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Update - December 1998

Loma Linda University Center for Christian Bioethics

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Recommended Citation

Loma Linda University Center for Christian Bioethics, "Update - December 1998" (1998). *Update*.
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Update

Volume 14, Number 4 (December 1998)

The Bible and Bioethics: Material, Method and Metaphor

by John Brunt

Can a two-thousand-year-old collection of documents from a very different world really speak to the complex arena of moral issues we face today? The task is not easy. But we can do more than throw our hands in the air and give up trying. In this discussion I wish to offer some modest reflections on a part of this task. I will begin by taking a part of the Bible, the New Testament, and surveying its content to see what kind of ethical material it contains. I then will offer some reflections on how we might get from what we find in the New Testament to the ethical issues we face today.

Paul's Perspective

Without doubt Paul is the New Testament writer who confronts more specific behavioral questions than any other, and therefore his writings will get more attention than others. Paul's most important theological term is "grace." He believes that in the life, death, and resurrection of Jesus Christ, God has revealed and made effective an impartial acceptance that embraces all human beings. In addition, Christ's death and resurrection assure God's ultimate victory over sin and death, establish Jesus Christ as Lord of all, and unite all people into a common bond as God's children. For Paul, the pronouncement (indicative mode) of God's grace implies a command (imperative mode) as well. But this imperative is by no means an

appendage added on to Paul's gospel. It is part and parcel of that gospel.

What, then, are the values and ethical implications that are part of Paul's gospel of God's grace? One of these is *obedient response to God*. A second basic value implicit in the gospel is the *impartial acceptance of all human beings* as God's children, valuable to Him and therefore to us as well. A third is *freedom*. This freedom is never license for irresponsibility; it is the freedom to love and live for others (Gal. 5:13). A fourth central value for Paul is the *community* of believers.

These four basic values grow out of Paul's gospel and are integral to it. Because of God's free gift of salvation, Christians value a life of thanksgiving, love for each of God's children, freedom, and the unity of believers in the body of Christ.

The Perspective of the Synoptic Gospels

For Jesus and the authors of the synoptic gospels, all values grow from the kingdom of God, for it is the one true item of value in the world. It is worth everything, as Jesus shows in His various parables. All other values shrink in the presence of the kingdom. Putting oneself in harmony with God's rule or government, as revealed by Jesus, is the most important thing a person can do. Every-



John Brunt is Vice President for Academic Administration at Walla Walla College. This article is drawn from two longer presentations he made at the Contributors Convocation on February 28, 1998. Complementary copies of the entire texts of both presentations are available upon request.

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thing else must be subservient to that basic commitment.

This commitment to God's kingdom has definite ethical implications. First, allegiance to God's kingdom means *discipleship*, which is following Jesus in *self-sacrificial service* to fellow humans. Second, allegiance to the kingdom means *love for all human beings*, including one's enemies and those who are usually considered outcasts. Third, allegiance to the kingdom means a *counter-cultural response to wealth and possessions*. Finally, members of the kingdom *respond holistically to God*, not with mere outward conformity to certain rules. One of Jesus' primary teachings is that external conformity is not sufficient.

A life of allegiance to God's kingdom has a definite shape that in many ways is upside down when compared with the usual values and behaviors of society. Instead of valuing status, authority, power, and wealth, God's kingdom values service, sacrifice, love, and generosity. These values have obvious behavioral implications that make the Christian life different.

John's Perspective (Gospel and Epistles)

John focuses on several "signs" which Jesus does, each of which points beyond itself to show who Jesus is and the significance of His life for us. John emphasizes that one finds true life, both now and for eternity, by believing on Jesus.

Even though the language is different, John too believes that a commitment to Jesus makes a difference in lifestyle. John emphasizes this by contrasting Jesus' disciples with the "world."

The basic feature of the different life that Christians will live is *love* (John 13:34-35; 15:12-17; I John 3:1-4:21). Yet, as many have noticed, the love command in the book of John differs from its counterpart in the synoptics. Love according to John seems to focus on love within the

community of believers. Brothers and sisters are to love each other. But it is not true that John cares only about the believer and simply gives up on the world. He makes it clear that God loves the world and sends Christ to save it (John 3:16-19). In fact, it is John's hope that love within the community will be noticed beyond the community and will draw those in the world to Jesus (John 13:35). Thus even if John does focus on love among Christians, that very love is to influence the world.

The Perspective of Revelation

There is a close connection between visions and values. John intersperses scenes of destruction and persecution, evil and plagues, with visions of victory and triumph around God's throne. These visions allow Christians to anticipate the destiny God has in store for them in such a way to shape their values now. The visions show them that even if faithfulness to Christ brings trouble, persecution and death, it is worth it, for the slain lamb has gained the victory and the future is secure.

In the hymns of Revelation, God is shown to be just, faithful, and ultimately victorious. In addition, these hymns tie God's victory to the worship experience of the early Christians in a way that makes their corporate worship become an anticipation of that day of victory. In Revelation the basic behavioral response to this good news is faithfulness to Christ and His commandments. In such a situation of persecution options are limited. Yet there is great power in this faithfulness, for when Christians are faithful to death they demonstrate that not even Satan's fiercest weapon could shake them. In this they prove Christ's power and victory:

They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you heavens and you who dwell in them. Revelation 12:11-12

James' Perspective

James attacks attitudes of favoritism and discrimination among Christians. He then goes on to stress the importance of behavioral action for Christians, emphasizing that faith alone is inadequate.

The contrast between this language and that found in Paul is obvious and much debated. For Paul, faith is a total commitment of obedience to God, the only appropriate response to God's grace. For James, on the other hand, faith is mental assent to God's existence—something that even the devils have (James 2:19). For James, works are actions that reveal one's commitment to God, something already included in Paul's meaning of faith. For Paul the term "works" is often combined with "of law" to refer to human efforts at self-justification and pride (Galatians 2:15-16).

These differences of terminology, however, should not cloud the fact that both Paul and James care about appropriate action as a response to God. But certainly in James we see a stronger focus on how that response includes care

Update

Volume 14 Number 4 (December 1998)

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for the social and physical needs of others.

Contexts and Contours

Clearly the New Testament presents different perspectives and uses different language in addressing the question of values and ethics. Are there common denominators that emerge from this material that have implications for the way we bridge the gap between Scripture and life?

Certainly we find no lists of specific answers to all our ethical dilemmas, nor do we find specific rules that tell us either what to do or even how to get from the biblical material to what we should do. We do not even find clearly stated principles of behavior that can guide our moral choices. Rather we find admonitions, case studies, examples (both negative and positive), parables, and stories—some obviously relevant for us today and some seemingly far removed from our world.

What is most helpful for our difficult task of bridging the gulf between Scripture and life, however, is the *overall context* in which our moral lives are to be lived and our ethical choices are to be made, and the specific *contours* of the moral life that is to be shaped within that context. First, we notice several features of the context of moral life in the New Testament:

1. Throughout the New Testament, both *values and behavior grow out of the gospel*. It is God's action in Christ and His kingdom that provides the basic values that motivate human response. In fact, all proper human behavior is response to God and His action.

2. It is also clear throughout the New Testament that the appropriate response is not merely one of outward conformity to a set of rules, but a *total response of commitment to God's values and will* for our lives. Because the focus of this response is faithfulness to God and love for His children, specific behaviors will differ in different circumstances. Motivations and consequences as well as specific actions must be considered.

3. Whether it is the "world" in John, the counter-kingdom in the synoptics, the counter-empire in Revelation, or Paul's warnings about putting off the old way of life, the New Testament consistently shows that *Christians are called to a set of values that often differ from the prevailing conventions of society*.

Of course, since God is the Creator of the world, and since He continues to work in that world, Christians are not alone in holding these values. Jesus himself pointed out that there are times when others may do a better job of following them than His followers. Nevertheless, Christians cannot expect the prevailing culture to value their concerns and lifestyle. In fact, they can usually expect to be out of step with the culture. Therefore, they must keep their focus on God and His kingdom as the source of their values.

In addition to providing the above context, Scripture also speaks to *the specific shape of this worthy response to God's gracious kingdom*. The New Testament does show a consistent shape for this response, even if it does not spell out every specific action. In fact, to spell out all the specifics would violate the freedom and responsibility that Paul shows is inherent in the gospel. But that should not keep us from seeing the basic shape of the Christian life, which is consistent through the various New Testament perspec-

tives.

We can now list several of the *particular contours in this shape of the Christian life* that are both extremely prominent in the New Testament material we have studied and, at the same time, at odds with broad segments of the prevailing culture in which we live.

1. **Commitment.** Our society often values tentativeness. We want to avoid dogmatism. But the kingdom demands commitment. It is not a blind, dogmatic commitment, because the very nature of the kingdom is freedom. Using principles consistent with that freedom, we must be willing to call for commitment.

2. **Sacrificial service.** In a culture where "me first" is justified as healthy and necessary competition, and where status, authority, and power count for everything, this contour in the shape of the Christian life will certainly be hard for many to understand. But this is the heart of discipleship.

3. **Generosity.** This too stands in sharp contrast with the greed of the prevailing culture. But the New Testament is clear that the only appropriate response to the gospel is one of a generosity that trusts God enough to give for the needs of others rather than hoarding for one's own sense of security or amassing wealth to impress others with one's status.

4. **Inclusive acceptance.** In this area, our culture affirms the value of acceptance and the evil of prejudice. At the same time, however, we still see all kinds of evidences of prejudice and discrimination around us. One of the sharpest contours in the New Testament shape of the Christian life is the picture of a God who shows no favoritism, and of people who respond by recognizing every person as one of His valued children.

5. **Community.** Our age values individualism and independence. We do it our way. But the consistent witness of the New Testament is that we need the nurture of a body of believers. Our actions are only in keeping with God's kingdom if they build up the body and enhance the fellowship of all believers. We grow in Christ as we grow in fellowship with His body.

6. **Freedom.** Throughout the New Testament life in Christ is a life of freedom. Not only does Christ redeem us from slavery and give us freedom, He also asks us to give freedom to others and refrain from judging them or forcing them into acting against their will.

7. **Hope.** Christians always have eyes focused beyond the reality of this world. The dual focus on what God has already done by His grace, and on the promise of what He will still do in the future, gives a distinctive shape to Christian's moral existence. Although this world is seen as significant, because it is God's world, it is never ultimate, for God has a better world in view. This dual focus should at the same time intensify moral responsibility in this world as an anticipation of the world to come and keep us from making an idol of our own activity in the world.

From the Bible to Contemporary Moral Life

All this suggests a level of complexity in moving from the Bible to contemporary life. In fact, the range and diversity of the biblical material itself suggests that our task is

not simple. Any methodology we use must recognize both the complexity of the task and the diversity of the biblical material. We need to stop and consider some implications of this latter point.

Diversity in the Bible and the Church

Although we cannot ignore diversity, it is never easy for us handle. Diversity in the church and the Bible has been a problem from the beginning of Christianity. But the diversity of Scripture makes God's message available to a diverse world with diverse minds. In a world that is as diverse as ours, this is good news, if we will accept it and appropriate it.

If, on the other hand, we try to homogenize the Bible into one mold and squeeze all of us into that same mold, we will cut off many opportunities for the Bible to challenge even our most cherished traditions and call us to new plateaus of theological understanding and ethical responsibility.

In Scripture, truth often emerges from tensions, and recognizing those tensions creates balance. Such recognition allows the Bible to challenge us from opposite directions at different times when we have strayed too far in either direction. Moving from text to life involves appreciating and appropriating the diversity of Scripture.

The Role of Reason

Our survey of the kinds of material within the New Testament argued that only some kind of process of reflection could do justice to the task. Yet this can only take place in an atmosphere where the role of reason is appreciated.

The Bible can only speak to real life when reason is valued and the life of the mind is appreciated. Yes, reason is fallible, and minds without the aid of God's Spirit can plot demonic actions. But without reason, there can be no understanding or appropriation of Scripture. It is through reason, aided by God's Spirit, that we understand the meaning God has for us in Scripture.

Yet reason is under attack today from both the right and the left, from inside and outside the church. On the left there are those who question the very concept of meaning in texts or in human discourse. Too much post-modern thought, with all its important insights, depreciates the role of reason, and thus our ability to understand Scripture and hear God's will in it. On the other hand, reason is also attacked from the right. Instead of being understood as a tool to help us understand God's revelation in Scripture and other sources, reason is contrasted with revelation. All thinking is suspect.

But moving from text to life involves a process of reasoned reflection. There are no automatic formulas. An unthinking, literal application simply will not work. With this in mind, I would like to make two constructive suggestions for bridging the gap between the Bible and the moral life. The first is a methodology. The second is a metaphor.

A Methodology of Creative Questioning

Since there is no direct line to our moral life from any

of the modes of Scriptural appeal we reviewed earlier, we must recognize that appropriating the message of Scripture, the hermeneutical task, always involves humble reflection with one eye on the New Testament material and the other on our life in the Christian community and the world. There is no substitute for reason, aided by the Spirit, thinking about the meaning of Scripture for the moral life.

In order to be effective, this process of Bible study and reflection must be a constant, life-shaping experience. The Bible will never work as a reference book that we take down from the shelf, dust off, and open to find the answer when we face a specific dilemma. This doesn't mean we will never look at a specific dilemma within the context of the Bible, but unless the Bible is a living part of our everyday practice, it will probably be of little help as a reference book for giving answers to moral dilemmas.

Are there, however, any specific suggestions that go beyond merely advocating reflection on the Bible and our complex lives? With some fear and trembling, let us try to be more specific. Suppose I face a difficult question in the area of bioethics. How might I go about trying to let the Bible be relevant and aid in informing my decision? I would suggest a number of questions something like the following:

A. Questions about the Bible in relationship to my moral life:

1. What kinds of biblical material might provide analogies to my situation?
2. How do the biblical materials compare and contrast with my situation?
3. What are the most important biblical concerns that I find in all this material?
4. What factors in the historical and literary context of the biblical material illuminate the issues at stake and help me understand the essential message of the text?
5. How do the major themes of the New Testament's ethical thinking, such as commitment, sacrificial service, generosity, inclusive acceptance, freedom, community, and hope, relate to my moral situation?

B. Questions that relate to my situation:

1. How are my motives involved in any decisions I make or actions I take?
2. To what extent are my motives in line with the message of the Bible?
3. What will the consequences of my actions be on others? Will my actions hurt anyone? Will they discriminate unfavorably on any person or group? Would I will a similar action for myself if someone else were making the same decision with regard to me?
4. Will my actions have any affect on my ability to come before God with confidence?
5. How will my actions affect my relationships with other people?

C. Integrative questions:

1. How do the answers to the questions about the biblical material and those that address my situation intersect?
2. What other factors in addition to the biblical material seem to be relevant for the issues I face? (These might include church tradition, the views of fellow

Christians, empirical data, and personal experience).

3. How will the overall context of grace relate to this situation?

These questions provide no mathematical formula. They are suggestive of the kind of reflection that prayerful Christians might use to let Scripture inform their moral lives.

Some will argue that the kind of methodology suggested here leaves Christians at sea with no moral compass, surrounded by shifting winds that will certainly blow them to destruction. But this is not so.

A Metaphor of Shape

A series of objects may be quite diverse; yet we can recognize them as the same object because of a common shape that transcends their diversity. We might, for example, have a series of pine trees that range from scrubby desert pines to tall, stately mountain pines. Yet we see them all as pine trees. We could clearly identify them all as having the shape of pine trees rather than oak or maple trees.

The consistent moral themes that emerge from the biblical material present the shape of a Christian life that is different from many other value systems. It is certainly not a totally unique shape. Yet it is a recognizable shape. There is a unity in the biblical diversity.

The shape of this unity serves as a template that helps shape the Christian life. This shaping takes place in different ways. Sometimes the template serves as a source of general meditation. Reflecting on the various individual biblical presentations of the shape in their diversity helps the Christian form the template. Meditation on the shape helps us make the template so much a part of our experience that we begin even subconsciously to shape our lives by it through the aid of the Spirit.

Sometimes, however, the template is used in a much more specific way. When we face particular decisions, we can consciously take the template and place it along side the options that confront us to see which of our possible courses of action comes closest to the template. We might find that some presentations of the shape don't fit well with any of our options, but that another presentation by a particular biblical author is more relevant.

This metaphor of the unity of Scripture as a template enables us to transcend the debate over whether ethics should focus on character or decisions, for the template serves in both cases. Our lives are shaped both by meditation and character formation, and by the process of making specific decisions. The shape of the moral life we find in Scripture serves as a template in both cases.

Is There Any Certainty?

Surely some will argue that neither the methodology nor the metaphor I have suggested leaves any certainty when all is said and done. Going through the questions listed above will hardly lead to assurance that in a given situation a Christian can know with certainty of God's will with a clear biblical mandate.

But we should notice two things in response. First, there are many areas of life where we can have certainty

that we are following God's will. The methodology suggested here is for the difficult questions that we face in a modern society that are not addressed in the Bible. Many decisions will flow naturally from our faith and will hardly require this kind of explicit reflection.

Yet even when basic duty may be clear, it is not always easy to know how to carry out that obvious duty in the most effective way that will honor God and be worthy of the gospel. For instance, even though we know that God commands faithfulness to our spouses, we must admit that there are times when a spouse is in some kind of difficulty, and one may not be sure what specific course of action toward the spouse is really the most loving and faithful. Christians face many situations where there is no certainty, even after diligent prayer and personal reflection on Scripture.

This, however, should never detract from the need for the kind of reflection we are advocating here. There is good reason for this lack of complete certainty. It is a gift of God's mercy. As Paul says in the early verses of his discussion about food offered to idols in 1 Corinthians 8, knowledge *puffs up* and makes one arrogant, whereas love *builds up*. Sinful humans, when given absolute certainty about all the details of God's will, inevitably become demonic. Human pride is such that we cannot handle too much certainty as long as we are sinners. It would make us too arrogant. We would lose our humility and love. Once we forget that we always see as through a glass darkly (1 Corinthians 13) in this world, we are in danger of being too puffed up for our own good.

The second thing we need to notice is that, although we cannot have absolute certainty about God's will as revealed in the Bible for every situation in our lives, or about how we solve every complex moral dilemma in contemporary bioethics, there is a certainty we can and should have. It is the certainty of God's grace. We can go about the task of understanding God's will with the confidence that what we do matters—it makes a difference. We can also go about the task with the absolute assurance that through faith we stand in the atmosphere of God's grace. Our moral reflection assumes this atmosphere. It breathes it constantly. Our ultimate destiny is not dependent on how well we make decisions or how well we perform the hermeneutical task. Our ultimate destiny depends on how willing we are to accept God's grace.

We can also have certainty that, even though what we do in the world is significant and counts for something, the world's destiny is not ultimately in our hands. It is in God's hands. This good news liberates us to go about the moral task with seriousness, yet without the pride and arrogance that comes from the false certainty that we have the inside track to God's knowledge, or the discouragement that comes from carrying the world on our shoulders.

Without grace, our best option would probably be to throw our hands in the air and say, "This is just too hard!" But the assurance of God's grace transforms our entire understanding of the moral life and allows us to live joyfully as God's children, using the reason and freedom God has given us to live lives worthy of the Lord, pleasing Him in every way (Colossians 1:10). ❀

THE YEAR AT A GLANCE

July 1, 1997—June 30, 1998

Bioethics Grand Rounds*

October 8, 1997

Cloning: Dolly's Mother is her Sister!?

Speakers: A. Marino DeLeon, PhD
James. W. Walters, PhD

November 12, 1997

Prayer in the Clinical Setting: Welcome Guest or Alien Intruder?

Speakers: Wil Alexander, PhD
Carla Gober, RN, MS, MPH

December 3, 1997

Hypnosis: Therapeutic Use or Abuse?

Speakers: Cameron Johnson, MD
David R. Larson, DMin, PhD

January 21, 1998

The Hippocratic Oath: Is it Still Relevant?

Speakers: Robert D. Orr, MD
Gerald R. Winslow, PhD

February 12, 1998

The ABCs of LTV for PVS Children

Speakers: Ronald Perkin MD, MA
Fr. Leonard Mestas

March 4, 1998

The Rule of Double Effect at the Edges of Human Life

Speakers: Gary Chartier, PhD
Debra Craig, MD, MA

March 25, 1998

Healing by Killing—A Film

Facilitated by: Robert D. Orr, MD

April 8, 1998

Ethics and Education: Issues Facing Students of Health-Care Professions

Panel Discussion—Moderated by Dennis deLeon, MD

May 6, 1997

Spirituality: Friend or Foe in Managed Health Care?

Speakers: John Testerman, MD
Dennis deLeon, MD

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Contributors Convocation*

February 28, 1998 Wong Kerlee International Conference Center

The Bible and Bioethics

Speaker: John Brunt

Bioethics Conference*

March 1 & 2, 1998

Wong Kerlee International Conference Center

Spirituality and Ethics in Patient Care

Speakers: David Schiedermayer, MD

Daniel Sulmasy, MD

Richard Gorsuch, PhD, MDiv

Wil Alexander, PhD

Marsha Fowler, PhD

Leigh Bishop, MD

Annette Dula, EdD

David R. Larson, DMin, PhD

Robert D. Orr, MD

Jack W. Provonsha Lectureship*

March 9, 1998

Randall Visitors Center, Loma Linda University

The Practice of the Ministry of Medicine

Speaker: Margaret E. Mohrmann, MD

Financial Overview**

	<u>July 1, 1997</u>	<u>June 30, 1997</u>
Operating Funds	\$33,801.51	\$ (7,009.27)
Temporary Reserves	\$41,326.38	\$ 1,928.63
Permanent Endowments	\$679,193.81	\$704,672.00

**A complete financial report is available upon request.

Move to New Quarters

In October 1997, the Center moved across campus to its new quarters in the Coleman Pavilion. Although we have increased the size of the Carolyn and Ralph Thompson Bioethics Library, we are not as close to our colleagues in Griggs Hall. But we do enjoy the view!

Update

This year the Center has sent complimentary copies of *Update*, its newsletter, to 5,000 persons each quarter. The Christmas mailing will be twice that: 10,000 copies.

CONTRIBUTORS

July 1, 1997 to June 30, 1998

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 Ziprick, Douglas

Plan Your Giving

Annual contributions to the Center help finance its current activities. It is also possible, however, to enhance the Center's future financial stability by including it in your estate planning. For instance, remember the Center in a bequest by will, either by specific amount or percentage. A contingency bequest or residuary of estate after caring for loved ones is a possibility. Some choose to do their estate planning by revocable trust and designate a portion to the Center's needs.

If you would like to make a significant gift of this kind, but might need income into the future, a charitable remainder trust could be the answer. A property, low dividend equity, or any appreciated asset could return a lifetime income, secure a charitable income tax deduction, and bypass capital gains and estate taxes.

Annuities—present, deferred, and even held as a reserve income fund—are the choice of many, both for the tax benefits and the higher guaranteed income. Some donate insurance policies they no longer need or purchase new ones to leverage their gift. There are many ways to make a gift that may prove beneficial to your family even while supporting this good cause.

Contact us for a no obligation consultation. Call us at (909)558-4956.

THIRD ANNUAL BIOETHICS & SPIRITUAL LIFE CONFERENCE

END-OF-LIFE CARE: WHAT HURTS? WHAT WORKS?

Sunday, February 28, 1999, 12-5 pm

Monday, March 1, 1999, 8:30 AM-5 pm

Location: LOMA LINDA UNIVERSITY, Wong Kerlee International Conference Center
11175 Campus Street, Loma Linda, California

Presented by: Center for Christian Bioethics
Center for Spiritual Life and Wholeness

Keynote Speakers: Betty Farrell, RN, PhD, City of Hope National Medical Center
nurse/researcher in pain management, quality of life, and end-of-life issues

Kirk Payne, MD, University of Iowa College of Medicine
oncologist, ethicist, palliative care specialist

Faculty:	Lee Berk, DrPH Ivan Blazen, PhD Anne Cipta, MD Dennis deLeon, MD Toni Hilton, RN	Janel Isaef, RN Ifoema Kwesi, DMin Kathy McMillan, RN Robert Orr, MD Ronald Perkin, MD Earl Quijada, MD	Richard Rice, PhD Randy Roberts, DMin Lance Tyler, Chaplain Sarah Uffindell, MD Ruthanne Williams, CSW ...and others
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This multi-disciplinary conference will use narrative, lecture, panel discussion, and video presentations to address the following topics on end-of-life (EOL) care:

- | | |
|---------------------------------|---|
| ◆ breaking bad news | ◆ the use of laughter in critical illness |
| ◆ multi-disciplinary approaches | ◆ EOL care at home |
| ◆ symptom control | ◆ the meaning of pain and suffering |
| ◆ hospice care | ◆ caregiver stress and burnout |
| ◆ palliative care | ◆ bereavement follow-up |

Who Should Attend: physicians, nurses, social workers, hospice personnel, pastors/chaplains, and long-term care personnel

Conference Fees:	Physicians – \$100	Non Physicians – \$75
	LLU/LLUMC faculty/employees – \$50	Students – \$25

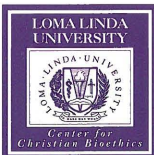
Loma Linda University School of Medicine is authorized by the Accreditation Council for Continuing Medical Education (AACME) to sponsor continuing education for physicians.

The Loma Linda University School of Medicine designates the continuing medical education activity for 11 hours in Category I of the Physician's Recognition Award of the American Medical Association.

Accreditation: 11 hours CME/CEU

For information and registration forms, write to: Center for Christian Bioethics, Coleman Pavilion, Suite 11121S, Loma Linda, CA 92350.

Or contact us by: phone – (909) 558-4956; FAX – (909) 558-0336;
Website – <http://bioethics.llu.edu>; or e-mail – gSample@bioethics.llu.edu



CENTER FOR CHRISTIAN BIOETHICS

LOMA LINDA UNIVERSITY

Coleman Pavilion, Suite 11121S

Loma Linda, CA 92350

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December, 1998

Dear Friends,

As we enter another holiday season, we wish to thank you for your financial support and to request your assistance again this year.

The activities and publications of the Loma Linda University Center for Christian Bioethics are financed almost entirely by past and present gifts from generous individuals and groups. The university provides superb space, as well as excellent library, investment and accounting services. All other expenses are covered either by: registration fees and the sale of books, current gifts or investment income from the Ladd Endowment and the Provonsha Endowment, both of which were established by previous gifts.

Each school year has its own financial challenges. In 1997-98, the Center's expenses were higher than usual, primarily because of the move from Griggs Hall to Coleman Pavilion. The Center began the school year with \$33,801.51, in its operating funds, received and earned \$121,663.23, and spent \$162,474.01.

(please see other side)

This resulted in an operating loss of \$40,810.78.

The move was wise. But it is taking the Center a bit to catch its financial breath after making it. A complete financial report for last year and a budget for this year are available upon request.

Thank you again for making the Loma Linda University Center for Christian Bioethics “happen.” Thank you as well for whatever you are able and willing to give this school year to help it return to financial well-being.

Best wishes for a joyous and meaningful Christmas!

Very cordially yours,

A handwritten signature in dark ink, reading "David R. Larson". The signature is fluid and cursive, with the first name "David" being the most prominent.

David R. Larson
Theological Co-director

Important Dates:

Annual Conference—

February 28-March 1, 1999

Jack W. Provonsha Lecture—

March 8, 1999

Contributors Convocation—

November 13, 1999

REGISTRATION FORM

Please Print

Name _____

Address _____

City, State, ZIP _____

Phone (Work): (____) _____ E-Mail: _____

Fax: (____) _____

PAYMENT

☐ Check \$ _____

Credit Card ☐ MasterCard ☐ Visa ☐ Discover

Card Number _____ Exp. Date _____

Name on the Card (Please Print) _____

Signature _____

Cancellation Policy: All cancellations must be received in writing by February 1, 1999 and will be subject to a \$25 service charge. Registrants unable to attend may, if they so wish, send a substitute.

- ☐ Physician – \$100
- ☐ Non-Physician – \$75
- ☐ LLUMC/LLU Faculty/Employee – \$50
- ☐ Student – \$25

☐ I will NOT need CME/CEU credit—

Return to:

Center for Christian Bioethics
Coleman Pavilion, Suite 11121S
Loma Linda, CA 92350

Register by FAX: (909) 558-0336

☐ I will need CME/CEU credit—

Return to:

Continuing Medical Education—Room A505
Loma Linda University
Loma Linda, California 92354
Register by Fax: (909) 558-4854

