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**Baptist Relief 'A Testimony'  
In Philippine Disaster Area**

COTABATO CITY, Philippines (BP)--A local Baptist pastor has praised the financial help that the Southern Baptist Foreign Mission Board and national Baptists have given to earthquake and tidal wave victims in this Filipino city.

"I feel that this is a very good Baptist testimony," declared Romeo Palmer, pastor of the Cotabato City Baptist Church which was severely damaged by the Aug. 17 earthquake and subsequent tidal waves that hit the Philippine Islands. Palmer's home, the church parsonage, was also seriously damaged.

"I regret that we as a Baptist church cannot give money to help," Palmer said. "I am just so happy to hear that there are friends from the Foreign Mission Board available for this vital thing, this calamity."

The church building and parsonage both sank between two and three feet and the lower floors stand in two feet of water. More than \$2,000 has been given to the West Central Mindanao Church, according to Robert N. Nash, chairman of the Philippine Baptist Mission (organization of Southern Baptist missionaries). He said if both structures are condemned, as expected, additional funds will be needed.

Another \$1,000 has been given to the city government of Cotabato in behalf of Baptists. Government officials said food is plentiful and medicine has been pledged. The priority at this time for the money's use is temporary housing. The board authorized \$50,000 in relief funds to be used as needed in the Philippines.

Destruction in Pagadian, a city northwest of Cotabato City, was also severe. Three national Baptists lost their lives there and one elderly lady associated with the Pagadian church has still not been located. The tidal waves completely destroyed her home.

The Pagadian church building, however, was not damaged by the earthquake or waves and has served as a refuge for those families which had no other shelter, according to William Roberson, Southern Baptist press representative for the Philippines. Approximately \$2,000 was presented to the provincial governor for relief work in Pagadian by Southern Baptist missionaries.

"Continued assistance will be provided by follow-up ministries through the local churches and associational groups," Roberson reported. "No Baptist missionaries are currently residing in the most heavily affected areas but Mr. and Mrs. Samuel M. Waldron are scheduled to arrive in Pagadian in early October."

Southern Baptist missionary Paul B. Johnson, faculty member of the Mindanao Bible School and chairman of the Mindanao executive committee of the Philippine Baptist Mission, will lead in extensive and prolonged ministries among the people who were in the area of widespread devastation.

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(BP) Photos will be sent to Baptist state papers.

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Biomedical Ethics--Many  
Questions, Few Answers

By James Lee Young

NASHVILLE (BP)--A need to face critical issues in human freedom and dignity--while enabling continued treatment, research and experimentation to ensure better all-around human beings--was stressed in a two-day "Biomedical Ethics Conference" here.

It was the first known Southern Baptist Convention-wide (SBC) emphasis on biomedical issues and the church and was sponsored by the SBC Christian Life Commission.

An array of medical, clergy and academic professionals from 12 states delved into the moral questions and alternatives of such controversial and complex issues as human experimentation, genetic modification, abortion, biomedical issues, reproduction and decision making, ethical dilemmas in medicine and behavior control.

They considered these and other related topics in the context of what the church's role is or might be. Their plea, by and large, was for common sense and balance in deciding on biomedical matters.

More questions exist than answers, the speakers said, but the certainty of human capability in altering and manipulating the natural order, is reality, they stressed.

"The large ethical question is whether we are morally justified in entering into and altering the domain of nature at the special level of man's genetic arrangement," for example, said Samuel Enoch Stumpf of the Vanderbilt University schools of law and medicine, Nashville.

The ends of genetic engineering, said Stumpf, a research professor of jurisprudence and professor of medical philosophy, are at least three: to enable people to give birth to a child; to take steps to insure that a child will be normal; to strive to produce human beings with the finest possible genetic attributes."

Certain ethical problems are raised by these scientific ends or purposes, said Stumpf.

"It should be obvious," he noted, "there is no agreement throughout society on many ethical questions because it's possible to establish a system of ethics from a variety of assumptions or points of view.

"Indeed, the reason for the extensive debates in the literature concerning genetic engineering is that there are principally two ways to deal with biomedical ethics. One way is to take a list of principles, rules or prohibitions and consider them as defining what is right and wrong in absolute terms . . ."

The other approach, according to Stumpf, "would give consideration to the circumstances surrounding a given act, in which case it becomes relevant, appropriate and significant to go beyond the act itself and consider its effects, even the effect of not doing that particular act."

Thus, taking a life, from the first view would never be morally justified, Stumpf said. "If a justification is offered then one is no longer in the absolutist position but has shifted to the second mode of moral thought which is some variation of utilitarian or pragmatic ethics.

"It does not follow that if one does not adopt an absolutist approach to ethics that he must then advocate that anything goes. On the contrary, there is virtually universal agreement that the moral sentiment most characteristic of human beings includes the clear conviction that we shouldn't harm anyone, that we shouldn't engage in falsehood and that we shouldn't kill anyone . . . Just as important, if not more so," however, Stumpf noted, "is the positive duty to seek good.

"Our appraisal of a scientific procedure must therefore rest not solely on whether that procedure complies in a literal way with a rule but also on what benefits it confers."

With the myriad of problems involved in biomedical issues and the need for the church to assume a positive role, the matter is complicated, in that "there is no 'the' Christian ethic," said Robert D. Reece, associate professor medical ethics at Wright State University School of Medicine, Dayton, Ohio.

Instead, Reece noted, "There are numerous ethics that claim the Christian banner, and . . . I wouldn't be so presumptuous as to excommunicate any of them . . ." While Reece said he believes there are principles and perspectives within the Christian tradition that point the direction of proper human action, he was "not concerned to insist upon the distinctiveness of Christian ethics at the practical level of decision making.

"That is, I'm neither surprised nor troubled if the Christian and the humanist arrive at identical conclusions in a particular case. What finally separates Christian ethics from other ethics is that the Christian ultimately appeals to an understanding of the world and human value illuminated by the figure of Jesus Christ."

As a general rule, Reece cautioned, "I, as a Christian ethicist, would not propose that Christian norms be adopted as a basis for public policy unless they can be justified on other grounds as well, in accordance with values that are part of the public consensus."

After a survey of technologies of behavior control, Wayne E. Oates, professor of psychiatry and behavioral sciences for the University of Louisville School of Medicine, cited some critical issues of human rights, including, restoration of creation, survival, the patient's best interests and threat of legal action, the patient's right to privacy and minimal versus maximum goals for human-behavior.

"If a given psychotropic (mind affecting) drug is a specific and demonstrable supplement to the body chemistry," Oates noted as an example, "then is this a restoration of the creation as it was originally intended to work?"

"When we ask such questions, the answer is yet a mystery. We have been formed in the secret wisdom of God . . . Such knowledge is too wonderful for us. Yet, we have been given the technology to search after the knowledge of the true state of our own being . . .

"God grant we will know knowledge is surpassed by self-sacrificing therapeutic wisdom, and our best humanity lies beyond our own survival," Oates said.

Participants, who were holding sessions while scientists in Cambridge, Mass., were announcing development of the first working gene, and church members at large were urged to keep informed on biomedical ethical issues and to communicate their relevance.

They also were urged to provide resources for dealing with the issues, to minister to persons caught in making "tough decisions" in the area of biomedical ethics.

Emphasis was placed also on helping to change social structures where the needs exist, including government and medical facilities, and to structure conferences and dialogues for education on biomedical issues.

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Seminary Gets \$250,000  
Toward Fitness Center

Baptist Press  
8/31/76

FORT WORTH (BP)--Southwestern Baptist Theological Seminary here has received a \$250,000 contribution to its "Eight by Eighty" campaign from the Mabee Foundation for meeting a challenge issued by the Tulsa-based foundation in January of this year.

The Mabee grant is to be applied toward a \$1.3 million physical fitness center. The grant was contingent upon the seminary raising the balance of the cost of the building in cash and pledges by August 15.

When the challenge was issued earlier this year, the seminary had \$850,000 in cash and pledges earmarked for the proposed center. Of that amount, \$447,000 was from the Southern Baptist Convention and \$397,569 had been contributed by friends and other foundations. The remaining \$262,311 raised during the last seven months, was derived from gifts and pledges made by alumni, students, and parents. -more-

The Mabee grant brings to over \$2,000,000 the amount contributed to the "Eight by Eighty" campaign, which seeks to raise \$8 million by 1980. Of that total, \$3 million has been designated for capital improvements, which includes the proposed physical fitness center. The remaining \$5 million is expected to go into the seminary's endowment fund.

John Cox, a Fort Worth member of the Mabee Foundation board of directors, presented the \$250,000 check to Seminary President Robert E. Naylor. He indicated that this was the first time in his memory the foundation had made a contribution to a theological seminary.

"The seminary is indebted to the foundation for this challenge grant which has motivated other friends and foundations to participate to make this grant a reality," Naylor said. "We believe this grant will provide additional impetus in the continuing phases of the 'Eight by Eighty' campaign."

Seminary officials have begun developing construction plans with Geren and Associates, a Fort Worth architectural consultant. Officials hope to break ground for the 39,000 square foot center in late 1976 or early 1977. Construction is expected to take less than 12 months.

The proposed center, presently designed to provide a full range of physical fitness and recreation activities, will contain a gymnasium, a junior olympic size swimming pool, an indoor jogging track, a fully equipped classroom, a large exercise room, handball courts, and outdoor tennis courts.

Also to be included will be shower and locker areas, sauna and whirlpool facilities, a lounge area, a large game room, as well as a building control and office area. Preliminary plans also call for an area in the immediate vicinity of the building that will have a softball field, picnic areas, and bike trails.

In addition to serving as a recreational facility, seminary officials indicate plans have been laid to include an academic training program. Plans call for courses of instruction which will train church recreation leaders and youth ministers. Instruction is also expected to include health care, physiology, and a well planned physical fitness program.