



February 10, 1977

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**EDITOR'S NOTE:** This is the first in a five-part series on Christians and biomedical issues written by Henlee H. Barnette, Ph.D., Clinical Professor, Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine. Barnette, retired professor of Christian ethics at The Southern Baptist Theological Seminary, prepared these articles in consultation with the Southern Baptist Christian Life Commission. Baptist Press will mail the next in the series each Friday through March 10.

Biomedical Ethics: A

'Now' Christian Concern

By Henlee H. Barnette

Margaret wants to have a child. But she is a carrier of a hereditary disease called hemophilia, afflicting primarily males and characterized by failure of the blood to clot and abnormal bleeding. If she becomes pregnant, she has a 50-50 chance of having a hemophiliac if the baby is a boy.

What should she do? Her options are: (1) she can become pregnant and by the technique of amniocentesis (examining amniotic fluid) the doctor can determine if it is a male and she can abort the fetus; (2) she can carry the fetus to birth and run the risk of having a hemophiliac; or (3) she can forego pregnancy through abstinence, contraceptives, sterilization, remain childless and adopt a child. These are difficult options, both for the patient and the doctor, and as medical science continues to make advances, such complex moral decisions will become more commonplace.

Before suggesting which of the above options to choose, let me focus on a new discipline, biomedical ethics. This energizing study can help identify moral problems in the bio-social-medical areas, articulate ethical principles as guidelines for decision making and action, and assist scientists and physicians in the moral decision making process.

So far only vague and general definitions of the new field have been articulated. It is an interdisciplinary enterprise involving biology, medicine, philosophy, the physical and social sciences, ethics, and, for some, a theological component. It deals with those vexing moral questions arising from biology, medicine, and the delivery of health care.

Biomedical ethics encompasses more than traditional medical ethics. For centuries physicians have been guided by codes (from the Hippocratic Oath to the Ethics Code of the American Medical Association.) Largely individualistic, these codes relate to the physician's relationship to the patient and other physicians. They contain more rules of etiquette than ethics.

Biomedical ethics, however, is concerned with both interpersonal and social relations. Among the problems considered by this discipline are behavioral control, biomedical reproduction, euthanasia, genetic engineering, organ transplants, human medical experimentation, consent, abortion, physician-patient relations, rights of patients, the right to health care, the structure of medical organization, the responsibility of institutions to one another and to individuals, the social sources of illness, the delivery of health care, enactment of laws, scientific research, and the manufacture of medical products.

The non-religious may reject theological approaches to decision making about biomedical issues because such approaches require religious presuppositions. For those in the Judeo-Christian tradition, however, the religious dimension is indispensable. A theological orientation is implicit in their lifestyles and social concerns.

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What is needed is an ethic which embraces the total person in his social ethic. Such an ethic may be had in the biblical concept of the will of God as love. It means, I hold, to will and to work for the well-being of all of God's creatures and creation. One's well-being includes among other things the dignity and worth of personhood, health, basic human rights, justice, and freedom within responsibility. In relation to creation, it means care for the good earth and the things that grow upon it. For "the earth is the Lord's" and mankind has a stewardship to care for and to conserve it.

Love is grounded in God who is love (I John 4:8) and demands love of others (I John 4:11). In particular concrete situations where decisions are to be made, love must find expression in such norms as justice, truth, care, regard, covenantal as well as contractual relations, free informed consent, recognition, fair play, forgiveness, and the supreme value of persons made in the image of God. These are the instruments of love for willing the well-being of others.

For the implementation of love in decision making a bifocal approach is essential. This method looks to the sciences for facts, that is, for what is and to the norms of Scripture for what ought to be. The Holy Spirit who reveals truth also fills our hearts with love to motivate us to do the truth (Romans 5:5). After getting all the facts possible about an issue, love becomes the principle of judgment and action.

Obviously, reason is essential in making moral decisions. Paul urges: "Test everything; hold fast what is good, abstain from every form of evil" (I Thessalonians 4:21). Love and knowledge go together in making decisions and solving the issues of life (Philippians 1:9-10). Knowledge about an issue and its context is essential for intelligent Christian action. Love as revealed in Christ is the criterion of action.

Such an approach to moral problems has some distinct advantages. Where the Bible does not speak directly to issues raised by biomedical technologies such as the transplant of organs, recombinant DNA (gene-splicing to create new organisms), and genetic manipulations, one must seek ethical norms in harmony with love. Also this approach saves one from legalism on the one hand and no law on the other. It delivers one from subjectivism by providing basic guiding principles of action. Law without love leads to legalism; love without law leads to subjectivism.

In the light of love, which is to will the well-being of others, it appears that the third alternative suggested in our case about Margaret would be the most loving thing to do. This choice would avoid the trauma of giving birth to a hemophiliac, the enormous cost of treating the child, and bringing a child into the world afflicted for life. Here the well-being of the parents and siblings is considered as well as the would-be child and society.

An effort will be made in future articles to relate Christian ethics to moral issues rising from genetic engineering, behavior control, euthanasia, and biomedical reproduction. (For further study see Harry N. Hollis, Jr. [compiler-contributor], A Matter of Life and Death: Christian Perspectives. Broadman Press, 1977.)



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SBC President, Rabbi  
Differ on Evangelism

By Carol Franklin

WASHINGTON (BP)--The president of the Southern Baptist Convention and a Jewish leader agreed on the need for ethical evangelism but disagreed on the "Jews for Jesus" movement during taping of ABC-TV's network program, "Directions."

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, expressed the concern of the Jewish community for the tactics used by the Jews for Jesus.

"There's a genuine sense of moral offense at the methods and tactics used by many in the Jews for Jesus movement," Tanenbaum said. "They present themselves to Jewish young people, as another sect of Judaism...That's a deception and a fraud."

"I think frankly there's a responsibility among Christian leaders to try to indicate that...misrepresenting and violating the...things Jews hold sacred for purposes which are not really Jewish purposes needs to be...conformed to some higher standards," Tanenbaum asserted.

Allen agreed with Tanenbaum that deception in evangelism is immoral. "I don't think we would dissent about the matter of packaging truthfully who you are or not deceiving people about what you're up to," Allen said.

"But to announce that you, out of your Jewish understandings, have come to accept Jesus as Messiah is really in tune with the stream of who we think Jesus is as the Promised One and as the Returning One," Allen said in reference to his viewpoint on Jews for Jesus. "So we would dissent probably about the legitimacy of that role but agree about the packaging and being open."

Tanenbaum emphasized, "I would respect (Jews for Jesus) as I do Dr. Allen or other evangelical Christians who declare very clearly, 'I'm an evangelical Christian'... We have a Federal Trade Commission which insists on fair packaging so that we know what the ingredients are...I would think religious institutions have at least that obligation to let people know exactly what they stand for."

Allen, pastor of First Baptist Church, San Antonio, Texas, distinguished between witnessing and proselytizing. "Witnessing is coming to say 'This is my experience with the Father' (God). To proselytize is to pick you out and try to manipulate you in some way to be in my organization or to adopt my language," he explained.

"Because God respected conscience and built his whole creation that way we have a responsibility to respect conscience and the integrity of somebody else's choice," Allen said.

"The spiritual darkness of our world demands that every person with the light bear that light, bear that witness, so we are intentionally evangelistic and missionary without any kind of apology," Allen said.

Tanenbaum acknowledged that the friendships between Baptist and Jewish leaders are only the beginning of dialogue. "Misunderstandings are very deep," he said. "But the prospects for the future are extraordinary because Baptists have given a great deal to America."

Allen noted that Baptists and Jews share a deep belief in religious liberty and human rights.

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"If Baptists and Jews stand for anything," Tanenbaum added, "it's for the sacred dignity of every human life. And that's a witness we can share together, not only for ourselves but for all the members of God's human family."

"The key," Allen said, "is tender respect and lack of insecurity about what you believe. Actually, when you feel insecure you have to hammer somebody into silence who objects to what you're saying."

Allen and Tanenbaum noted several areas where Baptists and Jews agree. Both groups have suffered persecution for their belief in individual expression, Allen said. He also pointed out that both groups have congregational forms of government as well as sharing common spiritual roots.

Tanenbaum observed that the Baptist-Jewish dialogue which began in December of last year at Southern Methodist University in Dallas is a sign of the maturing of America.

Other subjects discussed on the program, sponsored cooperatively by the Radio and Television Commission of the Southern Baptist Convention and ABC, were the responsibility of Christians to be involved in the social issues of the day, such as racial attitudes and the Christian basis for recognition of the state of Israel.

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Southern Baptist Evangelism  
Consultant for Women Named

Baptist Press  
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ATLANTA (BP)--The first national evangelism consultant for women has been named by the Southern Baptist Home Mission Board.

Laura Fry, 29, of Miami Beach, will work in this newly established position throughout the U. S., equipping women to share Christ from a woman's viewpoint.

Ms. Fry, appointed to missionary status during the February meeting of the board's directors, will begin Feb. 20 and work from her home in Atlanta.

"As a national consultant for women in evangelism," said her supervisor, Frank Crumpler, director of the board's evangelism planning and associational services, "Laura will help women know what's available from the evangelism section. She will share with women what we've developed in terms of resources and personnel available and ways of personal evangelism and witnessing."

"I see my job as equipping women from a woman's vantage point in sharing their faith," said Ms. Fry. "But when you're talking about women you're talking about a broad category--career, housewife, divorcee, widow, single by choice or not by choice. The tools needed for each of these categories are different."

Ms. Fry already has contacted the Southern Baptist Woman's Missionary Union in Birmingham, Ala., as a preliminary planning step in developing her role. WMU personnel said they were pleased to have this kind of resource person for evangelism available.

"Although I'm not a 'women's libber', I do want to get involved in some women's groups such as the President's Women's Council and find out what the everyday woman's needs are and where she is so that we can give Christian women the tools to witness to other women," she declared.

"I want to show women that they don't just have to hand out clothes or food on Thanksgiving... they can do more. "Sometimes women give a cup of water in Christ's name and they don't know what else to do... what else to say. I want to teach them what to do and say to witness to other women."

Ms. Fry has been involved in missions since 1970 when she served as a summer missionary with missionary Bob Tremaine, then based in Worcester, Mass.

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Before accepting the Home Mission Board appointment, she worked in Christian social ministries as a US-2 missionary in Miami Beach. She also has worked as Baptist Student Union director at the University of Texas, as director of church extension in Worcester, and as a high school English teacher in Illinois.

A graduate of Southern Illinois University and Gordon-Conwell Seminary, she holds a master of religious education in social work from Golden Gate Baptist Theological Seminary. She is a native of Duquoin, Ill., and is single.

Ms. Fry, who is not ordained and does not plan to be, sees the possibility that pastors and evangelism workers throughout the country might resent the fact that she, a woman, was appointed to work in evangelism.

To counter that, she maintains, "I will work as a resource person, rather than as someone whom Southern Baptists have commissioned to go out and evangelize all the women in the country. "I will work through state evangelism directors, youth directors--through the regular evangelism channels.

"I like to go into jobs that have never been done before," she said, "to be in on the challenge of something new, on the cutting edge, leading out in the research. What's so good about that kind of job is never having to hear anyone say, 'We've never done it like that before.' No one has ever done it anyway before.

"The newness of the job, the adventure of the creative possibility, then the endlessness of the challenge is all exciting to me," she added. "After living all over the country, after working in the inner city, with the wealthy in California, the elderly and Jewish in Miami, I feel I can offer something to people.

"Finally," she reflected, "I can see how the Lord brought all this experience together to equip women to share Christ."

Graham Honored, Lauds  
Religious Broadcasters

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FORT WORTH, Texas (BP)--Evangelist Billy Graham, winner of the Southern Baptist Radio and Television Commission's highest award, cited radio and television as "one of the greatest factors in this nation's recent religious resurgence" when he addressed the ninth annual Abe Lincoln Awards program in Fort Worth.

Graham received the Distinguished Communications Medal from the Radio and Television Commission which sponsors the national Abe Lincoln Awards for Broadcasters.

The evangelist was cited for "the Christian persistence with which he has raised his voice in presenting claims of Christ on the lives of many, undaunted by world disturbance, domestic turmoil and political convulsion."

Previous recipients of the seldom awarded medal are Mrs. Lyndon B. Johnson, the late Walt Disney, the late Edward R. Murrow, Frank Stanton of CBS and Robert Sarnoff of NBC.

Graham called religious broadcasters "sincere people of integrity" but warned that "We are facing the dangers of the false prophets, the charlatans and Elmer Ganttrys who, in a relatively short time, could destroy the great privilege we have of using the air waves to proclaim the gospel."

He also warned about the scramble for ratings and profits in secular broadcasting and refused to excuse the promoters of questionable language, explicit sex and violence in programming who say "we only give the people what they want."

"My travels, my correspondence, my talks with people from all walks of life, the polls I lead, all convince me beyond any shadow of a doubt that the majority of people are thirsting for a return to good, plain, old-fashioned decency," said the man just named America's most influential person in the field of religion.

"They know instinctively th times are out of joint. And they know a nation do s not desert its moral underpinnings without incurring the most dire circumstances."

He challenged broadcasters to use, with increasing frequency and ffectiveness, the facilities of radio and television to carry a message which society is hungering for.

Graham, whose ministry has spanned more than a quarter century, gave credit to radio and television for his longevity, when historically evangelists have had a peak ministry of about 10 years.

The evangelist, who once served on the Radio and Television Commission's board of trustees, praised Southern Baptists for their efforts in religious broadcasting. "Paul Stevens, president of the Radio and Television Commission, has been a pioneer in the creative use of media," he said. "In my opinion, and in the opinion of many in the broadcasting field, he is one of the great communications leaders and statesmen of our generation."

At the Abe Lincoln Awards Dinner, Richard M. Schafbuch of Denver's KOA stations and Charles Thornton Jr., general manager of WTRI radio in Brunswick, Md., received the two 1978 Abe Lincoln Awards for broadcasters. They were cited for outstanding service to the industry and to their communities.

G. Richard Shafto, retired president of Cosmos Broadcasting Corporation, Columbia, S. C., received the Vincent T. Wasilewski Founders Award, presented to an industry leader who has distinguished himself in raising the image of the industry in the eyes of the public.

Bi-Vocational Consultant Named  
By Home Mission Board

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Baptist Press  
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ATLANTA (BP)--A consultant to work with bi-Vocational pastors was named by directors of the Southern Baptist Home Mission Board during their February meeting.

J. T. Burdine Jr. will become rural-urban field consultant assigned to work with th nearly 10,000 Southern Baptist ministers who work in secular employment but also serve as pastor of churches.

Burdine, a board staffer for two years, resigned as associate director of the department of the board's rural-urban missions to accept the newly created position.

In other action, directors named Laura Fry, 29, of Miami Beach, as the first national evangelism consultant for women and appointed 27 persons to missionary service, including seven missionaries, 12 missionary associates and eight pastors to receive financial aid.

William G. Tanner, the board's executive director-treasurer, said of Burdine's new assignment: "We are very excited about this new position. There's not a more needed or opportune area in the Southern Baptist Convention than work with bi-Vocational pastors. Nearly 30 percent of the 35,000 churches in the convention are pastored by men who earn their living at other work and pastor in what we would call their spare time. Until now we have not had a program directed toward assisting these men."

James Nelson, director of rural-urban missions, said he believes the SBC is entering an expansion period, and sees bi-vocational pastors serving a crucial role in establishing and ministering through new congregations. "New churches are going to be started and Southern Baptist denominational agencies cannot support them. There's only one answer and that's the bi-vocational pastor," he said.

Burdine will work primarily in the target area of Georgia, North Carolina, South Carolina, Tennessee and Alabama, which contains a high concentration of bi-vocational ministers. "The first thing I plan to do is to listen to what the people in the field have to say about their needs," Burdine said. "We will work to develop support for these ministries."

Lloyd Corder, director of the board's division of associational service, said, "There once was a time in which it was thought that every church would have a full-time, seminary-trained pastor. That's simply not the case. A need to work with these men who are bivocational has surfaced and we want to work with them." Corder indicated Burdine will attempt to assist them through cooperative efforts with the Baptist Sunday School Board and the SBC's Seminary Extension Department.

Before joining the Home Mission Board, Burdine was director of missions for the Eastern and Western associations in North Dakota in 1975 and 1976. He also directed missions for North Dakota and Northeast Montana, serving with the Northern Plains Baptist Convention from 1968 to 1975.

Other experience includes pastorates in Alaska, Kentucky, Florida, Indiana and Alabama. Burdine is a graduate of Stetson University and Southern Baptist Theological Seminary.

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27 Persons Named  
To Home Missions Work

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ATLANTA (BP)--The Southern Baptist Home Mission Board appointed 27 persons to mission service in its February meeting. They include seven career missionaries, 12 missionary associates and eight pastors receiving financial aid.

Named missionaries were: Thomas and Romelia Adams of Des Plaines, Ill.; Barbara Casteel of Harlingen, Tex.; David and Linda Miller of New Orleans; and Pete and Pam Owen of Denton, Texas.

Named associates: Lincoln and Lillian Bingham of Louisville, Ky.; Bill and Lucille McDaniel of San Antonio, Texas; Frank and Olga Medina of Carpentersville, Ill.; Edward and Imogene Richardson of Puerto Rico; Daniel and Elvira Sotelo of Fresno, Calif.; and John and Mary Jean Witte of Bulverde, Texas.

The Adams will serve in Crystal Lake, Ill., where he will be church extension director of the Fox Valley Association. He previously was pastor of the First Baptist Church of Des Plaines and also has served as pastor in Johnston City, Ill., and in Henderson, Charleston and Murray, Ky. A native of Murray, Ky., Adams is a graduate of Murray State College and holds a master of divinity from Southern Baptist Seminary.

Romelia Hooks Adams, a native of Caldwell, Ky., is a graduate of Bethel College and Murray State College. She has worked as learning center director for the Dempster Junior High in Mt. Prospect, Ill., and as a high school librarian. The Adams have four children.

Ms. Casteel will serve on the faculty of the Valley Baptist Academy in Harlingen as an appointed missionary of the language missions department of the board. She also has taught in Helena, Mont., and in San Juan, Puerto Rico, when she was appointed with her husband, now deceased.

She is a native of Maumee, Ohio, and is a graduate of George Peabody College with a master's degree in education. She has four children.

The Millers will serve in Denver, where he will be director of weekday ministries. He has served as a church extension missionary for the board and as pastor for churches in Mississippi and Florida. A native of Pascagoula, Miss., he is a graduate of Mobile College and holds a master of religious education degree from New Orleans Baptist Seminary.

Linda Johnson Miller, a native of Birmingham, Ala., is a graduate of Mobile College and holds a master of religious education degree from New Orleans Seminary. She has worked as a teacher in Florida and Alabama.

The Owens will serve in Ketchum, Idaho, where he will be Christian social ministries and a director for Utah. A native of Waco, Texas, he is a graduate of California Baptist College and holds a master of religious education degree from Southwestern Baptist Seminary. He has also served as pastor in Texas and as an associate pastor in California.

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Pam Fike Owen is a native of Chula Vista, Calif. The Owens have three children.

The Bingham will continue to serve in Louisville, where he will become director of missions. Prior to appointment, Bingham, a native of Cerulean, Ky., was director of the Baptist Fellowship Center in Louisville. He and Lillian Thomas Bingham have two children.

The McDaniels will continue to live in San Antonio, where he will serve on the faculty of the Mexican Baptist Bible Institute. A native of Texas, has served as pastor of churches in Sinton, Raymonville, Bellville and Waller, Texas, he is a graduate of Howard Payne University and has taught in Texas.

Lucile Trussell McDaniel, a Brownwood, Texas, native, is also a graduate of Howard Payne University and has taught in Texas.

The Medinas will serve in Elgin, Ill., as catalytic language missionaries. Prior to appointment, he was Spanish pastor for the Calvary Baptist Church in Elgin. He and Olga Opozo Medina of Chile have three children.

The Richardsons will continue to live in Puerto Rico, where he will serve as church extension coordinator. Prior to appointment, Richardson, a Mississippi native, was pastor of Ceiba Baptist Church in Puerto Rico. He also has served as pastor in Florida and Mississippi. Imogene Dearth Richardson, a native of Mooresburg, Tenn., serves as executive director of the Woman's Missionary Union for Puerto Rico. They have two children.

The Sotelos will serve in Fresno as general language workers for California. He is a native of Guadalajara, Mexico, and is a graduate of California Baptist College. He has served as pastor for churches in San Francisco, Pico River and Elmonte, Calif. He and Elvira Gonzalez Sotelo, a native of Albuquerque, N. M., have seven children.

The Wittes will serve in Dallas, where he will be director of church extension and a mission starter. A native of Athens, Texas, he has served as pastor of a number of Texas churches and is a graduate of Baylor University. He also holds a master of divinity degree from Southwestern Baptist Theological Seminary. He and Mary Jean Foxell Witte, a native of Hope, Texas, have two children.

Approved to receive church pastoral aid, a salary supplement provided by the board's church extension department to new mission congregations, were Rodney Barnes of Gilcrest, Colo., to serve in Pine, Colo.; George Coleman to continue in Aloha, Ore.; Edward Gorsuch of Cumberland, Ky., to serve in Ohawa, Ohio; John Holleman to continue in Spokane, Wash., Dudley Penton to continue in Asheville, N. C.; Robert Degges to continue in Cobb Island, Md.; Aaron Sampley to continue in Bradford, Ohio, Preston North of Midwest City, Okla., named to serve in Browning, Mont., was approved for language pastoral aid, a similar supplement.