



# Theology Corner

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## “Is Reproductive Technology Allowed?”

Looking back to last week, I defined the conjugal union as one that is, by nature, both procreative and unitive. With regard to the various reproductive technologies out there, the main problem is that it removes the *unitive* aspect of marriage. Commonly known reproductive technologies include: In-vitro Fertilization (IVF) and Artificial Insemination (AI). In these methods, one neglects the unitive aspect for the sake of procreation. Reasons for wanting to do this could be many: infertility, same-sex relationships, gender manipulation, or even just wanting to artificially generate twins. According to the Natural Law, new life must be the product of a natural act between husband and wife. Remember, just because something is scientifically possible, doesn't make it morally acceptable. It is important to respect the natural processes that God authored, and also to remember that we do not have a *right* to a child, but rather, they are a gift from God. He does not owe us anything. One thing that I think is most important in living a moral life, is to take into consideration that we are not living in order that we may do what we want, but that we choose God and align our wills to his divine will.

When speaking of the Natural Law, it is often misunderstood to mean that human beings should let nature run its course without any intervention. This would be a ridiculous premise which would lead to the conclusion that medical care is unnatural. This is far from the truth. The distinction that must be made is that there are acts which **bypass** the natural process, and there are acts which **assist** in the natural process. For example, in the case of medical emergencies, there is an obstruction to the natural process which medical professionals would attempt to remedy – whether it be a disease, or a particular flaw in the natural process. To keep on topic with reproductive technology, it would be morally acceptable to artificially move an egg past an obstruction if it was stuck in the fallopian tube so long as the sperm by which it can be fertilized with is from the natural marital act. Again, this is because we are **assisting** in the natural process, as opposed to **bypassing** the natural process altogether so that we can do it the way *we* want to do it.

Aside from the Natural Law argument, it is also helpful to understand that procedures like IVF involves generating embryos until the process is successful, and the consequence to this is almost always involves destroyed or unused embryos. A destroyed or “throwing away” of unused embryos is another form of abortion. Secondly, IVF and AI almost always involve masturbation, which we know is objectively evil. Lastly, when we look to manipulate the reproductive process, we make a child out to be an object rather than a subject to be loved and valued regardless of their attributes, and something that is a gift from God rather than a piece of property that we have the right to.