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## APPENDIX TO PRESENTATION

### PART 1: PARTIAL LIST OF CHURCH (AND OTHER) DOCUMENTS RELEVANT TO ABORTION, HUMAN EMBRYO RESEARCH, HUMAN CLONING, HUMAN EMBRYONIC STEM CELL RESEARCH, SCIENCE, LAW, THE MEDIA, ETC.:

- Encyclical Letter: *Humane vitae* (July 1968),  
 <[http://www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_25071968\\_humanae-vitae\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html)>
  
- Encyclical Letter: *Evangelium vitae* (Mar. 1995),  
 <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>
  
- CDF, *Declaration on Procured Abortion* (Nov. 1974),  
 <[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19741118\\_declaration-abortion\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19741118_declaration-abortion_en.html)>
  
- CDF, *Instruction on respect for human life in its origin and on the dignity of procreation – Donum vitae* (Feb. 1987)  
 <[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)>
  
- CDF -- *Doctrinal Note on some questions regarding the participation of Catholics in political life* (January 16, 2003),  
 <[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20021124\\_politica\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html)>
  
- Pontifical Academy for Life: *Statement on the so-called "morning-after pill"* (Oct. 2000),  
 <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_20001031\\_pillola-giorno-dopo\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_20001031_pillola-giorno-dopo_en.html)>
  
- Pontifical Academy for Life, Eighth General Assembly, *Concluding Remarks: Natural law in morality, law and ethics for pro-life issues* (Feb. 2002),  
 <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_20020227\\_final-doc\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_20020227_final-doc_en.html)>
  
- Pontifical Academy for Life: Third Plenary Assembly: *Concluding Document: Identity and Status of the Human Embryo* (Feb. 1997),  
 <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_16021997\\_final-doc\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_16021997_final-doc_en.html)>

- Pontifical Academy for Life, *Declaration on the Production and the Scientific and Therapeutic Use of Human Embryonic Stem Cells* (Aug. 2000),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_20000824\\_cellule-staminali\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_20000824_cellule-staminali_en.html)>
- Pontifical Academy For Life, *Notes on Cloning* (Sept. 1998),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_28091998\\_cloning-notes\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_28091998_cloning-notes_en.html)>
- Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>
- Pontifical Academy for Life, *Observations on the Universal Declaration on the Human Genome and Human Rights* [UNESCO], (November 1997),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_08111998\\_genoma\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_08111998_genoma_en.html)>
- Pontifical Council for the Family, *Charter of the Rights of the Family* (Oct. 1983),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_councils/family/documents/rc\\_pc\\_family\\_doc\\_19831022\\_family-rights\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_19831022_family-rights_en.html)>
- Vatican's Mission to the United Nations, *The Views of the Holy See on Human Cloning* (February 2003), at: <[http://www.lifeissues.net/writers/doc/doc\\_11humancloning.html](http://www.lifeissues.net/writers/doc/doc_11humancloning.html)>.
- Vatican's Mission to the United Nations, U. N. Speech by Archbishop Migliore, *Holy See's Call for a Ban on All Human Cloning* (Sept. 30, 2003), (Zenit)
- Vatican's Mission to the United Nations, U. N. Speech by Archbishop Martino, *Consequences Would Desecrate the Future of Humankind* (Nov. 21, 2001), (Zenit)
- United States Conference of Catholic Bishops, *Religious and Ethical Directives for Health Care Institutions* (4th ed.) (2001), <<http://www.nccbuscc.org/bishops/directives.htm>>
- Message of John Paul II to the President of the Catholic Social Weeks of France, "Biology, Medicine and Society: What Will We Do with Man?", (2001),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2001/november/documents/hf\\_jp-ii\\_spe\\_20011123\\_semaines-sociales-france\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2001/november/documents/hf_jp-ii_spe_20011123_semaines-sociales-france_en.html)>
- "Pope Calls for Legal Recognition of Human Embryo", Feb. 3, 2002 (Zenit)
- Manifesto of Doctors and Surgeons of Rome, *The Embryo As Patient*, in "'Embryo as Patient' Hailed by Conference", Rome, Feb. 4, 2002 (Zenit)
- Archbishop John P. Foley, President, Pontifical Council for Social Communications, *Ethics in Communications* (June 2000),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20000530\\_ethics-communications\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html)>
- Archbishop Foley, *Address on Media and Bioethics: Political Correctness Producing Blind Spots, He Warns*, presented at conference, "Power in Health Care Research and the Mass Media", Nov. 18, 2001 (Zenit)

## PART 2: QUOTES FROM MANY CHURCH DOCUMENTS ON CLONING AND HUMAN EMBRYONIC STEM CELL RESEARCH

### **CONSISTENT TEACHING: KILLING INNOCENT HUMAN BEINGS IS MORALLY ILLICIT**

\*\* [CDF, *Instruction on respect for human life in its origin and on the dignity of procreation – Donum vitae* (Feb. 1987)  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)>]

... no one can, in any circumstance, claim for himself the right directly to destroy an innocent human being."

\*\* [CDF, *Declaration on Procured Abortion*, II.6 (Nov. 1974),  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19741118\\_declaration-abortion\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19741118_declaration-abortion_en.html)>]

... The tradition of the Church has always held that human life must be protected and favored from the beginning, just as at the various stages of its development. ... Most recently, the Second Vatican Council, presided over by Paul VI, has most severely condemned abortion: 'Life must be safeguarded with extreme care from conception; abortion and infanticide are abominable crimes.' The same Paul VI, speaking on this subject on many occasions, has not been afraid to declare that this teaching of the Church 'has not changed and is unchangeable.'

\*\* [CDF, *Declaration on Procured Abortion*, II.7 (Nov. 1974),  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19741118\\_declaration-abortion\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19741118_declaration-abortion_en.html)>]

... In the course of history, the Fathers of the Church, her Pastors and her Doctors have taught the same doctrine -- the various opinions on the infusion of the spiritual soul did not introduce any doubt about the illicitness of abortion.

\*\* [Encyclical Letter: *Humanae vitae* (July 1968),  
<[http://www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_25071968\\_humanae-vitae\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html)>]

... Human life is sacred,' Pope John XXIII recalled; 'from its very inception it reveals the creating hand of God.'

\*\* Encyclical Letter: *Evangelium vitae*, 60 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>

... Some people try to justify abortion by claiming that the result of conception, at least up to a certain number of days, cannot yet be considered a personal human life. But in fact, "from the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. This has always been clear, and ... modern genetic science offers clear confirmation. It has demonstrated that from the first instant there is established the program of ...: a person, this individual person with his characteristic aspects already well determined. Right from fertilization the adventure of a human life begins, and each of its capacities requires time -- a rather lengthy time -- to find its place and to be in a position to act." *Even if the presence of a spiritual soul cannot be ascertained by empirical data, the results themselves of scientific research on the human embryo provide "a valuable indication for discerning by the use of reason a personal presence at the moment of the first appearance of a human life: how could a human individual not be a human person?"* Furthermore, what is at stake is so important that, from the

standpoint of moral obligation, the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo. Precisely for this reason, over and above all scientific debates and those philosophical affirmations to which the Magisterium has not expressly committed itself, the Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity as body and spirit: "The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life.

\*\* [Encyclical Letter: *Evangelium vitae*, 61 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... Human life is sacred and inviolable at every moment of existence, including the initial phase which precedes birth. All human beings ... belong to God. ... Throughout Christianity's two thousand year history, this same doctrine has been constantly taught by the Fathers of the Church and by her Pastors and Doctors. Even scientific and philosophical discussions about the precise moment of the infusion of the spiritual soul have never given rise to any hesitation about the moral condemnation of abortion.

\*\*\* [Encyclical Letter: *Evangelium vitae*, 63 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... *This evaluation of the morality of abortion is to be applied also to the recent forms of intervention on human embryos which, although carried out for purposes legitimate in themselves, inevitably involve the killing of those embryos.* This is the case with experimentation on embryos, which is becoming increasingly widespread in the field of biomedical research and is legally permitted in some countries. Although "one must uphold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but rather are directed to its healing, the improvement of its condition of health, or its individual survival," it must nonetheless be stated that the use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person. ... This moral condemnation also regards procedures that exploit living human embryos and fetuses -- sometimes specifically "produced" for this purpose by *in vitro* fertilization -- either to be used as biological material" or as providers of organs or tissue for transplants in the treatment of certain diseases. The killing of innocent human creatures, even if carried out to help others, constitutes an absolutely unacceptable act.

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997), at  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>]

... Judgment - as an act of the human mind - on the personal nature of the human embryo springs necessarily from the evidence of the biological datum which implies the recognition of the presence of a human being with an intrinsic active capacity for development, and not a mere possibility of life. ... The ethical exigency of respect and care for the life and integrity of the embryo, demanded by the presence of a human being is motivated by a unitary conception of man ("*Corpore et anima unus*"), whose personal dignity must be recognized from the beginning of his physical existence. ... The theological perspective, beginning with the light which revelation sheds on the meaning of a human life and on the dignity of the person, supports and sustains human reason in regard to these conclusions, without in any way diminishing the validity of contributions based on rational evidence. Therefore the duty of respecting the human embryo as a human person derives from the reality of the matter and from the force of rational argumentation, and not exclusively from a position of faith. ... From the juridical point of view, the core of the debate on the protection of the human embryo does not involve identifying earlier or later indices of "humanity" which appear after insemination, but consists rather in the recognition of fundamental human rights by virtue of

the presence of a human being. Above all, the right to life and to physical integrity from the first moment of existence, in keeping with the principle of equality, must be respected.

### **SCIENCE CONFIRMS WHEN A HUMAN BEING BEGINS TO EXIST**

\*\* [CDF, *Declaration on Procured Abortion*, III.12 (Nov. 1974),  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19741118\\_declaration-abortion\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19741118_declaration-abortion_en.html)>]

... In reality, respect for human life is called for from the time that the process of generation begins. From the time that the ovum is fertilized, a life is begun which is neither that of the father nor of the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already." [III.13]: To this perpetual evidence -- perfectly independent of the discussions on the moment of animation -- modern genetic science brings valuable confirmation. It has demonstrated that, from the first instant, there is established the program of what this living being will be: a man, this individual man with his characteristic aspects already well determined. Right from fertilization is begun the adventure of a human life ... .

### **NO SUCH THING AS A "PRE-EMBRYO"**

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997),  
<[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>]

... From a biological standpoint, the formation and the development of the human embryo appears as a continuous, coordinated and gradual process from the time of fertilization, at which time a new human organism is constituted, endowed with the intrinsic capacity to develop by himself into a human adult. The most recent contributions of the biomedical sciences offer further valuable empirical evidence for substantiating the individuality and developmental continuity of the embryo. To speak of a *pre-embryo* thus is an incorrect interpretation of the biological data.

### **SCIENTIFIC LIES ABOUT HUMAN EMBRYOLOGY**

\*\* [Encyclical Letter: *Evangelium vitae*, 58 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... [W]e need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception. ... Especially in the case of abortion there is a widespread use of ambiguous terminology, such as 'interruption of pregnancy,' which tends to hide abortion's true nature and to attenuate its seriousness in public opinion. Perhaps this linguistic phenomenon is itself a symptom of an uneasiness of conscience. But no word has the power to change the reality of things: procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth.

\*\* [Encyclical Letter: *Evangelium vitae*, 100 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... Let us therefore discover anew the humility and the courage to pray and fast so that power from on high will break down the walls of lies and deceit: the walls which conceal from the sight of so many of our brothers and sisters the evil of practices and laws which are hostile to life. May this same power turn their hearts to resolutions and goals inspired by the civilization of life and love.

## ANTHROPOLOGY

\*\* [Encyclical Letter: *Evangelium vitae*, 82 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... Teachers, catechists and theologians have the task of emphasizing the anthropological reasons upon which respect for every human life is based.

\*\* [Encyclical Letter: *Evangelium vitae*, 19 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... We must also mention the mentality which tends to equate personal dignity with the capacity for verbal and explicit, or at least perceptible, communication. It is clear that on the basis of these presuppositions there is no place in the world for anyone who, like the unborn or the dying, is a weak element in the social structure, or for anyone who appears completely at the mercy of others and radically dependent on them, and can only communicate through the silent language of a profound sharing of affection."

\*\* [Encyclical Letter: *Evangelium vitae*, 23 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... The criterion of personal dignity -- which demands respect, generosity and service -- is replaced by the criterion of efficiency, functionality and usefulness: others are considered not for what they 'are', but for what they 'have, do and produce.' This is the supremacy of the strong over the weak.

\*\* [CDF, *Instruction on respect for human life in its origin and on the dignity of procreation – Donum vitae*, Intro., 4 (Feb. 1987)  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)>]

... The inviolability of the innocent human being's right to life 'from the moment of conception until death' is a sign and requirement of the very inviolability of the person to whom the Creator has given the gift of life.

\*\* [CDF, *Instruction on respect for human life in its origin and on the dignity of procreation – Donum vitae*, Intro., 5 (Feb. 1987)  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)>]

... From the moment of conception, the life of every human being is to be respected in an absolute way because man is the only creature on earth that God has 'wished for himself' and the spiritual soul of each man is 'immediately created' by God; ... : no one can, in any circumstance, claim for himself the right directly to destroy an innocent human being.

\*\* [CDF, *Instruction on respect for human life in its origin and on the dignity of procreation – Donum vitae*, I.1 (Feb. 1987)  
<[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)>]

... The human being must be respected -- as a person -- from the very first instant of his existence. ... 'From the time that the ovum is fertilized, a life is begun which is neither that of the father nor of the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. ... To this perpetual evidence, perfectly independent of the discussions on the moment of animation, modern genetic science brings valuable confirmation. It has demonstrated that, from

the first instant, the program is fixed as to what this living being will be: a man, this individual man with his characteristic aspects already well determined. Right from fertilization is begun the adventure of a human life, and each of its great capacities requires time ... to find its place and to be in a position to act.' (*Declaration on Procured Abortion*). This teaching remains valid and is further confirmed, if confirmation were needed, by recent findings of human biological science which recognize that in the zygote resulting from fertilization the biological identity of a new human individual is already constituted.

Certainly no experimental datum can be in itself sufficient to bring us to the recognition of a spiritual soul; nevertheless, the conclusions of science regarding the human embryo provide a valuable indication for discerning by the use of reason a personal presence at the moment of this first appearance of a human life: how could a human individual not be a human person?

The human being is to be respected and treated as a person from the moment of conception; and therefore from that moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life. ... [S]ince the embryo must be treated as a person, it must also be defended in its integrity, tended and cared for to the extent possible, in the same way as any other human being as far as medical assistance is concerned.

### **HUMAN CLONING:**

\*\*[Vatican's Mission to the United Nations, "The Views of the Holy See on Human Cloning", February 2003, at: <[http://www.lifeissues.net/writers/doc/doc\\_11humancloning.html](http://www.lifeissues.net/writers/doc/doc_11humancloning.html)]

... Every process involving human cloning is in itself a reproductive process in that it generates a human being at the very beginning of his or her development, i.e., a human embryo. The Holy See regards the distinction between "reproductive" and "therapeutic" (or "experimental") cloning as unacceptable by principle since it is devoid of any ethical and legal ground. This false distinction masks the reality of the creation of a human being for the purpose of destroying him or her to produce embryonic stem cell lines or to conduct other experimentation. Therefore, human cloning should be prohibited in all cases regardless of the aims that are pursued. ... The Holy See firmly supports a world-wide and comprehensive ban on human cloning, no matter what techniques are used and what aims are pursued. ... Based on the biological and anthropological status of the human embryo and on the fundamental moral and civil rule that it is illicit to kill an innocent even to bring about a good for society, the Holy See regards the conceptual distinction between "reproductive" and "therapeutic" (or "experimental") human cloning as devoid of any ethical and legal ground. ... A second objective of human cloning is to generate embryonic stem cells for tissue engineering and transplantation or use in cell therapy. Once the human embryo is cloned, its further development is arrested before implantation (usually at the blastocyst stage) thereby destroying the further development of the embryo. The proposed name of this sort of human cloning, i.e. "therapeutic cloning", is misleading in that it confounds the purpose of the action with the very nature of the process at stake. Indeed, to produce embryonic stem cells a living human embryo has been deliberately created and destroyed. ... The generation, in an asexual artificial way, of one or more biological individuals belonging to sexually-reproducing species (plants, animals, and humans). As animals and humans are concerned, this can be done either by disaggregating or subdividing an embryo ("embryo splitting") in its early stages of development or through the transfer of a diploid nucleus of a cell from an embryo, a fetus or an adult individual to a denucleated oocyte. In the latter case, if successful, after activation the reconstructed oocyte will develop into an embryo that is capable of further development to term. Regardless of its destiny, a cloned embryo is a cloned individual of a given species at the beginning of its life. ... Human cloning is the scientific technique by which a human being is generated. The early but unavoidable result of both embryo splitting and nuclear transfer cloning is the reproduction of a human being at its embryonic stage of development. Thus, human cloning and human embryo cloning coincide, and they are identical with one another. ...

Human Cloning — Regardless of Its Objectives — Is Contrary to the Dignity of Human Beings and Their Right to Life. Even if cloning is pursued with the aim of making a human baby that will mature into adulthood so that there is no destruction of the human embryo, this activity is still an affront to the dignity of the human person. As a form of unnatural asexual reproduction, it represents a radical manipulation of the constitutive relationship and complementarity that are at the origin of human procreation as a biological act and an exercise of human love. Cloning objectifies human sexuality and commodifies the bodies of women. Moreover, women are deprived of their innate dignity by becoming

suppliers of eggs and wombs. The dignity of the person cloned is similarly threatened because other persons and technological powers exercise undisputed dominion over the duration of this person's life or his or her unique identity. Reproductive cloning threatens biological individuality and imposes the genetic makeup of an already-existing person on the cloned person. In turn, the cloned person is commandeered by another's external and internal profile thereby constituting a violent attack on the clone's personal integrity.

... Cloning accomplished for biomedical research ("nucleus reprogramming") or producing stem cells ("therapeutic cloning") contributes to assaults against the dignity and integrity of the human person just addressed in the context of reproductive cloning. Cloning a human embryo, while intentionally planning its demise, would institutionalize the deliberate, systemic destruction of nascent human life in the name of unknown "good" of potential therapy or scientific discovery. This prospect is repugnant to most people including those who rightly advocate for advancement in science and medicine. Indeed, nucleus transfer cloning is by no means the only or superior way to tissue transplantation and cell therapy. The use of multipotent autologous stem cells of post-natal origin together with transdifferentiation approaches to tissue regeneration is a very promising alternative to prevent immune rejection in patients who have received transplants. In addition, the use of "wild-type" and! transgenic animals is another way to disclose cell biology's genetic and epigenetic mechanisms. Medical experimentation on human subjects, as pointed out below, is a crime under international law. This prospect is morally and ethically repugnant even to those who generally favor scientific research. There currently exist alternative methods of scientific cell research that accomplish the same potential objectives without the need to clone a human embryo that will inevitably be faced with destruction. To create life with the planned intention of destroying it violates the basic norms of moral, ethical, and legal considerations designed to protect the individuality and integrity of each human being.

\*\* [Pontifical Academy For Life, *Notes on Cloning* (Sept. 1998), at <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_28091998\\_cloning-notes\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_28091998_cloning-notes_en.html)>]

... In its biological aspects as a form of artificial reproduction, cloning is achieved without the contribution of two gametes; therefore it is an asexual and agamic reproduction. Fertilization properly so-called is replaced by the "fusion" of a nucleus taken from a somatic cell of the individual one wishes to clone, or of the somatic cell itself, with an oocyte from which the nucleus has been removed, that is, an oocyte lacking the maternal genome. Since the nucleus of the somatic cell contains the whole genetic inheritance, the individual obtained possesses—except for possible alterations—the genetic identity of the nucleus' donor. It is this essential genetic correspondence with the donor that produces in the new individual the somatic replica or copy of the donor itself.

The term 'cloning', both in thought and experimental practice, has taken on different meanings which in turn presume different procedures from the technical viewpoint as well as different aims. The term in itself means the *reproduction of a biological entity which is genetically identical to the one from which it originate*. ... From the viewpoint of the technical procedures for carrying it out [T]he term is used to indicate ... the reproduction of embryos by disaggregating or subdividing an embryo (*embryo splitting*) in its early stages of development when the cells are totipotent or pluripotent, i.e., capable of developing into a complete organism. ... . the reproduction of genetically identical individuals through the *nucleo-transfer* of a somatic cell from an embryo, fetus or an adult individual, to a denucleated oocyte. ... . the transfer of the nucleus of an oocyte to the cytoplasm of a second denucleated oocyte, as a form of "prevention" of mitochondrial diseases. This, however, is not cloning in a strict sense. . From the viewpoint of the aims ... the "reproductive" aim: to obtain individuals with a genetic patrimony identical to that of the donor of the nucleus; ... the "therapeutic" aim: to obtain an embryo immune from mitochondrial diseases or chromosomopathies by cloning through *nuclear-transfer* or by transferring the nucleus from one oocyte to another and subsequent fertilization; ... the "productive" aim: to obtain selected organs, tissues and cell lines. The product of cloning would always be an organism-individual (with or without encephalon) obtained by cloning through *nucleo-transfer*. ... an "experimental" aim": to simply leave the possibility of doing research open. ... Only the reproduction of cells starting from cells taken and separated, without doing any damage, from a human individual (who is procreated naturally and not purposely cloned to provide cell lines), is to be considered licit, as well as the reproduction of DNA fragments for which, however, the cloning of a human individual is not foreseen as a premise or an aim in order to obtain them.



\*\* [Pontifical Academy For Life, *Notes on Cloning* (Sept. 1998), at [http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_28091998\\_cloning-notes\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_28091998_cloning-notes_en.html)]

... It should be noted however that, should the extension of cloning to the human species be desired, this duplication of body structure does not necessarily imply a perfectly identical person, understood in his ontological and psychological reality. The spiritual soul, which is the essential constituent of every subject belonging to the human species and is created directly by God, cannot be generated by the parents, produced by artificial fertilization or cloned. Furthermore, psychological development, culture and environment always lead to different personalities; this is a well-known fact even among twins, whose resemblance does not mean identity. The popular image or aura of omnipotence that accompanies cloning should at least be put into perspective. ... Despite this impossibility of involving the spirit, which is the source of personality ...

In relation to the dignity of the human person, however, any type of cloning is to be considered illicit which implies the creation or splitting of embryos, no matter what techniques are used or what aims are pursued because it is not licit to do evil even to bring about good.

\*\* [Pontifical Academy for Life, *Observations on the Universal Declaration on the Human Genome and Human Rights* [UNESCO], Paris, 11 November 1997, at: [http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_08111998\\_genoma\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_08111998_genoma_en.html)]

... Article 11 declares that cloning with a view to the reproduction of human beings is a practice contrary to human dignity and should not be allowed. Regrettably, this formulation does not exclude human cloning, equally unacceptable, for other purposes, e.g. research or therapy

### **HUMAN EMBRYONIC STEM CELL RESEARCH:**

\*\* [Encyclical Letter: *Evangelium vitae*, 14 (Mar. 1995), [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)]

... Furthermore, the number of embryos produced is often greater than that needed for implantation in the woman's womb, and these so-called 'spare embryos' are then destroyed or used for research which, under the pretext of scientific or medical progress, in fact reduces human life to the level of simple 'biological material' to be freely disposed of. ... Prenatal diagnosis ... all too often becomes an opportunity for proposing and procuring an abortion. This is eugenic abortion, justified in public opinion on the basis of a mentality ... which accepts life only under certain conditions and rejects it when it is affected by any limitation, handicap or illness." "... Furthermore, what is at stake is so important that, from the standpoint of moral obligation, the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo.

\*\* [Encyclical Letter: *Evangelium vitae*, 63 (Mar. 1995), [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)]

... This evaluation of the morality of abortion is to be applied also to the recent forms of intervention on human embryos which, although carried out for purposes legitimate in themselves, inevitably involve the killing of those embryos. This is the case with experimentation on embryos, which is becoming increasingly widespread in the field of biomedical research and is legally permitted in some countries. Although 'one must uphold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but rather are directed to its healing, the improvement of its condition of health, or its individual survival,' it must nonetheless be stated that the use of human embryos or fetuses as an object of experimentation constitutes a crime against

their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person.

\*\* [Declaration on the Production and the Scientific and Therapeutic Use of Human Embryonic Stem Cells, Pontifical Academy for Life, Vatican, August 25, 2000, at: <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_20000824\\_cellule-staminali\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_20000824_cellule-staminali_en.html)>]

... The *first ethical problem*, which is fundamental, can be formulated thus: *Is it morally licit to produce and/or use living human embryos for the preparation of ES cells?*

*The answer is negative*, for the following reasons:

1. On the basis of a complete biological analysis, the living human embryo is -- from the moment of the union of the gametes -- a *human subject* with a well defined identity, which from that point begins its own *coordinated, continuous and gradual development*, such that at no later stage can it be considered as a simple mass of cells.

2. From this it follows that as a "*human individual*" it has the *right* to its own life; and therefore every intervention which is not in favour of the embryo is an act which violates that right. Moral theology has always taught that in the case of "*jus certum tertii*" the system of probabilism does not apply.

3. Therefore, the ablation of the inner cell mass (ICM) of the blastocyst, which critically and irremediably damages the human embryo, curtailing its development, is a *gravely immoral* act and consequently is *gravely illicit*.

4. *No end believed to be good*, such as the use of stem cells for the preparation of other differentiated cells to be used in what look to be promising therapeutic procedures, *can justify an intervention of this kind*. A good end does not make right an action which in itself is wrong.

5. For Catholics, this position is explicitly confirmed by the Magisterium of the Church which, in the Encyclical *Evangelium Vitae*, with reference to the Instruction *Donum Vitae* of the Congregation for the Doctrine of the Faith, affirms: "The Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity in body and spirit: >The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life'"(No. 60).

The *second ethical problem* can be formulated thus: *Is it morally licit to engage in so-called "therapeutic cloning" by producing cloned human embryos and then destroying them in order to produce ES cells?*

*The answer is negative*, for the following reason: </O:P Every type of therapeutic cloning, which implies producing human embryos and then destroying them in order to obtain stem cells, is illicit; for there is present the ethical problem examined above, which can only be answered in the negative.

The *third ethical problem* can be formulated thus: *Is it morally licit to use ES cells, and the differentiated cells obtained from them, which are supplied by other researchers or are commercially obtainable?*

*The answer is negative*, since: prescinding from the participation -- formal or otherwise -- in the morally illicit intention of the principal agent, the case in question entails a proximate material cooperation in the production and manipulation of human embryos on the part of those producing or supplying them.

In conclusion, it is not hard to see the seriousness and gravity of the ethical problem posed by the desire to extend to the field of human research the production and/or use of human embryos, even from an humanitarian perspective. The possibility, now confirmed, of using *adult stem cells* to attain the same goals as would be sought with embryonic stem cells -- even if many further steps in both areas are necessary before clear and conclusive results are obtained -- indicates that adult stem cells represent a more reasonable and human method for making correct and sound progress in this new field of research and in the therapeutic applications which it promises. These applications are undoubtedly a source of great hope for a significant number of suffering people.

\*\* [Catholic Religious and Ethical Directives (CRED), at: <http://www.usccb.org/bishops/directives.htm>]

... Note 43 is from *Donum Vitae* and states: "4. How Is One to Evaluate Morally Research and Experimentation\* on Human Embryos and Fetuses? Medical research must refrain from operations on live embryos, unless there is a moral certainty of not causing harm to the life or integrity of the unborn child

and the mother, and on condition that the parents have given their free and informed consent to the procedure. It follows that all research, even when limited to the simple observation of the embryo, would become illicit were it to involve risk to the embryo's physical integrity or life by reason of the methods used or the effects induced.

If the embryos are living, whether viable or not, they must be respected just like any other human person; experimentation on embryos which is not directly therapeutic is illicit. [29]

No objective, even though noble in itself, such as a foreseeable advantage to science, to other human beings or to society, can in any way justify experimentation on living human embryos or fetuses, whether viable or not, either inside or outside the mother's womb.

To use human embryos or fetuses as the object or instrument of experimentation constitutes a crime 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."

\*\* [Charter of the Rights of the Family, 30 (Oct. 1983), at [http://www.vatican.va/roman\\_curia/pontifical\\_councils/family/documents/rc\\_pc\\_family\\_doc\\_19831022\\_family-rights\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_19831022_family-rights_en.html)]

... 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 *in vivo* or *in vitro* for experimental or commercial purposes is totally opposed to human dignity.

### **THE EMBRYO AS PATIENT**

\*\* [Manifesto of Doctors and Surgeons of Rome, "The Embryo As Patient", in "'Embryo as Patient' Hailed by Conference", Rome, Feb. 4, 2002 (Zenit.org)]

... In the past, "scientific research only treated the woman as a patient; at present medical practice recognizes the embryo's own identity," ... To care for the embryo inspired by the same ethical-deontological principles proper to any other health intervention, thus guaranteeing the very dignity owed to every patient and the human conditions to grow and develop. ... To relaunch the teaching of embryology in the university curriculum of medical and health personnel, as a moment of particular formative importance.

### **ROLE OF SCIENCE**

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997), at [http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)]

... The most urgent need now seems to be that of re-establishing the harmony between the demands of scientific research and indispensable human values. The scientist cannot regard the moral rejection of human cloning as a humiliation; on the contrary, this prohibition eliminates the demiurgic degeneration of research by restoring its dignity. The dignity of scientific research consists in the fact that it is one of the richest resources for humanity's welfare. ... Moreover, there is a place for research, including cloning, in the vegetable and animal kingdoms, wherever it answers a need or provides a significant benefit for man or for other living beings, provided that the rules for protecting the animal itself and the obligation to respect the biodiversity of species are observed.

When scientific research in man's interest aims to cure diseases, to relieve suffering, to solve problems due to malnutrition, to make better use of the earth's resources, it represents a hope for humanity, entrusted to the talent and efforts of scientists. ... To enable biomedical science to maintain and strengthen its relationship with the true welfare of man and society, it is necessary to foster, as the Holy Father recalls in the Encyclical *Evangelium vitae*, a "contemplative outlook" on man himself and the world, with a vision of reality as God's creation and in a context of solidarity between science, the good of the person and of society. ... "It is the outlook of those who see life in its deeper meaning, who grasp its utter gratuitousness,

its beauty and its invitation to freedom and responsibility. It is the outlook of those who do not presume to take possession of reality but instead accept it as a gift, discovering in all things the reflection of the Creator and seeing in every person his living image" (*Evangelium vitae*, n. 83).

### **ETHICAL RESEARCH/ MEANS USED MUST BE ETHICAL**

\*\* [Encyclical Letter: *Evangelium vitae*, (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... The deliberate decision to deprive an innocent human being of his life is always morally evil and can never be licit either as an end in itself or as a means to a good end. ... This moral condemnation also regards procedures that exploit living human embryos and fetuses -- sometimes specifically 'produced' for this purpose by in vitro fertilization -- either to be used as 'biological material' or as providers of organs or tissue for transplants in the treatment of certain diseases. The killing of innocent human creatures, even if carried out to help others, constitutes an absolutely unacceptable act.

... Biomedical research too, a field which promises great benefits for humanity, must always reject experimentation, research or applications which disregard the inviolable dignity of the human being, and thus cease to be at the service of people and become instead means which, under the guise of helping people, actually harm them.

\*\* [Vatican's Mission to the United Nations, U. N. Speech by Archbishop Migliore, *Holy See's Call for a Ban on All Human Cloning* (Sept. 30, 2003), (Zenit)]

... When, in an effort to advance human science or to help human beings in need, one faces a choice between an unobjectionable means, such as "adult" stem cells, and a means that is universally recognized as raising profound ethical questions, such as "research" cloning, prudence dictates choosing only the unobjectionable means.

### **CORRECT FORMATION OF CONSCIENCE:**

\*\* [Encyclical Letter: *Evangelium vitae*, 4 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... The end result of this is tragic: not only is the fact of the destruction of so many human lives still to be born or in their final stage extremely grave and disturbing, but no less grave and disturbing is the fact that conscience itself, darkened as it were by such widespread conditioning, is finding it increasingly difficult to distinguish between good and evil in what concerns the basic value of human life.

\*\* [Encyclical Letter: *Evangelium vitae*, 96 (Mar. 1995),  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_25031995\\_evangelium-vitae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html)>]

... The first and fundamental step towards this cultural transformation consists in forming consciences with regard to the incomparable and inviolable worth of every human life. It is of the greatest importance to re-establish the essential connection between life and freedom. ... No less critical in the formation of conscience is the recovery of the necessary link between freedom and truth. As I have frequently stated, when freedom is detached from objective truth it becomes impossible to establish personal rights on a firm rational basis; and the ground is laid for society to be at the mercy of the unrestrained will of individuals or the oppressive totalitarianism of public authority.... In particular, there is a need for education about the value of life from its very origins.

**LAW:**

\*\* [CDF, *Declaration on Procured Abortion*, V.20 (Nov. 1974), <[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19741118\\_declaration-abortion\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19741118_declaration-abortion_en.html)>]

... It is true that it is not the task of the law to choose between points of view or to impose one rather than another. But the life of the child takes precedence over all opinions. One cannot invoke freedom of thought [INTENTION] to destroy this life.

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997), at <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>]

... Halting the human cloning project is a moral duty which must also be translated into cultural, social and legislative terms. The progress of scientific research is not the same as the rise of scientific despotism, which today seems to be replacing the old ideologies. In a democratic, pluralistic system, the first guarantee of each individual's freedom is established by unconditionally respecting human dignity at every phase of life, regardless of the intellectual or physical abilities one possesses or lacks. In human cloning the necessary condition for any society begins to collapse: that of treating man always and everywhere as an end, as a value, and never as a mere means or simple object.

... At the level of human rights, the possibility of human cloning represents a violation of the two fundamental principles on which all human rights are based: the principle of equality among human beings and the principle of non-discrimination. ... Contrary to what may appear at first sight, the principle of parity and equality among human beings is violated by this possible form of man's domination over man, and the discrimination comes about through the whole selective-eugenic dimension inherent in the logic of cloning.

\*\* ["Pope Calls for Legal Recognition of Human Embryo", Vatican City, Feb. 3, 2002 (Zenit.org)]

John Paul II today called for the legal recognition of the human embryo as well as respect for the rights of every individual unable to defend himself.

... The Pontiff emphasized that "science has now demonstrated" that the embryo "is a human individual who possesses his own identity from conception. Therefore, it is logical to exact that this identity be legally recognized, above all in its fundamental right to life." ... "No one is master of life; no one has the right to manipulate, oppress or even take life, neither that of others or his own," ... To "recognize the value of life implies consistent measures from the legal point of view, especially the protection of human beings who are unable to defend themselves

\*\* [Vatican's Mission to the United Nations, *The Views of the Holy See on Human Cloning*, February 2003, at: <[http://www.lifeissues.net/writers/doc/doc\\_11humancloning.html](http://www.lifeissues.net/writers/doc/doc_11humancloning.html)>]

... Since the founding of the United Nations, the centrality of the welfare and protection of all human beings to the work of this organization is beyond question. ... The Universal Declaration of Human Rights reiterates the sanctity of all human life and the compelling need to protect it from harm. In this regard, Article 3 of the Declaration asserts that everyone has the right to life. With life comes hope in the future — a hope that the Universal Declaration protects by acknowledging that all human beings are equal in dignity and rights. With the right to life comes liberty and security of the person. To ensure this, the Universal Declaration confirms that each human being is an entity who is guaranteed a future filled with the hope of self-determination. To further this end, conditions that degrade any human being with servile status and deny the fundamental rights to life and self-determination are reprehensible. ... Human Cloning Contravenes Basic Precepts of International Law. Various international instruments acknowledge that the dignity of the human person is at the center of international law. Regardless of the objective for which it was done, human cloning conflicts with the international legal norms that protect human dignity. First of all, international law guarantees the right to life to all, not just some, human beings. Facilitating the formation of human beings who are destined for destruction, the intentional destruction of cloned human beings once the particular research goal is reached, consigning any human being to an existence of either

involuntary servitude or slavery, and being submitted to involuntary medical and biological experimentation on human beings are morally wrong and inadmissible. Human cloning also poses great threats to the rule of law by enabling those responsible for cloning to select and propagate certain human characteristics based on gender, race, etc. and eliminate others. This would be akin to the practice of eugenics leading to the institution of a "super race" and the inevitable discrimination against those born through the natural process. Human cloning also denies those subjects who come into being for research purposes international rights to due process and equal protection of the law.

### **ABUSE OF POWER:**

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997), at <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>]

... Despite this impossibility of involving the spirit, which is the source of personality, the thought of human cloning has already led to the imagining of hypothetical cases inspired by the desire for omnipotence: duplicating individuals endowed with exceptional talent and beauty; reproducing the image of departed loved ones; selecting healthy individuals immune from genetic diseases; the possibility of choosing a person's sex; producing selected frozen embryos to be transferred *in utero* at a later time to provide spare organs, etc.

\*\* [Pontifical Academy For Life, *Notes on Cloning* (Sept. 1998), at <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_28091998\\_cloning-notes\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_28091998_cloning-notes_en.html)>]

... The illicitness of cloning is derived from the relationship of domination over the corporeity of the cloned subject, from the absence of a personal act of procreative love since it involves asexual, agamic reproduction and, in short, from the offence to the Creator's design.

\*\* [[Vatican's Mission to the United Nations, *The Views of the Holy See on Human Cloning*, February 2003, at: <[http://www.lifeissues.net/writers/doc/doc\\_11humancloning.html](http://www.lifeissues.net/writers/doc/doc_11humancloning.html)>]]

... we also, as fellow human beings, are called to further the common good for the present and future generations across the globe. We do this to protect all who share and participate in the human condition. However, if some human beings are destined to serve interests that do not take account of these fundamental principles of human nature that are at the center of the UN's concern, they are reduced to a servile status that denies them the fundamental claim to life and self-determination guaranteed to all. To clone a human being — regardless of the goal — is to deny this person's basic ontological claim that unites him or her to the rest of the human family. This human being has no hope in a self-determining future because his or her individuality will be destroyed to further some research purpose or to enhance the narcissism of a person who has already existed. In either case, the cloned human being is reduced to enslavement that contravenes the fundamental nature of human existence — to be free and to live as a unique individual capable of contributing to the development of the self and society.

### **ROLE OF THE MEDIA:**

\*\* [Archbishop John P. Foley, President, Pontifical Council for Social Communications, "Ethics in Communications", Vatican City, June 4, 2000, World Communications Day, Jubilee of Journalists, at: <[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20000530\\_ethics-communications\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html)>]

... Jesus taught that communication is a moral act: "For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. I tell you, on the day of judgment men will render an account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned" (*Mt* 12:34-37). He cautioned sternly against scandalizing the "little ones", and warned that for one who did, "it

would be better... if a great millstone were hung round his neck and he were thrown into the sea" (*Mk* 9:42; cf. *Mt* 18:6, *Lk* 17:2). He was altogether candid, a man of whom it could be said that "no guile was found on his lips"; and further: "When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly" (*1 Pt* 2:22-23). He insisted on candor and truthfulness in others, while condemning hypocrisy, dishonesty—any kind of communication that was bent and perverse: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (*Mt* 5:37).

33. Jesus is the model and the standard of our communicating. For those involved in social communication, whether as policy makers or professional communicators or recipients or in any other role, the conclusion is clear: "Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another... Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear" (*Eph* 4:25,29). Serving the human person, building up human community grounded in solidarity and justice and love, and speaking the truth about human life and its final fulfillment in God were, are, and will remain at the heart of ethics in the media

\*\* [Archbishop Foley, "Address on Media and Bioethics: Political Correctness Producing Blind Spots, He Warns", presented at conference, "Power in Health Care Research and the Mass Media", Vatican City, Nov. 18, 2001 (Zenit.org)]

... After the tragedies of the mid-twentieth century in which people were condemned for war crimes for their experimentation on human subjects, and the mass media rightly reflected the outrage in public opinion regarding such atrocities, it would seem that there should exist a wellspring of sympathy for those who seek to preserve and protect the dignity of human life. Such, however, is not always the case. While remarkable technical advances have been made in all manner of biological and genetic research, such advances have not always been paralleled by an unconditional respect for the sanctity of human life at all stages of development from conception through natural death. In fact, it would seem that the media have sometimes been conditioned to view criticism of certain types of research and experimentation not as a laudable defense of human rights but as obscurantist opposition to scientific progress. ... Stem cell research, the use of embryonic, umbilical, or adult spinal cells for the possible treatment of Parkinson's and Alzheimer's diseases, has elicited great interest. Many scientists consider that the optimal way to obtain such cells is to destroy embryos conceived through "in vitro" fertilization. You would think that the media might, in their coverage, consider: ... whence do such embryos come; ... what are such embryos; ... can they legitimately be destroyed, even for the apparent good of another? The answer to the first question is that such embryos come from the union of a female egg and a male sperm outside of the normal method of such union through sexual, especially marital, intercourse. Does it ever occur to the media to ask: is this right? Are we morally entitled to do everything that we physically can do? What are the consequences of such actions for society, for marriage, for human love? The answer to the second question is that, if the embryo is the result of the union of a human female egg and a human male sperm, then the result is an embryonic human person. If this is true, is not the direct destruction of such an entity for the use of its component parts tantamount to an act of murder, of infanticide and of consequent body snatching or plundering of body parts? The answer to the third question is included in the answer to the second. The direct taking of innocent human life is always and everywhere wrong from the first moment of conception until the moment of natural death. If the foregoing principle is not true, then what are the consequences for society? Who is safe? At what age? Under what circumstances? Instead of asking these very questions, the media often portray those who raise such questions as fanatics eager to condemn those who suffer from terrible diseases to lives without relief. The media seldom ask the question of why frozen embryos exist in the first place -- and, because they seldom ask it, they see no difficulty in deliberately producing new embryos so that further scientific research might proceed. Thus, from a policy of using cast-off living human beings for scientific research, they are willing to tolerate and even support a policy of deliberately producing living human beings to supply laboratory needs. George Orwell wrote a book entitled "1984"; that was nothing in contrast to 2001 ... we have come to a media situation in which there is no recognition of the inviolable and inalienable rights of the weak in the womb or near the tomb. We are witnessing the canonization of a Darwinian survival of the fittest through the destruction of the defenseless, and the media -- which should be the "whistle blowers" in society, to warn us about the dangers ahead -- have instead become accomplices in the silent slaughter of the youngest, of the weakest and of the oldest in our society. ... I mention this example because contraceptives pills and devices are often represented by donor nations as health care assistance, and the combined economic power of donor nations and the media power of

"political correctness" put tremendous pressure on the governments of recipient nations to make moral concessions for economic gains. ... In media coverage of medical treatment, however, it is most important to remember the power of advertising. How can we expect critical coverage of new medicines or new treatments or even of government distribution at home and abroad of contraceptive pills and devices when pharmaceutical companies spend so much on advertising in media which are now struggling to survive in the face of a worldwide economic recession? ... When moral objections are brought against certain medicines or treatments, however, it is interesting to note that moral objections do not bring income to publications or networks; the new medicines and treatments often do bring such income. Moral objections can be considered by both pharmaceutical and publishing executives as petty annoyances not worthy of consideration, especially not in light of the vast profits to be made with new drugs and the advertising and promotional expenditures connected with them. ... The most important power in health care is not governmental power or media power or even medical power; it is the power of God and the moral power which comes from seeking to do His will ... The media coverage of those motivated by this moral power can do much to stimulate others to give that human, compassionate care so needed by those who ought to be not objects of scientific and medical experimentation but subjects worthy of our love and concern ...

### **EUGENICS:**

\*\* [Pontifical Academy for Life, *Reflections on Cloning* (Sept. 1997), at <[http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_30091997\\_clon\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_30091997_clon_en.html)>]

... Human cloning belongs to the eugenics project and is thus subject to all the ethical and juridical observations that have amply condemned it. As Hans Jonas has already written, it is "both in method the most despotic and in aim the most slavish form of genetic manipulation; its objective is not an arbitrary modification of the hereditary material but precisely its equally arbitrary *fixation* in contrast to the dominant strategy of nature" (cf. Hans Jonas, *Cloniamo un uomo: dall'eugenetica all'ingegneria genetica*, in *Tecnica, medicina ed etica*, Einaudi, Turin 1997, pp. 122-54, p. 136). ... It represents a radical manipulation of the constitutive relationality and complementarity which is at the origin of human procreation in both its biological and strictly personal aspects. It tends to make bisexuality a purely functional left-over, given that an ovum must be used without its *nucleus in order to make room* for the clone-embryo and requires, for now, a female womb so that its development may be brought to term. This is how all the experimental procedures in zootechny are being conducted, thus changing the specific meaning of human reproduction. ... As in every artificial activity, what occurs in nature is "mimicked" and "imitated", but only at the price of ignoring how man surpasses his biological component, which moreover is reduced to those forms of reproduction that have characterized only the biologically simplest and least evolved organisms.

The idea is fostered that some individuals can have total dominion over the existence of others, to the point of programming their biological identity—selected according to arbitrary or purely utilitarian criteria—which, although not exhausting man's personal identity, which is characterized by the spirit, is a constitutive part of it. This selective concept of man will have, among other things, a heavy cultural fallout beyond the—numerically limited—practice of cloning, since there will be a growing conviction that the value of man and woman does not depend on their personal identity but only on those biological qualities that can be appraised and therefore selected. ... The proclamation of the "death of God", in the vain hope of a "superman", produces an unmistakable result: the "death of man". It cannot be forgotten that the denial of man's creaturely status, far from exalting human freedom, in fact creates new forms of slavery, discrimination and profound suffering. Cloning risks being the tragic parody of God's omnipotence. Man, to whom God has entrusted the created world, giving him freedom and intelligence, finds no limits to his action dictated solely by practical impossibility: he himself must learn how to set these limits by discerning good and evil. Once again man is asked to choose: it is his responsibility to decide whether to transform technology into a tool of liberation or to become its slave by introducing new forms of violence and suffering. ... Contrary to what may appear at first sight, the principle of parity and equality among human beings is violated by this possible form of man's domination over man, and the discrimination comes about through the whole selective-eugenic dimension inherent in the logic of cloning.



\*\* ["Ethics-Free Genetics Is a Threat to Man's Dignity, Pope Warns: Message to French Catholics' Social Week, delivered to the conference, "Biology, Medicine and Society: What Will We Do with Man?", Vatican City, Nov. 26, 2001, at: [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2001/november/documents/hf\\_jp-ii\\_spe\\_20011123\\_semaines-sociales-france\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2001/november/documents/hf_jp-ii_spe_20011123_semaines-sociales-france_en.html).]

... Concerned by the onslaught of human embryo research, John Paul II warns that "today man's dignity is threatened."

"A new temptation arises today: to arrogate to oneself the right to fix, to determine the threshold of humanity of an individual life," ... The Pontiff said that, when science "experiments" with human embryos or when it "produces" them for cloning, it is managing the destiny of human persons. "From the time the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth," the Pope stressed. "It would never be made human if it were not human already." ... "This exacts absolute respect for the human being, from his embryonic phase until the end of his life," John Paul II said.

This is a "being who cannot be considered as an object or material for experimentation. Likewise, it is necessary to treat human germinal cells with respect, in virtue of the human patrimony which they bear," the Holy Father continued. ... A clear example of this threat, the Pope explained, is the practice, common in numerous countries, "of discarding persons with congenital handicaps, which leads to a prognosis for pre-implantation and an abusive development of the prenatal diagnosis."

This is "genuine eugenics that leads to a sort of anaesthesia of consciences, gravely wounding, in addition, persons with congenital handicaps and those who accept them," he said.

The Holy Father added: "Development of the prenatal diagnosis with selective objectives, the prognosis of pre-implantation, as well as the use, production and destruction of human embryos with the simple objective of experimentation and acquisition of stem cells constitutes grave assaults against the absolute respect for every life and against the grandeur of every human being, which does not depend on his external aspect or the ties he has with other members of society." ... "Public authority has the duty to act in such a way that the civil law is regulated according to the fundamental norms of the moral law in everything that concerns the rights of man, of human life, and the family institution," he said. ... "The future of man and of humanity in part is linked to his capacity to rigorously examine the different bioethical questions at the ethical level, without being afraid to challenge patterns of behavior that have become commonplace," John Paul II said. ... "If research is carried out in a really scientific manner, following norms of morality, it will never be in conflict with faith."

\*\* [Pontifical Academy for Life, *Observations on the Universal Declaration on the Human Genome and Human Rights* [UNESCO], Paris, 11 November 1997, at: [http://www.vatican.va/roman\\_curia/pontifical\\_academies/acdlife/documents/rc\\_pa\\_acdlife\\_doc\\_08111998\\_genoma\\_en.html](http://www.vatican.va/roman_curia/pontifical_academies/acdlife/documents/rc_pa_acdlife_doc_08111998_genoma_en.html)].

... It should be kept in mind that "prevention" can be understood in different ways. The Holy See is opposed to strategies of interference with fetal anomalies with a view to deciding who should and should not be born on the basis of genetic criteria. ... The Declaration limits itself intentionally to the human genome. Thus it does not define the bearers of the rights which it proclaims; it does not affirm that these rights belong to every human being from the moment when he or she emerges as an individual from his or her genetic heritage. Nor is there any reference to the embryo and the fetus. The question is delicate, especially as regards the embryo in the first 6-7 days of life. The fact that unborn human beings and human embryos are not explicitly protected opens the door, particularly in the field of genetic intervention, to the very forms of discrimination and the violations of human dignity which the Declaration seeks to ban.