



SHALL WE CLONE A MAN?
GENETIC ENGINEERING AND THE ISSUES OF LIFE.

A VIEW FROM A CATHOLIC PHYSICIAN SCIENTIST

Kenneth Alonso, MD, FACP

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Shall We Clone A Man? is a provocative look at the questions of life raised by the successful cloning of a complex mammal. Its author, Dr. Kenneth Alonso, is a physician and scientist well-known for his work in cancer and AIDS. He has extensive experience with cloning technology and holds world-wide patents on the creation of specific cell lines for the production of monoclonal antibodies for the diagnosis and treatment of cancer.

Dr. Alonso addresses the moral question posed by the successful cloning of a whole animal and reflects on its implications for the arguments on contraception, prenatal diagnosis, genetic engineering, abortion, and animal use, among other topics. The appropriate use of cloning technology is explored and distinguished.

The science is clearly explained. It is viewed within a neo-Patristic Scriptural synthesis grounded solidly in Tradition. The work is an outgrowth of a doctoral thesis by Dr. Alonso and has been reviewed by both Roman Catholic and Greek Orthodox theologians.

Shall we clone a man? discusses the hard questions of the day and provides some direction for future personal and policy decisions.

Dissertation prepared in partial fulfillment of the requirements for a Ph. D. (Theology), Ignatius of Antioch School of Theology.

Thesis Advisor: Most. Rev. Ignatius Lane, D.D., D. Min., S.T.D., Archbishop, Western Rite Diocese of the Russian-Greek [Traditional] Orthodox Archdiocese of Sebastopol, California. [Holy Orthodox Synod for Hellas and the Diaspora]

Reviewed by Fr. Thomas Flynn, Ph. D., Professor, Philosophy, Emory University, Atlanta, Georgia. Fr. Flynn is a [Roman] Catholic.

Approved by Most. Rev. Seraphim Hill, D.C., D.D. D. Min., S.T.D., Metropolitan-Elect of the Russian Greek [Traditional] Orthodox Archdiocese of Sebastopol, California. [Holy Orthodox Synod for Hellas and the Diaspora]

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INTRODUCTION

"Shall we clone a man?"¹

The birth of Dolly² on July 2, 1996, presented man with a choice more critical than that offered on December 2, 1942, with the success of the first controlled self-sustaining nuclear chain reaction.

In 1938 two German physicists demonstrated that disintegration of a uranium nucleus led to a release of tremendous energy. The implications for weapons development were obvious to many physicists. At the prompting of physicist Leo Szilard, Albert Einstein wrote US President Franklin Roosevelt outlining the significance of these scientific developments. As Adolf Hitler was the German Chancellor at that time, it was inconceivable to American leaders that such a power would rest in German hands alone. A joint Anglo-American nuclear weapons development project was begun. No real moral debate occurred as the path to nuclear weapons development was chosen. The success of the first controlled self-sustaining chain reaction marked the turning point from a theoretical exercise to industrial application.

In 1944 it became apparent to physicists involved in nuclear weapons development that the Axis Powers lacked the capability to successfully pursue such development. Manhattan Project physicist Leo Szilard objected in writing to the President that such development was continuing, and raised the grave moral consequences posed by the development [and, assuredly later use of any weapon developed]. It is significant that it was to the god of death that Manhattan Project director J. Robert Oppenheimer directed his remarks at the conclusion of the successful test of the first weapon. The Church was silent. Nuclear weapons have been developed, deployed, used, and continue to pose a grave threat to continued human existence. No effective opposition to their potential use has been permitted to develop.

Dolly² is a sheep cloned from somatic cells, the first success in 277 tries.³ A mammalian somatic cell possesses a full complement of genetic information in its nucleus. A somatic cell is committed to particular organ development. Its nuclear differentiation was thought to preclude generation of another whole organism. Ian Wilmut and his research group took such a cell, extracted the nucleus, and inserted that nucleus into an ovarian (germ) cell whose nucleus had been removed. The fused cell was pulsed with electricity [shades of Mary Shelley] and then implanted into the uterus of a carrier sheep. Successful birth followed. This is the triumph of genetic engineering that moves the field of genetic engineering from largely theoretical exercises to industrial application.

The knowledge and the technology required to produce another Dolly

are in widespread use. Developmental biologist John Gerhart, funded by the Johns Hopkins University in Baltimore, is presently patenting human embryonic cell lines derived from aborted fetuses to serve as repositories for future organ therapy. The process is proprietary and unpublished [as was the same on Dolly prior to patent action]. As reported to the 13th International Congress on Developmental Biology in Snowmass, Colorado, in 1997, the University is foregoing whole human organism cloning at this time. The dominant paradigm in the developed world eschews social responsibility.⁴ A whole human will be cloned.

But where is the moral debate?⁵ A review of the bibliography associated with the ethical implications of the Human Genome Project⁶ discloses that societal concerns are driven by commercial applications. Federal policy (USA) for biomedical research is focussed largely with recordkeeping.⁷ The Bioethics Commission (USA) noted the lack of ethical consensus on cloning. It is "morally unacceptable ...to ...create a child" through human cloning. "We reached a consensus on this point because current scientific information indicates that this techniques is not safe to use in humans at this time."⁸ The UNESCO draft "universal declaration on the human genome and human rights ...stops short of including detailed provisions governing medical and research practices [such as genetic tests or gene therapy] on the grounds that doing so would be inappropriate and unworkable within an international context."⁹ UNESCO, as does the Bioethics Commission (USA), views alteration of the human genome, animal cloning, and the use of embryonic and stem cells as acceptable practices. Commercial interests have dominated the debate.¹⁰ The "explicit foundations of reality" are not generally discussed.¹¹ There is a duty to link life, freedom, and truth.¹²

Genetic engineering is the freedom of self-determination at a basic level. Man defines man in his choice of genetic attributes to express or suppress. The cloning of a whole human organism raises the fundamental question of the quiddity of humanness. The fullness of human life is implicit in its living genetic mechanism as an integral and necessary part of its biography and complete meaning.¹³ When life begins; evolutionary development; sexual and reproductive issues; human and animal rights; and death are derivative issues of autonomy. Current debates on these derivative issues¹⁴ reflect a biological assumption that gametes alone transmit the "blueprint" for human development. That assumption is no longer tenable. The living genetic mechanism is contained in each and every cell, not simply recombined germ cells.

The scientific community once attempted to raise the debate: "Have we the right to counteract, irreversibly, the evolutionary wisdom of millions of years, in order to satisfy the ambition and curiosity of a few

scientists? This world is given to us on loan. We come and we go, and after a time we leave earth and air and water to others who come after us. My generation, or perhaps the one preceding mine, has been the first to engage, under the leadership of the exact sciences, in a destructive colonial warfare against nature. The future will curse us for it."[15](#)

As a leading psychiatrist has remarked, "If we were consciously aware of what we really know about ourselves and others, we could not go on living as we do, accepting so many lies."[16](#)

Each one of us is a carrier of various recessive disorders. To set as an aim the elimination of all risk of passing on genetic disease would involve genetic alteration of the gametes of virtually all adults. That is a reduction in genetic diversity not necessarily desirable from an evolutionary perspective.[17](#)

The history of agriculture in the 19th Century presents many examples of the dangers of restricted genetic diversity. Two well-remembered disasters were the Phylloxera epidemic that destroyed the European wine industry and the potato blight [with destructive social policies] which precipitated a massive wave of European emigration to the Americas. Yet in the mid-20th Century the major United States corporate agriculture interests used tax supported foreign aid programs to implement worldwide use of hybrid grains producing high yields when chemical fertilizers and pesticides are uniformly applied. This "Green Revolution" altered resource utilization in agriculture and has had a profound social impact as a result of required shifts in capital expenditure in the affected regions. The reduction in cereal grain genetic diversity has been dramatic. The largest wild grain repositories are now in private hands.

Is it acceptable to remove recessive disorders from the human genome?[18](#) Adenine deaminase deficiency is a recessive disorder that results in the absence of an enzyme critical for the functioning of the immune system. Repeated infections and early death are the usual results for children born with this recessive disorder. Some causes of deafness are inherited. So is short stature. Homosexuality?[19](#)

Recently a gene controlling cellular senescence (aging) was identified.[20](#) Is dysfunction disvalued by genetic engineering?[21](#) Where we happen to set the boundaries of what we consider "normal" is clearly very subjective and varies widely in different cultures and eras.[22](#)

The organized church has begun to grapple with these issues. The Magisterium of the [Roman] Catholic Church has condemned "asexual and agamic reproduction."[23](#) It reasons "...A perfect identity of person, understood in his ontological and psychological reality,

would not necessarily derive [from cloning]. The spiritual soul, the essential constituent of every subject belonging to the human species, which is created directly by God, can be neither generated by parents, nor produced in artificial insemination, nor cloned." The Sages have asked, "Is it not so that if all humankind were to band together to create one gnat and endow it with a soul, it could not do so?"²⁴

Elsewhere that Magisterium has noted that "when a new person is born of the conjugal union of the two, he brings with him into the world a particular image and likeness of God himself: the genealogy of the person is inscribed in the very biology of generation ...God alone is the source of that 'image and likeness' which is proper to the human being ...Begetting is the continuation of Creation... I have begotten a man with the help of the Lord."^{25,26}

But, that Magisterium broadly condemns eugenics as "pervert[ing the] basic relations of the human person: sonship, consanguinity, kinship, parentship."²⁷ Else, the value of a man is then not dependent on personal identity but only on those biological qualities that can be appreciated and therefore selected. Should a man and woman each of who carry the Tay-Sachs gene bring forth children, knowing they will be diseased?

Death pervades human existence. It is the one historical fact that cannot be escaped. Confronted with death, man creates popular psychologies and other ideologies as methods of control to escape that reality. Man is happy believing that his ideas reflect the reality of nature. What is abnormal is the refusal to recognize the outward forms of his models are not absolutely relevant from the point of view of evaluating reality.²⁸ Confronted with death, man denigrates morality, aesthetics, and the way of life his ideology created. By his own free will man then chooses to die because he finds life unworthy of his principled existence. "Death for death to secure life against death: this is 'morality,' this is 'ethics.'"²⁹ Nothing is as great an enemy to man as he is himself.³⁰

Genetic engineering is "a sign of the deep uneasiness of our civilization which seeks in science, technology, and the 'quality of life' the surrogates for the meaning of life and of the salvation of existence ...Cloning risks being the tragic parody of the omnipotence of God."³¹

The fracturing of knowledge into various professional sects has made it difficult to achieve a properly organized and unified synthesis. Modern educated men no longer make sense to each other. Theologians cling to discredited philosophical positions.³² Current philosophies lack a sense of last things.³³ The "errors" of modernity are reflected in destructively one-sided propositions.³⁴

In the concrete and specific circumstances of Christian life the life is

not lived and realized automatically nor is it unambiguously clear what is appropriate to the Christian ethos. The 9th-16th centuries were largely concerned with quantification of ethical judgments (*Libri Penitentialia*) and encouraged the legalism that persisted through the mid-20th century.³⁵

Christian ethics as a separate discipline derives from 17th century and the Protestant Georg Calixtus.³⁶ However, the earliest Christian teachings included directives and exhortation on issues specifically related to the living of the Christian life.³⁷ Ignatius of Antioch reminds his readers, "Let us learn how to live according to Christ."³⁸ Cyril of Jerusalem affirmed that Christian life flows out of faith in Christ and participation in the sacramental life in the church in general. "The method of godliness consists of these two things, pious doctrines and virtuous practices."³⁹

Charles Curran⁴⁰ has reviewed the two major trends of Western Christian thought that dominates ethical discussion. The first is natural law theory. Ethical wisdom and knowledge are recognized in human nature and human reason as well as in scripture. Natural law theory "insists on the goodness of the natural and the human, with the corollary that grace builds on nature and is not opposed to nature." However, [Roman] Catholic moral teaching "never paid sufficient attention to the reality of sin as present in the world and affecting ...human nature and reason...[It] gives no place to grace, or redemption and resurrection destiny." The latter part of the 20th Century, however, has shown an emergence of a newer view in Catholic focus. The theologian Barnard Haring views life as a continual conversion. His approach is founded in eschatology and grounded in reality of grace and sin. Bernard Lonergan states conversion involves a total being-in-love as the efficacious ground of all self-transcendence. He is largely influenced by psychological theories of Piaget and Erikson. Scripture does not play a major part in the thinking, however.⁴¹

The second is the Protestant two-realm theory that recognizes the reality of sin "and fails to give enough importance to the reality of creation and to moral wisdom based on it, to the integrating effect of the incarnation, to the recognition that redemption also affects the world in which we live, and to a ...relationship between resurrection destiny and the present world." For example, the 20th Century Protestant theologian Karl Barth emphasized the centrality of redemption and of Christ and made Christ the sole way into the ethical problem. He viewed scripture principally as the description of the mighty acts of God to which the believer responds. Reinhold Niebuhr recognized some ethical import in creation even though it was infected by sin. He detailed a narrow Christomonism that ignores the reality of the shared material content of non-Christian moral thought and action.⁴²

The Jesuit William Spohn writes, in what approaches an Eastern Christian viewpoint, a minority view in the West, that "in a sacramental and mystical perspective the Christian life is ...described in terms of living out the paschal mystery of Jesus into which we are baptized... Life involves a constant dying to selfishness and sin to enter more fully into the resurrection ...In the present existential order all are called to share in the fullness of God's love."[43](#)

The presence of sin in the world has justified certain moral actions that would not be acceptable if there were no sin. It is to Noah that these are first expressed and are later expanded to Moses for the benefit of God's people in the Wilderness. Opposed to this strictly teleological or utilitarian understanding on pastoral grounds, the deontological grounding of norms holds certain actions are right or wrong no matter what the consequences.[44](#) That tension has existed in God's people since their call. The Lutheran theologian and 20th Century martyr, Dietrich Bonhoeffer, reminds us that, "Christian ethics opposes the knowledge of good and evil, which all morality seeks, because this is itself the evil that institutes evil along with the good."[45](#) The power to decide between good and evil belongs to God alone.[46](#)

The themeless tape-and-scissors approach to theology has been roundly criticized.[47](#) "It seems certain that Jesus rejected the formal authority of the scriptures as absolutely binding. He does not hesitate to interpret the scriptures for his contemporaries not as a scribe who spells out their every implication, but as one who can oppose one passage to another and show how they correspond with God's kingdom in the present ...Scripture is still authoritative, but it must be read in the light of God's final intervention which is to restore things as they were in the beginning, and not be interpreted in any literalistic manner ...It is the heart of man that is important, as the prophets had previously insisted, and ritual prescriptions cannot determine man's total acceptance or rejection of God."[48](#)

The church is not called to build culture or supply the moral tone of civilization. The church must become a community separate from the predominant culture. The church teaches and proclaims the truth of the Kingdom.[49](#) Each man is called to be holy. "No human being is ever fully a person but all persons have the potential to become fully human."[50](#)

Pope John Paul II has framed the needed debate: "You will know the truth, and the truth will make you free. These words contain both a fundamental requirement and a warning: the requirement of an honest relationship with regard to truth as a condition for authentic freedom, and the warning to avoid every kind of illusory freedom, every superficial unilateral freedom, every freedom that fails to enter into the whole truth about man and the world."[51](#)

My stance, then, is that man, left to his own natural powers, does not

have access to God's life and happiness.⁵² "By his incarnation the Son of God has united himself ...with every human being."⁵³ Knowledge of God unites itself into a personal relationship expressed in terms of reciprocity.⁵⁴ The mystical union between God and man is a true union.⁵⁵ "I know as I am known."⁵⁶

The next chapter is [REVELATION OR PHILOSOPHY.](#)

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REVELATION OR PHILOSOPHY

The basis of ethical discussion is the Shema: "Hear, O Israel! The LORD is our God, the LORD alone! Therefore, you shall love the LORD, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest."⁵⁷

The world is not an ontological necessity.⁵⁸ God is He to whom we are accountable

The question of man's purpose in life cannot be answered from within his own history but only eschatologically. Implicitly, therefore, in all the fundamental processes of his life, man is driven by the problem of life and its ultimate purpose. The answer will not be found until the end of his history.⁵⁹

[Pseudo]Dionysius tells us that God is "the cause of all things, existing above all things is not without essence, nor is He lifeless, nor without reason, alogos, nor without mind, nor is He body; Yet He is not form, nor type, nor quality, nor quantity and He has no mass ... Nor does He live, Nor is He life. Neither is He essence, nor eternity, nor time. Nor is He rational content or contact, nor knowledge, nor truth, nor kingdom, nor wisdom. Nor is He one, nor unity, neither divinity nor goodness, nor is He spirit, as we know these things."⁶⁰

The divine essence, then, is absolutely unknowable and incomprehensible. "All that we can affirm concerning God does not show forth God's nature, but only qualities of His nature."⁶¹ None knows God but God. Everything other than God has to be understood in relation to God.⁶² God "brought us out of nothing into being that we might share in His goodness...The Deity is good and none than good, and so is His will."⁶³ God is the good. The Lord is good. No one is good but God.⁶⁴

Revelation is a mystery for which reason has no concepts.⁶⁵ As the Sages taught,⁶⁶ God has revealed himself openly: "Encamped in the wilderness."⁶⁷ The Torah "was given openly, in public, in a place belonging to no one, for had Torah been given in the Land of Israel they would have said to the nations of the world, 'You have no portion in it!' Since it was given openly, in public, in a place belonging to no one, anyone who wants can come and receive it." They continued, "Is it possible that it was given in the night? The verse states, 'On the third day, the morning dawned.'⁶⁸ Is it possible that it was given silently? The verse states there was thunder, and lightning.⁶⁹ Is it

possible the voice was not heard? The verse states, 'the voice of the Lord is power; the voice of the Lord is majesty;⁷⁰ the Lord sat enthroned at the Flood; the Lord sits enthroned, king forever.'⁷¹ R. Jose says, "It says, 'I did not speak in secret, at a site in a land of darkness.'⁷² From the very beginning I gave it not in a place of darkness, nor in a secret place, nor in an obscure place ... Why? That they might keep his laws and observe his teachings."

"Without the Creator the creature would disappear ... But when God is forgotten the creature itself grows unintelligible."⁷³ The Catholic encyclical, *Evangelium Vitae*, discusses this well:

Man is no longer able to see himself as 'mysteriously different' from other earthly creatures; he regards himself merely as one more living being, as an organism, which, at most, has reached a very high stage of perfection. Enclosed in the narrow horizon of his physical nature, he is somehow reduced to being 'a thing', and no longer grasps the 'transcendent' character of his 'existence of man.' He no longer considers life as a splendid gift of God, something 'sacred' entrusted to his responsibility and thus also to his loving care and 'veneration'. Life itself becomes a mere 'thing', which man claims as his exclusive property, completely subject to his control and manipulation.

Thus, in relation to life at birth or at death, man is no longer capable of posing the question of the truest meaning of his own existence, nor can he assimilate with genuine freedom these crucial moments of his own history. He is concerned only with 'doing', and, using all kinds of technology, he busies himself with programming, controlling and dominating birth and death. Birth and death, instead of being primary experiences demanding to be 'lived', become things to be merely 'possessed' or 'rejected'.

Moreover, once all reference to God has been removed, it is not surprising that the meaning of everything else becomes profoundly distorted. Nature itself, from being 'mater' (mother), is now reduced to being 'matter', and is subjected to every kind of manipulation. This is the direction in which a certain technical and scientific way of thinking, prevalent in present-day culture, appears to be leading when it rejects the very idea that there is a truth of creation that must be acknowledged, or a plan of God for life which must be respected...it is clear that the loss of contact with God's wise design is the deepest root of modern man's confusion, both when this loss leads to a freedom without rules and when it leaves man in 'fear' of his freedom. By living 'as if God did not exist', man not only loses sight of the mystery of God, but also of the

mystery of the world and the mystery of his own being.⁷⁴

The eclipse of the sense of God and of man inevitably leads to a practical materialism, which breeds individualism, utilitarianism, and hedonism...The values of being are replaced by those of having. The only goal which counts is the pursuit of one's own material well being. The so-called 'quality of life' is interpreted primarily or exclusively as economic efficiency, inordinate consumerism, physical beauty and pleasure, to the neglect of the more profound dimensions - interpersonal, spiritual and religious - of existence.

In such a context suffering, an inescapable burden of human existence but also a factor of possible personal growth, is 'censored', rejected as useless, indeed opposed as an evil, always and in every way to be avoided. When it cannot be avoided and the prospect of even some future well being vanishes, then life appears to have lost all meaning and the temptation grows in man to claim the right to suppress it.

Within this same cultural climate, the body is no longer perceived as a properly personal reality, a sign and place of relations with others, with God and with the world. It is reduced to pure materiality: it is simply a complex of organs, functions and energies to be used according to the sole criteria of pleasure and efficiency.⁷⁵

It is at the heart of the moral conscience that the eclipse of the sense of God and of man, with all its various and deadly consequences for life, is taking place...[both personally and socially]...A large part of contemporary society looks sadly like that humanity which Paul describes in his Letter to the Romans. It is composed of men who by their wickedness suppress the truth⁷⁶: having denied God and believing that they can build the earthly city without him, they became futile in their thinking so that their senseless minds were darkened;⁷⁷ claiming to be wise, they became fools,⁷⁸ carrying out works deserving of death, and they not only do them but approve those who practice them.⁷⁹ When conscience, this bright lamp of the soul,⁸⁰ calls evil good and good evil,⁸¹ it is already on the path to the most alarming corruption and the darkest moral blindness.⁸²

The blood of Christ shows how precious is man in God's eyes and how priceless the value of his life. As the noted Catholic theologian, Karl Rahner, has stated, "without our experience of Father, Son, and Spirit in salvation history, we would ultimately be unable to conceive

at all of their subsisting distinctly as the one God."⁸³

God is Triune. "Just as God is a Trinity - that is, a community of persons in relationship while at the same time uniquely one, the individual and personal growth toward Theosis [deification] cannot be separated from communion with persons, both divine and human. Theosis requires love for God-in-Trinity and our fellow human beings, as well...the primacy of the Triune nature of God points to the fact that ultimate reality -God - is interpersonal relationship. This relates not only to the realization of the image and likeness of God in persons, but also to the communal dimension of human existence, in the Kingdom. That the ultimate and supreme good is not an abstract principle, ideal, concept or impersonal 'thing' is affirmed by the fact that God is above all a Trinity of Persons. Thus, the realization of the divine image within us is of necessity possible only in personal relationship with God, and, by extension, in relationship with our fellows, especially those of the 'household of God.' The doctrine of the Church affirms this same dynamic. We are Christians as individuals only because of the fact that there are others whom God has set apart and constituted as his people. In the first instance, the Church is the Church because God in His grace has formed it and called it to be His bride, in communion with Him. The individual commits himself to faith in what God has done, only because the word of salvation is taught and preached and the experience of grace is mediated to him in the sacramental life in the Church...Thus, the Church itself is a witness, as well, to the personal character of the good, and the ethical life which is based on it."⁸⁴

Theosis emphasizes the ontological end or telos of man. Human beings are human as they become like God. The divine good cannot be limited to human categories. The good for human beings is both transcendent and immanent. The good of God is man's good. Ethical good, then, conforms to the will of God as expressed to us in the qualities of his nature.⁸⁵ It is a doctrine of perfection as outlined in the Sermon on the Mount. The unity of the psychosomatic reality of man is reflected in the unity of the divine and of the human in the incarnate Christ, brought together in its eschatological fullness at the Resurrection. Trinitarian life is dynamic, direct, and personal in contrast to atomistic individualism and to mere institutionalism. "Everything which Christ did - his incarnation, his teaching, his life of obedience to the Father and loving service of us in the trials of our earthly lives, his sacrifice in the world - all these things emphasize ... the value of human life on earth. No path toward eschatological perfection exists which bypasses life on earth and the struggles which accompany that life. Every single aspect of eternal happiness is promised by the Lord as the result of certain ways of living and acting in this life, as the fruit of certain seeds sown and nurtured in the fields of this world ...The Christian has a duty, therefore, to fight on behalf of justice because the presence of injustice can appear to provide justification for eternal death, while the removal of injustice deprives eternal death of any such justification. One who struggles to end

injustice follows in the path of Christ who was the first to use justice as a means to deprive death of its justification."⁸⁶

Man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God . This earthly life which will reach its full realization in eternity.⁸⁷ Every person "can, by the light of reason and the hidden action of grace, come to recognize ... the sacred value of human life ...and can affirm the right of every human being to have this primary good respected to the highest degree. Upon the recognition of this right, every human community and the political community itself are founded."⁸⁸

The concept of Theosis is expressed in the figure of Mary:

Mary is the radiant sign and inviting model of the moral life...Mary lived and exercised her freedom precisely by giving herself to God and to accepting God's gift within herself. Until the time of his birth, she sheltered in her womb the Son of God who became man; she raised him and enabled him to grow, and she accompanied him in that supreme act of freedom which is the complete sacrifice of his own life. By the gift of herself, Mary entered fully into the plan of God who gives himself to the world. By accepting and pondering in her heart events which she did not always understand,⁸⁹ she became the model of all those who hear the word of God and keep it.⁹⁰

Mary shares our human condition, but in complete openness to the grace of God. Not having known sin, she is able to have compassion on every kind of weakness. She understands sinful man and loves him with a Mother's love. Precisely for this reason she is on the side of truth and shares the Church's burden in recalling always and to everyone the demands of morality. Nor does she permit sinful man to be deceived by those who claim to love him by justifying his sin, for she knows that the sacrifice of Christ her Son would thus be emptied of its power. No absolution offered by beguiling doctrines, even in the areas of philosophy and theology, can make man truly happy: only the Cross and the glory of the Risen Christ can grant peace to his conscience and salvation to his life.⁹¹

God is not the god of the philosophers. The Great Basil reminds us, "If then, there is some relationship of the teachings [Christian and philosophical] to each other, the knowledge of them is useful to us. If, on the other hand, there is no such relationship, then the understanding of the differences which comes from their comparison, is of no small value, since it will show which is the better."⁹²

It has been said that undisciplined vision, unexamined intuition, and sheer passion are the fountainheads of madness, superstition, and fanaticism. Cleverness and patience without vision are the expense of spirit in a waste of subtlety. Great philosophy lives in the tension between these extremes.⁹³

Analytic philosophy de-emphasizes aesthetic and religious experience. Usually, it ignores experience altogether and studies the relations between concepts, words, or propositions, without regard for the nonacademic experiences and problems from which these linguistic structures derive their meaning and significance. However, the critique of the argument for God's existence from the design of the world is unimpeachable. Its faulty logic is shown by David Hume in his Dialogues Concerning Natural Religion.⁹⁴

Empiricism holds that all our ideas can be logically reconstructed from the sense impressions of experience. The 20th Century revolution in physics with the unfolding of the quantum theory and general relativity have destroyed the proposition that sense experience really consists of a series of distinct and clear impressions. What remains is the belief that only logical reconstruction is of value. This then becomes a game motivated by the quest for security from the turmoil of experience as with the metaphysicians.⁹⁵ Nietzsche carried this analysis to its logical conclusion. "The world of existentialism is a world in which a man in dread who does not immediately realize what it is that he dreads, exults in the imprecision of his state of mind and takes it for a revelation of the Nothing. Neither positivism nor existentialism stoops to analyze confused states of mind; ...experience is for the most part confused."⁹⁶

There are at least five godless religions. These beliefs antedate the Buddha and the Jina and are found in the Upanishads. They are codified in Confucius and by Lao-Tze. Any idea of God is decisively rejected.⁹⁷ A common understanding of expected social behavior is not found in pagan societies.⁹⁸ Romans 2:14-15 is a reaction to Stoics. Paul begins that all are guilty.⁹⁹ There is a need for justification. "One should never believe in oneself or trust oneself in anything."¹⁰⁰

What are the ethical dimensions of life uninformed by revelation? "The most precious share which Tao grants to the wise are the attitudes of benevolence, justice, gentleness, and prudence. They have their roots in the heart. Their fruits radiate in the countenance."¹⁰¹ Are the Cardinal Virtues related to natural law? If there is a law universally recognized, examine Buddhist thought. There is no significant development of any concept akin to human rights. It is a latter day Christian influence [and, likely, the occupation of Tibet by China] that has crystallized Buddhist thinking in the late 20th Century.¹⁰² Dharma is an orderliness of relations within creation. In any life process, the arising of an experiential event is a total,

relational affair. The fundamental belief in "no-self "implies that all individuals are equal in the most profound.

That God as rational conforms to abstract rational principle¹⁰³ is Aquinas' fundamental error and the weakness in Catholic thought that natural law is a necessary basis of the good.¹⁰⁴ That this approach is not Biblical remains a criticism of the Reformers.¹⁰⁵ Yet it is this paradigm which has framed Western theoretical development and has tended to sharply distinguish between nature and grace, natural knowledge and revelation, natural law and evangelical ethics.¹⁰⁶

In the 20th Century Teilhard pointed to exaltation as the telos of man but the goal becomes the object. Reformed theology emphasizes the source of the good as agape. Agape it is contended maintains the tension between legalism and antinomianism.¹⁰⁷ The good in itself finds expression in love for neighbor (not God) as noted by Paul Ramsey¹⁰⁸ and Paul Tillich¹⁰⁹ as well as the evangelical Norman Geisler¹¹⁰ and ends as elaboration into a legalism. The view of Joseph Fletcher¹¹¹ is case centered (neo-casuistic). All implicitly require the fulfillment of natural moral law as Love transfigures the law of God, not abrogates it.

Existentialists rightly oppose systems. The problem is the frame of reference that places the human as absolute. Authenticity needs others to achieve but cannot deal with the equally valid claim of freedom of the others in any principled way as there then exists no uniform, transcendent standard. There is a need to create one's own universe, an absurdity that must be faced. The law aspect collapses into a relational aspect. The outcome can only be illusion and non-fulfillment. Evil is meonic only in a metaphysical sense. The Fathers also taught a form of natural law morality. The doctrines of creation, anthropology, grace, and soteriology in the Fathers do not permit or call for an understanding of the natural moral law in any fashion distinct or autonomous from the whole understanding of revealed truth. The Sages believed a theonomous, not autonomous ethic.¹¹² Philo accepted the Stoic concept of natural law.¹¹³

With "a Christocentric perspective Paul can use both the words of Jesus and commonplace Jewish or even pagan insights into the moral life and place them side by side as instruction for the new life in Christ. Such a juxtaposition of Christian and pagan insights poses no problem for Paul's theology especially if ...he presupposes a set of Noachian commandments binding on Jew and Gentile alike, and this accounts for his castigation of both groups for their moral laxity in Romans 1:18-3:20. God's revealed will is universal and binding on all men ...A good illustration of this combining of the words of Jesus and other moral insights by Paul is to be found in Romans 12-14. [Romans] 12:1-2 introduces moral instruction which is described as the 'will of God' (the Jewish ideal) and 'what is good and pleasing and perfect' (Stoic overtones) ...Paul goes on to spell out what this ideal

implies by means of specific moral directives. We find here clear echoes of words of Jesus ...Fused with this liberal sprinkling of sayings of the master there is other advice which is more in line with the advice of the Stoics and Cynics ...The whole exposition is given a very definite Christological orientation: 'Put on the Lord Jesus Christ, and make no provision for the flesh to gratify its desires...' ¹¹⁴

Justin Martyr held that man's reason is Christ in man. His concept of a spermatic Logos is a Platonic view which forms the bridge between pagan philosophy and Christianity. ¹¹⁵ Irenaeus attacked the Gnostics while teaching creation ex nihilo that God "gave [to man] such mental power... man knows both the good of obedience and the evil of disobedience, that the eye of the mind, receiving experience of both, may with judgment make choice of better things." ¹¹⁶ Clement of Alexandria uses Platonic reasoning ¹¹⁷ to show the law of nature and the law which is learned are one, from God. Origen feels it is subject to development in each person while Tertullian refers to a law before Moses. ¹¹⁸ Athanasius [while in exile in the West], ¹¹⁹ Gregory Nazianzus ¹²⁰ and Basil the Great ¹²¹ in the East elaborated this theme. As usual it is John Chrysostom ¹²² who explained the natural law morality clearly:

We have no need to learn that fornication is an evil thing, that chastity is a good thing, but we know this from the first, the Lawgiver, when He afterwards gave laws, and said, "Thou shalt not kill," did not add, "since murder is an evil thing," but simply said, "Thou shalt not kill;" for He merely prohibited the sin, without teaching. How was it then when He said, "Thou shalt not kill," that He did not add, "because murder is a wicked thing?" The reason was, that conscience had taught this beforehand; and He speaks thus, as to those who know and understand the point. Wherefore, when He speaks to us of another commandment, not known to us by the dictate of conscience, He not only prohibits, but adds the reason. When, for instance, He gave commandment respecting the Sabbath: "On the seventh day thou shalt do no work;" He subjoined also the reason for this cessation. What was this? "Because on the seventh day God rested from all His works which He had begun to make." And again, "Because thou wert a servant in the land of Egypt." For what purpose then I ask did He add a reason respecting the Sabbath, but did no such thing in regard to murder? Because this commandment was not one of the leading ones. It was not one of those which were accurately defined of our conscience, but a kind of partial and temporary one; and for this reason it was abolished afterwards. But those which are necessary and uphold our life, are the following: "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal." On this account

then He adds no reason in this case, nor enters into any instruction on the matter, but is content with the bare prohibition.

Philosophical systems provide no solution to the dialectic of contradictions, for they have no doctrine of the end of things. This is provided only by prophetic religious experience. "There is a paradox in the fact that when there is no envisagement of an end everything becomes finite. Eternity is revealed only in the prospect of an end ... The end is the conquest of both cosmic time and historical time. There will be no more time. This is not an end in time but an end of time. But existential time, which has its roots in eternity, remains, and it is in existential time that the end of things takes place...But there is a further aspect of the paradox of time ...a coincidence of origins and ends. The eschatological problem is the fundamental metaphysical problem...The world ought to end and history ought to end; otherwise everything is devoid of meaning. The end is the triumph of meaning. It is the union of the divine and human, and the eschatological consummation of the existential dialectic of the divine and the human...[Else] all efforts to create a new life ...alike end in objectivization [alienation, necessity, impersonality, and hostility], and adaptation to dull everyday normality."[123](#)

A doctrine of God cannot be derived from an ontological system. The character of the divine life is made manifest in revelation. "God is the ground of everything personal...He is not a person, but he is not less than personal...God is the principle of participation as well as the principle of individualization. The divine life participates in every life as its ground and aim. God participates in everything that is; he has community with it; he shares in its destiny... the divine participation creates that in which it participates."[124](#)

Aquinas conceded that the crucial articles of faith were not based on evidence sufficient to compel the assent of every reasonable person. What kind of evidence is required for various beliefs? And in the absence of what kind of evidence would a belief become unreasonable? Any argument for the reliability of memory implicitly invokes that of reliability and of the uniformity of nature. That in the past regularities observed in past events have recurred is no assurance that such will occur in the future. "If the argument is rather that these beliefs, whether true or false, make life better in this world, the thing is simply false. To be boosted by an illusion is not to live better than to live in harmony with the truth; it is not nearly so safe, not nearly so sweet, and not nearly so fruitful. These refusals to part with a decayed illusion are really an infection to the mind. Believe, certainly; we cannot help believing; but believe rationally, holding what seems certain for certain, what seems probable for probable, what seems desirable for desirable, and what seems false for false."[125](#)

Truth is experienced by man only in time as a series of events, "of

promises fulfilled. The temporal and open character of truth has been stressed by the pragmatic theory [is] very close to the Biblical conception of truth ...The Hebrew *emeth*, which means firmness, reliability, and trustworthiness, and is sometimes rendered as *aletheia* in the Septuagint has been explained [by such scholars as Rudolf Bultmann] as essentially not a static quality but something that manifests itself in time in the fulfillment of expectations and the justification of claims."¹²⁶ The truth of God is inseparable from the works of God. Truth is the correspondence of promise and performance. It is a consistency that is not established once and for all but is continuing and open toward the future. Truth proves itself continually.

Theology is not science though both are ordered to the discernment of truth. Science poses a series of rebuttable presumptions to explain experienced actions. Science does not require the assumption of a deity. It can neither prove nor disprove God. "For those engaged in an impartial investigation, a man's faith creates no presumption whatsoever of a higher probability; on the contrary, it is more suspicious than a less emotional belief."¹²⁷ Theology as a "science" is presupposed on faith and is not a system of arguments that can induce faith. As a science, it is open to rebuttal. Aquinas states, "it is impossible for one and the same thing to be an object of science and of belief for the same person"¹²⁸ and "in one and the same man, about the same object, and in the same respect, science is incompatible with either opinion or faith" for "the object of science is something seen, whereas the object of faith is the unseen."¹²⁹ Aquinas continues, "The arguments employed by holy men to prove things that are of faith are not demonstrations; they are either persuasive arguments showing that what is proposed to our faith is not impossible, or else they are proofs drawn from the principles of faith."¹³⁰ Aquinas continues, "Things which can be proved by demonstration [without recourse to scripture and without presupposing faith] are reckoned among what is of faith ... because they are the necessary presuppositions of matters of faith."¹³¹ And, "It is necessary for man to receive by faith not only things which are above reason, but also those which can be known by reason."¹³² The need for faith is to establish certainty. It is only when faith is primary and we are finding reasons for what we already believe that "human reasoning does not exclude the merit of faith, but is a sign of greater merit."¹³³

Without the aid of scripture, without building on a prior faith, reason can prove very little. "The reasons which are brought forward in support of the authority of faith are not demonstrations which can bring intellectual vision to the human intellect; and so the unseen is not removed ... and hence such reasons do not diminish the merit or measure of faith. On the other hand, though demonstrative reasons in support of the preambles of faith, but not of the articles of faith [which depend on revelation], diminish the measure of faith, since they make

the thing believed to be seen; yet they do not diminish the measure of charity, which makes the will ready to believe them, even if they were unseen. And so the measure of merit is not diminished."[134](#)

Existential analysis is that of the human predicament. Essential analysis deals with the "nature" of man. The question of man's essential nature leads by itself to the mind-body problem. Theologians who point to man's existential relation to God and consider this relation as the nature of man cut off essentialist philosophy and surrender all rational criteria for theological thought. There can be no ethics without an essentialist analysis of man's ethical nature and its structures.[135](#)

The philosophical source from which the slavery of man derives is monism. Monism is the domination of the "common," of the abstract universal, and the denial of the autonomy of man [and freedom]. Personality and freedom "externally take the form of pluralism, while inwardly they signify concrete universalism. Conscience cannot have its center in any sort of universal unity; it is not liable to alienation; it remains in the depth of personality...It is not egoism [but] presupposes ...fulfilling by the concrete universal content...independent of society."[136](#)

The Russian Orthodox theologian Nicholas Berdyaev reminds us that "faith stands in the stream of 'happening but once' which is spanned by knowledge...Lived life is tested and fulfilled in the stream alone. With all deference to the world continuum of space and time I know as a living truth only concrete world reality which is constantly, in every moment, reached out to me. I can separate it into its component parts, I can compare them and distribute them into groups of similar phenomena, I can derive them from earlier and reduce them to simpler phenomena; and when I have done all this I have not touched my concrete world reality. Inseparable, incomparable, irreducible, now, happening once only, it gazes upon me with a horrifying look...The true name of concrete reality is the creation which is entrusted to me and to every man. [It is the true address of God.]" [137](#)

If man's nature is not closed, static, nor autonomous, his relationship to God is both a given and a task, an immediate experience and an expectation of even greater vision to be accomplished in a free effort of love is panentheism, but not a Neoplatonic return to an impersonal One. Theosis is contrasted with the nature and grace argument of Augustinian thought as it is not a closed system of thought but is an attempt to express the living Tradition of the Church in categories of current thought. Theosis has no room for works of superogation.[138](#) "Grace ...is God Himself, communicating Himself and entering into ineffable union with man."[139](#) The Gospel is the source of all saving truth and moral teaching.[140](#) The "truth of Holy Scripture is far deeper than the limits of our understanding."[141](#)

Man is able to recognize good and evil through the use of reason enlightened by Revelation. With the giving of the commandments on Sinai, John Paul II reminds us,

Israel was called to accept and to live out God's law as "a particular gift and sign of its election and of the divine Covenant," and also as a pledge of God's blessing. Thus Moses could address the children of Israel and ask them: "What great nation is that that has a god so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there that has statutes and ordinances so righteous as all this law which I set before you this day?"¹⁴² In the Psalms we encounter the sentiments of praise, gratitude and veneration which the Chosen People is called to show towards God's law, together with an exhortation to know it, ponder it and translate it into life.¹⁴³ "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers, but his delight is in the law of the Lord and on his law he meditates day and night. The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."^{144,145}

The Church gratefully accepts and lovingly preserves the entire deposit of Revelation ... In addition the Church receives the gift of the New Law, which is the "fulfillment" of God's law in Jesus Christ and in his Spirit. This is an "interior" law,¹⁴⁶ written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of the human hearts;¹⁴⁷ a law of perfection and of freedom;¹⁴⁸ the law of the Spirit of life in Christ Jesus.^{149,150}

The moral and behavioral norms in scripture are directed to actual persons of a definite area, culture, and time. Their character of absoluteness does not "signify primarily universality, but objectivity; and the latter can denote either the objectively right evaluation in a particular conditioned human situation or necessary conformity to the moral views of the morally elite in a given society."¹⁵¹ When it is necessary to judge contingent realities in the world of men in the light of the Gospel,¹⁵² "the Christian, on the basis of his faith, can more easily assert negatively the incompatibility of a given social situation with his faith than discover positively how the situation might be changed."¹⁵³

As we pray in the Akathiston, "Hail, O Reproof of foolish philosophers; hail, O confusion of speechless wise men! Hail, for you perplexed the inquisitive minds; hail, for you dried up the inventors of

myths! Hail, for you ripped the Athenian's meshes; hail, for you filled the Fishermen's nets!"[154](#)

The next chapter is [TASK](#).

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TASK

"Teacher, which commandment of the law is greatest?" Jesus said to him, "'You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind.' This is the greatest and first commandment. The second is like it: 'You shall love your neighbor as yourself.' On these two commandments the whole law is based, and the prophets as well."[155](#)

God's commandments show man the path of life and they lead to it. The Sermon on the Mount contains the fullest and most complete formulation of the New Law. Perfection demands that maturity in self-giving to which human freedom is called and is not restricted to a small group of individuals.[156](#)

There was never a question of Israel not being able to fulfill all the demands of the covenant. The problem was whether Israel was prepared to submit to them.[157](#) If Biblical morality is set in the context of grace, then good moral living is seen as a response drawn from humans to God's patronizing generosity. If set in the context of legalism, then good moral living is measured exactly by how much is demanded. What is lacking is the realization that there is constant need of the saving God.

Man is drawn into union with God by conforming his will to God. God commands in accordance with his own nature. "There are two ways, the one of life, the other of death; but between the two, there is a great difference."[158](#) Moses' invitation rings out loud and clear: "See, I have set before you this day life and good, death and evil ... I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live."[159](#) This invitation is "appropriate for us who are called day by day to the duty of choosing between the 'culture of life' and the 'culture of death.'"[160](#) The call of Deuteronomy goes even deeper. It urges us to make a choice which is properly religious and moral. It is a question of giving our own existence a basic orientation and living the law of the Lord faithfully and consistently: "If you obey the commandments of the Lord your God which I command you this day, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live ... therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days."[161](#)

As Isaiah cautions, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness."[162](#)

Man is ordered to God. "We must celebrate Eternal Life, from which every other life proceeds. From this, in proportion to its capacities, every being which in any way participates in life, receives life. This Divine Life, which is above every other life, gives and preserves life. Every life and every living moment proceed from this Life which transcends all life and every principle of life. It is to this that souls owe their incorruptibility; and because of this all animals and plants live, which receive only the faintest glimmer of life. To men, beings made of spirit and matter, Life grants life. Even if we should abandon Life, because of its overflowing love for man, it converts us and calls us back to itself. Not only this: it promises to bring us, soul and body, to perfect life, to immortality. It is too little to say that this Life is alive; it is the Principle of life, the Cause and sole Wellspring of life. Every living thing must contemplate it and give it praise: it is Life which overflows with life."[163](#)

Our God is involved in our History. "The fullness of the Gospel message about life was prepared for in the Old Testament. Especially in the events of the Exodus, the center of the Old Testament faith experience, Israel discovered the preciousness of its life in the eyes of God. When it seemed doomed to extermination because of the threat of death hanging over all its newborn males,[164](#) the Lord revealed himself to Israel as its Savior, with the power to ensure a future to those without hope. Israel thus comes to know clearly that its existence is not at the mercy of a Pharaoh who can exploit it at his despotic whim. On the contrary, Israel's life is the object of God's gentle and intense love. Freedom from slavery meant the gift of an identity, the recognition of an indestructible dignity and the beginning of a new history, in which the discovery of God and discovery of self go hand in hand. The Exodus was a foundational experience and a model for the future. Through it, Israel comes to learn that whenever its existence is threatened it need only turn to God with renewed trust in order to find in him effective help: 'I formed you, you are my servant; O Israel, you will not be forgotten by me.'[165](#) Thus, in coming to know the value of its own existence as a people, Israel also grows in its perception of the meaning and value of life itself... Faced with the contradictions of life, faith is challenged to respond. More than anything else, it is the problem of suffering which challenges faith and puts it to the test. Revelation progressively allows the first notion of immortal life planted by the Creator in the human heart to be grasped with ever greater clarity[166](#)... This first notion of totality and fullness is waiting to be manifested in love and brought to perfection, by God's free gift, through sharing in his eternal life."[167](#)

The Apostles taught, "God fashioned man with his own hands [that is, the Son and the Holy Spirit] and impressed his own form on the flesh he had fashioned, in such a way that even what was visible might bear the divine form."[168](#)

Man is rational. He is created with free will and is master over his

acts. In this he is as God.¹⁶⁹ "If the rational and intellectual nature puts off its self-determination, then it also loses its rational grace...¹⁷⁰ He filled them with knowledge and understanding, and showed them good and evil."¹⁷¹ It is self-determination which characterizes the human as person and distinguishes man from plants and animals, who are not able to act by choice.

Human life is inviolable. "The commandment regarding the inviolability of human life reverberates at the heart of the 'ten words' in the covenant at Sinai.¹⁷² [Jesus further unveils the] requirements of the commandment regarding the inviolability of life ...A stranger is no longer a stranger for the person who must become a neighbor to someone in need, to the point of accepting responsibility for his life...Even an enemy ceases to be an enemy for the person who is obliged to love him ...By so doing we achieve harmony with the providential love of God.¹⁷³ 'God did not make death, and he does not delight in the death of the living. For he created all things that they might exist.'"¹⁷⁴

By his death Jesus sheds light on the meaning of life and death

The Problem of Sin

There are insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent upon his Creator and subject to the laws of creation and to the moral norms that govern the use of freedom.¹⁷⁵ Because of disobedience, the harmony in which Man had found himself is destroyed. The control of the spiritual faculties over the body is shattered. The union of man and woman becomes subject to tensions. Their relations become marked by lust and domination.¹⁷⁶ The harmony with creation is broken. Creation has become alien and hostile to man.¹⁷⁷ Because of man, all creation is now subject to its bondage to decay.¹⁷⁸ The consequence explicitly foretold for this disobedience has come true: man returns to the earth,¹⁷⁹ for out of it he was taken. Death makes its entrance into human history.¹⁸⁰ All men are implicated in this sin by the unity of the human race;^{181,182} Man is subject to ignorance, suffering, and the dominion of death; and inclined to sin.¹⁸³ This is reflected in his social organizations.¹⁸⁴

There was a time when there was no evil.¹⁸⁵ It is not in man's nature to sin, but rather in his choice.¹⁸⁶ Evil, then, is a withdrawal of the good. Its origin is with the angels¹⁸⁷ and infects creation.¹⁸⁸ Sin is personal and does not contaminate the nature of man.¹⁸⁹ Evil is a different order. Pride usurps place. Man lives "as god." This is not deification.

The Bible takes sin in dead seriousness. It is heinous, culpable, tragic; a dreadful estrangement from God, the sole source of well being. The penitential system of the early Church presupposes the objective nature of sin. "Sin is not just a disposition, an inclination, a psychological state. Rather, the sinner, operating in full knowledge, makes a deliberate, conscious choice, and completes this movement of the will with an act that manifestly excludes him from the body of the faithful and identifies him with the works of the Evil One."¹⁹⁰ The penitent has a sense of responsibility for the actions which arise out of the violation of status as a member of the community (a need for public accounting) and the actions are not suppressed within the psyche but has true shame with a need for reconciliation. There is a need to obtain the gracious forgiveness of God [and to confess to the Spiritual Father]. The Protestant denial of this position leads to relativization, legalism, and/or secularization.¹⁹¹ "The will of man is an essential condition, for without it God does nothing."¹⁹²

Sin is always a personal act. It is an act of freedom on the part of an individual person, and not properly an act of a group or community. The individual may be conditioned, incited and influenced by numerous powerful and external factors. He may also be subjected to tendencies, defects and habits linked with his personal condition. But it is a truth of faith, also confirmed by experience and reason, that the human person is free. Sin has its first and most important consequence in his relationship with God, the very foundation of human life; and second also in himself, weakening his will and clouding his intellect. "To speak of social sin means ... to recognize that, by virtue of a human solidarity which is as mysterious and intangible as it is real and concrete, each individual's sin in some way affects others. This is the other aspect of that solidarity which on the religious level is developed in the profound and magnificent mystery of the Communion of Saints, thanks to which it has been possible to say that every soul that rises above itself raises the world."¹⁹³ Acts against one's brother or sister are an offense against God because they are offenses against one's neighbor. That there are consequences to individuals because of the relationships between the various human communities is not to underestimate the responsibility of the individuals involved.

It is wrong from the ethical point of view to disregard human nature, which is made for freedom. In practice it is impossible to do so. Man was created for freedom. Man "bears within himself the wound of original sin, which constantly draws him towards evil and puts him in need of redemption. Not only is this doctrine an integral part of Christian revelation; it also has great hermeneutical value insofar as it helps one to understand human reality. Man tends towards good, but he is also capable of evil. He can transcend his immediate interest and still remain bound to it."¹⁹⁴

It is wrongly held "that freedom is an end in itself, that each human

being is free when he makes use of freedom as he wishes, and that this must be our aim in the lives of individuals and societies. In reality, freedom is a great gift only when we know how to use it consciously for everything that is our true good. Christ teaches that the best use of freedom is charity, which takes concrete form in self-giving and in service. For this 'freedom Christ has set us free; and ever continues to set us free.'" [195](#)

Man continues to refuse to take responsibility for his sin. [196](#) Thus, no one but the Spirit of truth, can "convince the world," man or the human conscience of this ineffable truth As John Paul II has noted, [197](#)

Faced with the mystery of sin we have to search the 'depths of God' to their very depth. It is not enough to search the human conscience, the intimate mystery of man, but we have to penetrate the inner mystery of God, those 'depths of God' that are summarized thus: to the Father -in the son- through the Holy Spirit. It is precisely the Holy Spirit who 'searches' the 'depths of God', and from them draws God's response to man's sin. By convincing the 'world' concerning the sin of Golgotha, concerning the death of the innocent Lamb, as happens on the day of Pentecost, the Holy Spirit also convinces of every sin, committed in any place and at any moment in human history: for he demonstrates its relationship with the Cross of Christ. The 'convincing' is the demonstration of the evil of sin, of every sin, in relation to the Cross of Christ. Sin, shown in this relationship, is recognized in the entire dimension of evil proper to it, through the *mysterium iniquitatis* which is hidden within it. Man does not know this dimension - he is absolutely ignorant of it apart from the Cross of Christ. So he cannot be 'convinced' of it except by the Holy Spirit: the Spirit of truth, but who is also the Counselor. For sin, shown in relation to the Cross of Christ, is at the same time identified in the full dimension of the *mysterium pietatis* ...Man is also absolutely ignorant of this dimension of sin apart from the Cross of Christ. And he cannot be 'convinced' of this dimension either except by the Holy Spirit: the one who 'searches the depths of God.' ... This is the dimension of sin that we find in the witness concerning the beginning, commented on in the Book of Genesis. It is the sin that according to the revealed Word of God constitutes the principle and root of all the others. We find ourselves faced with the original reality of sin in human history and at the same time in the whole economy of salvation. It can be said that in this sin the *mysterium iniquitatis* has its beginning, but it can also be said that this is the sin concerning which the redemptive power of the *mysterium pietatis* becomes particularly clear and efficacious. This is expressed by St. Paul, when he contrasts the 'disobedience' of the first

Adam with the 'obedience' of Christ, the second Adam: 'Obedience unto death.'" According to the witness concerning the beginning, sin in its original reality takes place in man's will -and conscience - first of all as 'disobedience', that is, as opposition of the will of man to the will of God. This original disobedience presupposes a rejection, or at least a turning away from the truth contained in the Word of God... When therefore on the eve of his Passion Jesus Christ speaks of the sin of those who 'do not believe in him', in these words of his, full of sorrow, there is as it were a distant echo of that sin which in its original form is obscurely inscribed in the mystery of creation...that the 'disobedience' in the mystery of the beginning presupposes in a certain sense the same 'non-faith', that same 'they have not believed', which will be repeated in the Paschal Mystery...Therefore, at the root of human sin is the lie which is a radical rejection of the truth contained in the Word of the Father. Only the Holy Spirit can convince concerning the sin of the human beginning, precisely he who is the love of the Father and of the Son, he who is gift, whereas the sin of the human beginning consists in untruthfulness and in the rejection of the gift and the love which determine the beginning of the world and of man... 'the tree of the knowledge of good and evil' was to express and constantly remind man of the 'limit' impassable for a created being ... Man cannot decide by himself what is good and what is evil - cannot 'know good and evil, like God'...Man's disobedience, nevertheless, always means a turning away from God, and in a certain sense the closing up of human freedom in this regard ...This act of conscious choice is not only 'disobedience' but also involves a certain consent to the motivation which was contained in the first temptation to sin and which is unceasingly renewed during the whole history of man on earth: 'For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

[Convincing, then means revealing the suffering and revealing the pain glimpsed in the depths of God. It is accomplished only through the conscience.]

Blasphemy does not properly consist in offending against the Holy Spirit in words; it consist rather in the refusal to accept the salvation which God offers to man through the Holy Spirit, working through the power of the Cross. If man rejects the 'convincing concerning sin' which comes from the Holy Spirit and which has the power to save, he also rejects the 'coming' of the Counselor - that 'coming' which was accomplished in the Paschal Mystery, in union with the redemptive power of Christ's Blood: the Blood

which 'purifies the conscience from dead works' [so that] 'non-forgiveness' is linked, as to its cause, to 'non-repentance' [and a claim] to have a 'right' to persist in evil [and]...closes oneself up in sin.

The Problem of Death

Death is the fixed point of human existence. "The idea of death, the fear of it, haunts the human animal like nothing else; it is a mainspring of human activity - activity designed largely to avoid the fatality of death, to overcome it by denying in some way it is the final destiny of man."¹⁹⁸ Fear of death is universally present.¹⁹⁹

Death has become the province of psychiatry in modern society. "Is it not for us to confess that in our civilized attitude towards death we are once more living psychologically beyond our means, and must reform and give truth its due? Would it not be better to give death the place in actuality and in our thoughts which properly belongs to it, and to yield a little more prominence to that unconscious attitude towards death which we have hitherto so carefully suppressed?"²⁰⁰

Bodily death is natural, but for faith it is in fact the wages of sin.²⁰¹ Death is the end of earthly life. Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realize that we have only a limited time in which to bring our lives to fulfillment: "Remember also your Creator in the days of your youth, ... before the dust returns to the earth as it was, and the spirit returns to God who gave it."²⁰² Death is a consequence of sin.²⁰³ Even though man's nature is mortal, God had destined him not to die. Death was therefore contrary to the plans of God and entered the world as a consequence of sin.²⁰⁴ Death is the last enemy of man left to be conquered.²⁰⁵ Death is transformed by Christ.²⁰⁶

Man would not suffer or die as long as he remained in the divine intimacy.²⁰⁷ The mastery over the world that God offered man from the beginning was realized above all within man himself.²⁰⁸

Death entered the world violently through Cain. But God does not interrupt his dialogue with Cain. He admonishes him, reminding him of his freedom in the face of evil: man is in no way predestined to evil.²⁰⁹

"There is no repentance for the angels after their fall, just as there is no repentance for men after death."²¹⁰ There is an irrevocable character of the choice to disobey. Man can live in friendship with God only in free submission to God. The prohibition against eating of the tree of knowledge of good and evil spells this out: 'the moment

you eat from it, you are surely doomed to die."²¹¹ Created in a state of holiness, man was destined to be full "divinized" by God in Glory.²¹² Disobedience towards God and lack of trust in his goodness is the first sin ... Man wanted to 'be like God,' but "without God, before God, and not in accordance with God."²¹³

For "God is a God of the living and the dead and a God of universal justice and the resurrection of the dead."²¹⁴ The implications, then, are staggering. "It is deeply inhuman to forget or suppress this question of the life of the dead, because it implies a forgetfulness and a suppression of past suffering and an acceptance of the meaninglessness of that suffering. Finally, the happiness of the descendants cannot compensate for the suffering of the ancestors and social progress cannot make up for the injustice done to the dead. If we accept for too long that death is meaningless and are indifferent towards the dead, we shall in the end only be able to offer trivial promises to the living."²¹⁵

The Great Basil²¹⁶ again reminds us: "Take note that the soul is blessed which by night and day revolves about no other concern than how on the great day, on which all creation shall stand about the Judge and give account of its deeds, it also shall be able easily to discharge the reckoning of the life it has lived. For he who sets that day and hour before his eyes and ears meditates upon his defense before the tribunal which cannot be deceived, such a man will sin either not at all or very little, because sinning comes to pass in us through the absence of the fear of God. But to whomsoever there is present the vivid expectation of the threatened punishments, the fear which dwells in such will give them no opportunity of falling into ill-considered actions and thoughts."

Messianic hope can only be realized beyond history through the eschatological judgment.²¹⁷ The parousia begins in the souls of the saints. "For those who became children of the light and sons of the day to come, for those who always walk in the light, the Day of the Lord will never come, for they are already with God and in God."²¹⁸

Every action, every thought, should be those of one who expects to die before the day is out. Death would have no great terrors if the conscience were quiet. "Then why not keep clear of sin instead of running away from death? If you aren't fit to face death today, it's very unlikely you will be tomorrow."²¹⁹

In The Image and Likeness of God

God created man in his own image.²²⁰ Of all creatures only man is able to know and love his creator. He is the only creature on earth that God has willed for its own sake, and he alone is called to share,

by knowledge and love, in God's own life. It was for this end that he was created and this is the fundamental reason for his dignity.²²¹

As man is in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. He is called by grace to a covenant with God, to offer him a response of faith and love that no other creature can give in his stead.²²²

Because of its common origin the human race forms a unity. From one ancestor God made all nations to inhabit the whole earth.²²³ "What is it that is about to be created, that enjoys such honor? It is man - that great and wonderful living creature, more precious in the eyes of God than all other creatures! For him the heavens and the earth, the sea and all the rest of creation exist. God attached so much importance to his salvation that he did not spare his own Son for the sake of man. Nor does he ever cease to work, trying every possible means, until he has raised man up to himself and made him sit at his right hand."²²⁴

It is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. "Adam, the first man, was a type of him who was to come, Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling. It is no wonder, then, that all the truths mentioned so far should find in him their source and their most perfect embodiment."²²⁵

The human person is not a part of humanity, as the persons of the Trinity are not parts of God. That is why the character of the image of God does not belong to any one part of the human make-up, but refers to the whole man in his entirety. The first man who contained in himself the whole of human nature was also the unique person. "For the name Adam is not yet given to the man, as in the subsequent narratives. The man created has no particular name, but is universal man. Therefore by this general term for human nature, we are meant to understand that God by his providence and power, included all mankind in his first creation ... For the image is not in a part of the nature, nor is grace in one individual among those it regards; this power extends to the whole human race ... In this respect there is no difference between the man made in the first creation of the world, and he who shall be made at the end of all things; both bear the same divine image."²²⁶ Man is made in the image of God, "that is to say the whole human nature; it is that which bears the divine likeness."²²⁷ The divine image proper to the person of Adam is applied to the whole of mankind, to universal man.

The multiplication of the divine image in the plurality of human hypostases, the multiplication of persons, each of whom is in the

image of God, "is in no sort of contradiction with the ontological unity of the nature which is common to all men. Quite the reverse: a human person cannot realize the fullness to which he is called [to become the perfect image], if he claims for himself a part of the nature, regarding it as his own particular good. For the image reaches its perfection when the human nature becomes like the divine, in attaining a complete participation in God's uncreated bounty. Now there is only one nature common to all men, when though it now appears to us split up by sin, parceled out among many individuals."²²⁸ It is this original unity of nature re-established in the messianic community that is the Church that seemed of so absolute a character to St. Paul that he called it the body of Christ.

Cyril of Alexandria noted, "'The entire mystery of economy consists in the self-emptying and abasement of the Son of God.' It is the renunciation of His own will in order to accomplish the will of the Father by being obedient to Him unto death and unto the cross. Besides, this renunciation of His own will is not a choice, or an act, but is so to speak the very being of the Persons of the Trinity who have only one will proper to their common nature. The Divine Will in Christ was then the will common to the Three: the will of the Father - the source of will, the will of the Son - in obedience, the will of the Holy Spirit - the accomplishment. 'For the Son could do nothing that the Father did not do. In fact, since He shares with the Father one and the same substance, He is bound, so as to speak, by certain physical laws, to possess the same will and the same power ... Besides, the Father shows the Son what He Himself does, not by presenting Him with His actions written on tablets, not by teaching Him what He is ignorant of (the Son knows everything inasmuch as He is God), but by portraying Himself completely in the nature of the Begotten, and by revealing in Him everything His Begetter is.'"²²⁹ Kenosis is the mode of existence of the Divine Person who was sent into the world, the Person in whom was accomplished the common will of the Trinity whose source is the Father. The work accomplished on the earth by the incarnate Son is the work of the Holy Trinity, from whom Christ cannot be separated, since He shares the same essence and the same will as the Father and the Holy Spirit. Thus the out-pouring, self-emptying of Himself only produces the greater manifestation of the deity of the Son to all those who are able to recognize greatness in abasement, wealth in spoliation, liberty in obedience. For the eyes of faith are necessary to recognize not only the Divine Person, but also each human person who is created in the image of God.

Eternal life is therefore the life of God himself and at the same time the life of the children of God.²³⁰

Death alone won freedom from death, and death itself was its own redeemer. "Death then is no cause for mourning, for it is the cause of mankind's salvation. Death is not something to be avoided, for the Son of God did not think it beneath his dignity, nor did he seek to

escape it. Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life was condemned because of sin to unremitting labor and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing."[231](#)

Only those who recognize that their life is marked by the evil of sin can discover in an encounter with Jesus the Savior the truth and the authenticity of their own existence.

Conscience

Alone among all created beings, man can boast of a having been counted worthy to receive a law from God. "As an animal endowed with reason, capable of understanding and discernment, he is to govern his conduct by using his freedom and reason, in obedience to the One who has entrusted everything to him."[232](#)

Conscience is a law of the mind. "Yet [Christians] would not grant that is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise ... [Conscience] is a messenger of him, who both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ."[233](#)
Conscience is a judgement of reason. "Conscience has its rights because it has duties."[234](#)

The dignity of the human person is rooted in his creation in the image and likeness of God. By his deliberate actions, the human person chooses to conform to the good promised by God and attested by moral conscience. Humans make their own contribution to their interior growth. Humans make their whole sentient and spiritual lives into means of this growth. With the help of grace humans grow in virtue and avoid sin. "Conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."[235](#)

Conscience is not exempt from the possibility of error. Man must seek the truth and make judgments in accordance with that same truth. "The conscience must be confirmed by the Holy Spirit;[236](#) it must be clear;[237](#) it must not practice cunning and tamper with God's word [but] openly state the truth[238](#) ... Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."[239,240](#)

An error of conscience can be result of "invincible ignorance". There is a need for revelation to inform conscience. Modern thought accords

the individual conscience "the status of a supreme tribunal of moral judgment which hands down categorical and infallible decisions about good and evil. To the affirmation that one has a duty to follow one's conscience is unduly added the affirmation that one's moral judgment is true merely by the fact that it has its origin in the conscience. But in this way the inescapable claims of truth disappear, yielding their place to a criterion of sincerity, authenticity, and 'being at peace with oneself', so much so that some have come to adopt a radically subjectivistic conception of moral judgment. Conscience is no longer considered in its primordial reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly [each with his own truth]." [241](#)

There is a loss of the sense of sin in today's society. "All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability ... It is a homage resulting from a profound faith ... that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second ... Notoriety, or the making of a noise in the world - it may be called 'newspaper fame' - has come to be considered a great good in itself, and a ground of veneration." [242](#)

Man in a certain sense creates the world through his own work. Man "forgets that this is always based on God's prior and original gift of the things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him... In all this, one notes first the poverty or narrowness of man's outlook, motivated as he is by a desire to possess things rather than to relate them to the truth, and lacking, that disinterested, unselfish and aesthetic attitude that is born of wonder in the presence of being and of the beauty which enables one to see in visible things the message of the invisible God who created them. In this regard, humanity today must be conscious of its duties and obligations towards future generations." [243](#)

As a latter day Confessor, Vaclav Havel, reminds us, "A person who has been seduced by the consumer value system, whose identity is dissolved in an amalgam of the accoutrements of mass civilization, and who has no roots in the order of being, no sense of responsibility for anything higher than his or her own personal survival, is a demoralized person. The system depends on this demoralization deepens it, is in fact a projection of it into society." [244](#)

"The queen of all virtues is discernment."²⁴⁵ It is incumbent upon the Christian to impregnate culture and human work with a moral value.²⁴⁶

The Soul, The Mind, Biology, and Personhood

What is a person [hypostasis] in a morally relevant sense? "Man's appearance on earth is the highest and most real symbol of the world's transcendence responding to its Creator ...The development of the individual human being is not just a repetition of the process of hominization. Rather, in a wonderful way it participates in this same dynamic of self-transcendence, growth, and unfolding. Each phase contains the potentialities of the next, and yet the next phase is something more than the previous one. There is no more tangible sign of God's creative presence on earth than this wonderful beginning and growth of human life."²⁴⁷ But ovum and sperm "are not yet human life however they are bearers of rich informations"²⁴⁸ as is the somatic cell.

Fertilization is surely the beginning of a human being as such. But is it already endowed with a human soul? "Have we to suppose its givenness in order to explain the entelechy [towards development of a fully human life]? Or is this entelechy just a sign of God's creative presence and of his design to bring forth the fully human life if unfavorable conditions do not block it?"²⁴⁹

Following fertilization, segmentation begins at once. Two blastomeres develop to 107 cells at 4 days.²⁵⁰ The free blastocyst is ready to implant in the uterus. At 32 cells each cell is fully pluripotent. At 58 cells cavitory segmentation is noted of the blastocyst. Outer and inner cells are well demarcated. The blastocyst is functionally integrated in itself as well as communicating with the maternal host. At day 12-14 the neural streak develops.

"Individual" means not being divisible, being unique also by excluding replication.²⁵⁰ Identities of undifferentiated "pre-embryos" are indeterminate. Tissue differentiation and organogenesis are identity conditions.²⁵¹

The first question, then, is whether "pre-embryos," undifferentiated cells, are human life. If the cells are not human life by virtue of divisibility, then as the whole organism replaces itself [a sleep of Theseus] how is the human organism distinguished at any time from a simple life form such as a prion?²⁵² pluripotent (totipotent) stem cells

stand in proper meriological relation to the 'pre-embryo'.²⁵³ Identical twins, for example, are derived from the pluripotent cells (at 32 cells).²⁵⁴ The recombined gamete (or the somatic cell stimulated to enter replication) is human. But when is it life?

Human stem cells [of hematologic origin] are cloned today to facilitate bone marrow reconstitution following ablation by high dose chemotherapy in the treatment of cancer as an example. Human stem cells [of epidermal origin] are cloned today to facilitate skin grafting in the treatment of extensive surface burns. Human stem cells [of specific organ origin] are cloned today to produce micro-organs to facilitate pharmaceutical drug testing. These cells [as well as those more differentiated somatic cells from a diseased organ surgically removed, for example, or the cells of skin and intestine replaced daily], though possessing potentially the information necessary to replicate a whole human, are determinate and have identity. But they are not a life in the same sense as is the whole human. Clearly, then, there is more involved than biology in the determination of the human person.

"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 the first appearance of a human life: how could a human individual not be a human person? ...From the time that the ovum is fertilized, a new 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 ...It has [been] 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."²⁵⁵

But what is the soul? In modern parlance, mind, psyche, and soul are interchangeable, but not used as does Paul to reflect the different relations of humanity vis-à-vis God and his world.²⁵⁶ Soul refers to human life or the entire human person.²⁵⁷ It is the innermost aspect of man, that by which he is in God's image.²⁵⁸ Soul signifies the spiritual principle in man in contrast to the Hellenistic view which maintained a divisible monad and depreciated the body.²⁵⁹ Paul and the Fathers use Hellenistic language only to combat this idea.²⁶⁰

"Spirit and matter in man are not two natures united, rather their union forms a single nature."²⁶¹

Nature and hypostasis are irreducible. We share in the one Nature but are independent hypostases. The second question, then, is when is the "pre-embryo" a person [or hypostasis]. "Is the development of the typically human cerebral cortex the decisive phenomenon in the ontogenesis of the human person?"²⁶² Certainly all definitions

presuppose a conscious mind. At day 12-14 the neural streak develops This "cannot be simply compared with the phylogenesis. The phylogenesis is an extraordinary and indeed unexpected leap from animal history into the human history, a leap that is prepared by a long process of evolution and, of course, guided by God. In the ontogenesis of the embryo or fetus, with the development of the typically human cortex, there is no doubt a stupendous self-transcendence ...but each blastocyst encapsulates this innate tendency...Even if we are fully aware of the great difference between phylogenesis and ontogenesis as described above, it remains always true that human consciousness - which distinguishes humanity from animality - has an indispensable substratum in the cerebral cortex. Without it, no manifestation of specifically human personal attributes is conceivable."[263](#)

Is humanity, then, cognitive function not seen in other primates?[264](#) Language? Syntax? Memory? Or the ability to organize sensory environmental input and to model and project alternative outcomes? In short, the reasoning ability to exercise free will? A person, then, is a "thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking being in different times and places."[265](#) That is an hypostasis easily recognizable after delivery from the womb.

The first reported human cortical activity detectable by EEG [electroencephalograph] is a series of discontinuous puddles noted at 20 weeks gestation. Occasionally this pattern persists for several weeks after birth in premature but otherwise normal infants. Continuous EEG activity felt to be antecedent to a mature pattern is noted at 30 weeks gestation. EEG activity manifesting a sleep cycle rhythm associated with independent existence is seen at 36 weeks gestation.[266](#)

At the other end of the spectrum, consider brain death. Brain death means that death is determined on the basis of neurologic criteria. "Cortical death" is defined as the cessation of higher brain function upon which cognition and personality depend. After complete and irreversible cessation of the functioning of the cerebral cortex, the brain stem can continue to enable respiration and cardiac function.[267](#) There are no reported survivors if cerebral circulation ceases.[268](#) Does human hypostatic existence cease at this point?[269](#)

Science and technology cannot disclose the meaning of existence and of human progress. They are ordered to man, have their origin in man, and are developed by man. Science and technology are not morally neutral. They find in the person and in his moral values both evidence of their purpose and awareness of their limits. Guiding principles do not arise from simple technical efficiency or utility.[270](#)

"There is no need at all to define or affirm in what part of us that which

is in the divine image is effectuated, but we should simply confess that the image is in man so that we do not reject God's grace and refuse to believe in him. For whatever God says is true, even if it escapes our understanding in some respects."²⁷¹

The Fathers have held divergent views on the timing of the infusion of the soul. Today the Magisterium of the Catholic Church teaches that "all human beings belong to God from their mothers womb²⁷² and are personal objects of God's loving concern. "The word of the Lord came to me saying: Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."²⁷³ Upon you I have leaned from my birth; you are he who took me from my mother's womb."^{274,275} But this same exegesis supports Judaic belief that pregnancy does not begin until the zygote is implanted in the uterus.²⁷⁶

The Judaic position has the advantage of viewing biological identity as critical in characterizing what is an independent subsistence or hypostasis. In neither the Catholic or the Judaic position is the stance dependent upon the existence of mind or the earliest development of a neural streak. Those positions are variants of ancient heresies.

But the differences in these exegeses portend different ends. In the Catholic view the conceptus is a human person whether of origin in a laboratory or in the female genital tract. Any external interference with implantation of that conceptus in the uterus is by definition abortion as is any external interference with its full development as a fetus.

In the Judaic view the conceptus is a human person only at the time of implantation in the female genital tract. The entire process of genetic determination can be carried out in the laboratory and unsuccessful or undesirable outcomes discarded. Alternatively, the "pre-embryo" may be manipulated to facilitate its use as an organ source without the necessity of implantation. Finally, as technology develops, human cloning can become solely a laboratory process, with the resultant product available for exploitation and deprived of any humanity because of the lack of need for uterine implantation for development. It will be possible to create a race of Untermenschen.

Clearly personhood is tied biologically to the time of genetic determination at conception.

Stewardship

God created man and woman together and willed each for the other. By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator's work.²⁷⁷ Their vocation is as stewards of God who loves everything that exists²⁷⁸ to share in his providence toward other creatures.²⁷⁹

There are limits to the use of human power as the steward of God.²⁸⁰

Yet animals are viewed as organ repositories for humans. Chimeras are created daily. The mule, as an example, is condemned by the Sages: "Why are they called mules (*yemim*)? Because 'they cast fear (*emah*) upon men.'"²⁸¹ Rat-human cell preparations are now commonly employed for the production of pharmaceuticals for human use.

Pope John Paul II cautioned man "intervenes not in order to modify nature but to further its development in its own life."²⁸² Yet with genetic engineering it is possible to replace the pig specific histocompatibility region of the pig genome by human tissue antigens [i.e., transgenic] to facilitate the expanded use of pig valves for human heart valve replacement.²⁸³ Is not a pig heart ordered for a pig to live?²⁸⁴

Is everything for man's whim in breeding? Has sin so blinded Man that he does not see Creation is restored in Christ to the state of harmony that existed before the Fall? There is an animal telos²⁸⁵ implicit in the Incarnation.

"What is a charitable heart? It is a heart that is burning with charity for the whole of creation, for men, for the birds, for the beasts, for the demons - for all creatures. He who has such a heart cannot see or call to mind a creature without his eyes becoming filled with tears by reason of the immense compassion which seizes his heart; a heart which is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted upon a creature. This is why such a man never ceases to pray also for the animals, for the enemies of Truth, and for those who do them evil, that they may be preserved and purified. He will pray even for the reptiles, moved by the infinite pity which reigns in the hearts of those who are becoming united to God."²⁸⁶

The chapter is [PRAXIS](#).

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PRAXIS

Jesus told him, "If you seek perfection, go, sell your possessions and give to the poor. You will then have treasure in heaven. Afterward, come back and follow me."[287](#)

But that's the rub.

"A Christian's love for God is love for Christ, and love for our neighbor, by loving him in the Lord, that is, as the Lord commands us - we acquire love for Christ, and love for Christ is love for God."[288](#)

The specific mission of the Church is "to evoke conversion and penance in man's heart and to offer him the gift of reconciliation ... It is not a mission which consists merely of a few theoretical statements and the presentation of an ethical ideal unaccompanied by the energy with which to carry it out. Rather it seeks to express itself in precise ministerial functions directed toward a concrete practice of penance and reconciliation."[289](#)

Loving one's neighbor in the Lord is the opening oneself to honest, frank, and patient dialogue. "After the curse imposed on him by God, Cain thus addresses the Lord: My punishment is greater than I can bear. Behold, you have driven me this day away from the ground; and from your face I shall be hidden; and I shall be a fugitive and wanderer on the earth, and whoever finds me will slay me."[290](#) Cain is convinced that his sin will not obtain pardon from the Lord and that his inescapable destiny will be to have to hide his face from him. If Cain is capable of confessing that his fault is greater than he can bear, it is because he is conscious of being in the presence of God and before God's just judgment. It is really only before the Lord that man can admit his sin and recognize its full seriousness. Such was the experience of David who, after having committed evil in the sight of the Lord, and being rebuked by the Prophet Nathan, exclaimed: My offenses truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done."[291.292](#) We are penitential because we discern how grievously we have fallen short of the love of God.

But, "in the house of the Lord, slavery is free. It is free because it serves not out of necessity, but out of charity...Charity should make you a servant, just as truth has made you free ...you are at once both a servant and free: a servant, because you have become such; free, because you are loved by God your Creator; indeed, you have also been enabled to love your Creator ... You are a servant of the Lord and you are a freedman of the Lord. Do not go looking for a liberation which will lead you far from the house of your liberator."[293](#) We are

joyful because the love of God dwarfs our failure.

The authentic reality of the Christian faith "is not simply a set of propositions to be accepted with intellectual assent. Rather, faith is a lived knowledge of Christ, a living remembrance of his commandments, and a 'truth to be lived out...Faith is a decision involving one's whole existence. It is an encounter, a dialogue, a communion of love and of life between the believer and Jesus Christ, the Way, and the Truth, and the Life."²⁹⁴ It entails an act of trusting abandonment to Christ, which enables us to live as he lived,²⁹⁵ in profound love of God and of our brothers and sisters...²⁹⁶ Which then leads to martyrdom accepted as an affirmation of the inviolability of the moral order, splendid witness both to the holiness of God's law and to the inviolability of the personal dignity of man."²⁹⁷

Evangelical Counsels and Marriage

Evangelical counsels are models of perfection that manifest the living fullness of charity which is not satisfied with not giving more. They are of an eschatological character that reveals our ethical poverty. The Sermon on the Mount is a call to be a new type of human being, as the Christ. We are all called to be saints.

Yet the Western tradition teaches, "[God] does not want each person to keep all the counsels, but only those appropriate to the diversity of persons, times, opportunities, and strengths, as charity requires; for it is charity, as queen of all virtues, all commandments, all counsels, and, in short, of all laws and all Christian actions, that gives to all of them their rank, order, time, and value."²⁹⁸

Aquinas reminds us, "Perfection consists in counsels and not in precepts... Further, all are bound to observe the commandments, since they are necessary for salvation. If therefore the perfection of the Christian life consisted in precepts, it would follow that perfection is necessary for salvation and that all are bound to it. But this is evidently false... Further the perfection of the Christian life consists in charity ... But the perfection of charity does not seem to consist in the observance of precepts because the beginning and increase of charity precede perfection ... and charity cannot begin without the observance of the precepts, as stated in John, If any one love me, he will keep my word. Therefore perfection of life consists not in precepts, but in the counsels....For the precepts are aimed at the removal of those things contrary to charity ...But the counsels are aimed at the removal of those impediments to the exercise of charity which are not incompatible with charity, such as marriage, secular occupations, etc....There is a certain perfection which pertains to the very species of charity, namely, that God is loved above all things and nothing contrary to God is loved...[refrain] from lawful things to give [himself] more freely to the service of God."²⁹⁹

The Eastern tradition in contrast is expressed in Basil where askesis has as its purpose the return of human beings to the fullness of personal life and communion [with the Trinity]. Evil, sin, and temptation are overcome by a synergy of grace and struggle. "Perfect renunciation, therefore, consists in not having an affection for this life and keeping before our minds the 'answer of death, that we should not trust in ourselves.' But a beginning is made by detaching one's self from all external goods: property, vain glory, life in society, useless desires..."³⁰⁰

Those who "renounce marriage for the sake of the Kingdom of Heaven"³⁰¹ and hold fast to their Lord with that undivided love which is profoundly in harmony with the New Covenant ... bear witness to the resurrection in a future life,"^{302,303} awaiting the eschatological marriage of Christ with the Church.³⁰⁴

Marriage, then, in Western thought, was inaugurated on Earth because of the disobedience of our progenitors. Marriage is forgiven by God and has His blessing. "But it is not the ideal way for man to achieve perfection, because it binds him to a life of cares and renders more difficult the attainment of virtue."³⁰⁵ The primary Eastern understanding of marriage is sacramental, as a channel of God's grace leading to theosis. Marriage is a natural yet fallen relationship into the fulfilled realm of the Kingdom.³⁰⁶ The single life as a flowering of self-will as is understood in the West is incompatible with Christian practice.

"Marriage is a real symbol of the event of salvation ...conjugal love involves a totality, in which all the elements of the person enter - appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, the unity that, beyond union in one flesh, leads to forming one heart and soul..."³⁰⁷

The great mystery expressed in the spousal relationship of Christ and the Church, the heart of the Paschal Mystery. "Christ is the Bridegroom because 'he has given himself'; his body has been 'given,' his blood has been 'poured out.'³⁰⁸ In this way he 'loved them to the end'.³⁰⁹ The 'sincere gift' contained in the Sacrifice of the Cross gives definitive prominence to the spousal meaning of God's love. As the Redeemer of the world, Christ is the Bridegroom of the Church. The Eucharist is the Sacrament of our Redemption. It is the Sacrament of the Bridegroom and of the Bride. The Eucharist makes present and realizes anew in a sacramental manner the redemptive act of Christ, who 'creates' the Church, his body. Christ is united with this 'body' as the bridegroom with the bride..."³¹⁰ The perennial 'unity of the two' that exists between man and woman from the very 'beginning' is introduced into this 'great mystery' of Christ and of the Church."³¹¹

"By his virginal conception, Jesus, the New Adam, ushers in the new birth of children adopted in the Holy Spirit through faith ... Participation in the divine life arises 'not of blood nor of the will of the flesh nor of the will of man, but of God.³¹² The acceptance of this life is virginal because it is entirely the Spirit's gift to man. The spousal character of the human vocation in relation to God³¹³ is fulfilled perfectly in Mary's virginal motherhood."³¹⁴

But "the race of mankind will come to an end if all men become completely Christian, absolutely continent, or monks. Here the eschatological depth of the problem of sex comes into view. It is commonly said that the end of marriage is the begetting of children and that is the supreme good. But at the same time it is thought that this supreme good is the result of what is considered vicious and sinful."³¹⁵ Western thought has long been dominated by Augustine. He accepted the Stoic concept of the soul and its transmission through the father [in successful intercourse]. Childbirth was viewed as justification for this sin. The same thought process characterizes the papal encyclical, *Humanae vitae*.³¹⁶ If sexual intercourse is equated with sin and if it is only childbirth that can relieve the guilt, then marriage is a poor substitute for celibacy.³¹⁷

But if sexuality were created by God in prevision of sin, to preserve humanity after the Fall, though simply as a possibility, then to give life is a godlike privilege of man which he has no right to refuse if he wants to preserve the image and likeness of God given to him at his creation.³¹⁸ There is not a single New Testament text which mentions marriage and points to procreation as its justification as a qualification. Childbirth itself is a means of salvation only if it is accomplished in faith, love and sanctity, as an act of submission of one's will.³¹⁹

There is a human need to live corporately so as to meet mutual needs. Inherent and patterned relationships in the Trinity are the model of such life. It may not only be met through marriage.

Catechesis

Christian moral teaching "acknowledges the specific importance of a fundamental choice which qualifies the moral life and engages freedom on a radical level before God. It is the question of the decision of faith, of the obedience of faith³²⁰ by which man makes a total and free self-commitment to God, offering the full submission of intellect and will to God as he reveals."³²¹

The eclipse of the sense of God and of man is the heart of the tragedy being experienced by modern man.³²² Man is guided by no one and trusts his own visions. Man is held in virtual slavery by his

inability to see any evil in his own actions.

The society in which the Church operates is that of the Enlightenment, the expansive offspring of scholastic thought and the closed belief system of the medieval mind. Both embraced the world.³²³ Not surprisingly, "grave errors aimed at undermining religion, the moral order, and human society are rampant."³²⁴ Human freedom is not immune from external influence. To reverse the culture of death³²⁵ which has arisen, the Gospel must be proclaimed. Christ is the light of the world. Maranatha.³²⁶

"Once again missionary activity must be undertaken. The situation, however, is often that there is no possibility of directly and immediately preaching the Gospel. All Christians, patiently, prudently, and with great faith, can and ought at least bear witness to the love and kindness of Christ and thus prepare a way for the Lord, and in some way make him present."³²⁷ Each according to his talents and knowledge must take a more active part "in the explanation and defense of Christian principles and in the correct application of them to the problems of our times."³²⁸

Yet, "the Gospel message cannot be purely and simply isolated from the culture in which it was first inserted (the biblical world or, more concretely, the cultural milieu in which Jesus of Nazareth lived), nor, without serious loss, from the cultures in which it has already been expressed down the centuries; it does not spring spontaneously from any cultural soil; it has always been transmitted by means of an apostolic dialogue which inevitably becomes part of a certain dialogue of cultures...Catechists know that catechesis 'takes flesh' in the various cultures and milieus ...But they refuse to accept an impoverishment of catechesis through a renunciation or obscuring of its message, by adaptations, even in language, that would endanger the 'precious deposit' of the faith, or by concessions in matters of faith or morals."³²⁹ Catechesis has to reveal in all clarity the joy and the demands of the way of Christ.³³⁰ The world of human experience is the only access to the saving reality of Revelation and faith.³³¹

The task of the preacher is to encourage men and women to use their power as free moral agents to choose righteousness. It totally impossible to live in virtue without prayer, and to walk through life with it.³³² The return to the sacramental life is an urgent necessity for all Christians.

As Juvenal noted in the fifth century, "Consider it the greatest of all crimes to prefer survival to honor, and, out of love of physical life, to lose the very reason for living."³³³

The chapter is [PASTORAL ISSUES AND THE ECONOMY OF SALVATION.](#)

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PASTORAL ISSUES AND THE ECONOMY OF SALVATION

"Do not, my brothers, speak ill of another. The one who speaks ill of his brother or judges his brother is speaking against the law. It is the law he judges. If, however, you judge the law you are no observer of the law, you are its judge. There is but one Lawgiver and Judge, one who can save and destroy. Who then are you to judge your neighbor?"[334](#)

The moral life has an essential teleological character since it consists in the deliberate ordering of human acts to God . "It is not enough to do good works; they need to be done well. For our works to be good and perfect, they must be done for the sole purpose of pleasing God."[335](#) The commandments of God are proportioned to the capacities of man. As the Apostle reminds us, "Do not be deceived: neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revelers, nor robbers will inherit the Kingdom of God."[336](#) The human act depends on its object, whether that object is capable of nor of being ordered to God.[337](#) "As for acts which are themselves sins ... [theft, fornication, blasphemy]...who would dare affirm that, by doing them for good motives, they would no longer be sins, or, what is even more absurd, that they would be sins that are justified."[338](#)

Yet, with the New Testament community there is a living ethos of leniency.[339,340](#) Christians are called to understand and to forgive the inadequacies and the failings of others. There is not a disregard for appropriate and fitting human behavior. Every time we approach an "enemy" we must do so in a way appropriate to the salvific aspect of the relationship for our ultimate purpose is to relate the enemy not only to ourselves but to God as well. What laws and threats do not achieve in converting a sinner, mercy and kindness will. Mercy is not laxity nor the acceptance of weak arguments to rationalize and lessen moral claims. The whole purpose of the moral world is to lead men to salvation, not simply to uphold ethical positions independent of live human persons. Genuine moral theology without such pastoral concerns is impossible.

"The commandments require neither laxness nor overstrictness, but rather a will whose purpose it is to seek out God and to do what is pleasing to God. Otherwise, the effort is in vain, and in the words of scripture does not make straight the ways of the Lord. For it is the purpose of every act which is significant ... Without a sincere heart it is impossible to properly fulfill the way of the commandments and act guiltlessly."[341](#) The presupposition of penitential discipline is the

acceptance of responsibility for the act or the continued cultivation and submission to the appropriate disposition. "He who repents ceases from sinning, but he still has the marks of the wounds."[342](#) Repentance is the sine qua non of reconciliation. The imposition of penalties is secondary. Absolution allows continued growth in Christ as it restores the relationship with God and the messianic community that is the Church. It does not remove the fact of the sin.[343](#) "In our service of charity, we must care for the other as a person for whom God has made us responsible...All of this involves a patient and fearless work of education aimed at encouraging one and all to bear each other's burdens."[344.345](#)

The Gospel must be preached with all the means available. Modern society must be confronted directly. Hard positions should not be shunned nor ignored after they have been taken. There is a responsibility to win hearts and minds to Christ. "Sometimes a word of reproof must be spoken to all in general, and sometimes to some particular person. When reproof is given in general, then one may speak strictly and sharply, that sinners listening might feel the lash of fear in their hearts, and so be wakened as from the sleep of sin. We see this in the prophetic and apostolic scriptures ...When people whomever they may be, commit iniquity and you know it openly, take extreme care not to be silent, but everywhere reprove their iniquity in your speech, lest you be like a dumb dog that does not bark when thieves break into a house and loot it, and wolves fall upon the flock and devour it. Stand firm, beloved, and show your pastoral work even though you must necessarily suffer. In this work, you have as your examples, the prophets, apostles and luminaries of Christ who lived in times of old."[346](#)

Yet, as to individuals, Christians "ought to treat everybody with the greatest kindness after the model of our Lord. They should act towards people not according to what may please men, but according to the demands of Christian doctrine and life. They should teach them and warn them as their dearest children, according to the words of the apostle: 'Be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.'"[347.348](#)

The Sages remind us that reproof may only be effective at death. "Four reasons why one rebukes another only when about to die: - so that he will not be rebuking and constantly rebuking over and over; - so that the other will not be embarrassed when he sees him; - so that he will not bear a grudge against him; -so that he will depart from him in peace, for rebuke brings peace."[349](#)

It is the Gospel, not Man enacted law which is salvific.[350](#)

Loving one's neighbor in the Lord is opening oneself to honest, frank, and patient dialogue. "At the evening of life, we shall be judged on our love."[351](#)

Of how much more value is a man than a sheep![352](#)

Si quid male dixi, totum relinquo correctioni Ecclesiae.

The chapter is [ABOUT THE AUTHOR.](#)

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ABOUT THE AUTHOR

Kenneth Alonso is a physician who has made significant contributions to the understanding and treatment of cancer and of AIDS. He has served as the Director of the Community Clinical Oncology Program at the Morehouse School of Medicine in Atlanta where he is a Clinical Professor and was an Associate Director and Director of the Clinical Trials Program of the Drew-Meharry-Morehouse Cancer Consortium funded by the National Cancer Institute.

Dr. Alonso is a graduate of Princeton University and the University of Florida College of Medicine. He served as a surgeon during the VietNam War and was instrumental in creating the first drug rehabilitation center in the Theater of Operations. Dr. Alonso completed training in pathology and in nuclear medicine at the Fitzsimons Army Medical Center in Denver. He is a graduate of the Command and General Staff School.

Dr. Alonso has broad experience in both clinical and laboratory medicine. As Chief Operating Officer of a wholly-owned subsidiary of The Upjohn Company he personally led the effort to adapt and validate the estrogen receptor assay which enabled the test to become widely used to predict breast cancer response and to guide breast cancer therapy. Dr. Alonso was elected a Fellow of the prestigious American College of Physicians during this period.

Dr. Alonso holds world-wide patents on the creation of human-human hybridomas and their use to generate monoclonal antibodies directed against tumor surface antigens for the diagnosis and treatment of cancer. The process entails creation of a fourth, new human cell, from three different human donors and maintaining the life of that fourth cell indefinitely as it is manipulated to produce protein products for human use.

Dr. Alonso has published extensively on the use of cellular products and of heat to alter human immunologic responses. Long term favorable cellular changes in patients with cancer and with AIDS have been shown with these approaches.

Dr. Alonso has also served as Chief Medical Examiner for the State of Georgia at the Georgia Bureau of Investigation and is the author of a textbook on forensic pathology.

Presently Dr. Alonso is engaged in an apostolate involving patients with cancer and AIDS, directing public education efforts, clinical trials, and providing free second opinions to assist others in obtaining optimal care. The effort is world-wide; staffed entirely by volunteers; and funded through private donations.

ABBREVIATIONS

AAS Acta Apostolicae Sedis

CCL Corpus Christianorum. Series Latina. Turnhout and Paris. 1953.

CSEL Corpus Scriptorum Ecclesiasticorum Latinorum. Vienna. 1866.

DS Denziger-Schönmetzer. Enchiridion Symbolorum. 1965.

EP Enchiridion Patristicum. 18th Edition. M.J. Rouet de Journel (ed.). Freiburg. 1953.

PG Patrologia Graeca. J.P. Migne (ed.). Paris. 1857.

PL Patrologia Latina. J.P. Migne (ed.). Paris. 1841.

SC Sources Chrétiennes. Paris. 1942.

The next section is [NOTES AND REFERENCES.](#)

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NOTES AND REFERENCES

1 P. Ramsey, *Fabricated Man*. New Haven. Yale University Press. 1970. Ch. 2.

2 Dolly. From "do: give ...(Greek) ...doron: gift ... Dorothea ...gift of God. By l to r shift Dorothy becomes Dolly." J. Shipley, *The Origins of English Words*. Baltimore. Johns Hopkins University Press. 1984. p73.

3 I.A. Wilmut, A.E. Schnieke, J. McWhir, A.J. Kind, K.H.S. Campbell, "Viable offspring derived from fetal and adult mammalian cells," *Nature* (1997) 385: 810-813. The somatic cell was taken from the udder of a pregnant ewe. It may be possible that a stem cell was chosen. The argument, however, is not altered. A stem cell, after all, is not a gamete [haploid cell transmitting half the genetic information of one donor/parent to a recipient/parent second haploid cell containing the other half the genetic information necessary for recombination into a diploid cell, the new life form]. Stem cells are routinely employed today to reconstitute organ systems such as the bone marrow. Their differentiation is controlled by various stimuli. No whole organism has yet been generated from a stem cell. Mitochondrial inheritance is distinct from nuclear inheritance.

Baylor University has applied for a patent in Europe on a technique of having female mammals produce pharmaceuticals in their breast milk. The patent is drafted broadly and includes women. S. Latham, "The clone age," *American Bar Association Journal* (July 1997) pp 68-73.

The efforts of John Gerhart are reported in S. Dideman, "Human embryonic cells raise hopes, but many questions," *Annals of Oncology* (1997) 8: 293-294. They have not been publicized widely.

4 The dominant paradigm has been expressed by Nobel Laureate Milton Friedman. Corporate managers and officers should "shun social responsibility other than to make as much money for their shareholders as possible." *Capitalism and Freedom*. Chicago. University of Chicago Press. 1962. Private philanthropy of owners, officers, or stockholders is not excluded. Is it reasonable to assume that such philanthropy would be undertaken on any significant scale if there were not economic or political incentives to do so in a society immersed in such ideology? Slavery and child labor are two glaring examples of the lack of such social concern.

5 Despite the concerns and efforts of the Protestant ethicist, Paul Ramsey, the matter has not been debated. Attempts have been made by: J.A. Hammes, "Psychological, philosophical, and moral

aspects of biogenetic engineering," *Communio* (Sum. 1978) 10:158-181; M.H. Elovitz, "Bio-medical challenges to law and reality," *Judaism* (Spr. 1975) 24:144-155; C. Stinson, "Theology and the Baron Frankenstein: cloning and beyond," *Christian Century* (Jan 19, 1972) 89: 60-63.

The matter is discussed only in passing in ethical works of more recent decades. See: B. Haring, *Free and Faithful in Christ*. III. New York. Crossroads. 1983. C. Curran, R. McCormick, *Readings in Moral Theology*, 2. Mahwah, NJ. Paulist Press. 1991. G. Grisez and R. Shaw, *Fulfillment in Christ: A Summary of Christian Moral Problems*. Notre Dame. University of Notre Dame Press. 1993. J.A. Robertson, "The Question of Human Cloning: Regulatory and Ethical Issues," *Hastings Center Report* (Mar.-Apr. 1994) 24:6-14.

6 M.S. Yesley, *ELSI Bibliography: Ethical, Legal, and Social Implications of the Human Genome Project*. Washington, D.C. DOE. OER. May 1993. 265p.

7 E.N. Brandt, Jr., "Federal policy for biomedical and behavioral research," *Journal of Medical Education* (1986) 61:990-997.

8 H.T. Shapiro, "Ethical and policy issues of human cloning," *Science* (1997) 227 (5323): 195-196.

Curiously, the efforts of the Doctors Reed to commercialize human cloning have elicited a negative response from that self-same commission. The Reeds pioneered the rapid commercialization of in vitro fertilization clinics in the United States. Opposition to the Reeds is not based on moral grounds but on financial interests (of the university, the government supported research institute, fertilization clinics). The government of France proposes a European convention to ban all human cloning. The British do not want to voluntarily surrender their lead in that science and have not agreed to the convention.

9 D. Butler, "Calls for human cloning ban 'stem from ignorance.'" *Nature* (1997) 387 (6631): 324. The embryo is viewed as an 'evolutive entity' by commission members.

10 "France urged to loosen ban on embryo research," *Nature* (1997) 387 (6630) 387:218.

11 J. Gustafson, "Theology confronts technology and the life sciences," *Commonweal* (June 16, 1978) 105: 386-392. Somatic and germ cell therapies are distinctions without a difference [particularly now following the success of Dolly] a point overlooked by Synod 17, United Church of Christ, *A Pronouncement on the Church and Genetic Engineering*. 1986.

12 Cf. John Paul II, *Evangelium Vitae* (1995), n. 34, in *Church*

Documents. Conciliar and Post-Conciliar. 3d Edition. Boston. Pauline Software. 1996.

13 G. Grisez, Abortion: the Myths, the Realities, and the Arguments. New York. World Publishing Company. 1970. See pp 275-6, 285-6.

14 E. Hemminki, P. Santalahti, P. Louhiala, "Ethical conflicts in regulating the start of life," Perspectives in Biology and Medicine (1997) 40: 586-591. T. Degener, "Frank self-determination between feminist claims and 'voluntary' eugenics, between 'rights' and 'ethics'," Issues in Reproductive and Genetic Engineering (1990) 3:87-99.

Genetic screening, now routinely possible at 20 weeks gestation, demands a balance between the increased use of scarce neonatal resources if marginal pregnancies continue with the deaths of normal fetuses resulting from chorionic villus sampling and amniocentesis. B. K. Rothman, The Tentative Pregnancy: Prenatal Diagnosis and the Future of Motherhood. London. Pandora Press. 1988. If there is no screening the assumption is made that disabilities are of [some] value while the loss of a healthy fetus is not acceptable. Scarce neonatal ICU resources must be available for all live births. M. Stacey (ed.), Changing Human Reproduction. London. SAGE. 1993. The untold story of fertility drugs is the decision to terminate surplus embryos. Birth defects and fetal deaths rise exponentially as the number of fetuses carried in utero increase. K.L. Garver and B. Garver, "Eugenics: past present, and the future," American Journal of Human Genetics 49: 1109-1118.

Preimplantation diagnosis of genetic disorders in the embryo will likely be available widely as the Human Genome Project develops further. Fertilization occurs in vitro. A cell of the developing embryo is extracted for genetic testing. If the results are acceptable to the parents, the embryo is implanted in the uterus. Else, the embryo is discarded.

15 E. Chargaff, "On the dangers of genetic meddling," Science (1976) 192:938-940. See also, I. Jakobovits. Jewish Medical Ethics. New York. Block. 1975. pp 155-6, 261-6.

16 E. Fromm, To Have or To Be? New York. Harper and Row. 1976.

17 P.A. Baird, "Altering human genes: social, ethical, and legal implications," Perspectives in Biology and Medicine (1994) 37: 566-575.

Nobel Laureate Joshua Lederberg reminds us "we did not evolve in a monotonous tree like development; we are also the resynthesis of components of genetic development that diverged as far as bacteria were reincorporated into the mitochondrial part of our overall genome

[2-3 billion years ago]." It is a co-evolutionary process. Somatic evolution occurs with every infection. As a response to infection with *Plasmodium vivax*, three common genetic responses have been seen: the two potentially severe conditions Thalassemia and the sickle hemoglobin (Hemoglobin S); the one relatively benign condition, the loss of the Duffy red blood cell antigens. J. Lederberg, "Infectious disease as an evolutionary paradigm," *Emerging Infectious Diseases* (1997) 3: 417-423.

There is little concern, however, of the reduction in genetic diversity that occurred with the eradication of smallpox.

18 N. Agar, "Designing babies: morally permissible ways to modify the human genome," *Bioethics* (1995) 9:1-15

19 Biological evidence mounts that sexual orientation is not determined by the nurturing environment. See: D. Yamamoto, H. Ito, K. Fujitani, "Genetic dissociation of sexual orientation," *Neuroscience Research* (1996) 26: 95-107. G. Giordano and M. Giusti, "Hormones and psychosexual differentiation," *Minerva Endocrinology* (1995) 20: 165-93.

20 J.P. Brown, W. Wei, J.M. Sedivy, "Bypassing of senescence after disruption of p21CIP1/WAF1 gene in normal diploid human fibroblasts," *Science* (1997) 227: 831-4.

21 A.L. Caplan, "If gene therapy is the cure, what is the disease?" in G. Annas and S. Elias (eds.), *Gene Mapping*. Oxford. Oxford University Press. 1992. pp 128-141.

22 P. Ferreira, "Moral issues in genetic counselling," *Bioethics Bulletin* (1994) 6(1): 1-8.

23 Pontifical Academy for Life, *Reflections on Cloning* (1997). Vatican. Vatican Press Office.

24 Sifre Deuteronomy 28, 44. Comment on "and the souls they made in Haran" (Gen. 12:5) in a discussion of Dt. 6:4. Translation taken from R. Hammer, *The Classic Midrash*. Mahwah, N.J. Paulist Press. 1995. p311. Sanhedrin 65b objects to creating a golem.

25 John Paul II, *Gratissima Sane* (1994) in *Church Documents*. Conciliar and Post-

Conciliar. 3d Edition. Boston. Pauline Software. 1996.

26 Gen. 4:1.

27 *Reflections on Cloning*, op. cit. Eugenics was castigated by Pope Pius XI, *Casta connubii* (1930) DS 3722.

Jewish law prohibits marriage to a woman from a family of epileptics

or lepers. Yebamot 64b; Maimonides, Mishneh Torah, Issurei Biyah 21:30; Karo Shulchan Aruch, Even Haezer 2:7.

"Any hereditary disease is included in this [prohibition]." F. Rosner, Judaism, Genetic Engineering, and Genetic Therapy. Institute for Jewish Medical Ethics. Conference. San Francisco.(1997).

28 Artificial Intelligence: "The nervous system ... functioning is prima facie digital...The language of the brain is not the language of mathematics...Languages like Greek and Sanskrit are historical facts and not absolute logical necessities, it is only reasonable to assume that logics and mathematics are similarly historical accidental forms of expression...They may exist in other forms than the ones to which we are accustomed. Indeed the nature of the central nervous system, when viewed as languages, must structurally be essentially different from those languages to which our common experience refers." J. von Neumann, The Computer and the Brain. New Haven. Yale University Press. 1957.

Medicine: K. Linde, N. Clausius, G. Ramirez, D. Meldhart, F. Eitel, L.V. Hedges, W.B. Jonas, "Are the clinical effects of homeopathy placebo effects? A meta-analysis of placebo controlled trials." Lancet (1997) 350: 834-843. The homeopathic paradigm is that like cures like. Dilutions of substances employed theoretically contain no active substance. The effect cannot be explained by known cellular mechanisms.

Quantum Theory: "The logical structure ...can be used to construct with precision the whole language of physics, together with all the propositions expressing its practice and conceptions. The interpretation ...relies completely upon a unique rule ...[and] can proceed in a completely deductive way on this basis. This rule selects, among all the conceivable propositions describing a physical situation, the meaningful ones from the meaningless. It also selects the trustworthy reasonings from the erroneous ones. The existence of phenomena follows directly from theory...[and] are defined as the classically meaningful properties of a macroscopic object. The logical structure ...must select a definite direction of time, which necessarily coincides with the one occurring in thermodynamics. The theory is unable to give an account of the existence of facts, as opposed by their uniqueness to the multiplicity of possible phenomena [the probabilistic character of the theory]...The logical structure of the theory allows a great variety of consistent logics, which are usually foreign to each other. This complementarity cannot however generate a paradox nor a logical inconsistency...A true proposition can express as usual an actual fact, but it can also be a proposition consistent with [every logic including the facts] where it is equivalent to a fact. [There is a shared unique history of the universe which implies that a true property of a subsystem can be modified by an action made elsewhere upon another subsystem that is not interacting with the first subsystem. The] present and past are uniquely defined while the

future must remain potential and subject to probabilistic expectations."

R. Omnes, *The Interpretation of Quantum Mechanics*. Princeton. Princeton University Press. 1994. At p74.

29 J. Milbank, "Can morality be Christian," *Studies in Christian Ethics* (1995) 8: 45-49.

30 Mark the Ascetic, quoted in S. Harakas, *Toward Transfigured Life*. Minneapolis. Light and Life. 1983. p164.

31 *Reflections on Cloning*, op. cit.

32 Consider this appeal to Aristotle offered by a Christian ethicist: "It is impossible for any biological condition to be the cause of being for being is not the effect of any cause, but that which affects a nexus of ontologically subordinate causes and effects." D. Folscheid, "The status of the embryo from a Christian perspective," *Studies in Christian Ethics* (1991) 9: 16-21. Being is confused with essence. The assumption of a biological form by the Author of Life is ignored.

33 Recent books:

1. M.J. Reiss and R. Straughan, *Improving Nature? The Science and Ethics of Genetic Engineering*. New York. Cambridge University Press. 1996.
2. L R. Walters and J.G. Palmer, *The Ethics of Gene Therapy*, Oxford. Oxford University Press. 1996. Superficial scientific and ethical presentations.

34 Re Pope Leo XIII. R. Hittinger, "The Splendor of Truth: a symposium," *First Things* (January 1994) 40: 14-29.

35 The Orthodox Church came late to ethics as a separate discipline. Western thought has been influential. Harakas treats three schools of thought: Athenian (Chrestos Androustos): influence of philosophical idealism (also, Romania); Constantinopolitan (Basil Antoniadis): the personal relationship to Christ and its effects on actions ...relying heavily on Patristic Period, Augustine, Aquinas (also, Russia); Thessalonian (Christos Giannaras, George Mantzarides): apophatic with inherent trinitarianism and personalistic perspective, drawing on later Byzantine sources, not communicating through existential categories (also, Bulgaria). S. Harakas, "Greek Orthodox ethics and Western ethics," *Journal of Ecumenical Studies*, (1973) 10 (4): 728-751.

36 J. Pelikan, *The Christian Tradition: A History of the Development of Doctrine*. Chicago. University of Chicago Press. 1971. p3.

37 cf. 1 Cor. 5:1 ...A man cohabiting with his step-mother was not to be tolerated by the community. See also 1 Cor. 6: 9-10.

38 Ignatius of Antioch, *Epistle to the Magnesians*. EP 43-47.

39 Cyril of Jerusalem, *Catechetical Lectures* 4,2. Nicene and Post-Nicene Fathers of the Christian Church, VII. Grand Rapids, MI. Wm Eerdmans Publishing Co. 1969. p143

40 C. Curran, *Moral Theology*, Notre Dame. University of Notre Dame Press. 1982. pp 38-44

41 C. Curran, *Moral Theology*, op. cit. pp 73-75.

42 C. Curran, *Moral Theology*, op, cit. pp 73-75.

43 W. Spohn, "What are they saying about scripture and ethics?" in R. P. Hamel and K.R. Himes (eds.), *Introduction to Christian Ethics*, Mahwah, NJ. Paulist Press. 1989. pp 313-321.

44 W. Spohn, "What are they saying about scripture and ethics?" in R. P. Hamel and K.R. Himes (eds.), *Introduction to Christian Ethics*, op. cit., pp 313-321.

45 D. Bonhoffer, *Ethics*. London. SCM. 1953. P3.

46 Cf. Gen. 2:17.

47 S. Freyne, "The Bible and Christian Morality," in J.A. Mackey (ed.), *Morals, Law, and Authority*. Dayton. Pflaum. 1969. pp 1-88.

48 As Luther noted, the true function of the Law is to lead us to the despair of trying to earn our salvation from God. The Gospel relocates our trust in the gracious power of God, freely given in Christ. M. Luther, *The Large Catechism in Christian Ethics*. New York. Wiley and Sons. 1973.

49 S. Hauerwas, *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame. University of Notre Dame Press. 1981. pp 244-245.

50 S. Harakas, *Contemporary Moral Issues Facing the Orthodox Christian*. Minneapolis. Light and Life. 1982. pp 84-5.

51 John Paul II, *Redemptor Hominis*. (1979) in *Church Documents. Conciliar and Post-Conciliar*. 3d. Edition. Boston. Pauline Software. 1996.

52 Cf. Jo. 14: 2.

53 Second Vatican Council, *Gaudium et spes*, (1965) n.22. in W. Abbott, (ed.) *The Documents of Vatican II*. Washington, DC. American Press. 1971.

54 Cf. 1 Jo. 2: 20, 27.

55 "Our body is deified at the same time as our soul." Maximus [the Confessor], Gnostic Centuries, II, 88. PG 90, 1168A. Full deification awaits the Last Judgement (cf. 1 Cor. 6:19) and extends to all material creation (cf. Rev. 21:1).

56 V. Lossky, "Faith and Theology," Orthodox Theology. Crestwood, N.Y. St. Vladimir Seminary Press. 1989. p13.

57 6:4-7.

58 Cf. Ps. 102:26-28.

59 W Kasper, Jesus the Christ. Mahwah, NJ. Paulist Press., 197. p136.

Analogy of being, analogy of acts. Exodus Rabba 30,9.

60 [Pseudo]Dionysius, Mystical Theology, PG 3, 1040-1048.

61 John of Damascus, An Exact Exposition of the Orthodox Faith, I, 4; 12, 14; 22, 94. PG 94, 1035-6.

62 "...apophaticism of Orthodox theology is not an interiorization where one absorbs oneself into an absolute more or less co-natural with the Intellect...it is a prostration before the living God, radically ungraspable, unobjectifiable and unknowable, because He is personal, because He is the free plenitude of personal existence. Apophasis is the inscription in human language, in theological language, of the mystery of faith. For this unknowable God reveals Himself, and, because He transcends, in His free personal existence, His very essence, He can really make Himself a participator. No one has ever seen God: His only Son, He Who is in the bosom of the Father has manifested Him to us." V. Lossky, "Faith and Theology," Orthodox Theology, op cit. pp 24-5.

In Islam the essence of God is designated negatively as well.

"You shall have no other gods beside me." [Ex. 20:3] "Other [*aherim*] gods - they delay [*maherim*] the coming of the goodness into the world." Mekhilta Bahodesh 4, II 227.

"Amalek is the perpetual enemy, the very embodiment of evil, which must be destroyed. Although God promises to destroy Amalek, Amalek continued to exist. By connecting the phrase under the Heaven (Ex. 17:14) to the same phrase in Lam. 3:66, R. Elieser is able to answer the question as to when the promise of utterly destroying Amalek will be fulfilled: at the end of days when all idolatry will perish...R. Hananya b. Antigonus says, "Come and see the language the Torah uses to Molech [Lev. 18:21] - anything that you accept as ruling [*tamlichuhu*] over you, even a piece of dust or a shard." R. Nathan explains that one descendant of Amalek, Haman, served the purpose of establishing the everlasting reminder of the need to eradicate Amalek." [Commentary on Exodus 17:14,

Mekhilta Amalek 2, II 158, The Classic Midrash. op. cit., p. 130.

63 John of Damascus, An Exact Exposition of the Orthodox Faith, I, 4; 9; 12. PG 94, 1036.

64 1 Chron. 16:34, 2 Chron. 5:13; Ps. 100:5, 106:1, 107:1, 118:1, 29, 135:3, 136:1, 145:9; Jer. 33:11; Lam. 3:25; Nah. 1:7; Lk. 18:19; Mt. 19:17. "God is confessed to be good; therefore God does good. The good, since it is good, does nothing other than to do the good. Therefore, God does all good ... But the good is not called good because of its having virtue, just as justice is not called good because of its having virtue (for it is virtue itself), but because in itself and for itself it is good." Clement of Alexandria, Instructor, I, 8. GCS 12, 837-840.

65 A.J. Herschel, God in Search of Man. New York. Meridian. 1955. p189. See Gregory of Nyssa, On the Structure of Man, 16, PG 44, 177D. See John of Damascus, An Accurate Account of the Orthodox Faith I, 9, 53, PG 94, 1036.

66 Mekhilta Bahodesh 1, II 198. "Here it says *vayyihan* - 'encamped' (in the singular) - indicating that they were of one heart." In contrast "the nations were so steeped in immorality that they would not even consider these laws demanding ethical conduct."

67 Ex. 19:2.

68 Ex. 19:6.

69 Ex. 9:16.

70 Ps. 29:4.

71 Ps. 29:10.

72 Is. 45:19.

73 Gaudium et spes, op. cit., n. 36.

74 Evangelium Vitae, op. cit., n. 22.

75 Evangelium Vitae, op. cit., n. 23.

76 Rom.. 1:18.

77 Rom.. 1:21.

78 Rom.. 1:22.

79 Rom.. 1:32.

80 Cf. Mt. 6:22-23.

81 Is. 5:20.

82 *Evangelium Vitae*, op. cit., n. 24.

83 K. Rahner, *The Trinity*. London. Burns & Oaters. 1969. p111.

84 D. Staniloae, *Theology and the Church*. Crestwood, N.Y. St. Vladimir Seminary Press. 1980. p207. [Romanian Orthodox]

85 S. Harakas, *Toward Transfigured Life*, op. cit., p23.

86 D. Staniloae, *Theology and the Church*, op. cit., p.211.

87 Cf. Jo. 3:1-2.

88 *Evangelium Vitae*, op. cit., n. 2.

Curiously, a similar sentiment regarding "any government which refuses 'to safeguard the inviolable rights of the human person, and to facilitate the performance of his duties' ...would not only fail in its duty; its decrees would be wholly lacking in binding force" was expressed from the Vatican while it was intimately involved with the German, Italian, and Croatian fascist states in the early days of the Second World War. Pope Pius XII, Radio Message of Pentecost (1 June 1941), AAS 33: 200. The theme was elaborated by Pope John XXIII, a man whose actions in that war were in contrast to that of his predecessor, Pius XII. John XXIII, *Pacem in Terris*, (1963) AAS 55: 273-274.

89 Lk. 2:19.

90 Lk. 11:28.

91 John Paul II, *Veritatis Splendor* (1994), n. 120 in *Church Documents. Conciliar and Post-Conciliar*. 3d. Edition. Boston. Pauline Software. 1996.

"The mutual relationship between the mystery of the Church and Mary appears clearly in the great portent [Rev. 12:1] ... The woman clothed with the sun was with child. [Rev. 12:2] The Church is fully aware that she bears within herself the Savior of the world, Christ the Lord. She is aware that she is called to offer Christ to the world, giving men and women new birth into God's own life. But the Church cannot forget that her mission was made possible by the motherhood of Mary, who conceived and bore the One ... In The great portent of the woman is accompanied by another portent which appeared in heaven: a red dragon, [Rev. 12:3] which represents ... all the powers of evil at work ... Mary ... thus helps the Church to realize that life is always at the center of a great struggle between good and evil, between light and darkness. The dragon wishes to devour the child brought forth, [Rev. 12:4] a figure of Christ, whom Mary brought forth in the fullness of time [Gal. 4:4] and whom the Church must unceasingly offer to people in every age. But in a way that child is

also a figure of every person ...because ...'by his incarnation the Son of God has united himself in some fashion with every human being.' [Gaudium et spes, op. cit., n. 22] It is precisely in the "flesh" of every person that Christ continues to reveal himself and to enter into fellowship with us, so that rejection of human life, in whatever form that rejection takes, is really a rejection of Christ." [Evangelium vitae, op. cit., n. 103-5]

"As deified she is in possession of all things. As the glory of God and the glory of the world, as the manifested love of God for the world and the manifested love of the world for God, in her prayer she glorifies God. Her own prayer is glorification, eternally realized love, flaming and triumphant in its perfect joy, God's own love for himself in his creation." S. Bulgakov, "The Burning Bush," in N. Zernov (ed.), *A Bulgakov Anthology*. London. SPCK. 1976. pp 90-96. [Russian Orthodox]

92 Basil, Exhortation to Youth as to How They Shall Best Profit by the Writings of Pagan Authors. Tertullian asked, "What has Athens in common with Jerusalem?" [quoted in H. Chadwick, *Early Christian Thought and the Classical Tradition*. London. Penguin. 1966.] In contrast, see Pope Leo XIII, *Aeterni patris* (1879), a paean to philosophy. C. Carlen, *The Papal Encyclicals, 1878-1903*. Ann Arbor. Pierian Press. 1990.

Gregory of Nyssa reminds us that "Childless, indeed, is pagan philosophy; always in pains of childbirth it never engenders living offspring. What fruit has philosophy brought forth worthy of such labor? Are not all its fruits inane and undeveloped and miscarried before they enter the light of the knowledge of God?" Gregory of Nyssa [A.J. Malherbe, E. Ferguson (eds.)], *The Life of Moses*. Mahwah, NJ. Paulist Press. 1978.

93 W. Kaufman, *Critique of Religion and Philosophy*. Garden City, N.Y. Anchor. 1961. p32.

"Great philosophies involve not only a conception of man as he is thought to be but also a vision of man as he ought to be. This is obvious in the case of the Cynics, Stoics, and Epicureans. It is scarcely less plain in the thought of Nietzsche and Spinoza. But it can also be shown in the work of Spinoza." *The Apology of Socrates* presents the ideal man unencumbered by metaphysics and epistemology. "It was the personality of Socrates no less than his teaching that suggested to Plato what man might be like, and converted him from writing poetry to writing philosophic dialogues. Later contacts with Pythagoreans [influenced Plato greatly]...They believed in transmigration, in three types of men, inequality of men and women, and pursued mathematics and philosophy as means of salvation because these studies helped to elevate the soul above earthly ties. *The Republic* describes a state in which each of the three Pythagorean types has its place...Plato's conviction that man ought to free himself from the tyranny of the senses and be ruled by reason

was primary, and his interpretation of the four cardinal virtues explicates his central vision of what could be made of man. His ethics and psychology were primary and represented his original attempts to deal with the phenomenon of Socrates, and his attitudes towards art and mathematics, his distinction between knowledge and belief, and his hypostasizing of two worlds to correspond to these came later [and were not required by his logical argumentation (cf. *Phaedo*). There is] an extreme admiration for reason ...Bifurcation of the world is always rooted in a prior bifurcation of mankind and man ...[The] theory of Forms [is] a reflection on man and his conduct, on body and soul and ethics - on man as he might and should be, on Socrates [cf. *Parmenides*]." W. Kaufman, *Critique of Religion and Philosophy*, op cit., pp 37-41. The complete works of Plato are available in English translation by J. Harris, I. Harris. London. E. Elgar. 1997.

94 Latter day Thomists attempt to resuscitate natural law from the fatal criticisms leveled by Hume. They declare a belief that first principles are self-evident. See G. Grisez, J. Boyle, J. Finnis. *Natural Law and Natural Rights*. Notre Dame. University of Notre Dame Press. 1982. The Gödel Proof, however, shows for all sufficiently strong logics that there is always one irreducible assumption.

95 Cf. H. Kung , *Does God Exist?* New York. Crossroads. 1994. An excellent dissection of the major philosophers.

96 W. Kaufman, *Critique of Religion and Philosophy*, op cit., p37.

97 Cf. Lam. 2:9. There is no Torah among the nations.

98 On the duty of honoring parents in the Hellenistic world and on the comparison of parents to gods, see J. Heinemann, *Philons griechische und judische Bildung*. Breslau. 1932. pp 252ff. On the arguments of the Cynics against honoring parents, see p257. Sifre Deuteronomy 81 [quoted at fn. 29, E. Urbach, *The Sages*, op. cit.], "Said R. Akiba, I have seen a certain heathen bind his father and cast him before his dog, who devoured him." See Jer. 31:33.

99 Rom.. 1:18 -11:36.

100 L. Scupoli [Nicodemus of the Holy Mountain (ed.), *Theophan the Recluse (Rev.)*], *Unseen Warfare*. London. Faber and Faber. 1952. p81. See also Rom. 1:20-29.

101 Ha Kien Fou, *Les Quatre Livres de Konfucius*. Paris. 1895. 616.

102 D. Keown, *Are There 'Human Rights' in Buddhism?* *Journal of Buddhist Ethics Online Conference*. (October 1995).

103 Good honored and recognized by men is not good because God so wills and orders but because the good is good in itself. Aquinas holds this is a "feature" of God's intellect more than his will and that He could not will a contradiction. Such is a perfection in God. [Thomas Aquinas, *Summa Theologica* I, 14,4.] Duns Scotus and Descartes hold that the moral good has no value which is self-authenticating and independent of the will of God and understands it as if it were indifferent to content. B. Porter, *Deity and Morality: With Regard to the Naturalistic Fallacy*. London. George Allen and Unwin, Ltd. 1968. The *Summa* is available in English translation from Westminster, MD. Library of Christian Classics. 1948.

"Aquinas' God, like Aristotle's first movers, is unmoved [cf. Thomas Aquinas, *Summa Theologica*, I 2,1.]. But Aristotle used this argument in his *Metaphysics*, from which Thomas has derived it, to infer the existence of over forty unmoved movers [cf. *Metaphysics* XII, 8, 1073b39-1074a15]. Is not Thomas arbitrary in supposing that there is but one? ... Aristotle's god is unmoved, contemplates his own thoughts, unmindful of the world which he did not create, moving the things in the world by attraction, 'as the beloved' moves the lover. Aristotle's god does not love. He is utterly unmoved." W. Kaufman, *Critique of Religion and Philosophy*, op. cit., pp152-3. The works of Aristotle are available in English translation from J. Harris, I. Harris. London. E. Elgar. 1997.

Aquinas rejected Anselm's ontological argument. That argument is that God is by definition perfect and such perfection entails existence. However, it cannot be inferred that God actually exists. Perfection is complete adequacy to a function, and, thus, limits God. Aquinas' second proof is centered on causation; the universe cannot be understood without postulating at least one occult entity. Aquinas grants the possibility of an infinite regress implying eternal and uncreated world but believes a "necessary being" underlies the whole series. If a "necessary being" must be eo ipso a perfect being, this cosmological argument collapses into an ontological argument. Cf. I. Kant, *Critique of Pure Reason*. Buffalo. Prometheus. 1990.

Aquinas' third proof contains a fallacy: "We find in nature things that are possible to be and not to be, since they are found to be generated and to be corrupted ...it is impossible for these always to exist, for that which can not-be, at some time is not...Therefore, if everything can not-be, then at one time there was nothing in existence." Seeing, then, that there are things in existence now, there cannot be contingent things only, "but there must exist something the existence of which is necessary...Therefore we cannot but admit the existence of some being having of itself its own necessity, and not receiving it from another, but rather causing in others their necessity. This all men speak of as God." BUT it does not follow that if everything was contingent then at one time there was nothing in existence. What if contingent things have staggered terms in such a way that at no time there was nothing in existence? There must have

been an infinite number of contingent things. This, then, is not a proof though many Thomists consider it fundamental. [cf. F. Copelston, Aquinas. London. Penguin Books. 1955. E. Gilson, The Christian Philosophy of St. Thomas Aquinas. New York. Random House. 1956]. Thomas took this argument from Moses Maimonides' Guide for the Perplexed, II, 1 [New York. Dover. 1950.]. Kant notes in his Critique of Pure Reason "necessary" has no applicability to beings ["the unconditional necessity of judgements is not to be confused with the absolute necessity of things. For the absolute necessity of a judgments is only a conditional necessity of the thing or the predicate in the judgment."]

Aquinas' fourth proof is taken from the gradation of things and presupposes a scientific view long abandoned ["the maximum in any genus is the cause of all in that genus" or the theory of Forms] ...but if one being is the cause of all perfections in all things, and also the maximum in each perfection, are these perfections not mutually exclusive, Dionysius notwithstanding? [cf. Thomas Aquinas, Summa Theologica, I, 4, 2 Reply to Second Objection and the amusing discussion of the sun]

Plato had already repudiated the fifth proof "taken from the governance of the world" analogizing human artifact and the universe. It assumes the inference that the whole universe came into being in the same manner as any part of it whatever. Evolutionary biology teaches the error of this approach. This leads to the conclusion that "many worlds might have been botched and bungled ere this one was arrived at." [D. Hume, Dialogues Concerning Natural Religion. Buffalo. Prometheus. 1990.]. Imperfections? Polytheism [creation by committee, perhaps]? Is this the God of Moses or of Jesus? The natural law is an attempt to salvage the idea of the "pre-existence" of souls albeit in a muted form.

Aquinas interprets the name of God in Exodus 3 as "I am the pure act-of-being" where Augustine reads the name as "I am he who never changes." This leads to the error of equating being with essence. E.Gilson, The Christian Philosophy of St. Thomas Aquinas. New York. Random House. 1956. Maimonides warned any ascription of qualities to God stands in grave danger of being equivocal [M. Maimonides, Guide for the Perplexed. I,59, discussing Berachoth 33b. But by Summa Theologica, I, 12, Aquinas tells us "hitherto we have considered God as He is in Himself."]

All valid proofs are if-then propositions. The God of Israel is not one of a class of beings with a set of specific characteristics. Whatever can be proved to exist by means of arguments in which God does not figure in one of the premises is, from the Biblical point of view, ... false" W. Kaufman, Critique of Religion and Philosophy, op. cit., p169.

104 Contemporary literature on the natural law fails to confront these

objections. See R.P. George (ed.), *Natural Law Theory: Contemporary Essays*. Oxford. Oxford University Press. 1993. D. Solomon, "The complexity of natural law," *First Things* (May 1993) 33: 42-46. C. Curran, R. McCormick, *Readings in Moral Theology*, 7. Mahwah, NJ. Paulist Press. 1991.

105 P.J. Leithart, "Natural law: a Reformed critique," *Premise* (February 29, 1996) III. 1-16.

106 H. Rommen, *The Natural Law*. St. Louis, B Herder Book Co. 1955.

107 "Religion is fellowship with God. But two different conceptions are possible of the way in which this fellowship with God is brought about. It can be thought of as achieved by the raising up of the human to the Divine -and that is the contention of the egocentric religion of Eros; or else it is held to be established by the gracious condescension of the Divine to man -and that is the contention of theocentric religion, of Agape. A. Nygren, *Agape and Eros*. New York. Harper and Row. 1969. pp206-7. The conviction that God is both eros and agape is foundational to much Christian mysticism. A perceptive critique is found in B. McGinn, "God as eros. Metaphysical foundations of Christian mysticism," in B. Nassif (ed.), *New Perspectives in Historical Theology*. Grand Rapids, MI. Wm. Eerdmans Publishing Co. 1996. pp189-209.

108 P. Ramsey, *Basic Christian Ethics*. New York. Scribners. 1953, p95

109 P. Tillich, *The Protestant Era*. Chicago. University of Chicago Press. 1958. p160.

110 N. Geisler, *The Christian Ethic of Love*. Zondervan Publishing House. 1973

111 J. Fletcher, *Situational Ethics: The New Morality*. Philadelphia. Westminster Press. 1968.

112 "Beyond the requirement of the Law." There is an excellent discussion in E. Urbach, *The Sages*, op cit., pp317-334. Commentary of R. Johanan and Resh Laqish in Babylonian Talmud Temura 14b teaching on Psalms 114:126. "It is time to work for the Lord, they have made void Thy Law." At p294. Paul, in Rom.. 2:14, does not contradict the saying of Jesus in Mt. 5:18-19. Also see 2 Cor. 3:6, 5:17; Rom.. 7:9, 10:4 and the "breaking" of the Law as its observance.

113 "The Patriarchs went to no school; self taught they loved to follow Nature, for they regarded Nature as the most venerable law." Philo, *De Abrahamo* 6, in F. Colton (ed.), *Loeb Classical Library*. London. 1953.

114 Other examples are found in Gal. 5:1-25, Col. 3:18-4:1, Eph. 5:22-6:9, as well as in the Pastoral Epistles. S. Freyne, "The Bible and Christian Morality," in J.E. Mackey (ed.), *Morals, Law, and Authority*, op cit., pp 1-88.

115 Justin [Martyr], *Dialogue with Trypho*. PG 6, 471-800.

116 Irenaeus, *Adversus Haereses*, 4, 39, 1. PG 7/1, 983.

117 Clement of Alexandria, *Stromateis*, 2, 29. GCS 15, 45.

118 Tertullian, *Adversus Judaeas*, II, 2. PG 2, 601.

119 Athanasius, *The Incarnation Against the Arians* 2, 9. PG 2, 1007. Augustine notes in the *City of God* [Chicago. *Encyclopedia Britannica*. 1980.] that man without God is a victim of fear and self love, driven by vain ambition for domination.

120 Gregory Nazianzus, *Orationes* 14, 27. PG 36, 940.

121 Basil, *Hexameron* 29, 193, 196. In S. Gert (trans.), *Homilies sur l'Hexameron*. Paris. Edition du Cerf. 1949. p91.

122 John Chrysostom, *To Those Who Are Scandalized*, 8. PG 52, 479.

The "natural law" is limited to elementary ethical affirmations; to relationships which effect the fundamental social conditions for existence. The meaning of the existential meeting of the divine and the human cannot be objectified. A situational ethic does not become a legalistic ethic if the centrality of salvation as goal is understood.. This is faithful to the authenticity of human existence and to the truth of personal existentiality. Cf. S. Harakas, *Toward Transfigured Life*, op cit., pp 118-143.

123 N. Bderdyaev, *Slavery and Freedom*. New York. Scribner. 1944. pp42-47. [Russian Orthodox].

124 P. Tillich, "The Actuality of God," *Systematic Theology*, I. Chicago. University of Chicago Press. 1951. pp235-252.

125 G. Santayana, *Character and Opinion in the United States*. New York. Anchor. 1956, criticizing Henry James, "The Will to Believe" [in S. Bland, *Henry James and the Writings of Race and Nation*. Cambridge Studies in American Literature and Culture, 99. Cambridge. Cambridge University Press. 1996.]

126 "True is what is trustworthy and truth involves a correspondence of appearance and reality or of expectation and fulfillment. True is what does not deceive, what is not false, what keeps its promise. All correspondence, however, is known through coherence: we have no second sight to see whether appearance and reality correspond, and if we know whether a proposition is true we must see whether it is

consistent with what else we know, our other experiences ...even if a system is internally consistent - as many a famous system ...is not - that is no guarantee of the truth...In the case of equally simple rival hypotheses which are equally compatible with everything else we know, we also have no right to call one of them, let alone all of them, true, although there may be reasons for preferring one." W. Kaufman, Critique of Religion and Philosophy, op. cit., pp 74-75.

"Authentic gnosis is inseparable from a charisma." V. Lossky, "Faith and Theology, Orthodox Theology, op.c.it., p13.

127 W. Kaufman, Critique of Religion and Philosophy, op cit., p114.

128 Thomas Aquinas, Summa Theologica, II-II, 1, 5. The distinction between science and metaphysics is well discussed by Bernard Lonergan, "A definition of metaphysics," in Morelli, EA, and Morelli, MD, Understanding and Being [The Halifax Lectures]. Lewiston, NY. The Edwin Mellen Press. 1980. pp 225-245.

129 Thomas Aquinas, Summa Theologica, II-II, 1, 5. Reply 4.

130 Thomas Aquinas, Summa Theologica, II-II, 1, 5. Reply to Objection 2.

131 Thomas Aquinas, Summa Theologica, II-II, 1, 5. Reply to Objection 3.

132 Thomas Aquinas, Summa Theologica, II-II, 2,4.

133 Thomas Aquinas, Summa Theologica, II-II, 10.

134 Thomas Aquinas, Summa Theologica, II-II, 10, Reply 2.

Thus, as reason alone cannot conquer reason that attacks faith, heretics must be "shut off from the world by death." Thomas Aquinas, Summa Theologica. II-II, 11,3-4. Or so Plato mused in his tenth book of the Laws. A conclusion that appealed to Luther as well.

"For the method of godliness consists of these two things, pious doctrines, and virtuous practice: and neither are the doctrines acceptable to God apart from good works, nor does God accept the works which are not perfected with pious doctrines. For what profit is it, to know well the doctrines concerning God, and yet to be a vile fornicator. And again, what profit is it, to be nobly temperate, and an impious blasphemer: A most precious possession therefore is the knowledge of doctrines: also there is need of a wakeful soul, since there are many 'that make spoil through philosophy and vain deceit.'" Cyril of Jerusalem, Catechetical Lectures, 4, 2. Nicene and Post-Nicene Fathers of the Christian Church, VII. Grand Rapids, MI. Wm. Eerdmans Publishing Co. 1969. p19.

135 P. Tillich, "Existential Analysis and Religious Symbols," in H.A.

Basilus (ed.), *Contemporary Problems in Religion*. Detroit. Wayne University Press. 1956. pp37-55.

136 M. Buber, *Between Man and Man*. New York. Macmillan. 1947. pp8-39.

137 N. Bderdyaev, *Slavery and Freedom*, op. cit., pp42-47.

138 Cf. Lk. 17:10.

139 V. Lossky, *In the Image and Likeness of God*. Crestwood, N.Y. St. Vladimir Seminary Press. 1983. p59.

140 Second Vatican Council, *Dei verbum* (1965), n. 7 in W. Abbot, *The Documents of Vatican II*. Washington, DC. American Press. 1971.

141 Philoret of Moscow in V. Lossky, *The Mystical Theology of the Eastern Church*. Crestwood, N..Y. St. Vladimir Seminary Press. 1976. p105. [Russian Orthodox]

142 4: 7-8.

143 Ps. 1: 1-2.

144 Ps. 19: 8-9.

145 *Veritatis splendor*, op. cit., n. 44.

146 Cf. Jer. 23: 1-33.

147 2 Cor. 3: 3.

148 2 Cor. 3: 17.

149 Rom. 8: 2.

150 *Veritatis splendor*, op. cit., n. 45. Leo XIII noted the natural law is prior to Sinai. *Libertas praestantissimum*. [in C. Carlen, *The Papal Encyclicals 1878-1903*. Ann Arbor. Pierian Press. 1990.]. Cf. Num. 15:37-41.

151 J.Fuchs, "The Absoluteness of Behavioral Moral Norms," *Personal Responsibility and Christian Morality*. Washington, DC. Georgetown University Press. 1983. pp115-152.

152 Cf. *Gaudium et spes*, op. cit., n 46.

153 E. Schillebeeckx, "The Magisterium and the World of Politics," *Concilium* 6(4): 12-21.

"Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law

written in the heart (cf. Rom. 2:14-15) the sacred value of human life from its very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree" *Evangelium vitae*, op. cit., n. 2.

But the Church laments the overall and systematic calling into question of traditional moral doctrine, on the basis of certain anthropological and ethical suppositions which "end by detaching human freedom from its essential and constitutive relationship to truth...The traditional doctrine regarding the natural law, and the universality and permanent validity of its precepts, is rejected...and the Magisterium itself is considered capable of intervening in matters of morality only in order to 'exhort consciences' and to 'propose values', in the light of which each individual will independently make his or her decisions and life choices ...Do the commandments of God, which are written on the human heart and are part of the Covenant, really have the capacity to clarify the daily decisions of individuals and entire societies? Is it possible to obey God and thus love God and neighbor without respecting these commandments in all circumstances?" *Veritatis splendor*, op. cit., n. 4.

Yet, the "Church's Magisterium does not intend to impose upon the faithful any particular theological system, still less a philosophical one." *Veritatis splendor*, op. cit., n. 29. But Carmelite and Eastern thought systems are overlooked in favor of a Medieval scholasticism.

154 From the Ninth Chant, "Acatlist Hymn to Mary," Byzantine Book of Prayer. Pittsburgh. Byzantine Seminary Press. 1995.

155 Mt. 22:36-40.

156 Cf. *Veritatis splendor*, op. cit., n. 10-15, 17-18.

157 G. von Rad, *Old Testament Theology*, I. London. Harper. 1962. 191ff

158 *Didache* 1, 1. SC 248, 140.

159 30: 15, 19.

160 *Evangelium Vitae*, op. cit., n. 28

161 Dt. 30: 16, 19-20.

162 Is. 5: 20.

"There are some who declare: 'We believe in Allah and the Last Day,' yet they are no true believers. They seek to deceive Allah and those who believe in Him: but they deceive none save themselves ...When it is said to them: 'Do not commit evil in the land,' they reply: 'We do nothing but the good.' But it is they who are evildoers...When they meet the faithful, they declare: 'We, too, are believers.' But when they

are alone with their devils they say to them: 'We follow none but you: we were only mocking.' Allah will mock at them..." Su. 2: 8-12.

163 [Pseudo]Dionysius, On the Divine Names, 6, 1-3. PG 3, 856-857.

"Righteousness does not consist in whether you face towards the east or the west. The righteous man is he who believes in Allah and the Last Day, in the angels and the scriptures and the prophets; who for the love of Allah gives his wealth to his kinsfolk, to the orphans, to the needy, to the wayfarers and to the beggars, and for the redemption of captives; who attends to his prayers...;who is true to his promises and steadfast in trial and adversity ... Such are ...the God-fearing." Su. 2: 177.

164 Cf. Ex. 1: 15-22.

165 Is. 44: 21.

166 Cf. Ecc. 3: 11.

167 Evangelium vitae, op. cit., n. 31.

168 Iranaeus, Demonstratio praedicationis apostolicae, 11. SC 62, 48-49.

169 Iranaeus, Adversus Haereses 4,4,3. PG 7/1, 983.

170 Gregory of Nyssa, On the Structure of Man,39, 63. PG 44,72.

171 Sir. 17: 7.

172 Cf. Gen. 9: 5-6.

173 Evangelium vitae, op. cit., n. 40-41.

174 Wis. 1: 13-14.

175 Catechism of the Catholic Church. San Francisco. Ignatius Press. 1995. n. 396.

176 Cf. Gen. 3:7-16.

177 Cf. Gen. 3: 17, 19.

178 Rom.. 8: 21.

179 Gen. 2: 17; 3: 19.

180 Cf. Rom.. 5: 12.

181 Thomas Aquinas, [J.A. Osterle, J.T. Osterle (trans.)], On Evil. 4, 1. Notre Dame. University of Notre Dame Press. 1995.

182 Cf. Second Council of Orange (529) DS 371-2.

183 Cf. Council of Trent (1546) DS 1510-1516.

184 Cf. John Paul II, Centessimus annus (1991), n. 25; Second Vatican Council, Reconciliatio et paenitentia (1965), n. 16. W. Abbot, The Documents of Vatican II. Washington, DC. American Press. 1971.

185 Athanasius, On the Incarnation of the Word of God 1, 3. PG 25, 16A.

186 John of Damascus, An Exact Exposition of the Orthodox Faith 2, 20. PG 94, 927A.

187 Cf. Augustine, City of God, op. cit., Book 12, Ch. 6; Gregory of Nyssa, Oratio catechetica, 26. PG 45, 164-5; Gregory Palamas, [Nicodemus of the Holy Mountain, Macarius of Corinth (eds.)], Philokalia, 4, London. Faber and Faber. 1948. pp 149-150.

188 Rom.. 1: 18-23.

189 Rom. 5: 12-14 has been the subject of a centuries long debate, because Paul seems to affirm in it the existence of hereditary sin ...Roman Catholic exegetical tradition has almost unanimously interpreted it ... in terms of the universal causality of Adam's sin in the sinfulness of human individuals. This tradition found its formal conciliar expression in the Tridentine Decretum de Peccato Originali...Echoing canon 2 of both the 16th Council of Carthage [(418) DS 223] and the 2d Council of Orange [(529) DS 372], it decreed that 'what the Apostle says...is not to be understood in any other way than as the Catholic church spread all over has always understood it.' Differences existed in tradition regarding details or the understanding of individual words, but there was agreement on the fact of the sin and its extent. However, those very differences are important, for they show that Paul's formulation has to be understood for what it is...In this case Paul's teaching is seminal, open to ... later dogmatic development." J.A. Fitzmeyer, "The letter to the Romans," in R.E. Brown, J.A. Fitzmyer, R.E. Murphy (eds.), The New Jerusalem Bible Commentary. Englewood Cliffs, NJ. Prentice-Hall. 1990. 51: 59. p846.

"Neither is it Satan, nor is it the sin of Adam, but we ourselves who are to blame." Mark the Hermit, Concerning Holy Baptism PG 65, 1000, 1012.

190 J. Erickson, "Penitential Discipline in the Orthodox Canonical Tradition," St. Vladimir's Theological Quarterly, (1977) 21(4):191-206 .

191 Cf. E. Troeltsch, Social Teachings of the Christian Churches, II, New York. Macmillan. 1931. ch3. p4.

Tubal-cain brings "civilization"; art as prayer without God; Babel as purely human unity; giants as Luciferian gnosis. The living out of Biblical allegory is the reality of modern society.

192 Macarius of Egypt, *Spiritual Homilies*, 37, 10, PG 34, 757A. Cf. 1 Cor. 3: 9.

193 *Reconciliatio et paenitentia*, op. cit., n. 16.

194 *Centessimus annus*, op. cit., n. 25.

195 *Redemptoris hominis*, op. cit., n. 21.

196 H. Cox, *On Not Leaving It to the Snake*. New York. Macmillan. 1967.

197 John Paul II, *Dominum et vivificantem* (1986), n. 27-48. Church Documents. Conciliar and Post-Conciliar. 3d Edition. Boston. Pauline Software. 1996.

198 E. Becker, *The Denial of Death*. New York. Macmillan. 1973. p ix.

As one who deals daily with the frailty of human existence, particularly in the work with patients with cancer and AIDS, the eschatological quality of the following observation strikes a chord: "A doctor's life is a continuous memento mori, a reminder of death and of life's unfairness, fragility, and the speed with which all good things pass. Everyday we console families in their struggles with disabled children, untimely deaths, or the decline of aging parents. Why are we spared? When will our trials begin? D. Lexterkamp, *A Measure of My Days*. Boston. University Press of New England. 1977.

"It is in the face of death that the riddle of human existence becomes most acute...man rightly follows the intuition of his heart when he abhors and repudiates the absolute ruin and total disappearance of his own person. Man rebels against death because he bears in himself an eternal seed which cannot be reduced to mere matter." *Gaudium et spes*, op. cit., n. 18.

Suicide is a rejection of God's absolute sovereignty over life and death. Cf. Wis. 16: 13; Tob. 13: 2; *Evangelium vitae*, op. cit., n. 66. "Compassion leads to sharing another's pain; it does not kill the person whose suffering we cannot bear." *Evangelium vitae*, op. cit., n. 66.

199 G. Zilboorg, "Fear of death," *Psychoanalytic Quarterly* (1943) 12:465-475.

200 S. Freud, "Thoughts for the Times on War and Death," 1915, *Collected Papers*, Vol. 4. New York. Basic Books. 1959. pp316-317.

201 Rom.. 6: 23; cf. Gen. 2: 17.

202 Ecc. 12: 1, 7.

203 Cf. Gen. 2: 17; 3: 3; 3: 19; Wis. 1: 13; Rom.. 5: 12; 6: 23.

204 Cf. Wis. 2: 23-24.

205 1 Cor. 15: 26.

206 "This natural aversion to death and this incipient hope of immortality are illumined and brought to fulfillment by Christian faith, which both promises and offers a share in the victory of the Risen Christ: it is the victory of the One who, by his redemptive death, has set man free from death, the wages of sin (Rom. 6:23), and has given him the Spirit, the pledge of resurrection and of life (cf. Rom. 8:11). The certainty of future immortality and hope in the promised resurrection cast new light on the mystery of suffering and of death, and fill the believer with an extraordinary capacity to trust fully in the plan of God...None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's (cf. Rom. 14:7-8). Dying to the Lord means experiencing one's death as the supreme act of obedience to the Father (cf. Phil. 2:8), being ready to meet death at the 'hour' willed and chosen by him (cf. Jo. 13:1). [It] also means recognizing that suffering ...if it is experienced for love and with love through sharing, by God's gracious gift and one's own personal and free choice, in the suffering of Christ crucified. In this way, the person who lives his suffering in the Lord grows more fully conformed to him (cf. Phil. 3:10; 1 Pt. 2:21) and more closely associated with his redemptive work ... " *Evangelium vitae*, op. cit., n. 67.

207 Cf. Gen. 2: 17; 3: 16, 19.

208 The inner harmony of the human person; the harmony between man and woman; and finally the harmony between the first couple and all creation were possible only because of the divine intimacy. Cf. Gen. 2: 25.

209 *Evangelium vitae*, op. cit., n. 9.

Yet, it is Cain who brings "civilization," while it is Seth, the replacement, who brings true worship. The contrast is striking.

210 John of Damascus, *An Exact Exposition of the Orthodox Faith*, 2,4. PG 94, 877C.

211 Gen. 2: 17.

212 Cf. G. Palamas, *Prosopoeia*, PG 159, 1361C; Athanasius, *Oration on the Incarnation of the Word of God*, 54, PG 25,

192B; Iranaeus, *Adversus Haereses* 5, PG 7/1, 112C; Gregory of Nyssa, *The Great Catechetical Oration*, 25, PG 45, 65D; Macarius of Egypt, *Philokalia* 3, op. cit., p. 171; 2 Pet. 1: 4.

213 Maximus [the Confessor], *Ambigua*, PG 91, 1156C; cf. Gen. 3: 5.

"Walking in all his ways.' (11:22). This refers to the ways of God: 'The Lord! The Lord! - a God compassionate and gracious.' (Ex. 34:6) It says 'But everyone who is called by the name of the Lord shall escape.' (Joel 3:5) Now how is it possible for a person to be called by the Name of God? Rather - as God is called 'compassionate,' so you should be compassionate; as the Holy One is called 'gracious,' so should you be gracious - as it is said The Lord is gracious (*hanun*) and compassionate (Ps. 145:8) and grants his favors freely (*hinam*); as God is called 'righteous,' as it is said 'For the Lord is righteous; he loves righteous deeds' (Ps. 11:7) - so should you be righteous; as God is called 'kind' as it is said 'For I am kind - declares the Lord' (Jer. 3:12) - so should you be kind; therefore it says 'But everyone who is called by the name of the Lord shall escape' (Joel 3:5) and 'Everyone that is called by my name' (Is. 43:7) and 'The Lord made everything for his purpose.' (Prov. 16:4) And holding fast to him (11:22). How is it possible for a person to ascend on high and hold fast to fire? For is it not said elsewhere 'For the Lord your God is a consuming fire' (4:24) and 'his throne was tongues of flame: its wheels were blazing fire'? (Dan. 7:9) Rather - hold fast to the Sages and their disciples and I will consider it as if you had ascended on high and received [the Torah] there - and not as if you had ascended and received it in peace but as if you had done battle to receive it. Thus it says 'You ascended on high, having taken captivity captive.' (Ps. 68:19). 11:22, Sifre Deuteronomy 49, 114. in *The Classic Midrash*, op. cit., pp 328-9.

"The Lord spoke to Moses, saying: 'Speak to the whole Israelite community and say to them: You shall be holy, for I, the Lord your God, am Holy.' [Lev. 19:1-2] This indicates that this section was said to the entire group in assembly. Why was it said to the entire group in assembly? Because most of the basic laws of the Torah are dependent on it." Sifra Weiss 86b in *The Classic Midrash*, op. cit., pp198-9.

"For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God." Iranaeus, *Adversus Haereses* 3, 19, 1. PG 7/1, 1939.

"For the Son of God became man so that we might become God." Athanasius, *On the Incarnation of the Word of God*, 54, 3. PG 25, 192B.

"The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men

gods." Thomas Aquinas, *Opuscula*. Paris. Libraire Philosophique J. Vron. 1984. 57: 1-4.

214 J. Metz, *Faith in History and Society*. New York. Seabury Press. 1980. p74

215 German Synod of Catholic Bishops, *Unsere Hoffnung I*, 3.

216 Basil, *Epistle 174*. PG 32, 652A.

217 *Gaudium et spes*, *op. cit.*, n. 20-21; *Reconciliatio et paenitentia*, *op. cit.*, n. 11.

218 Simeon the New Theologian, *33d Oration*, PG 12, 449AB.

219 Thomas à Kempis, *Imitation of Christ 1, 23, 1*. Chicago. Encyclopedia Britannica. 1980.

220 Gen. 1: 27.

221 *Gaudium et spes*, *op. cit.*, n. 12-3.

Disabled persons "too are fully human subjects with corresponding innate, sacred and inviolable rights, and, in spite of the limitations and sufferings affecting their bodies and faculties, they point up more clearly the dignity and greatness of man. Since disabled people are subjects with all their rights, they should be helped to participate in the life of society in all its aspects and at all the levels accessible to their capacities. The disabled person is one of us and participates fully in the same humanity that we possess. It would be radically unworthy of man, and a denial of our common humanity, to admit to the life of the community, and thus admit to work, only those who are fully functional." Human dignity is from birth. John Paul II, *Laborem exercens* (1981), n. 22 in *Church Documents. Conciliar and Post-Conciliar*. 3d Edition. Boston. Pauline Software. 1996.

222 Gregory of Nazianzus, *Poemata Dogmatica*, VIII, PG 37, 452.

The Protestant theologian Karl Barth views this line of reasoning suspiciously as not truly Biblical. K. Barth, *Church Dogmatics*, III, 1. Edinburgh. T. and T. Clark. 1961. pp. 191ff. But to "hear and keep" is the unfolding of Tradition in view of the enhanced capacity of man to grasp what is revealed in the Word. This is the difference between [Augustinian] reason and the development of thought most clearly expressed in Palamas In marked contrast with the view of Barth is that of the Jewish thinker Martin Buber. M. Buber, *The Living God*, 2, New York. Macmillan. 1948.p16. See also 1 Col. 1: 12-20; John of Damascus, *De Imaginibus*, III, 18. PG 94, 1340AB.

223 Acts 17: 26.

224 John Chrysostom, *In. Gen. Sermo II*, 1. PG 54, 587D-588A. The

difference between man and other creatures is shown above all by the fact that only the creation of man is presented as the result of a special decision on the part of God (cf. Gen. 1: 26; Sir. 17: 3; Wis. 2: 23) ..."Man, living man, is the glory of God." Irenaeus, *Adversus Haereses*, IV, 20, 7. SC 100/2 648-9.

225 *Gaudium et spes*, op. cit., n. 1-1.

226 Gregory of Nyssa, *De hominis opificio*, 16, PG 44, 185 BC.

227 Gregory of Nyssa, *De hominis opificio*, 16, PG 44, 204D.

228 V. Lossky, *The Mystical Theology of the Eastern Church*, op. cit. pp 120-121. "Deeds characterize the image of God in us." Clement of Alexandria, *Selection in Genesis*, 1:26.

229 V. Lossky, *The Mystical Theology of the Eastern Church*, op. cit. pp 144-145.

230 *Evangelium vitae*, op. cit., n. 34.

231 Ambrose of Milan, *Libro 2*, 46.47; CSEL 73, 270-274.

232 Cf. Tertullian, *Adversus Marcionem*, 2, 4. PL 2, 288-9.

Moral law presupposes the rational order established by the Creator [cf. Leo XIII, *Libertas prestantissimum*, op cit., 597; Thomas Aquinas, *Summa Theologica I-II*, 90, 1]. Though man is left in the power of his own counsel (Sir. 15:14) there exists a moral obligation to seek the truth and to adhere to it once it is known. "Return to your conscience, question it ...Turn inward, brethren, and in everything you do, see God as your witness." [St. Augustine, *Homilies on the Epistles of John*. 8, 9. PL 35, 2041].

233 John Henry Cardinal Newman, "Letter to the Duke of Norfolk," V, in *Certain Difficulties felt by Anglicans in Catholic Teaching II*. London. Longman, Green. 1885. p248.

234 John Henry Cardinal Newman, "Letter to the Duke of Norfolk," V, in *Certain Difficulties felt by Anglicans in Catholic Teaching II*, op. cit., p250.

235 *Gaudium et spes*, op. cit., n. 16.

The faithful must, then, recognize the inner nature, the value and the ordering of the whole of creation to the praise of God. By their secular activity they help one another achieve greater holiness of life, so that the world may be filled with the spirit of Christ and may the more effectively attain its destiny in justice, in love, and in peace. The laity enjoy a principal role in the universal fulfillment of this task ... by their competence in secular disciplines and by their activity, interiorly raised up by grace ... let the laity so remedy the institutions and conditions of the world when the latter are an inducement to sin, that

these may be conformed to the norms of justice, favoring rather than hindering the practice of virtue. By so doing they will impregnate culture and human works with a moral value ..." Second Vatican Council, *Lumen gentium* (1965), n. 36 in W. Abbot (ed.), *The Documents of Vatican II*, Washington, DC. American Press. 1971.

The Orthodox position has always recognized the value of laity.

236 Rom.. 9:1. Cf. Sabbath Raba 312a.

237 2 Tim. 1: 3.

238 Cf. 2 Cor. 4: 2.

239 Rom.. 12: 2.

240 *Veritatis Splendor*, op. cit., n. 63.

241 *Veritatis splendor*, op. cit., n. 32.

"It is reported that in the past, Eskimos would let their grandparents go off to freeze to death at a certain point because this was their way for keeping population within the limits of food supply. The grandparents did this willingly. The story is told, however, of some missionaries who went to the Eskimo, discovered this practice, and condemned it roundly in terms of divine authority. The Eskimos were mightily impressed with the missionaries' veto of their long-standing custom. With their point made, the missionaries departed, promising to return in a few years to see if the faith was being kept alive. They returned and found that the group had died out." D. Maguire, *Death by Choice*. Garden City, N.Y. Image Books. 1984. pp95-96.

Moral law is not relative. However, the application of the "absolutes" of the "Negative Commandments" requires comprehension of the ideas underlying a particular custom or practice else it turns into another form of idolatrous behavior. S. Freyne, "The Bible and Christian Morality," in J.E. Mackey (ed.), *Morals, Law and Authority*, op. cit. pp1-88.

242 John Henry Cardinal Newman, "Saintliness the Standard of Christian Principle," in *Discourses to Mixed Congregations*, V. London. Longmans, Green, and Co. 1906. p 89-90.

An atheist considers man to be "an end to himself and the sole maker, with supreme control, of his own history." *Gaudium et spes*, op. cit., n. 20-1.

243 John Paul II, *Centessimus annus*, n. 237.

244 Vaclav Havel, *The Living Truth*, quoted by A Dulles, "John Paul II and the Truth About Freedom," *First Things*, 55 (August/September 1995): 36-41.

245 Sophronius of Jerusalem, *Sermo de Nativitate*. PG 81, 3201-3212.

246 *Lumen Gentium*, op. cit., n. 36

247 B. Haring, *Free and Faithful in Christ*, III. New York. Crossroads. 1981. p6; cf. K. Rahner, "Die Hominisation als theologische Frage," in K Rahner and P Overhage, *Das Problem der Hominisation*. Freiburg. 1968. p74.

248 B. Haring, *Free and Faithful in Christ*, III, op. cit., p7.

249 B. Haring, *Free and Faithful in Christ*, III, op. cit., p8.

250 The information gained on human fertilization and embryo development is from the seminal work of A.J. Hertig and J. Rock ["Two human ova of the pre-villous stage having a developmental age of about eleven and twelve days," *Contributions in Embryology* (1941) 29: 127-156; "Two human ova of the pre-villous stage having a developmental age of about seven to nine days," *Contributions in Embryology* (1945)31: 65-84; "Two human ova of the pre-villous stage having a developmental age of about eight and nine days," *Contributions in Embryology* (1949) 33: 65-84.] The earliest date a free blastocyst was found within the uterine cavity was 4 days. The earliest date of implantation in the uterine wall was 3r days post-ovulation.

251 B. Haring, *Free and Faithful in Christ*, III, op. cit., p7.

252 M. Lockwood, "Human identity and the primitive streak," *Hastings Center Report* (1995) 25 (1): 45.

253 A prion is an unconventional virus which consists solely of an infectious protein which replicates but does not contain nucleic acid. The conventional paradigm is that only nucleic acids contain information.

M. Lockwood, "Of prions and organisms: a reply to Howsepian," *Journal of Medical Ethics* (1997) 23: 42-44.

254 A. Howsepian, "Who or what are we?" *Review of Metaphysics*(1992) 45: 413-502; R.A. McCormick, "Who or what is the pre-embryo?" *Kennedy Institute of Ethics Journal* (1991) 1: 15; P. van Inwagen, *Material Beings*. Ithaca, N.Y. Cornell University Press. 1990.

255 "Multiple isogenic progeny of an organism are of biologic necessity derivable only from biocellular sources the organismic identities of which are indeterminate ..." But only at the point of division. It does not follow that "...the identities of organisms which can reproduce either by cloning or by pathogenesis are themselves indeterminate." A. Howsepian, "Lockwood on human identity and the

primitive streak," *Journal of Medical Ethics* (1997) 23: 38-41. The extensive literature on human twins demonstrates the fallacy of this position.

256 Congregation for the Doctrine of the Faith, *Donum vitae* (1987) I, 1 in *Church Documents. Conciliar and Post-Conciliar*. 3d Edition. Boston. Pauline Software. 1996.

257 J.A. Fitzmyer, "Pauline Theology," *The New Jerusalem Bible Commentary*, op cit., 82: 101-7. pp 1406-1407.

The "apparent immateriality of mind is an artifact of the nature of the phenomenon and of the process of observation itself." D.V. Forrest, "Mind, brain, machine: language," *Journal of the American Academy of Psychoanalysis* (1996) 24: 409-430. Neural states are spatiotemporally arranged. Outside the organism they are distributed; inside, unified. T.T. Feinberg, "The irreducible perspectives of consciousness," *Seminars in Neurology* (1997) 17: 85-93. R. Ornstein, *The Evolution of Consciousness*. New York. Prentice-Hall. 1991; D.C. Dennett, *Consciousness Explained*. Boston. Little, Brown. 1991; P. M. Churchland, *The Engine of Reason, The Seat of the Soul*. Cambridge, MA. MIT Press. 1996.

258 Cf. Mt. 16: 25-26; Jo. 15: 13; Acts 2:41.

259 Cf. Mt. 10: 28; 26: 38; Jo. 12: 27; 2 Macc. 6:30.

260 Cf. Wis. 8: 11; 15: 16; 1 Thes. 5: 23.

The distinction of spirit and soul does not introduce a duality into the soul but signifies that man is ordered to a supernatural end. Council of Constantinople IV (870) DS 657. The soul can enter into communion with God. G. Palamas, *Prosopoeia*, PG 150, 1361C. Cf. *Gaudium et spes*, op. cit., n. 22-5. That communion, of course, while of God's grace, requires the will of man. Macarius of Egypt, *Spiritual Homilies*, 37, 10. PG 34, 757A.

"'According to the image' indicates rationality and freedom, while the expression 'according to the likeness' indicates assimilation to God through virtue." John of Damascus, *An Exact Exposition of the Orthodox Faith*, II, 12. PG 94, 920B. Intellect and free will as image and likeness. Gregory of Nyssa, *On Virginity*, 12. PG 46, 369C. Free will is the great prerogative of man. Basil, *Homily on God Not Being the Cause of Evil*, 6. PG 31, 344B.

The Sages tell us in a commentary on "and man became a living soul" [*nefesh*]. (Gen. 2: 7) *Nefesh* is not psyche, anima. The whole of man is a living soul. The creation of man constitutes a single act. The *nefesh* is in actuality the living man, and hence *nefesh* is also used in place of the word *adam* ... See use in Ex. 4: 19, 1 Kgs. 19: 10. In Exodus 23: 9, "for ye know the heart of a stranger," *nefesh* is

used in the sense of existence, feeling, attitude [what Urbach calls the human condition]. E. Urbach, *The Sages*, op. cit., p 215. The Sages continue with 12: 23 where nefesh is used as blood; Ps. 63: 2, as flesh; and in Job 12: 10, ruah is only a manifestation of life..."in whose hand is the soul of every living thing, and the breath of all mankind"...Nefesh, guf [body], and ruah form an indivisible entity, and it may be said that man is a psycho-physical organism.

In the discussion of R. Judah the Prince with Emperor Antoninus the Sages report, "At which stage is the soul instilled in man?....[R] As soon as he leaves his mother's womb. [A] Leave meat without salt for three days, will it not become putrid? The answer must be: From the moment that he (the child) is commanded (to come into existence). [R] admitted to him that scripture also supports him: [As long as my breath is in me] and the spirit of God is in my nostrils (Job 27:3), [and Thy command hath preserved my spirit] (Job 10:12) - when didst Thou give me the soul? From the moment that Thou didst command me." Rabbi accepts the answer. S. Krauss, *Antoninus und Rabbi*. Frankfurt. 1910. p63. The concept of the soul was introduced into Judaism from Hellenistic sources. E Urbach, *The Sages*, op cit., p220.

261 Cf. Dan. 3: 57-80; Council of Vienne (1312) DS 902.

262 B. Haring, *Free and Faithful in Christ*, III, op. cit., p9; cf. W. Ruff, "Individualitat und Personalitat in embryonalen Werden," *Theologie und Philosophie* (1970) 45: 24-59.

263 B. Haring, *Free and Faithful in Christ*, III, op. cit., pp 9-10.

The definition of person is set at 14 days and is based on the last date at which the primitive neural streak develops. Department of Health and Social Security, Reprint of the Committee of Inquiry into Human Fertilization and Embryology. London. HMSO. 1984. Cmnd. 9314, Para 11.22. It is the basis of the Human Fertilization and Embryology Act in the United Kingdom.

264 R. Fishman, "Patenting sub-human beings: do sub-human creatures deserve constitutional protection?" *American Journal of Law and Medicine* (1993) 80: 461-482.

265 J. Locke, *Essay Concerning Human Understanding*, II, 27, 9. Buffalo. Prometheus Press. 1990.

"WHO considers the use of cloning for the replication of human individuals to be ethically unacceptable as it would violate ...respect for the dignity of the human person." European Parliament Resolution on Human Dignity. 1997. Clause 6. The reasoning employed has its origins in Kant. But that same reasoning would exclude transfusions and transplants. An earlier debate on this point is found in U. Eibach. *Medizin und Menschenwurde*.

Ethische Probleme in der Medizin aus christlicher Sicht. Wuppertal. 1976. 313. Contrast with H. Pompey, Fortschritt der Medizin und christliche Humanitat. Der Dienst der praktischen Theologie an einer Medizin im Umbruch. Wurzburg, 1974; A.L. Jameton, "Organ Donation," Encyclopedia of Bioethics, III 1152-1160; R..J Howard, J.S. Najarian, R.C. Fox, R.A. McCormick, "Organ Transplantation," Encyclopedia of Bioethics, III 1160-1173.

Where is dignity attached and how? Is it the duplication of a large unit of the genome that is supposed to constitute an attack on human dignity?" [as with the natural twin] J. Harris, "Is cloning an attack on human dignity? Nature (1997) 387: 754.

Human cloning is not a replacement for in vitro fertilization for a couple seeking a child. There the contributions of two parents are required. A third entity is created. A clone is a replication of an existing entity already existing. Exploitation is at the root of the cloning debate.

266 J.A. Burgess, S. A. Tawia, "When did you first begin to feel it - locating the beginnings of human consciousness," Bioethics (1996) 10: 1-21.

267 G.F. Molinari, "Criteria for death," Encyclopedia of Bioethics, I, pp 292-296; R.M. Veatch, "The whole brain oriented concept of death: an outmoded philosophical formulation," Journal of Thanatology (1975) 3: 13-30; President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research. Defining Death: Medical, Legal, and Ethical Issues in the Definition of Death. Washington, D.C. USGPO. 1981; R.M. Veatch, "The impending collapse of the whole brain definition of death," Hastings Center Report (1993) 23(4): 18-24; in contrast, J.P. Lizzo, "Persons and death: what's metaphysically wrong with our current statutory definition of death?" Journal of Medicine and Philosophy (1993) 18: 355-374.

268 J.H. Thrall, H.A. Zeissman, "Brain death," Nuclear Medicine: The Requisites. St. Louis. Mosby. 1995. pp 263-264; J.C. Fackler, M.C. Rogers, "Is brain death really cessation of all intracranial function?" Journal of Pediatrics(1987) 110: 84-86; R.E. , "The persistent vegetative state: the medical reality," Hastings Center Report (1988) 18: 27-32.

269 If a living human being lacks what is distinctively human? H. Thielicke, Wer darf sterben? Freiburg. 1979; in contrast, J. Wunderli, Euthanasie oder Uber die Wurde des Sterbens. Stuttgart. 1974.

Should an anencephalic fetus, then, be aborted or, at least, delivered prematurely to permit organ transplantation to another infant? Clearly

an anencephalic fetus is not an independently subsistent human existence as the abnormality is incompatible with life.

It is unconscionable, then, to deprive a dying person of consciousness, a position well articulated by Pius XII. [Address to an International Group of Physicians, III, 12. (24 February 1957)] AAS (1957) 49: 129-147.

270 Cf. Catechism of the Catholic Church, op. cit., III, 2293-4.

271 Epiphanius of Cyprus, Against Heresies, 70, 2. PG 42, 341C.

"The purity of the soul is not something immutable but the outcome of the life of the whole man, both body and soul." Ecclesiastes Rabba 312a.

272 Cf. Ps. 139: 1, 13-16.

273 Jer. 14: 5.

274 Cf. Ps. 22: 10-11; 71: 6; Is. 46: 3; Job 10: 8-12.

275 Donum vitae, op. cit., I, 1.

Every soul is created by God - it is not produced by the parents. The soul is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection." Cf. Gregory of Nyssa, In Christi res. orat. 1. PG 46:617B; cf. Lateran Council V (1513) DS 1440.

276 F. Rosner, "Judaism, Genetic Screening, and Genetic Therapy," Institute for Jewish Medical Ethics. 1997. A belief also held in Islam.

An Orthodox Christian view in agreement in that would permit vaginal wash after rape. S Harakas, Contemporary Moral Issues Facing the Orthodox Christian. Minneapolis. Light and Life. 1982. This same reasoning the use of oral contraceptives that hormonally disfavor implantation would be licit. It is the mens rea of the parties that distinguishes the licit action. Another view, of course, is that biological processes are prevented from achieving their "object" in that a physiological function is inhibited. C. Warner, "Theological issues of contraception," Theology (1954) 57: 8-14.

The termination of life has been condemned since the early days of the Church. Cf. Didache 2, 2. SC 248, 148; Epistle of Barnabas 19, 5. PG 2, 777; Ad Dignitatem 5, 6. PG 2, 1173; Tertullian, Apology, 9. PL 1, 319-320. But is there a distinct hypostasis at fertilization (day 0), at implantation (day 4), or at the development of the neural streak (day 12-14)? The distinction permits a medical intervention such as in vitro fertilization or contraception.

Prenatal diagnosis is morally licit "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safeguarding of healing as an individual...It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion depending upon the results." *Donum vitae*, op. cit., I, 2. Today's technology does not permit prenatal diagnosis before day 12-14.

277 *Gaudium et spes*, op. cit., n. 50-1.

278 Cf. Gen. 1: 28

279 Wis. 11: 24.

280 The Magisterium of the Catholic Church teaches, "Animals are God's creatures. He surrounds them with his providential care. By their mere existence they bless him and give him glory. Thus men owe them kindness...It is contrary to human dignity to cause animals to suffer or die needlessly." *Catechism of the Catholic Church III*, op. cit., 2416-7.

281 *Chullin 7b*. An example of changing and denying the Divine creation. Cf. Lev. 19: 19.

282 John Paul II, *Dangers of Genetic Manipulation*, Address to the World Medical Association, October 29, 1983. Vatican. Vatican Press Office.

283 A. Kushal, "Ethical issues in xerotransplantation," *Bioethics Bulletin* (1994) 6(3): 1-8.

284 Cf. Nuffield (UK) Council on Bioethics, *Animal to Human Transplants - The Ethics of Transplantation*. 1996.; *Animal Tissue into Humans - a Report by the Advisory Group on the Ethics of Xenotransplantation*. London. UK Department of Health. 1996; *Institute of Medicine, Xenotransplantation - Science, Ethics and Public Policy*. Washington, DC. National Academy Press. 1996.; *Working Group on Genetic Engineering in Non-Human Life Forms of the Society, Religion, and Technology Project of the Church of Scotland, The Ethics of Xenografting*. 1995.

285 H. Verhoog [D. Heaf (trans.)], "Reductionism and Organism in Science," *Germanipulation an Pflanz, Tier und pincier. Grundlagen zur Urteilsbildung*. Stuttgart. Verlag. 1994.

It was to Noah that animal exploitation was permitted in the economy of man's salvation. Cf. Gen. 9: 3.

286 Isaac the Syrian [A.J. Wesinck (ed.)], *Mystic Treatises*, Mahwah, NJ. Paulist Press. 1977. p341

287 Mt. 19: 21.

288 Bishop Brianchaninov (tr. by Archimandrite Lazarus), *The Arena: An Offering to Contemporary Monasticism*. Jordanville, NY. Holy Trinity Monastery. 1983. pp59-60. [Russian Orthodox]

289 *Reconciliatio et paenitentia*, op. cit., n. 23.

290 Gen. 4: 13-14.

291 Ps. 51: 5-6.

292 *Evangelium vitae*, op. cit., n. 21.

293 Augustine of Hippo, *Ennaratio in Psalmum 109*, 7. CCL 39, 1397.

294 Cf. Jo. 14: 6.

295 Cf. Gal. 2: 20.

296 *Veritatis splendor*, op. cit., n. 88.

297 *Veritatis splendor*, op. cit., n. 92.

298 Francis de Sales, *Love of God*, 8, 6. *Introduction to the Divine Life and Treatise on the Life*. New York. Crossroads. 1994.

299 Thomas Aquinas, *Summa Theologica II-II 184*, 3, 3.

300 Basil, *The Long Rules*, Question 8, I, 40. Fasting, prayer, and the sacramental life in general are necessities. PG 31, 935.

301 Cf. Mt. 19: 12.

302 Cf. Lk. 20: 36.

303 *Optatum totis*, op. cit., n. 10.

304 John Paul II, *Familiaris consortio* (1981), n. 16. *Church Documents. Conciliar and Post-Conciliar*. 3d Edition. Boston. Pauline Software. 1996.

305 G.I. Mantzaridis, *The Deification of Man*. Crestwood, N.Y. St. Vladimir Seminary Press. 1984. p74. [Greek Orthodox]

306 Cf. Gregory of Nyssa, *On His Sister Gorgonia*, *Oration 8*, 8 in F.X. Murphy, *The Christian Way of Life, The Message of the Fathers of the Church*, 18. Wilmington, DE, Michael Glazier. 1968. p165.

The taking of monastic vows was once regarded as a sacrament of the Church. Tonsure is still practiced at Orthodox baptism.

307 Familiaris consortio, op. cit., n. 13.

308 Cf. Lk. 22: 19-20.

309 Jo. 13:1.

310 Cf. Eph. 5: 31-32.

311 John Paul II, Mulieris dignitatem (1984), n. 26 in Church Documents. Conciliar and Post-Conciliar. 3d Edition. Boston. Pauline Software. 1996.

312 Jo. 1: 13.

313 Cf. 2 Cor. 11: 2.

314 Clement of Alexandria, Miscellanies, III, 12, 8, 7. Library of Christian Classics. Philadelphia. Westminster Press. 1954. p81.

315 Cf. Ps. 51; N. Bderdyaev, Slavery and Freedom, op. cit., pp 42-47.

316 Paul VI, Humane vitae (1968). Church Documents. Conciliar and Post-Conciliar. 3d Edition. Boston. Pauline Software. 1996.

"Thus the fundamental task of the family is to serve life, to actualize in history the original blessing of the Creator - that of transmitting by procreation the divine image from person to person." Familiaris consortio, op. cit., n. 28.

317 "Marriage peoples the earth, but virginity peoples heaven." Jerome, in G.G. Coulton, Five Centuries of Religion, I. Cambridge. Cambridge University Press. 1973. p444 ...see Bonaventure at p445.

318 Maximus [Confessor], Five Hundred Chapters, PG 91, col 557-560.

"Rabbi Judah the Prince says, 'How precious to He Who Spoke and the world came into being is the honor due to his parents, for He equates their honor to His own, their reverence to His own, and cursing them to cursing Him. It is written Honor your father and your mother (Ex. 20:12) and correspondingly it is written Honor the Lord with your wealth (Prov. 3:9), thus connecting the honor due parents to that due to God. It is written You shall each revere his mother and his father (Lev. 19:3) and correspondingly it is written Revere the Lord your God (6:13), thus connecting the reverence of parents to the reverence of God. It is written He who reviles his father or his mother shall be put to death (Ex. 21:17) and correspondingly it is written Anyone who reviles his God shall be put to death (Lev. 24:15) thus connecting reviling parents to reviling God ...One might think that which takes precedence in scripture is to take precedence

in practice as well, therefore the verse states You shall each revere his mother and his father (Lev. 19:3) indicating that both parents are to be equal in all things." Ex. 20:7, Mekhilta Bahodesh 7, II248, in R. Hammer, *The Classic Midrash.*, op. cit., pp 162-3.

Childbirth is "a responsibility [for lordship] which reaches its highest point in the giving of life through procreation by man and woman in marriage." *Evangelium vitae*, op. cit., n. 43.

Fecundity as an end of marriage springs from this anthropology. Man and his relationships are reduced to physicality. The focus over "artificial" and "natural" means of family planning highlight this reductionist biology characteristic of Roman Catholic teaching. Periodic continence where birth regulation is based on self-observation is considered licit as it respects the bodies of spouses and encourages tenderness between them. Self-observation is a euphemism for charting serial basal temperatures [a procedure requiring rectal temperatures] and collection of urine samples for quantitating the amount of the pituitary hormone LH [luteotropic hormone] to determine ovulation and the time period to be avoided by abstention from intercourse. What must not be overlooked is that control over procreation is permitted by that Magisterium. It holds that the morality of the behavior does not depend on sincere intention and motives [the mens rea] alone but is determined by objective criteria. *Gaudium et spes*, op. cit., n. 51-3. That is a euphemism for the reductionist position that the penis must be present in the vagina and transmission of sperm must be unimpeded else one is "not giving oneself totally to the other." *Familiaris consortio*, op. cit., n. 32. To abstain from intercourse during the fertile period, however, is to give proof of a true and authentic love. *Humane vitae*, op. cit. n. 16. It is the use of technology to control procreation, an act condemned elsewhere by that Magisterium if that procreation is impeded. Cf. *Donum vitae*, op. cit., II, 4, 5. It is this tortured reasoning that leads the John Paul II Center to propose the use of a condom with holes to capture the husband's semen for concentration for insemination does not violate *Donum vitae*, op. cit., II, B6.

"Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse ... in a life of discipline and self-control lived in the power of the Holy Spirit." Condemned by the Anglican Church was "contraception-control from motives of selfishness, luxury, or mere convenience." *The Lambeth Conferences 1867-1930*. London. 1948. Hecesis is the aspect of marriage stressed by Jesus (Mt. 19: 6). The doctrine was further unfolded by Paul. (Eph. 5: 23-33). *The Lambeth Conference 1958*. London. 1958. 2: 143. If submission to the biological pattern is necessary to receive the blessings of marriage, , all methods of conception-control must be rejected without distinction. K. Barth, *Church Dogmatics*, III, op. cit., pp300-311.

It is John Chrysostom, again, who clearly reminds us, "It was for two reasons that marriage was introduced; so that we may live in chastity and so that we might become parents. Of these the most important reason is chastity. John Chrysostom quoted in S. Harakas, *Living the Faith*, op cit., p133. A child is a gift. The lack of children is also a state provided by God. The physical drive to procreate is at all costs, then, is egocentric and not ordered to God. That is the dilemma to be faced. The use of a child to fulfill parental needs is exploitation. It is then difficult to comprehend the need for assisted insemination.

319 1 Tim. 2: 15.

Marriage is an eternal union. Cf. Mt. 19: 9; Mk. 10:11; Lk. 16: 18. It is not broken by death. 1 Cor. 13: 8. But it is not absolute as it presupposes a free human response. Mt. 5:32; 1 Cor. 7: 9. The levirate is dismissed by Jesus as not reflective of the Kingdom. Mt. 22: 23-32; Mk. 12: 18-27; Lk. 20: 27-37.

320 Cf. Rom.. 16: 26.

321 *Dei verbum*, op. cit., n. 5.

322 *Evangelium vitae*, op. cit., n. 25.

323 Cf. 1 Jo. 2: 15-16.

324 Second Vatican Council, *Ad gentes divinitus* (1965), n. 6. W. Abbot (ed). *The Documents of Vatican II*. Washington, DC. American Press. 1971.

325 The family is "the sanctuary of life the place in which life - the gift of God - can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth." John Paul II, *Centessimus annus*, 39. AAS 83 (1991) 842.

"The whole redemption is a work of healing. Therefore, the whole of theology, but particularly moral theology, has an essentially therapeutic dimension." B. Haring, *Free and Faithful in Christ*, III. New York. Crossroads. 1981. p 1.

Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. (2 Tim. 4:2)" To proclaim Jesus is itself to proclaim life." *Evangelium vitae*, op. cit., n. 80.

326 Cf. Jo. 5:25.

327 *Ad gentes divinitus*, op. cit., n. 6.

"Christian, recognize your dignity and, now, that you share in God's own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member.

Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God." Leo the Great, Sermo 21 in Nativitate Dominem, 3. PL 54, 192C.

"Virtue is really true, vice is falsehood ... 'Think on these things,' [St. Paul] says. Don't you see that he desires to banish every evil thought from our souls; for evil actions spring from thoughts ... 'These things do,' not only in words but do them also." John Chrysostom, "Homilies on Phillipians, Nicene and Post-Nicene Fathers of the Christian Church. Grand Rapids, MI. Wm. Eerdmans Publishing Co., 1969, XIII, p247 [commentary on Phil. 4: 8-9].

328 Second Vatican Council, *Apostolicam actuositatem* (1965), n. 6. W. Abbot (ed.), *The Documents of Vatican II*. Washington, DC. American Press. 1971.

The preservation of truth is "entrusted to the whole people of the Church." Encyclical Letter of the One, Holy, Catholic and Apostolic Church to the Orthodox Christians of All Lands. (1869). Quoted in A. Schmemmann, *The Eucharist*. Crestwood, NY. St. Vladimir Seminary Press. 1988.

329 John Paul II, *Catechesi tradendae* (1979), n. 53. Church Documents. Conciliar and Post-Conciliar. 3d Edition. Boston. Pauline Software. 1996.

330 *Catechesi tradendae*, op. cit., n. 29.

331 E. Schillebeeckx, "Faith functioning in human self-understanding," in T. Booke (ed.), *The World in History*. New York. Scheed and Herd. 1966. p45.

332 John Chrysostom, *First Homily on Prayer*, PG 50, 778.

333 Juvenal, *Satires*. VIII. New York. Dover. 1950.

The commandment, 'Thou shall not bear false witness,' was not violated when Dutch householders refused to reveal to the Gestapo at the door the Jews they were hiding...The Dutch householders were not seeking to injure the Nazis when they spoke falsely. Nor were they endorsing deceit as a general rule of life. They were willing, rather, the protection of the innocent, and they were thoroughly justified in misleading the wicked." Comment on John Paul II, *Veritatis splendor*, op. cit., treating negative commandments as "prohibiting certain concrete actions or kinds of behavior as intrinsically evil [and] do not allow any legitimate exception" by H. Rakes, "The Splendor of Truth: A Symposium," *First Things* (January 1994) 40: 14-29 at 28.

The suicide of Sophronia, for example, was preferable to the submission to the persecutions under Diocletian. Cf. Eusebius of Caesarea, *The History of the Church*, 8, 15, 12. London.

Penguin. 1989.

334 Jas. 4: 11-12.

335 Alphonsus Liguori, *Practica de Amar Gesu Cristo*, VII, 3. Rome.. Augustae Taurinorum. 1873.

336 1 Cor. 6: 9-10.

337 *Veritatis Splendor*, op. cit., n. 78.

338 "The whole of the action gives meaning to its parts." B. Haring, *Free and Faithful in Christ*, III, op. cit., p33.

339 Augustine of Hippo, *Contra Mendacium*, VII, 18. PL 40, 528.

340 Cf. 1 Phil. 4: 5; 1 Tim. 3: 3; Tit. 3: 2; Jas. 3: 17-18.

341 Gregory of Sinai, "Chapters Most Useful," 14-15, *Philokalia*, 4, op. cit.. p33.

342 Athanasius, *Epistle to Serapion*, 4, 13. PG 26, 656.

343 The twin extremes are rigorism, manifest in the Augustinian tradition of the Jansenists and the Reformers; and an optimism based on works, manifest in a legalist setting.

344 Cf. Gal. 6: 2.

345 *Evangelium vitae*, op. cit., n. 87-88.

An example of a balanced approach is the appeal "to the women who have had an abortion. The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourself over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...You will come to understand that nothing is definitively lost and you will also be able to ask forgiveness from your child, who is now living in the Lord... Through your commitment to life, whether by accepting the birth of other children or by welcoming and caring for those most in need of someone to be close to them, you will become promoters of a new way of looking at human life." *Evangelium vitae*, op. cit., n. 99.

346 Tikhon of Zadonsk, "On the Duties of Pastors," *Journey to Heaven: Counsels on the Particular Duties of Every Christian*. Serafim Press. 1981. [Russian Orthodox]

"Do not read it as and I will appoint them (*wa-'asimem*) as your heads but 'Their guilt (*wa-ashmom*) is on your heads.' This teaches that the guilt of Israel rests upon the heads of their judges. Thus it says Now, O mortal, I have appointed you a watchman for the House of Israel; and when ever you hear a message from my mouth, you must transmit my warning to them. When I say to the wicked, 'Wicked man, you shall die,' but you have not spoken to warn the wicked man against his way, he, that wicked man, shall die for his sins, but I will demand a reckoning for his blood from you. But if you have warned the wicked man to turn back from his way, and he has not turned from his way, he shall die for his own sins, but you will have saved your life. (Ezek. 33:7-9) . 1:9, Sifre Deuteronomy 9, 16 in R. Hammer, The Classic Midrash, op.cit., p296.

347 2 Tim. 4: 2.

348 Second Vatican Council, *Presbyterorum ordinis* (1965), n. 6. W. Abbot (ed.), *The Documents of Vatican II*. Washington, DC. American Press. 1971.

349 1: 3; Sifre Deuteronomy 2, 10. The midrash takes the whole of Deuteronomy as a rebuke. All these words are spoken prior to Moses' death. Why did he wait so long? R. Hammer, *The Classic Midrash*. Mahwah, NJ. Paulist Press. 1995. P289.

350 Cf. Jas. 17:17.

351 John of the Cross, *Dichos* 64 [K. Kavanagh, O. Rodriguez (trans.). *Collected Works*. Washington, DC. ICS. 1963.]

"When a man first appears before the throne of judgement, the first question he is asked is not: Have you believed in God or: Have you prayed and observed the ritual? He is asked: Have you dealt honorably and faithfully in all your dealings with your fellow men?" Sabbath 312a.

352 Mt. 12: 12.

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