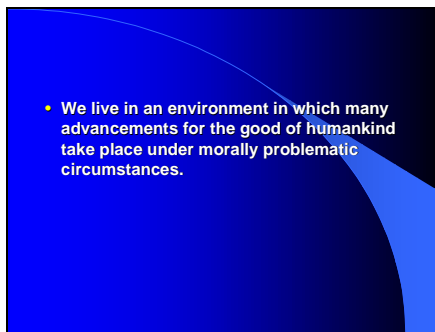


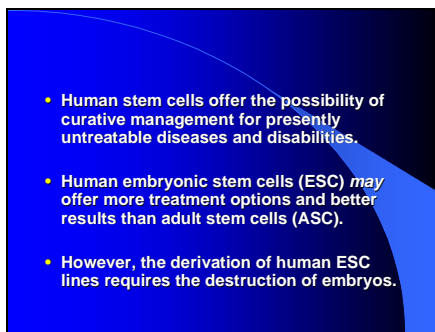
Slide 1



Slide 2



Slide 3



Slide 4

- Roman Catholic teaching has no moral difficulty with research on ASC or on stem cells extracted from fetal cord blood.
- However, as Catholics, we consider life to be a gift by which God shares something of himself with his creature. This sacredness of life leads to its inviolability from conception until natural death.
- *I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral.*

Evangelium Vitae, John Paul II

Slide 5

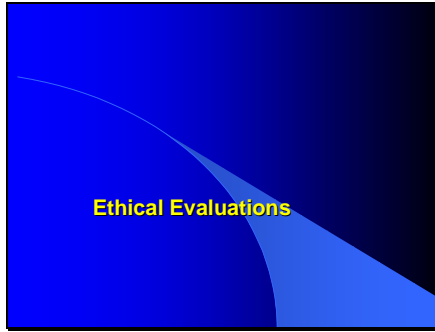
- “Research should be directed to the benefit of persons, the common good and the natural environment.
- Researchers are to conduct their studies with the highest respect for the dignity of the persons involved.
- Catholic individuals and organizations should provide leadership through participation in such research.”

Health Ethics Guide, CHAC (2002)

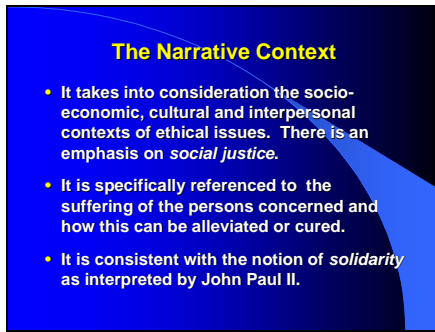
Slide 6

- Must we distance ourselves completely from any research involving human ESC because some aspects of it are contrary to our Roman Catholic values?
- May we allow some participation in novel research and new treatments that may be of consummate value to humanity , using human ESC from **surplus IVF embryos**?

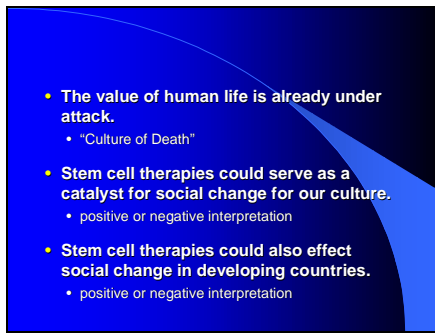
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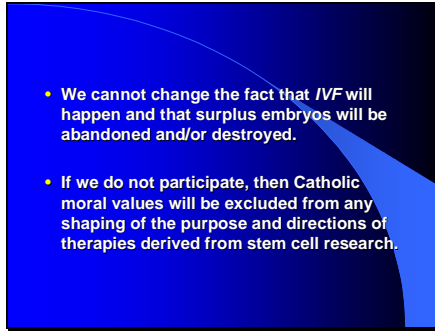
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Slide 9

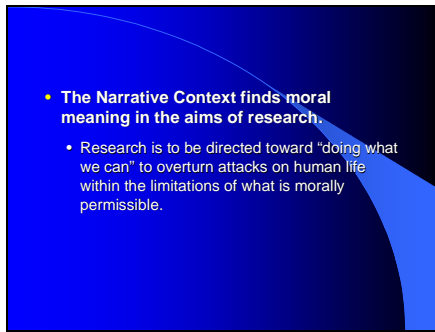


Slide 10

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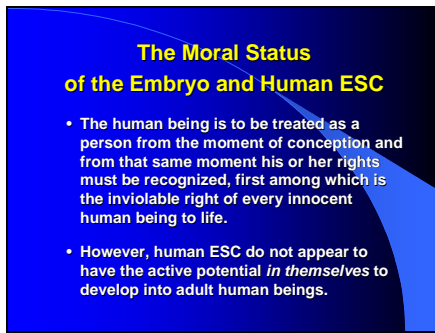
- We cannot change the fact that *IVF* will happen and that surplus embryos will be abandoned and/or destroyed.
- If we do not participate, then Catholic moral values will be excluded from any shaping of the purpose and directions of therapies derived from stem cell research.

Slide 11

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- The Narrative Context finds moral meaning in the aims of research.
 - Research is to be directed toward "doing what we can" to overturn attacks on human life within the limitations of what is morally permissible.

Slide 12

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The Moral Status of the Embryo and Human ESC

- The human being is to be treated as a person from the moment of conception and from that same moment his or her rights must be recognized, first among which is the inviolable right of every innocent human being to life.
- However, human ESC do not appear to have the active potential *in themselves* to develop into adult human beings.

Slide 13

Sources of Stem Cells for Research

- **morally acceptable**
 - adult stem cells
 - fetal cord blood stem cells
- **morally unacceptable**
 - stem cells from embryos created for research
 - stem cells from "therapeutically" aborted fetuses
- **morally questionable**
 - stem cells from surplus embryos from *in vitro* fertilization procedures

Slide 14

Surplus IVF Embryos

- **Pontifical Academy for Life (2000)**
 - Use of these embryos is morally unacceptable.
 - There is a lack of a relational aspect of stem cells to their biological parentage.
 - It endorses "the end justifies the means".
 - It reinforces the technological imperative.
 - It is a concession to emotive urgency.
- **The Church's Magisterium has not yet specifically addressed this question.**

Slide 15

Nature of the Moral Act

- **Can the moral object be ordered to the good and the ultimate end, that is, God?**
 - The destruction of human embryos to obtain stem cells is intrinsically evil.
 - The use of human ESC by researchers who are in no way responsible for the destruction of the embryos involves *consequent* rather than *antecedent* involvement.
 - Genuinely *consequent* involvement does not constitute an intrinsic evil.

Slide 16

Principle of Legitimate Cooperation

- **formal cooperation**
 - The cooperator intends or approves the morally evil act.
- **material cooperation**
 - immediate
 - The cooperator does not intend the morally evil act but shares in or is essential to it.
 - mediate
 - The cooperator does not intend the morally evil act and any participation is non-essential.

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- **Cataldo (2002)**
 - The study of *what* stem cells can do bears no direct relation to *how* they were obtained.
 - Therefore, it constitutes legitimate mediate material cooperation.
 - The issue of scandal must be considered.
 - Would the risk of scandal be great enough to prohibit Catholic sponsorship?
 - Would it be more scandalous to abandon a potential good for humanity in order to avoid the risk of a doubtful scandal?

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- **Moraczewski (2003)**
 - "Arguments may be made on both sides of the question as to whether research and therapies that do not require any further destruction of human embryos constitute immoral cooperation of scandal."
 - This was a specific response to the Bush Administration plan to allow research on already existing human ESC lines.

Slide 19

Principle of “No Greater Loss”

- *Outka (2002)*
 - This is based on the “Nothing is Lost” Principle of the Protestant theologian, Paul Ramsey
- **Surplus IVF embryos will be allowed to die anyway.**
 - It is better to maximize the derivation of good when those who die would die anyway.
 - Such stem cell use does not promote creation of IVF embryos.
 - Such use does not signify approval of the way in which the stem cells were obtained.

Slide 20

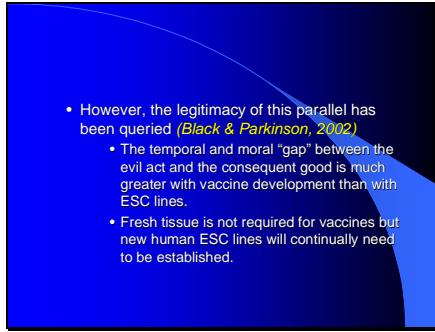
- **Catholic Perspective**
 - The use of this principle to justify human embryo destruction is not supported by Catholic teaching.
 - However, an understanding of legitimate remote cooperation with the foreseen but unintended death of these embryos could permit research on human ESC lines.

Slide 21

Legitimate Consequent Cooperation

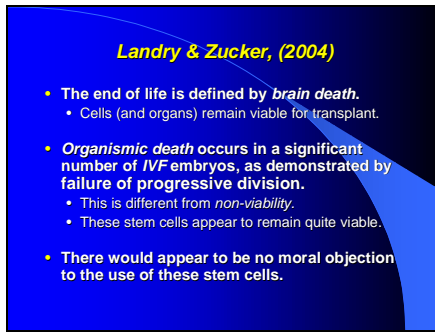
- laboratory reagents
- molecular and proteomic diagnostic agents
- vaccines (*Maier, 2002*)
 - Many widely used vaccines are derived from “therapeutically” aborted fetuses.
 - This can be interpreted as gravely immoral or as an instance of legitimate cooperation.
 - This may constitute a parallel to human ESC research.

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- However, the legitimacy of this parallel has been queried (*Black & Parkinson, 2002*)
- The temporal and moral "gap" between the evil act and the consequent good is much greater with vaccine development than with ESC lines.
- Fresh tissue is not required for vaccines but new human ESC lines will continually need to be established.

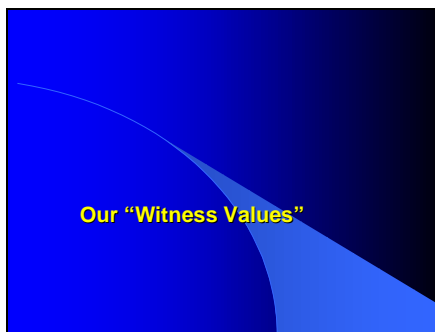
Slide 23

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Landry & Zucker, (2004)

- The end of life is defined by *brain death*.
 - Cells (and organs) remain viable for transplant.
- *Organismic death* occurs in a significant number of IVF embryos, as demonstrated by failure of progressive division.
 - This is different from *non-viability*.
 - These stem cells appear to remain quite viable.
- There would appear to be no moral objection to the use of these stem cells.

Slide 24

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Our "Witness Values"

Slide 25

Our "Witness Values"
Guidelines for Human ESC Research

- All human beings deserve to be treated with respect and compassionate care.
- The human embryo is to be treated as a person from the moment of conception.
- The derivation of human ESC will not be permitted at Catholic research institutes.

Slide 26

Guidelines (2)

- Research has a positive value when it is carried out with a view toward alleviating human suffering.
- All morally acceptable protocols are to be pursued in stem cell research, including using ASC and fetal cord blood cells.
- No stem cell research will be undertaken which involves monetary profit.

Slide 27

Guidelines (3)

- All this is being done in order to witness to the dignity of human life and to the stewardship mandate human beings enjoy over God's creation.
- Review of these Guidelines will be carried out in one year and regularly thereafter as new research techniques become available and new ethical analyses are presented.
