

and toes. She was just beautiful."

"I just swelled with pride when I handed her back to the couple," Griffen added. "We were a team who had done a terrific job. I did not feel any wrench, because I knew the child was theirs. I hugged my own little girl and felt a surge of joy."

"There wasn't a dry eye anywhere," King said. "The happiness in the delivery room was like fireworks going off, with everybody crying and hugging and kissing. My sister's dream had come true."

More and more couples are coming to lawyers with their own surrogates who just want to get the contractual arrangements solidified, Keane said.

Motivation

Many surrogate mothers are paid a \$10,000 fee for their services. But for most, the money was not the main motivating factor behind their decision.

"I'm having another baby for the same couple because we are all so close and they want a natural brother or sister for Joshua," Cassem said. "Not only would I do it again, I am doing it again."

"The money I got paid for things Kylie and I wouldn't

have been able to afford, and some went into a college tuition fund for her future," Griffen said. "But money was just a bonus and was always a backburner issue."

"Up front was the opportunity I had to do something for a childless couple. All they wanted out of life was a baby, and I'd been able to help them have her. That child will have everything important in life. If I ever do it again, it will be for the same couple," Griffen said.

In his experience, money is not the primary reason women choose to become surrogates for others, Keane said. "Most want to help someone have a child. The payments are usually second." There are other reasons. "Some women have had an abortion and they want to work that out in their own minds." Surprisingly, women who have endometriosis commonly apply to be surrogate mothers because pregnancy sometimes stops the growth of the disease, Keane said.

Practice condemned

Despite the conscientious attitudes adopted by most surrogate mothers, some religious sectors still condemn the practice.

"I'm not much of a Bible scholar myself," Cassem said

about her encounter with a couple passing out religious pamphlets. "So I asked what the Lord said about surrogate mothering. They told me it was in the Bible, but now it was considered adultery. Another person called me a high-class hooker. Now I point out that Mary was a surrogate mother and she got into Heaven all right."

Other proponents of surrogate motherhood point out that Hagar served as a surrogate mother for Abraham and Sarah and Rachel and Jacob also resorted to the practice. However, this interpretation is a misrepresentation of the facts according to some clergy.

"The argument that Mary was a surrogate mother is not a factual statement," said Sam Seybold, pastor at the First Assembly of God Church in Eugene. "It was a divine conception through the power of God. She became pregnant as a result of divine intervention. Furthermore, she did not give up the child to another couple to raise."

Abraham and Sarah's decision to use Hagar as a surrogate mother also was something God did not condone, Seybold said. Tension was created between Hagar and Sarah as a result of the former's pregnancy and the child Ischmel became a "thorn

in the flesh of the Israelis," he said.

"The Whitehead vs. Stern case is another example of the social problems that result from the practice of surrogate motherhood," Seybold said. "Perhaps God in his divine providence saw fit for them (the Sterns) not to have children. Maybe they were meant to adopt."

Pastor Allen Stensvad at the Berean Baptist Church agreed. "When a man and woman are married, anything outside their union violates it," he said. "Using another woman's ova or another man's sperm is moving toward adultery. I'm opposed to surrogate motherhood from that angle, especially as there are other ways to obtain children, such as adoption."

The Bible also talks about people who find fulfillment through acceptance of their childlessness, Stensvad said.

"We have a couple in our church who are sterile and unable to have children," he said. "They wept over it at first. But now they have accepted their infertility and are looking to adopt. People can learn to live with and accept difficult circumstances rather than resort to morally questionable acts that result in guilt and regret later on."

"You have to ask who comes out ahead in the Whitehead vs. Stern case," he said. "If the couple wins, it will be a bittersweet victory. If the mother does, it will also be tragic. Surrogate motherhood sounded neat and clean when it started, but now it's a mess!"

Jehovah Witness Pastor Bob Strong also believes the Bible explicitly states that surrogate motherhood is wrong.

"Leviticus 18:20 says, 'You must not give your emission as semen to the wife of your associate to become unclean by it,'" he said. "Artificial insemination is clearly wrong and should be considered a form of

adultery according to Deuteronomy 5:18. Matthew 19:4-6 also indicates that a man and woman should be yoked together before giving birth to a baby. Obviously, a surrogate mother and a man who donates his sperm are not yoked together as God intended."

Clearly, the moral and legal implications of surrogate motherhood and other high-tech responses to childlessness are complex and not easily resolved. What is right for one person might be wrong for another and vice-versa. Consequently, it is not certain whether strict legal and ethical regulations may help or hinder attempts to ease our current sense of confusion. Time will tell.



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Keane

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In the last 12 years, surrogate motherhood has become increasingly popular as an alternative to adoption for couples who are unable to have children.

Ethical and moral questions raised by surrogate motherhood and artificial insemination are heavily-debated. Is it right or wrong, and where should the legal line be drawn? While most people have ardent opinions on one side or the other of this precarious line, many do not know how surrogates hook up with needy couples, how these legal contracts are drawn, what they say, and what things are taken into consideration.

While all lawyers who set up these contracts handle their clients differently, the following is a breakdown of what happens from start to finish in Keane's offices. Keane is the director of the Infertility Center of New York and a similar

center in Detroit, MI.

- A woman comes in who wants to be a surrogate. She fills out an application of sorts, which includes her name, address, past medical history, illnesses, prior pregnancies, abortions, alcohol and drug use, and motivation for being a surrogate.

- The "ideal" surrogate mother, according to Keane is age 22 to 26, married, already has a family and has had a recent pregnancy or birth. "It is also nice if she has some education," Keane said.

- A couple wanting a surrogate parent looks through this file. The couple and potential surrogates interview, then choose each other.

- The surrogate mother then is submitted for psychological and medical testing. The father's blood is tested for any detrimental viruses. Medical insurance for the surrogate

mother is established or verified.

- Sperm is collected from the father at a sperm bank and the surrogate mother is artificially inseminated monthly until she achieves pregnancy.

- When the child is born, the surrogate mother's name appears on the birth certificate as the child's mother. In Keane's office, the birth is followed by an adoption process that establishes the father's spouse as the child's mother. This is often called a "step-parent adoption," according to Keane.

- The cost of the entire process is \$25,000; \$10,000 goes to the surrogate mother, \$10,000 to Keane's offices, and \$5,000 for all other medical and psychological care, maternity clothing, and the artificial insemination fee.

Keane has supervised the contractual births of 151 children.

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