. Quitting her job at an abortion clinic in August 1995, she claims to have become a Christian. Submitting to baptism, she says: "Abortion is wrong.... What I did, was wrong.... [Now,] I just had to take a pro-life position."
1995. Kate Michelman, Head of the National Abortion and Reproductive Rights Action League, had been a colleague of the previously-abortionistic McCorvey. Michelman now responds: "The real threat we face, is not Norma McCorvey defining her different position - but the radical right that now controls Congress and wants to make abortion illegal."
1995. *Time*, September 15th. "Human Rights in China establishes that the lives of half a million female infants and fetuses are cut short yearly" - after detecting gender prenatally, by a chorionic villi sampling or by this illegal use of the ultrasound machine.
1995. Beijing. United Nations World Conference on Women meets in Red China - the land of one-child-per-family, of forced abortions, and of cannibalizing upon human fetuses. Many at the Conference feministically favour full rights for women to abort their babies and to regulate their own [homo- or hetero-] sexuality, both of which demonstrate a disregard of paternity and masculinity. The Conference issues a document calling for an end to what it calls "religious extremism." A proposed statement on the right of countries to administer health policy according to their own "various religious and ethical values" gets omitted from that document. Norway's Prime Minister Ms. Brundtland, regarded as a contender to follow Mr. Boutros-Ghali as the next UN Secretary-General, upholds women's rights to free abortions.
1995. Brisbane. In Oct. 10th's *Courier-Mail*, Prof. Singer defends pagan societies allowing infant killings. He adds: "Why, in the absence of religious beliefs about being made in the image of God or having an immortal soul - should mere membership of the species *Homo sapiens* be crucial to whether the life of a being may or may not be taken?"
1995. U.S.A. New Jersey Court, in the case *Presbytery of Orthodox Presbyterian Church v. Florio*, rules there is a "compelling state interest" in stopping anyone (even transients) from condemning homosexuality.

1995. Brisbane. On Nov. 27th, Australia's Channel 10 TV broadcast on the Phil Donahue Show an interview with Attorney Ted Wentworth. He, on behalf of ten couples, in July 1995 sued Orange County's prestigious University of California at Irvine and three of its Doctors (including one Dr. Asch), alleging the theft of embryos belonging to his clients.
1995. One pair of clients, the couple Mr. & Mrs. Starr, alleged that for more than \$10 000: Starr had deposited semen in a sperm bank before being castrated (in the treatment of cancer); that Mrs. Starr was hyperovulated at UCI; that eighteen of her eggs were thus harvested and then fertilized with Ken's pre-collected sperm; and that she was implanted with four of her embryos, by way of *ZIP* (alias *GIFT*). The other fourteen embryos of the Starrs were then without their knowledge allegedly sold and implanted into other women World-wide.

Another pair of Attorney Wentworth's clients, Mr. John and Mrs. Debbie Challender, alleged that for almost \$20 000: the UCI Medical Clinic had grossly hyperovulated Debbie (a trained nurse) and then fertilized 46 of her eggs; that this gross hyperovulation had made her very ill; that five of her embryos thus produced, had then been implanted into her by way of *IVF* without success; and that two others of them, being twins, had without her knowledge been implanted with success into a 44-year-old woman whose identity subsequently became known to her. Some 23 of her 46 embryos were still unaccounted for, and had possibly been implanted into other women at clinics part-owned by the formerly-Argentinian Dr. Ricardo Asch, in lands like Guatemala and India. *The Orange County Register* (June 2 & July 9 1995) said the Challenders are Christians, and are upset that their twins were stolen and given to a Jewess. Rabbi Rubenstein said Judaism allows embryo transfer, and that "because we have a shortage of Jews in the World, rabbis encourage to try every means possible for a couple to have children," and that "the child will be Jewish."

Not only would Wentworth's ten sets of clients thus have been robbed of their biological children. He alleged: that probably forty and possibly seventy couples had been cheated thus; that informed UCI employees had turned whistleblowers, and revealed this; that the UCI had then paid them \$900 000 (of taxpayers' money) to keep quiet about this; but that they later went public, on the ground that the matter was just too horrendous. For all of the above might suggest an international network for the kidnapping, and marketing tiny children. The above *Register* (Jan. 31 1996) further said that Dr. Asch, without parental consent, gave human embryos to a zoologist.

1996. Brisbane. Presbyterian Ethicist Dr. Nigel Lee recommends abandonment of the term 'abortion' (where its meaning is 'feticide') - and its substitution with the term 'pregnancy termination' (which may or may not involve the death of the mother or her baby). Planned abortions of prenatal human fetuses resulting in the death of offspring, should henceforth be called "baby-killings" (subject to capital punishment). Too, the word 'euthanasia' should be discontinued - for there is absolutely nothing at all 'eu' (the Greek for 'good') about killing any human beings. The new word should be 'malthanasia' (from the Latin 'mal' (= 'bad') and the Greek *thanasia* (= 'death').
- 1996f. *Courier Mail* (3 Feb.) reports a N.S.W. Judge orders a lesbian alleged to have artificially inseminated her former lover, to pay the latter \$151 000 maintenance, after she had given birth to resultant children.
- 1996f. Weird scenario! Some human beings may now have up to three "fathers" (married-daddy and donor-daddy and adopting-daddy) and up to seven "mothers" (married-mommy, fallopian-egg mommy, flushed-womb-mommy, test-tube-mommy, surrogate-mommy, adopting-mommy and clone-mommy).



This yields up to eleven parents (if also a monkey-mommy is soon to be added) - instead of only two, as stated in Genesis 2:24f. *IVF* use of sperm from dead men and ovarian tissue from dead women or aborted female fetuses - opens up the soon-prospect of sperm-from-dead-daddy, ovum-from-dead-mommy, ovum-from-fetus-mommy, and even of grandchildren from their own cannibalized-fetal-mommy. Radicals further propose four more genders - bisexual, lesbian, sodomite and transgendered - beyond the two sexes (male and female) stated in Genesis 1:27f.

2000f. The *IVF* program - just like communism and human cloning and manbeast experiments and polygamy and all other unnatural schemes - contains the seeds of its own destruction. The future belongs to the nuclear family from one man and one woman in one flesh. Rooted in creation; promoted by the incarnation; and embodied in the congregation - it remains indestructible. All deviations from it are predestined to wither away. Only the family of God, in the Church of Jesus Christ - adopted by and baptized into the heavenly family of Father, Son and Spirit - echoes the old and advances the new humanity.

**THE PRESBYTERIAN CHURCH OF AUSTRALIA ON TINY HUMAN LIFE**

In May 1980 the General Assembly of the Presbyterian Church of Queensland resolved to "affirm the Biblical teaching: of the Right to Life, especially as this applies to the unborn child; that all life is sacred to God; and that human life is a gift of God from conception."

In March 1983, the Public Questions Committee of the Presbyterian Church of Queensland approved the following statement. "Scripture suggests that human life, sexuality and personality all begin at conception. Job 3:3; Psalm 51:5; Luke 1:31-44. Such human life continues uninterruptedly from conception to death. Genesis 25:21-34; Judges 13:3-7; Job 10:8-21; Psalm 22:9-20; 139:13-24. Medical evidence too shows that the sex of the zygote is determined even at conception, and humanly verifiable shortly thereafter.

"Abortion, both natural and artificial, consists of the interruption or termination of the development of a fertilized human ovum which is a tiny human being. Exodus 21:21-25; Numbers 12:12; Hosea 9:11 to 10:1. Natural abortions (including 'miscarriages') occur as acts of God. As such, they are devoid of human guilt. Job 3:16; Psalm 58:8; Ecclesiastes 6:3-5. However, any unlawful human attempt to abort is murder in the sight of God wherever such attempt results in the death of a fertilised human ovum. Exodus 20:13 *cf.* Matthew 2:16-20. It is attempted murder in those cases where the foetus unexpectedly survives. First Corinthians 15:8 *cf.* Exodus 21:22. Indeed, even where unsuccessful, all human attempts to produce unlawful abortions are both sinful and criminal.

"Under these circumstances, we cannot see any ground for artificial abortions, except when the life of the mother or child is threatened with imminent death and where such is certified to be the case by at least two competent medical authorities other than the one under consideration to perform the abortion. *Cf.* Numbers 35:30; Deuteronomy 19:15-21; Hebrews 10:28ff. Even then, everything possible must be done to try to save the lives of all threatened. In such rare cases if there is only enough time or opportunity to save one, the life of the mother is more crucial. Exodus 20:12-14; 21:15-17,22-24; 23:19; 34:26; Leviticus 22:27-28; Deuteronomy 14:21; 22:6-7; Matthew 15:3-6; John 11:50; 18:14; 19:25-27; Ephesians 5:25 to 6:3; Colossians 3:19-20; First Timothy 1:9; 3:4-5; 5:1-4; Second Timothy 1:3-5; 3:2,15; Tit. 1:6; 2:3-6.

"All human pregnancies between spouses within marriage are an evidence of God's blessing and are to be warmly welcomed whenever they occur. Genesis 1:28; 9:1-7; 12:1; 15:1-6; ch. 17; 24:60,67ff; Psalm 127 & 128; Ephesians 5:22 to 6:3.

"Artificial insemination from donor or vendor (*AID*) is immoral because it involves the noncoital insemination of a woman with sperm other than that of her own husband. Exodus 20:14; *Commentaries* of Keil & Delitzsch on Proverbs 5:15-20; Ezra 9:2-4; Nehemiah 9:2; First Corinthians 7:3-40.

"Complete human ectogenesis (through the utilization of animal or mechanical wombs to house human zygotes-embryos-foetuses throughout their period of gestation) is obviously unacceptable. This would totally obviate women needing to get pregnant in order to produce children, and would also eliminate a need for sexual intercourse in order to reproduce. Genesis 1:26-28; 2:22-25; 3:15-16; 4:1-2. For different reasons, even the utilization of surrogate human wombs for embryo transfer or for complete ectogenesis outside of the true mother is also unacceptable. *Cf.* Genesis 16:1-9; 17:15-21;

21:1-12; 30:1-13ff; Galatians 4:4-31.

If human cloning (or noncoital production of carbon-copies of a particular human being) should ever become possible (as some predict it soon will be), it would be unacceptable because of the clones' noncoital origin and because of their threat to the God-given individuality of the person(s) cloned. Similarly, attempts at pre-conceptual or non-conceptual genetic engineering on human body-parts even for eugenetical reasons should be avoided with care. Genesis 1:16-18; 2:22-25; Leviticus 18:6-16; Deuteronomy 19:29; Ecclesiastes 5:1-2; Isaiah 49:1-5; Zechariah 12:1; Ephesians 4:24; First Corinthians 11:8-15; Colossians 2:18ff & 3:10-11.

"Where all legitimate attempts of married couples to produce their own children ultimately fail, childless spouses should accept God's providence in this matter. Genesis 20:18; Leviticus 26:22; Judges 11:34-40; Jeremiah 20:14-18. They may then, however, turn to other legitimate alternatives. Such would include: their legal adoption of children born to but not wanted by other parents; caring for or teaching other peoples' children; diaconal work among orphans; or 'spiritually adopting' young people; *etc.* Genesis 15:2; 17:10-14; 24:2; Exodus 1:15-21; John 14:18; Acts 16:1-4; Romans 8:15-17; First Timothy 5:3-16; Second Timothy 1:1-6; Jeremiah 1:27."

In May 1983, the General Assembly of the Presbyterian Church of Queensland received this statement and then itself resolved *inter alia* to: "Affirm that artificial insemination from a donor or vendor is immoral because it involves the insemination of a woman with sperm other than that of her own husband.

"Affirm that complete human ectogenesis through the utilisation of animal or mechanical 'wombs' is unacceptable as is also the concept of surrogate 'motherhood.'

"Affirm that human cloning (should it become possible) should be prohibited because of the logical sequence of these convictions, namely (i) the oneness of the marriage relationship; (ii) the understanding that this oneness should be inviolate in the begetting, the non-begetting, or adoption of children; (iii) the divinely-ordained, complementary functions of husband and wife in their marriage, home and family; (iv) the human rights of the child within the mother's womb and beyond -- all combine to give the clear understanding that human reproduction by cloning is not and could never be acceptable.

"Affirm that abortion is always unacceptable -- except where at least two competent medical authorities (other than the one under consideration to perform the abortion) deem the abortion essential to protect the life of a mother or of her prenatal child (or children), when threatened with immediate death should the pregnancy continue.

"Affirm that if and when the rare contingency mentioned [above]...should ever arise, everything medically possible also be done to try to ensure the continuation of the lives of all that are thus being threatened."

In March 1984, Dr. Nigel Lee's *Report on Human Reproduction* was approved by the Public Questions Committee of the Presbyterian Church of Queensland and transmitted to the Queensland State Assembly. *Inter alia*, it states:

"The General Assembly [of 1983]...decided to 'request the Public Questions and Communications Committee to finalise its attitude on Artificial Insemination by Husband (*AIH*) and on *In Vitro*

Fertilisation (*IVF*), and to report back its findings to the next State Assembly'....

"STATEMENT ON *AIH*. (a) God's normative guidelines for human reproduction: According to God's Word, these are the steps which should be followed by human beings in the process of reproduction: 1, courtship (First Thessa-Ionians 4:1-8); 2, engagement (Matthew 1:18-25); 3, marriage (Genesis 2:22f); 4, coital insemination (Proverbs 5:15-19); 5, copulatory impregnation (Genesis 4:1); 6, intra-uxorial conception and zygosis and nidation (Psalm 51:5 & 139:13-16); 7, intra-uxorial embryonisation and fetal quickening (Genesis 25:21-24); and 8, birth from one's own mother's womb (Genesis 17:17-21).

"Attempts to short-circuit any of these normative guidelines may well, by God's grace, produce a live and healthy offspring. But then either parents or descendants [or both] will sooner or later reap some degree of unhappiness -- because of the omission of one or more of the above normative guidelines. Galatians 6:7 *cf.* Hosea 8:7.

(b) Unacceptability of reproduction by way of *AIH*: *AIH* is "artificial insemination from husband" and not "artificial insemination by husband." Still less is *AIH* the same as *AIC* (or 'assisted impregnation after coitus'). While *AIH* is quite distinct from and not nearly as objectionable as *AID* or 'artificial insemination from donor' -- even *AIH* is unacceptable on at least the following grounds.

"Firstly, it involves noncoital insemination of the wife and thus eliminates the required sexual love-play between spouses. Secondly, it involves auto-erotic masturbation by the husband, in order to obtain his sperm. Thirdly, it embraces the intrusion of extra-marital technicians into the most intimate sexual activities of married couples. Fourthly, there is the possibility of long-term bad effects resulting from the chemical treatment of the semen after ejaculation but prior to the artificial insemination. And fifthly, its practice seems to proceed from an uncontented questioning of God's providence in withholding pregnancy. *Cf.* Genesis 2:22-25; 30:1-2; 38:7-10; Exodus 20:17; Proverbs 5:15-20; Matthew 19:4-6; First Corinthians 7:1-14, 18-24; First Timothy 6:6-8.

"However, where regular marital coitus proves to be chronically unfruitful; and where after further sustained prayers for children impregnation still does not occur -- *AIC* or 'assisted impregnation after coitus' (at the most fruitful time of the wife's monthly cycle, with or without fertility drugs and/or special diet *etc.*), becomes a morally-acceptable option. *Cf.* Genesis 25:21; 30:14-23; Leviticus 15:19-28; Judges 13:7; First Samuel 1:5-27; Song 7:7-13; Luke 1:7-13; First Corinthians 7:5....

"STATEMENT ON *IVF*. (a) Objections to *IVF* as such: There are many moral and other problems with *IVF* as such. First, *IVF* shares nearly all of the problems found in *AIH*. Further, the drug-induced multiple ovulation usually orchestrated in *IVF* procedures -- quite apart from the insertion of tools through the woman's navel and the artificial harvesting of her egg-cell(s) -- is hardly conducive to producing the best-quality ova, and may perhaps help cause certain subtle deformations (many of which may become detectable only later).

"Again, the increasing medical malpractice of producing new human beings outside of the female human body seems to clash with the implications of the incarnation whereby even the unique God-man Jesus Christ was conceived inside a woman and nowhere else. And the unforeseen sudden death of the *IVF* egg-donor after extra-uterine fertilisation but before embryo transfer into her womb, raises questions as to the (un)suitability of then using alternative human or animal or artificial 'wombs' -- in a desperate attempt to preserve the lives of the then-motherless *IVF* zygote(s) or tiny human being(s) then alive in the 'test-tube' as a result of these artificial *IVF* procedures. *Cf.* Genesis 4:1;

Psalm 51:5; Luke 1:32-44; Galatians 4:4.

"(b) Objections to simultaneous multiple IVFs: Attempts to bring about simultaneous multiple IVFs, are even more objectionable. They often produce more IVF-zygotes than are desired -- thereby causing problems as to the 'dis-posal' of these human beings. Obviously, either abandoning or killing such redundant human zygotes should be unthinkable to any civilised person. But so too should transferring him or her or them to another foster-womb or to other foster-wombs -- which at that point raises further problems similar to those of AID.

"Freezing redundant IVF human zygotes in liquid nitrogen -- and subsequently thawing and then implanting those human beings into a female womb or wombs -- involves a whole host of procedures incompatible with the human dignity of the mother and especially of her offspring(s).

"Indeed, all of the above procedures raise innumerable legal, medical, and moral problems of a rather prohibitive nature. Genesis 9:5-7; 30:21-22; Exodus 20:12-14; 21:18-25; Numbers 25:16-21; First Samuel 24:12-15; 26:9-11; First Kings 18:4; Job 31:19-20; Psalm 82:4; Proverbs 24:11-12; 31:8-9; Jeremiah 26:15-16; Matthew 25:35-36,42-43; First Corinthians 7:1-5,14; Ephesians 5:28 to 6:4; First Thessalonians 5:14; James 1:17ff; 2:8-16.

"Alternatives to AIH and IVF for Chronically Childless Couples. Where childlessness is encountered in marriage, the following steps should be considered:

"(1) Avoidance of sterilisation. Cf. Exodus 23:26; Leviticus 21:17-21; 22:30f; 26:3-6; Deuteronomy 7:7-12; 23:1; 28:1-4,15-18,40-41,53-59.

"(2) Reversal of sterilisation, wherever possible. Cf. Genesis 1:16-28; 9:1-7; Hebrews 11:11.

"(3) Abandonment of all methods of birth control, including the Knaus-Ogino calendar method, until pregnancy may result. Cf. Genesis 38:8-10; Leviticus 15:19-28; First Corinthians 7:5.

"(4) Commencement and continuation of sustained prayers for fructification. Genesis 25:21f; 29:31f; 30:1f, 17f; 30:6, 22, 24; First Samuel 1:5-27; Luke 1:7-9,13,26-27.

"(5) After repeatedly unfruitful marital coitions, a short period of sexual abstinence, followed by sexual intercourse at the right time of the month and immediately accompanied by assisted impregnation with or without fertility drugs and/or special diet. Cf. Genesis 30:14f; Leviticus 15:19-28; Judges 13:7; Song 7:7-13; First Corinthians 7:5.

"(6) Consideration of adopting children born to [yet no longer wanted by] others. Genesis 15:2; 17:10-14; 24:2.

"(7) Where a person is single, but also in the case of a chronically-childless marriage, there should be frank acceptance of such childlessness. Consideration should then be given to at least some sublimative alternatives such as: caring for or teaching other peoples' children (Exodus 1:15-21; Titus 2:3-4); diaconal work among widows and orphans (Acts 6:1-7; 9:36-39; First Timothy 5:3-16); spiritually adopting younger people (John 14:18; Acts 16:1-4; Romans 8:15-17; Second Timothy 1:1-6; James 1:27); celibate work in God's Kingdom (Judges 11:34-40; Matthew 19:12f; First Corinthians 7:7,40); caring for animals or for plants *etc.* (Genesis 1:26f; 2:15-19f; James 3:3,7); church-related work, even if one has been irreversibly sterilised (Isaiah 56:3f; Matthew 19:12a; Acts 8:27f); and fruitful

subjugation of the sub-human realm to the glory of God (*cf.* Genesis 2:5,12,15; Exodus 25:1f; 38:3f; 31:1f; 35:30f; 36:1f; Ecclesiastes 2:4f; 3:1-3,9-13; First Corinthians 10:31)."

May 1990. The Presbyterian Church of Queensland resolves to "request the Clerk to express its support to 'Right to Life Australia' in its opposition to the planned 'decriminalisation' of abortion in Queensland by the present State Government." It further resolves also to "request the Clerk to write to the Premier and the Attorney-General of Queensland reaffirming that the Assembly opposes any law which allows, or encourages, the destruction of human life by abortion."

May 1991. Previously having received the 1983 *Public Questions Committee Report* (stating that "any unlawful human attempt to abort is murder in the sight of God wherever such attempt results in the death of a fertilised human ovum") and its 1984 *Report on Human Reproduction*, the General Assembly of the Presbyterian Church of Queensland resolves to "advise the Premier, the Minister of Justice and Corrective Services, Attorney-General, the Leader of the Opposition, Leader of the Liberal Party and the media that the Assembly re-requests the re-introduction of the death penalty when guilt of the offender has been proved beyond reasonable doubt in the case of murder. Genesis 9:5-6."

May 1992. The General Assembly of the Presbyterian Church of Queensland resolves to "declare that personhood is to be considered to occur from the commencement of conception, which is from the penetration of the wall of the ovum by a sperm" -- and that one should "treat the developing embryo as a person from the commencement of conception." This means that any removal and/or destruction of a zygote even less than a day old, such as one produced by two sperm-heads which penetrated the shell of the ovum and very likely to be grossly deformed, is abortive -- whether so removed from a woman after natural conception or whether removed from a test-tube after unnatural *IVF*.

September 1994. The General Assembly of the Presbyterian Church of Australia receives its Church and Nation Committee's *Report*, which states "that Jesus was 'conceived by the Holy Spirit; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; [and]...rose from the dead'.... Throughout these events, Jesus was and is the very same Jesus Who was conceived in the womb of His virgin mother.... To abort an embryo would be viewed in the same light as killing a child or an adult -- and would be tantamount to murder...."

"The Old Testament specifically condemns all homosexual behaviour -- as an abomination, with the death penalty as its sanction. Leviticus 18:22f; 20:13. The New Testament is clear that homosexual conduct is dishonourable, unnatural and shameful. Romans 1:26-27. It states that, apart from repentance, it excludes the doers from salvation. First Corinthians 6:9-10. The Book of Revelation indicates that practising homosexuals are excluded from the tree of life and the holy city. Revelation 22:15."

The General Assembly of the Presbyterian Church of Australia resolves: "Abortion is always unacceptable except when at least two competent medical authorities (other than the person under consideration to perform the operation) deem the abortion essential to protect the life of the mother when that is threatened with immediate death should the pregnancy continue.... If and when the rare contingency noted in the previous clause arises, everything medically possible should be done to seek the continuation of the lives in danger.... Marriage is the union before God, and at law, of a heterosexual couple. The family ought not to be redefined so as to permit homosexual marriage or to permit homosexual couples to adopt or foster children."

May 1995. Brisbane. The Presbyterian Church of Queensland "calls for the vigorous application of the

current sections of the Criminal Code dealing with abortion, so that the lives of the unborn are better protected; and calls upon the Government of Queensland to reframe the laws relating to abortion in accordance with the position held by the Presbyterian Church of Queensland" (as set out in 1980 and further in 1983, 1991 and 1992). It also notes that it "is opposed to trials of RU486 on the grounds that it is an abortifacient, and out of concern for the health and welfare of the women involved in those trials" -- and requests the Federal Minister of Family Services' "intervention to stop the proposed RU486 trials from continuing." Further, it unanimously protests against Australia's Northern Territory Government's legislating there in favour of so-called 'voluntary euthanasia.'

July 1995. Melbourne. The Presbyterian Church of Victoria's Church and Nation Committee respectfully rebukes the Australian Governor-General for his June 1995 remarks defending euthanasia and the "rights" of same-sex couples to marriage and the adoption of children. It is regrettable, the Committee tells him, that he had "taken a position contrary to the standards of God's Word."

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