

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.¹

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-spermatid and non-sexual duplication of artificial specimens genetically and sexually identical to the original specimen. 1952 saw the first successful cloning of frogs, from tadpole cells. Professor Dr. J.B. Gurdon, using the Briggs-King technique,² 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 denucleated 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 denucleated egg-cells (O & P & Q & R *etc.*). Each of the latter was similar to the original denucleated egg-cell B. Once cells C & D & E & F (*etc.*) had impregnated the denucleated 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).
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

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.

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:³ "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, reminded⁴ 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*,⁵ "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.⁶
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 excided 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*.

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, 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.

3656. In 1971, Dr. Joseph Fletcher published a book subtitled *Designed Genetic Changes in Man*. There, he declared:⁷ "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 condemned⁸ 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:⁹ "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 humans for more exalted pursuits.¹⁰ 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

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.

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

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.¹¹

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.¹²

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*.¹³ 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*.¹⁴ 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."
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:¹⁵ "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.

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.

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

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."¹⁶

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.¹⁷ In his book *Cloning*, he explained¹⁸ 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."

3677. Elsewhere, McKinnell added:¹⁹ "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 Hefley²⁰ 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

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.

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).

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:²¹"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

3685. In the nineteen-eighties, P.D. Turner published an interesting article in the *Journal of Urban Law*.²² In that article - *Love's Labor Lost: Legal and Ethical Implications in Artificial Human Procreation* - P.D. Turner states²³ 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 uterus of humans. See Shettles: *Diploid Nuclear Replacement in Mature Human Ova with Cleavage*."²⁴
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."²⁵
3688. Turner now responded²⁶ 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."

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

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.

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."²⁷
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."²⁸

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 recognized²⁹ 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) mentioned³⁰ 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.

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

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

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

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

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*.³¹ Therein, Professor Dr. William Daniel explained that "the procedure of *IVF* and *ET* is a prerequisite for genetic engineering."³²
3698. Professor Dr. John Morgan³³ 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 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:³⁴ "*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."³⁵
3701. Walters first described the fixed 'nuclear transfer cloning' (as in Gurdon's cloning of the South African claw-frogs).³⁶ He then went on to describe³⁷ "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 Marry Shelley's novel). Nevertheless, explained Walters, this possibility should not deter scientists from cloning humans. "For this hypothetical

31. Walters & Singer: *op. cit.*, pp. i & 165.

32. *Ib.*, pp. 71, 75 & 164. *Ib.*, pp. 110f.

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

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

35. *Ib.*, p. 110.

36. Paras. 3647f.

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

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)."³⁸ 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 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)³⁹ "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."⁴⁰ 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

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

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

40. *Op. cit.*, pp. 114f.

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.

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:⁴¹ "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:⁴² "If human cloning (or non-coital 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' non-coital origin and because of their threat to the God-given individuality of the person(s) cloned. Similarly, attempts at pre-conceptional or non-conceptional 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 resolved⁴³ to "affirm that human cloning (should it become possible) should be prohibited because of the logical sequence of these convictions, namely

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.

(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."

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.' There⁴⁴ 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:⁴⁵ "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 said⁴⁶ 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:⁴⁷ "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."

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.

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."⁴⁸ 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 said⁴⁹ 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:⁵⁰ "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 heard⁵¹ 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!**

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:⁵² "To use human embryos or foetuses as the object or instrument of experimentation constitutes a crime

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).

52. *Op. cit.*, pp. 17-19f.

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 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."

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.⁵³ "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 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*:⁵⁴ "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

53. 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).

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

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.⁵⁵ 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 racehorses and athletes.⁵⁶
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.⁵⁷

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

^{55.} *The Australian*, Oct. 12th 1989, pp. 1 & 4.

^{56.} *Week End Australian*, Oct. 21st-22nd 1989.

^{57.} See para. 3528 in ch. W at n. 21.

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* observed⁵⁸ 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 resolved⁵⁹ 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:⁶⁰ "If a), we have an example of fertilization by donor sperm; if b), we have 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

58. *Time*, June 17th 1991, pp. 46f.

59. *Blue Book*, 1991, p. 122.

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

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 resolved⁶¹ 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.⁶² 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

^{61.} *Blue Book*, 1992, p. 95.

^{62.} *Time*, Nov. 8th 1993, pp. 55f.

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."
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 embtyo-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:⁶³ "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

⁶³. *Ib.*, p. 58.

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 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-en-souled (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 dioxynucleic 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 non-coital 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 non-coital 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*):⁶⁴ "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.

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

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 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.

Conclusion: human cloning and genetic engineering unacceptable

3804. Conclusion. 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. See too paragraph 1424.
3805. 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 too-"lookalike" humanoid or 'android' individuals 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.
3806. Accordingly, all attempts to clone not just 'living dolls' but also true human beings with immortal souls alias God's own images - 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.

Postscript. Following the 1997 revolutionary cloning from non-embryonic cells first of the sheep "Dolly" and then of a monkey, evolutionists predicted the soon similar cloning also of viable humans. The Pope forbade all Romanists from being involved in such attempts. Even President Clinton threatened pro-hibitory legislation. Yet the real issue is the First Table and the Sixth and Seventh Commandments. For they all forbid the cloning of man the image of God.

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.

3807. 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

3808. 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.

3809. 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).

3810. 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.

3811. 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.

3812. 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.

3813. 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, practice sublimative alternatives (whether child-involving or not).

Avoidance of sterilization as a method of birth control

3814. 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.

3815. 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.

3816. So too does Talmudic Judaism -- which regards sterilization as a serious 'sexual offence.'¹ 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.² And it is similarly an offence punishable by flogging to castrate a person by causing injury to his sexual organs.³ For this reason, Judaism has always forbidden all forms of castration."⁴

3817. Now the *Talmud*,⁵ "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 prohibited.... The *Talmud* says⁶ that castration is universally prohibited in terms of Noachian Law [Genesis 9:1-12f cf. Acts 15:19-21 & 15:28-29].... Jewish Law...abhorred such operations....

3818. "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 circumstances, e.g. prostatectomies which may involve a generally-forbidden form of emasculation by severing the seminal ducts."

3819. 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).⁷ This was reiterated in Pope Pius XI's 1930 *Casti Connubi*.

3820. 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."⁸

Sterilization for birth control unacceptable to Calvinism

3821. 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."⁹

3822. The careful Calvinist Scholar Rev. F.N. van Niekerk takes this even further, in his book *Birth Control and Family Planning*. Says he:¹⁰ "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!'"
3823. 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*."¹¹
3824. 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.¹²
3825. 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."¹³
3826. 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.¹⁴
3827. 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."
3828. 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...."
3829. 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."¹⁵

1968 Papal Encyclical of Pope Paul VI against sterilization

3830. 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 wrote¹⁶ the following:

3831. "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

3832. Second, attempts should be made to reverse sterilization. Mercifully, some deeds of attempted sterilization -- especially sterilization of women -- are sometimes only partially or even just temporarily effective.¹⁷ Especially in the more recent years, also some vasectomies have appeared to be quite reversible.

3833. 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 argues¹⁸ that repair or replacement of the fallopian tubes is better medicine, as well as being morally preferable -- in all cases.

3834. Research monies should not be directed toward *AID* or *IVF*. Instead, they should be directed toward research on the development of artificial tubes or other curative procedures -- and toward research on 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.*¹⁹

Abandonment of all birth control in childless marriages

3835. 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.

3836. 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.

3837. 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

3838. 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.

3839. 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 contraband *NIB* (or Natural Insemination of Buyer). Genesis 30:15f.

3840. 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.

3841. "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.
3842. 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.
3843. 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 prayed. And the Lord gave me my petition which I asked of Him." First Samuel 1:26f.
3844. 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

3845. 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.
3846. 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...."
3847. "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."
3848. 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.'"
3849. 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."

3850. 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!"
3851. 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 bless-ed be the Lord, Who has judged me and has heard my voice!"
3852. 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."
3853. 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

3854. 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,²⁰ "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....
3855. "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."
3856. 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.²¹
3857. "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 previ-ously exercised themselves in prayer....
3858. "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'....
3859. "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

3860. Rev. Professor Dr. C.F. Keil's comments in Genesis on Rachel's initial barrenness, are also very instructive. Explained Keil:²² "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!'"
3861. "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."
3862. To this, Rev. Professor Dr. H.C. Leupold further adds:²³ "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."
3863. 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.
3864. Comments Keil:²⁴ "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.
3865. The comments of Keil and Delitzsch²⁵ 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...."
3866. "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

3867. 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:²⁶ "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'....

3868. "The design of the incense was to remind believers that the sweet savour of their prayers does not ascend to Heaven, except through the sacri-fice of the Mediator.... He prayed...that he might obtain offspring....
3869. "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 excess-ive, 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

3870. 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).
3871. 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).
3872. 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.
3873. Third, right before and during intercourse, the husband may wear a special non-spermicidal open-ended sheath²⁷ 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.
3874. 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

3875. Calvinist Medical Professor Dr. A.C. Drogendijk discusses also the Roman Catholic view of the above. Explains Drogendijk:²⁸ "According to the Pope (September 24th 1949), artificial insemination with the sperm of the husband himself is absolutely forbidden when it [the sperm] was obtained by voluntary

masturbation or by puncture [of the sexual glands].

3876. "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."
3877. 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."²⁹
3878. 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."
3879. "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.
3880. "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."³⁰
3881. Dr. Drogendijk recommends³¹ 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 "incur-able." 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.
3882. 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

3883. Both Roman Catholics and Bible-heeding Protestants generally endorse the above methods³² 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 *A/H* (alias Artificial Insemination from Husband). These difficulties arise among many Protestants, and especially among Roman Catholics.
3884. States Kalland:³³ "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."

3885. 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*:³⁴ "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)...."
3886. "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."
3887. "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

3888. 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 insists³⁵ one cannot compare *AID* with the adoption of a child by a childless married couple. Adoption is quite different to *AID*.
3889. 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."³⁶
3890. We ourselves would also like to point out the following glorious truths about adopting even an unrelated child into a faithful family. First, God's covenant of grace clearly teaches the propriety of adopting even unrel-ated 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.
3891. 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.
3892. As the *Westminster Confession*³⁷ 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

3893. 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.
3894. Just think of all the various kinds of child-involving work of Midwives, Nursemaids, Pediatricians, Dayschool Teachers, Sundayschool Instructors, 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.
3895. 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.
3896. 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.
3897. 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.
3898. They may then, however, turn to other legitimate alternatives. Such would include: their legal adoption 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

3899. 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.*
3900. 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 him³⁸ -- 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.
3901. 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,³⁹ "throughout the Christian World!"

3902. 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.

3903. "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."⁴⁰

Personal testimony of Professor Nigel Lee anent childlessness

3904. 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.

3905. 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

3906. After all, our Sovereign God knows best -- for each of His child-ren. 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).

3907. 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.

3908. 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.

3909. "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

3910. 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.

3911. 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.
3912. 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.
3913. "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."⁴¹

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.

3914. 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.
3915. 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*.
3916. 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

3917. 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.
3918. 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).
3919. 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.
3920. 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.
3921. 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.

3922. 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.
3923. 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."
3924. 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.
3925. 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).
3926. 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.¹ Yet God's Law of Nature is still normative!

God's normative steps for human reproduction

3927. 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).
3928. 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.
3929. "Do not be deceived! God will not be mocked. For whatever a man sows, that he shall also reap."

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

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

3930. In the light of God's infallible Word, certain Biblical affirmations flow forth anent human reproduction. These are as follows.

3931. 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.

3932. 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.

3933. 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.

3934. 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.

3935. 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.

3936. 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.

3937. 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

3938. 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.
3939. 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.
3940. 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.
3941. 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.
3942. 4. Artificial insemination from Donor or Vendor is immoral. For it involves non-coital 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.
3943. 5. Artificial insemination from husband is wrong. For it is non-coital - 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.
3944. 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.
3945. 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.
3946. 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

3947. Sadly, sometimes childlessness is encountered in marriage. In that event, the following steps should be considered:
3948. 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.
3949. 2. Reversal of sterilization, wherever possible. *Cf.* Genesis 1:16-28; 9:1-7; Hebrews 11:11.
3950. 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.
3951. 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.
3952. 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.

3953. 6. Consideration of adopting children born to others, yet no longer wanted by them. Genesis 15:2; 17:10-14; 24:2.

3954. 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.

3955. 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).

3956. 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

3957. 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*.² "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.

3958. "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?

3959. Well did Stephen Mason (Legislative Draftsman of the Australian Law Reform Commission) point out³ 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 society and the State."⁴

3960. 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."⁵

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.

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

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

3961. 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.
3962. 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

3963. 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."⁶
3964. 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."
3965. 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,⁷ "the question is raised whether the six-day-old fetus should be considered 'a patient.'"
3966. "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."
3967. Asked Schaeffer: "What does this make the abortion of a five-and-one-half-month-old baby?" For, as 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*

3968. 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.

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

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

3969. 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*."
3970. 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.⁸
3971. Well may Christians, and perhaps also Jews and Moslems, then exclaim to God with the Bible of old:⁹ "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]...."
3972. "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)

3973. 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.
3974. The classification is found at the beginning of his important article on *Abnormal Conception* (in the July 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.
3975. 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.
3976. Under Group B Mason places conception by artificial insemination: of a married woman (6) with her husband's semen (*A/H*) or (7) with the semen of a man not her husband (*A/D*); or of an unmarried woman (8) with a married man's semen or (9) with an unmarried man's semen.

⁸. See paras. 77f.

⁹. Ps. 76:10; Rom. 1:18-22; Rev. 21:8.

3977. 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.
3978. 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.
3979. 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.
3980. 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

3981. 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-uman 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!
3982. 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"?!
3983. 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.
3984. 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 say¹⁰ what Jesus said¹¹ to all mankind: "Have you not read that He Who made man and wife at the

¹⁰. See paras. 2507f & 2543f.

¹¹. Matt. 19:4-6.

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

3985. 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'...."

3986. "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.

3987. "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...."

3988. "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!"¹²

3989. 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...."

3990. "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 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]." Thus Origen.¹³

Events during 1994 damn artificial human conception

3991. 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

^{12.} *Dorothy Rushdoony's Comments*, in *Chalcedon Report*, Vallecito Ca.: P.O. Box 158, No. 344, March 1994, pp. 13f.

^{13.} Orig.: *Against Cells.*, VIII:46.

- and would be tantamount to murder."¹⁴

3992. 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."

3993. 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...."

3994. "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."¹⁵

3995. 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*.¹⁶

Events during 1995 further damn artificial human conception

3996. 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 orientation."¹⁷

3997. 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."¹⁸

3998. 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.¹⁹

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.

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.

3999. 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).²⁰ Mercifully, the practices of *IVF* surrogate motherhood and killing *IVF* embryos are still illegal in Queensland.
4000. 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."²¹
4001. 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.²² 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.
4002. 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.
4003. 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.²³

Artificial human conceptions have no real long-term future

4004. 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.
4005. 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.
4006. 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

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).

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

4007. Conclusion. The heterosexual family of monogamous man is where it is at! As we should note at the very outset in the Holy Bible,²⁴ "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....
4008. "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.
4009. "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."²⁵
4010. As Dr. John Calvin pointed out a year before he died in his 1663 *Commentary on Genesis*:²⁶ "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 off-spring, in order that men might replenish the Earth....
4011. "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."
4012. 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....
4013. 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 con-science, 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....

24. Gen. 1:26-28.

25. Gen. 2:20-25.

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

4014. "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....
4015. "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....
4016. "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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Abimelech -- pr. 1173.

Abraham -- pr. 237,1172ff,2272ff,2733,3989.

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