

信理部《位格的尊嚴》訓令 針對某些生物倫理疑義（中英對照）

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信理部《位格的尊嚴》訓令 針對某些生物倫理疑義

導言

1. 每個人從受孕那一刻開始，直到自然死亡為止，都必須在他身上認出他的位格尊嚴。向人的生命說偉大的「是」以表示肯定的基本原則，也是生物醫學研究的倫理反省的核心；尤其在今日世界裡，這個基本原則更是重要。教會訓導經常出面澄清，並解決這個領域中的道德問題。《生命的恩賜》導言中就曾特別強調這一部分。¹ 如今，《生命的恩賜》出版已過二十年，此時正是順應時勢，補充新資料的時刻。

《生命的恩賜》的教導至今依舊完全有效，無論是其基本原則，或是所展現的道德評估。然而，在人類生命和家庭這兩塊敏感領域中，現代生物醫學科技已經引發更多的問題，尤其是在人類胚胎研究的層面，幹細胞被使用作為醫療目的，及其他醫學的實驗。這些新問題需要答案。這個領域中，科學的快速進展，以及所宣傳的研究成果，均廣泛引起大眾的期待與關心。民眾要求立法者做決定，有時甚至舉行大規模的民意諮商，以便定出這些問題的規範。

這些發展促使信理部準備一份新的教理訓令。在以《生命的恩賜》訓令為標準的啟迪下，這份訓令再提出一些目前的問題，同時也檢視一些之前討論過，現在有必要

CONGREGATION FOR THE DOCTRINE OF THE FAITH INSTRUCTION *DIGNITAS PERSONAE* ON CERTAIN BIOETHICAL QUESTIONS

INTRODUCTION

1. The dignity of a person must be recognized in every human being from conception to natural death. This fundamental principle expresses a great “yes” to human life and must be at the center of ethical reflection on biomedical research, which has an ever greater importance in today’s world. The Church’s Magisterium has frequently intervened to clarify and resolve moral questions in this area. The Instruction *Donum vitae* was particularly significant.¹ And now, twenty years after its publication, it is appropriate to bring it up to date.

The teaching of *Donum vitae* remains completely valid, both with regard to the principles on which it is based and the moral evaluations which it expresses. However, new biomedical technologies which have been introduced in the critical area of human life and the family have given rise to further questions, in particular in the field of research on human embryos, the use of stem cells for therapeutic purposes, as well as in other areas of experimental medicine. These new questions require answers. The pace of scientific developments in this area and the publicity they have received have raised expectations and concerns in large sectors of public opinion. Legislative assemblies have been asked to make decisions on these questions in order to regulate them by law; at times, wider popular consultation has also taken place.

These developments have led the Congregation for the Doctrine of the Faith to prepare a new doctrinal Instruction which addresses some recent questions in the light of the criteria expressed in the Instruction *Donum*

額外澄清的議題。

2. 著手這份研究之際，信理部由梵蒂岡生命科學院所做的分析中，收穫良多；同時也徵詢許多專家關於這些問題的科學層面，為能與基督信仰的人學原則相呼應。教宗若望保祿二世《真理的光輝》²和《生命的福音》³二份通諭以及其他的教會訓導，在經過深思熟慮之後，對檢視這些問題的方法和內容提出了清楚的指示。

身處當前極為多元的哲學與科學大環境中，在「醫師誓言」的精神下，許多科學家和哲學家視醫學的目標為服務脆弱的人類、治療疾病、減輕痛苦，及使每個人都能公平正當地接受必要的照護。然而，同時世界上也有哲學家 and 科學家，基本上是從優生學的角度來看待生物醫學技術上的一些進展。

3. 論到生物醫學在研究人類生命上的原則與道德評估，天主教會借助理性和信仰之光，並整合出一個對人類及其自身召叫的整體性看法，能擁抱人類行為中善的一面，以及各種宗教文化傳統經常對生命所表示的極大尊敬。

科學最珍貴無價之處，在於完全服務人類尊嚴及生命之美善，教會訓導對這種觀點予以支持，並加以鼓勵。為此，教會渴望在科學研究的領域中，有許多基督徒致力於生醫研究，在這個領域中，為他們的信仰作證。此外，教會希望，或許研究的成果能夠服務這個世界上受疾病折磨的窮人，使這些最需要協助的人，均能

vitae and which also examines some issues that were treated earlier, but are in need of additional clarification.

2. In undertaking this study, the Congregation for the Doctrine of the Faith has benefited from the analysis of the Pontifical Academy for Life and has consulted numerous experts with regard to the scientific aspects of these questions, in order to address them with the principles of Christian anthropology. The Encyclicals *Veritatis splendor*² and *Evangelium vitae*³ of John Paul II, as well as other interventions of the Magisterium, offer clear indications with regard to both the method and the content of the examination of the problems under consideration.

In the current multifaceted philosophical and scientific context, a considerable number of scientists and philosophers, in the spirit of the *Hippocratic Oath*, see in medical science a service to human fragility aimed at the cure of disease, the relief of suffering and the equitable extension of necessary care to all people. At the same time, however, there are also persons in the world of philosophy and science who view advances in biomedical technology from an essentially eugenic perspective.

3. In presenting principles and moral evaluations regarding biomedical research on human life, the Catholic Church draws upon *the light both of reason and of faith* and seeks to set forth an integral vision of man and his vocation, capable of incorporating everything that is good in human activity, as well as in various cultural and religious traditions which not infrequently demonstrate a great reverence for life.

The Magisterium also seeks to offer a word of support and encouragement for the perspective on culture which considers *science an invaluable service to the integral good of the life and dignity of every human being*. The Church therefore views scientific research with hope and desires that many Christians will dedicate themselves to the progress of biomedicine and will bear witness to their faith in this field. She hopes moreover that

得到最人道的幫助。最後，教會極力接近無論是身體上還是精神上受苦的人，不僅要安慰他們，還要帶給他們光明與希望，為他們的病痛和死亡的經歷賦上新意。這種經歷的確是人類生命的一部分，也是每個人的故事，藉此使這些故事向復活的奧蹟開放。是的，教會的目光對真理充滿信心，因為「勝利的是生命，為我們而言，這才是真希望。的確，因為真、善、喜，和真正的進步站在生命的那一邊，勝利的將是生命。熱愛生命、慷慨給予生命的天主，也站在生命的那一邊。」⁴

這份訓令是獻給主內的天主教徒，及所有追求真理的人。⁵ 全文共分三部分：首先重申人類學、神學和倫理學乃基本元素的重要性；其次提出關於生殖的新問題；最後檢視當前操弄胚胎及人類基因遺傳實驗的新做法。

第一部分

人類生命和生殖有關之人類學、 神學和倫理的面向

4. 最近這十幾年來，醫學對於人類生命肇始的階段又有更進一步的了解。人類生物結構及生殖過程更為人所知。當這種發展被用於克服，或是「修復病理損害」，以及成功重新恢復人類正常的生殖功能，這是絕對正面且值得支持。但若是這種發展被用於摧毀人類，或是使用的方法違背人性尊嚴，或是使用的意圖違反人類的整

the results of such research may also be made available in areas of the world that are poor and afflicted by disease, so that those who are most in need will receive humanitarian assistance. Finally, the Church seeks to draw near to every human being who is suffering, whether in body or in spirit, in order to bring not only comfort, but also light and hope. These give meaning to moments of sickness and to the experience of death, which indeed are part of human life and are present in the story of every person, opening that story to the mystery of the Resurrection. Truly, the gaze of the Church is full of trust because "Life will triumph: this is a sure hope for us. Yes, life will triumph because truth, goodness, joy and true progress are on the side of life. God, who loves life and gives it generously, is on the side of life".⁴

The present Instruction is addressed to the Catholic faithful and to all who seek the truth.⁵ It has three parts: the first recalls some anthropological, theological and ethical elements of fundamental importance; the second addresses new problems regarding procreation; the third examines new procedures involving the manipulation of embryos and the human genetic patrimony.

First Part:

Anthropological, Theological and Ethical Aspects of Human Life and Procreation

4. In recent decades, medical science has made significant strides in understanding human life in its initial stages. Human biological structures and the process of human generation are better known. These developments are certainly positive and worthy of support when they serve to overcome or correct pathologies and succeed in re-establishing the normal functioning of human procreation. On the other hand, they are negative and cannot be utilized when they involve the destruction of

體善，就要絕對禁止，不能如此做。

人的身體從一開始存在絕對不能降格為只是一團細胞。人類身體在胚胎時會根據其目的，依著既定好的程序逐漸發展，如同在每個出生的嬰兒身上一樣地明顯看到。

為了評估所有與人類胚胎相關的道德問題，不得不令人想起《生命的恩賜》訓令曾為此提出最基本的倫理標準：「人類所繁衍的後代從存在之時起，亦即從接合子（譯者註：zygote，精卵結合之後的受精卵稱為結合子）那一刻開始，從道德上來說，無論是身體或是精神上，就需要受到無條件的尊重。人類從受孕一開始就要受到尊重，並需待其如同位格一般。也是在同一時刻，人們需要認知每個位格均有生存權，無辜者的生命乃是至高無上的，神聖不可侵犯。」⁶

5. 倫理原則若可由理性認知其為真，並符合自然道德律，應作為在這個領域立法上的整個基礎。⁷事實上，關於人類發展的持續性，是以「本體性質的真理」做為前題，就如同《生命的恩賜》根據確實的科學證據所提出的一般。

若是《生命的恩賜》沒有將胚胎定義為具有位格的人，乃是為了避免作過於哲學性的聲明；然而卻指出了每個人類生命在本體及其獨特價值之間，有內在性的相連。雖然精神靈魂無法以實驗方式觀察，但是關於人類胚胎，科學研究已提供「透過理智即可明白所作出的珍貴

human beings or when they employ means which contradict the dignity of the person or when they are used for purposes contrary to the integral good of man.

The body of a human being, from the very first stages of its existence, can never be reduced merely to a group of cells. The embryonic human body develops progressively according to a well-defined program with its proper finality, as is apparent in the birth of every baby.

It is appropriate to recall the *fundamental ethical criterion* expressed in the Instruction *Donum vitae* in order to evaluate all moral questions which relate to procedures involving the human embryo: “Thus the fruit of human generation, from the first moment of its existence, that is to say, from the moment the zygote has formed, demands the unconditional respect that is morally due to the human being in his bodily and spiritual totality. The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life”.⁶

5. This ethical principle, which reason is capable of recognizing as true and in conformity with the natural moral law, should be the basis for all legislation in this area.⁷ In fact, it presupposes a *truth of an ontological character*; as *Donum vitae* demonstrated from solid scientific evidence, regarding the continuity in development of a human being.

If *Donum vitae*, in order to avoid a statement of an explicitly philosophical nature, did not define the embryo as a person, it nonetheless did indicate that there is an intrinsic connection between the ontological dimension and the specific value of every human life. Although the presence of the spiritual soul cannot be observed experimentally, the conclusions of science regarding the human embryo give “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

辨明，人類生命開始的第一時間，就有位格存在，如何能說人類的個體並不具有位格？」⁸的確，人的整整一生，在出生前及出生後，此事實並不允許我們改變人的性體，也不能分成數個道德價值的等級，因為人的性體具有「完整人類學及倫理學的狀態」。因此，人類胚胎從最起初就具有位格尊嚴。

6. 每個人的尊嚴都值得受尊重，因為每個人都有各自不能抹煞的尊嚴和價值。「人類生命的起源有婚姻及家庭的真實背景」，生命的產生乃是透過一種行為，這種行為展現了一男一女互相結合的愛。真正負責任的生殖，必須使孩子「猶如婚姻的果實」而誕生。⁹

婚姻存在任何時刻，也在所有文化中，婚姻「是由造物主為在人類身上實現祂愛的計畫而制定，的確充滿祂的智慧，也有祂的眷顧。因此，透過把自己像禮物般地互相給予——完全地、排他性地交付自己——他們結合為一體，為能與天主合作傳承生命，並教養新生命。」

¹⁰ 在豐富的婚姻之愛中，男女雙方「藉著一聲真誠的『是』而開始度婚姻生活。這是他們公開宣誓結合的意願，願意向生命開放……。自然律的根源，乃是在於承認「位格」和「人類」是確實相等的，也應當被視為夫妻關係有責任生養下一代的依據。生命的傳遞銘刻在大自然的規律上，而此無文字的規律，卻是所有人必須依遁。」¹¹

7. 教會堅信，人不只因信德而被接納、尊重，而且也被潔淨、提升、使他完美。天主按照自己的肖像和模樣

human person?». ⁸ Indeed, the reality of the human being for the entire span of life, both before and after birth, does not allow us to posit either a change in nature or a gradation in moral value, since it possesses *full anthropological and ethical status*. The human embryo has, therefore, from the very beginning, the dignity proper to a person.

6. Respect for that dignity is owed to every human being because each one carries in an indelible way his own dignity and value. *The origin of human life has its authentic context in marriage and in the family*, where it is generated through an act which expresses the reciprocal love between a man and a woman. Procreation which is truly responsible vis-à-vis the child to be born “must be the fruit of marriage”.⁹

Marriage, present in all times and in all cultures, “is in reality something wisely and providently instituted by God the Creator with a view to carrying out his loving plan in human beings. Thus, husband and wife, through the reciprocal gift of themselves to the other – something which is proper and exclusive to them – bring about that communion of persons by which they perfect each other, so as to cooperate with God in the procreation and raising of new lives”.¹⁰ In the fruitfulness of married love, man and woman “make it clear that at the origin of their spousal life there is a genuine ‘yes’, which is pronounced and truly lived in reciprocity, remaining ever open to life... Natural law, which is at the root of the recognition of true equality between persons and peoples, deserves to be recognized as the source that inspires the relationship between the spouses in their responsibility for begetting new children. The transmission of life is inscribed in nature and its laws stand as an unwritten norm to which all must refer”.¹¹

7. It is the Church’s conviction that what is human is not only received and respected by *faith*, but is also purified, elevated and perfected. God, after having created man in his image and likeness (cf. *Gen* 1:26), described his creature as “very good” (*Gen* 1:31), so as to be assumed later in the Son (cf.

造了人後（參閱：創一26），認為祂的受造物「很好」（創一31），為使祂聖子將來取得人的肉軀（參閱：若一14）。在降生成人的奧蹟中，天主子確定了人類的身體和靈魂的尊嚴。人正是由這兩者所形成。基督並沒有輕視人的身體，反而完全揭露身體的意義和價值：「誠然，除非在天主聖言降生成人的奧蹟內，人的奧蹟是無從解釋的。」¹²

由於成為我們中的一分子，聖子使我們能夠成為「天主的子女」（若一12），和「有份於天主性體的人」（伯後一4）。這個新幅度不但不與受造物的尊嚴相衝突，每個人使用理性均可認出這份尊嚴，還提升這份尊嚴到一個更廣並符合天主的視域，同時讓我們對人類生命，以及使它誕生的行為所作的反省更有深度。¹³

理性要求我們尊重人類的每位個體，而且更需要在信仰真理的光照下堅強此信念。由此可知，肯定尊嚴和肯定人的神聖性，兩者間並無衝突。在歷史上，天主對人及世界的照顧，或有不同的方式，但彼此並不排斥，反而彼此相輔相成。這些方式的根源及目的是在於天主永恆的、智慧的及仁愛的計畫，天主預定人「與自己的兒子的肖像相同」。（羅八29）¹⁴

8. 以人與神之間相互的關係作為出發點，我們可以了解為何人有著無懈可擊的價值，因為他擁有永恆的召叫，以及被召同分享生活的天主三位一體的愛。

這個價值屬於每一個人，無一例外。一個人的存在，僅

Jn 1:14). In the mystery of the Incarnation, the Son of God confirmed the dignity of the body and soul which constitute the human being. Christ did not disdain human bodiliness, but instead fully disclosed its meaning and value: "In reality, it is only in the mystery of the incarnate Word that the mystery of man truly becomes clear".¹²

By becoming one of us, the Son makes it possible for us to become "sons of God" (*Jn 1:12*), "sharers in the divine nature" (*2 Pet 1:4*). This new dimension does not conflict with the dignity of the creature which everyone can recognize by the use of reason, but elevates it into a wider horizon of life which is proper to God, giving us the ability to reflect more profoundly on human life and on the acts by which it is brought into existence.¹³

The respect for the individual human being, which reason requires, is further enhanced and strengthened in the light of these truths of faith: thus, we see that there is no contradiction between the affirmation of the dignity and the affirmation of the sacredness of human life. "The different ways in which God, acting in history, cares for the world and for mankind are not mutually exclusive; on the contrary, they support each other and intersect. They have their origin and goal in the eternal, wise and loving counsel whereby God predestines men and women 'to be conformed to the image of his Son' (*Rom 8:29*)".¹⁴

8. By taking the interrelationship of these two dimensions, *the human and the divine*, as the starting point, one understands better why it is that man has unassailable value: *he possesses an eternal vocation and is called to share in the trinitarian love of the living God*.

This value belongs to all without distinction. By virtue of the simple fact of existing, every human being must be fully respected. The introduction of discrimination with regard to human dignity based on biological, psychological, or educational development, or based on health-related criteria, must be excluded. At every stage of his existence, man, created

此事實就足以使每個人必須被完全地尊重。任何有關生物學、心理學、教育發展，或與衛生保健的標準，導致人性尊嚴的踐踏，都必須要被杜絕。按照天主的肖像和模樣被創造的人，在生命的每個階段中，反應出「天主愛子的面貌……」。天主對人有著無限寬廣，又難以理解的愛，這種愛揭示出這個道理——每個人都值得被愛，不管是否聰明、美麗、年輕或完整等等。總之，人的生命永遠是一個『善』，因為『是天主在世上的顯現，是祂臨在的記號，祂光榮的形跡。』」（《生命的福音》34）¹⁵

9. 生命自然與超自然的這兩個幅度，助我們更了解男女藉著彼此給予的行動使新生命開始存在，反映了天主聖三的愛這意義。「天主是愛情，是生命。祂賦予男女以特殊的方式，分享祂身為造物主及天父的共融奧蹟，以及其創生的使命。」¹⁶

基督徒的婚姻植基於「男女之間所有的自然的補充，而經由夫婦自願分享他們整個生活的計劃，即他們之所有及他們之所是而得滋養：因此這樣的共融，是深切的人性需要的果實和記號。可是在主基督內，天主接納了這種人性的需求，堅固它、淨化它並提升它，藉婚配聖事而使之完美：在聖事中所傾注的聖神，給予基督徒夫婦愛的新共融的恩寵，就是使教會成為主耶穌不可分的奧體的唯一結合的活形象。」¹⁷

10. 對於目前醫學從事人類及其肇始的某些研究發展，教會表達了倫理判斷。這並不表示教會介入醫學科學的領

in the image and likeness of God, reflects “the face of his Only-begotten Son... This boundless and almost incomprehensible love of God for the human being reveals the degree to which the human person deserves to be loved in himself, independently of any other consideration – intelligence, beauty, health, youth, integrity, and so forth. In short, human life is always a good, for it ‘is a manifestation of God in the world, a sign of his presence, a trace of his glory’ (Evangelium vitae, 34)”.¹⁵

9. These two dimensions of life, the natural and the supernatural, allow us to understand better the sense in which *the acts that permit a new human being to come into existence*, in which a man and a woman give themselves to each other, *are a reflection of trinitarian love*. “God, who is love and life, has inscribed in man and woman the vocation to share in a special way in his mystery of personal communion and in his work as Creator and Father”.¹⁶

Christian marriage is rooted “in the natural complementarity that exists between man and woman, and is nurtured through the personal willingness of the spouses to share their entire life-project, what they have and what they are: for this reason such communion is the fruit and the sign of a profoundly human need. But in Christ the Lord, God takes up this human need, confirms it, purifies it and elevates it, leading it to perfection through the sacrament of matrimony: the Holy Spirit who is poured out in the sacramental celebration offers Christian couples the gift of a new communion of love that is the living and real image of that unique unity which makes of the Church the indivisible Mystical Body of the Lord Jesus”.¹⁷

10. The Church, by expressing an ethical judgment on some developments of recent medical research concerning man and his beginnings, does not intervene in the area proper to medical science itself, but rather calls everyone to ethical and social responsibility for their actions. She reminds them that the ethical value of biomedical science is gauged in

域中，反而是召喚他們每個人需要為自己的行為，負上倫理及社會的責任。教會提醒他們，生醫科學的倫理價值衡量，需考慮於這兩種情況而加以評估：在他／她存在的每個時刻，都要給予他每一個人應有的無條件尊重，以及捍衛傳承生命的獨特行為。教會訓導權之所以介入，是要正確地教授真理——基督，同時又闡明，並確證由人性本身延伸的道德秩序原則，助教友培養自己的良心，以達成她的使命。¹⁸

第二部分 關於生殖的新問題

11. 在上述原則的啟迪之下，自從《生命的恩賜》公布以來，近幾年來由某些生殖技術所衍生的問題愈來愈明顯，現在都能再加以檢視。

助孕科技

12. 提到不孕症治療，新醫療科技必須遵守三個基本「善」的原則：1) 每一個人自受孕到自然死亡的生存權及身體的完好性；2) 婚姻的單一性，即尊重夫妻倆只與另一方配偶在婚姻內，成為父親和母親的權利；¹⁹ 3) 人類「性愛」的獨特價值要求「人類生殖為夫妻結合行為後所結的果實，且此性愛必須惟獨在夫婦之愛中發生。」²⁰ 輔助生殖技術「並非因是人工的才被禁止，就其本身而論，也可算是醫學發展的成就。然而醫學發展必須以人性尊嚴做為道德評估的參考，因為人蒙受召叫去實現自天主來的使命——回應天主所贈送的愛和生命的禮

reference to both the *unconditional respect owed to every human being* at every moment of his or her existence, and the *defense of the specific character of the personal act which transmits life*. The intervention of the Magisterium falls within its mission of *contributing to the formation of conscience*, by authentically teaching the truth which is Christ and at the same time by declaring and confirming authoritatively the principles of the moral order which spring from human nature itself.¹⁸

Second Part:

New Problems Concerning Procreation

11. In light of the principles recalled above, certain questions regarding procreation which have emerged and have become more clear in the years since the publication of *Donum vitae* can now be examined.

Techniques for assisting fertility

12. With regard to the *treatment of infertility*, new medical techniques must respect three fundamental goods: a) the right to life and to physical integrity of every human being from conception to natural death; b) the unity of marriage, which means reciprocal respect for the right within marriage to become a father or mother only together with the other spouse;¹⁹ c) the specifically human values of sexuality which require “that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses”.²⁰ Techniques which assist procreation “are not to be rejected on the grounds that they are artificial. As such, they bear witness to the possibilities of the art of medicine. But they must be given a moral evaluation in reference to the dignity of the human person, who is called to realize his vocation from God to the gift of love and the gift of life”.²¹

In light of this principle, all techniques of heterologous artificial fertilization,²² as well as those techniques of homologous artificial

物。」²¹

按照此一原則，所有取代夫妻結合行為的「異體人工受精」²²，與「同體人工受精」²³技術，均被禁止。另一方面，有助於夫妻結合關係及生育的科技則是被允許的。《生命的恩賜》訓令提到：「醫師的職責是為人及人類的生育服務。他沒有權利處置他人，或決定他人的命運。醫學行為只有在致力協助夫妻房事，方便其履行，或助其達到正常的目標時，才是尊重人的尊嚴。」²⁴至於「同體人工受精」，《生命的恩賜》訓令表示：「只要同體人工受精的技術是用於取代夫妻的結合，婚姻內的這種技術是不被允許的，只有為了協助夫妻的結合能夠達到自然目的才可以。」²⁵

13. 誠然，科技的目標在於移除障礙，進而自然受孕，例如不孕症者的賀爾蒙療法、子宮內膜異位、疏通輸卵管，或以手術修復，均是道德上允許的。這些技術均可視為「正式治療」，因為一旦引起不孕的問題得到解決，已婚夫婦能夠藉由彼此結合而生育，而不需要醫生的直接介入。這些治療沒有一種要取代夫妻間的結合，而唯有夫妻的結合才能真正負起生育責任。

為了能夠幫助許多不孕夫婦擁有孩子，應該鼓勵他們「認領」，藉著適當的立法，推廣並簡便手續，好讓更多沒有父母的孩子可以擁有一個家，亦有益於他們的人格發展。此外，直接投資研究如何「預防不孕」也十分值得鼓勵。

fertilization²³ which substitute for the conjugal act, are to be excluded. On the other hand, techniques which act *as an aid to the conjugal act and its fertility* are permitted. The Instruction *Donum vitae* states: “The doctor is at the service of persons and of human procreation. He does not have the authority to dispose of them or to decide their fate. A medical intervention respects the dignity of persons when it seeks to assist the conjugal act either in order to facilitate its performance or in order to enable it to achieve its objective once it has been normally performed”.²⁴ And, with regard to homologous artificial insemination, it states: “Homologous artificial insemination within marriage cannot be admitted except for those cases in which the technical means is not a substitute for the conjugal act, but serves to facilitate and to help so that the act attains its natural purpose”.²⁵

13. Certainly, techniques aimed at removing obstacles to natural fertilization, as for example, hormonal treatments for infertility, surgery for endometriosis, unblocking of fallopian tubes or their surgical repair, are licit. All these techniques may be considered *authentic treatments* because, once the problem causing the infertility has been resolved, the married couple is able to engage in conjugal acts resulting in procreation, without the physician's action directly interfering in that act itself. None of these treatments replaces the conjugal act, which alone is worthy of truly responsible procreation.

In order to come to the aid of the many infertile couples who want to have children, *adoption* should be encouraged, promoted and facilitated by appropriate legislation so that the many children who lack parents may receive a home that will contribute to their human development. In addition, research and investment directed at the *prevention of sterility* deserve encouragement.

***In vitro* fertilization and the deliberate destruction of embryos**

14. The fact that the process of *in vitro* fertilization very frequently

體外受精以及刻意摧毀胚胎

14. 《生命的恩賜》訓令已經說明，體外受精的過程是經常性地刻意摧毀胚胎。²⁶支持體外受精者認為，這是由於這種技術尚未完善。然而，隨後而來的經驗已經顯示，所有體外受精的技術都只將人類胚胎當作一團細胞而使用、篩選及丟棄。

的確，大約三分之一的女性是依賴體外受精而懷孕生子。然而，必須清楚的是，若把曾在實驗室中所使用的胚胎和生下的孩子作比較，被犧牲的胚胎，數量極多。²⁷參與這種技術的人寧願為了得到懷孕生子的結果而犧牲這些胚胎。事實上，令人不安的是，這個領域的研究將主要的目標，就是一個母親在過程開始的時候，就勝算要多少嬰孩才會達到最好的結果，而不是放在每個胚胎其生命權的利益上。

15. 常有人提出反對，認為在大多數的情況下，這些胚胎是在無意中，或確實違反父母或醫師的意願而喪生。他們說這種要擔冒的風險與自然生殖沒有二樣。不想冒險就想擁有下一代，實際上什麼也做不了。的確，並非所有在體外受精過程中喪生的胚胎都是在父母醫生的意志下被決定死亡；然而，的確在許多情況下，這些胚胎是在可預見，且已被決定之下被丟棄、被銷毀、被犧牲的。

體外受精過程中所產生的胚胎若有缺陷，會立即被銷毀。現在愈來愈普遍的情況是，不孕的夫婦採用人工生殖的方式，以利基因篩選他們的下一代。在許多國家

involves the deliberate destruction of embryos was already noted in the Instruction *Donum vitae*.²⁶ There were some who maintained that this was due to techniques which were still somewhat imperfect. Subsequent experience has shown, however, that all techniques of *in vitro* fertilization proceed as if the human embryo were simply a mass of cells to be used, selected and discarded.

It is true that approximately a third of women who have recourse to artificial procreation succeed in having a baby. It should be recognized, however, that given the proportion between the total number of embryos produced and those eventually born, *the number of embryos sacrificed is extremely high*.²⁷ These losses are accepted by the practitioners of *in vitro* fertilization as the price to be paid for positive results. In reality, it is deeply disturbing that research in this area aims principally at obtaining better results in terms of the percentage of babies born to women who begin the process, but does not manifest a concrete interest in the right to life of each individual embryo.

15. It is often objected that the loss of embryos is, in the majority of cases, unintentional or that it happens truly against the will of the parents and physicians. They say that it is a question of risks which are not all that different from those in natural procreation; to seek to generate new life without running any risks would in practice mean doing nothing to transmit it. It is true that not all the losses of embryos in the process of *in vitro* fertilization have the same relationship to the will of those involved in the procedure. But it is also true that in many cases the abandonment, destruction and loss of embryos are foreseen and willed.

Embryos produced *in vitro* which have defects are directly discarded. Cases are becoming ever more prevalent in which couples who have no fertility problems are using artificial means of procreation in order to engage in genetic selection of their offspring. In many countries, it is now common to stimulate ovulation so as to obtain a large number of

中，他們的做法是刺激卵巢以取得大量卵子，並使之受精。這群受精卵中，一部分被植入母體子宮，剩下的加以冷藏，以待未來使用。至於為何要植入多枚受精卵，為的是增加確保至少一個胚胎可在母體子宮內發育成功的機率。因此，在這項技術中，植入的胚胎多於只渴望的一個孩子，可想而知，一些胚胎因此而喪生，或是可能多次懷孕失敗。採用多枚胚胎移植技術在實際上意涵著「純粹功利性對待胚胎」。這裡透露一個事實：在任何其他醫學領域中，普通專業倫理以及醫療機構本身，決不會允許一個高失敗率及高死亡率的醫療過程。其實，人們接受體外受精技術，主要是已經預先假定好，個別的人類胚胎不值得受到完全尊重，且不敵人們想要擁有下一代的渴望。

這個令人難過的事實很少為人所提起，卻使人至感沉重，因為：「各種不同的人工生殖技術，看似在為生命服務，往往也確實懷著這樣的心意，實際上卻是敞開大門，讓違反生命的新威脅得以長驅直入。」²⁸

16. 此外，對於「將生殖與夫妻房事分開」²⁹，教會堅持這種行為是倫理上不能接受的，人類生殖是夫妻之間的結合行動，不能被取代。體外受精過程輕率地允許大量的墮胎，這一點已明顯表示出夫妻性行為已經被技術程序所取代，進而導致減低對人的尊重。此外，這有所矛盾：人類的生殖，應該受到尊重，不能被降格為單純的繁殖。另一方面，夫妻的親密關係是被他們婚姻的愛所滋養，這種尊重應被提倡而給予肯定。

教會了解想要有孩子是件很正當的事，也了解不孕夫婦

oocytes which are then fertilized. Of these, some are transferred into the woman's uterus, while the others are frozen for future use. The reason for multiple transfer is to increase the probability that at least one embryo will implant in the uterus. In this technique, therefore, the number of embryos transferred is greater than the single child desired, in the expectation that some embryos will be lost and multiple pregnancy may not occur. In this way, the practice of multiple embryo transfer implies a *purely utilitarian treatment of embryos*. One is struck by the fact that, in any other area of medicine, ordinary professional ethics and the healthcare authorities themselves would never allow a medical procedure which involved such a high number of failures and fatalities. In fact, techniques of *in vitro* fertilization are accepted based on the presupposition that the individual embryo is not deserving of full respect in the presence of the competing desire for offspring which must be satisfied.

This sad reality, which often goes unmentioned, is truly deplorable: the "various techniques of artificial reproduction, which would seem to be at the service of life and which are frequently used with this intention, actually open the door to new threats against life".²⁸

16. The Church moreover holds that it is ethically unacceptable to *dissociate procreation from the integrally personal context of the conjugal act*.²⁹ human procreation is a personal act of a husband and wife, which is not capable of substitution. The blithe acceptance of the enormous number of abortions involved in the process of *in vitro* fertilization vividly illustrates how the replacement of the conjugal act by a technical procedure – in addition to being in contradiction with the respect that is due to procreation as something that cannot be reduced to mere reproduction – leads to a weakening of the respect owed to every human being. Recognition of such respect is, on the other hand, promoted by the intimacy of husband and wife nourished by married love.

The Church recognizes the legitimacy of the desire for a child and

所受的痛苦掙扎。然而這種渴望不應該蔑視每個人類生命的尊嚴。每個人都具有絕對的神聖性。渴望有孩子，但並不能將「製造」後代視為正當行為，如同希望不要有孩子，也不能將扼殺已受孕的他／她視為正當的行為。

事實上，似乎有些研究者並不以倫理觀點為考量，也知道科技進步的可能性，於是讓步於純粹主觀渴望的邏輯，³⁰以及當地強大的經濟壓力。面對人類這樣操弄自己胚胎的現象，有必要再次重申「無論是剛受孕，還是在母胎中，或是兒童、年輕人、成人或是老人，天主的愛絕不有所區分。天主對待他們絕無差別，因為在每人身上，祂看到的是自己的肖像和模樣（創一26）……。為此，教會訓導堅持宣稱，每人從受孕那一刻開始，到自然死亡為止，均具有神聖，不可侵犯的特性。」³¹

單一精子卵質內顯微注射

17. 近來，人工生殖的「單一精子卵質內顯微注射」（ICSI）技術愈來愈普遍。³²此技術用於克服各種不同性質的男性不孕症，以增加受孕的機率。³³

如同一般體外受精技術，即使「單一精子卵質內顯微注射」是另一種方式，但基本上還是違反道德，因為完全分割了生殖和夫妻結合這兩面。事實上，ICSI是「在夫婦的體外，經由第三者運用技術履行，手術是否成功，全賴於此。這種受孕，將胚胎的生命和身分委諸於醫生和生物學家之手，從而助長科技操縱人類本源的命運。這種操縱的關係違背了父母和孩子共有的尊嚴和

understands the suffering of couples struggling with problems of fertility. Such a desire, however, should not override the dignity of every human life to the point of absolute supremacy. The desire for a child cannot justify the “production” of offspring, just as the desire not to have a child cannot justify the abandonment or destruction of a child once he or she has been conceived.

In reality, it seems that some researchers, lacking any ethical point of reference and aware of the possibilities inherent in technological progress, surrender to the logic of purely subjective desires³⁰ and to economic pressures which are so strong in this area. In the face of this manipulation of the human being in his or her embryonic state, it needs to be repeated that “God’s love does not differentiate between the newly conceived infant still in his or her mother’s womb and the child or young person, or the adult and the elderly person. God does not distinguish between them because he sees an impression of his own image and likeness (*Gen 1:26*) in each one... Therefore, the Magisterium of the Church has constantly proclaimed the sacred and inviolable character of every human life from its conception until its natural end”.³¹

Intracytoplasmic sperm injection (ICSI)

17. Among the recent techniques of artificial fertilization which have gradually assumed a particular importance is *intracytoplasmic sperm injection*. This technique is used with increasing frequency given its effectiveness in overcoming various forms of male infertility.³³

Just as in general with *in vitro* fertilization, of which it is a variety, ICSI is intrinsically illicit: it causes a *complete separation between procreation and the conjugal act*. Indeed ICSI takes place “outside the bodies of the couple through actions of third parties whose competence and technical activity determine the success of the procedure. Such fertilization entrusts the life and identity of the embryo into the power of doctors and biologists and establishes the domination of technology over the origin and destiny

平等。試管內進行受孕是技術控制受孕的結果。這種受孕並非經由夫婦契合的特有行為去完成，也非夫妻結合行為的體現和結果。」³⁴

冷凍胚胎

18. 體外受精技術另一項重大進展是「增殖」。為了避免重覆向母體取得卵子，這種技術是一次由母體內取出多枚卵子，並待其受精後，採用冷凍保存的方式，將這些在體外受精的胚胎儲存起來。³⁵ 依照這種方式，若是第一次嘗試懷孕沒有成功，之後可再重覆嘗試，或用於另一次的懷孕。在某些情況下，由於當時取卵時，母體卵巢受荷爾蒙刺激尚未恢復，所以甚至用在第一次轉植的胚胎也被冷凍，因為醫生必須等待母體恢復正常後，才能進一步將胚胎轉植至母親子宮內。

冷凍保存並沒有使人類胚胎受到應有的尊重。這種生殖技術是在體外完成，將胚胎置於可能受更大損害或死亡的危險中，因為在冷凍和解凍的過程中，極大比例的胚胎無法存活。冷凍保存也暫時剝奪他們在母體內受孕和妊娠的機會，使他們處於脆弱的環境中，被冒犯和被操弄。³⁶

未被使用的胚胎，大多數就像「孤兒」。他們的父母不會問起他們，時間久了也失去父母的蹤影。這也是為何在所有從事體外受精的國家內，總共還存有數以千計的冷凍胚胎。

of the human person. Such a relationship of domination is in itself contrary to the dignity and equality that must be common to parents and children. Conception *in vitro* is the result of the technical action which presides over fertilization. Such fertilization is neither in fact achieved nor positively willed as the expression and fruit of a specific act of the conjugal union.”³⁴

Freezing embryos

18. One of the methods for improving the chances of success in techniques of *in vitro* fertilization is the multiplication of attempts. In order to avoid repeatedly taking oocytes from the woman's body, the process involves a single intervention in which multiple oocytes are taken, followed by cryopreservation of a considerable number of the embryos conceived *in vitro*.³⁵ In this way, should the initial attempt at achieving pregnancy not succeed, the procedure can be repeated or additional pregnancies attempted at a later date. In some cases, even the embryos used in the first transfer are frozen because the hormonal ovarian stimulation used to obtain the oocytes has certain effects which lead physicians to wait until the woman's physiological conditions have returned to normal before attempting to transfer an embryo into her womb.

Cryopreservation is *incompatible with the respect owed to human embryos*; it presupposes their production *in vitro*; it exposes them to the serious risk of death or physical harm, since a high percentage does not survive the process of freezing and thawing; it deprives them at least temporarily of maternal reception and gestation; it places them in a situation in which they are susceptible to further offense and manipulation.³⁶

The majority of embryos that are not used remain “orphans”. Their parents do not ask for them and at times all trace of the parents is lost. This is why there are thousands upon thousands of frozen embryos in almost all countries where *in vitro* fertilization takes place.

19. 這一大批已存在的冷凍胚胎所呈現的問題是：怎麼處理他們？提出這個問題的人，有部分並沒有抓住倫理的本質，有些國家認為經由法律成立冷凍保存中心，以便定期清空他們的儲存槽。然而，有些國家了解冷凍胚胎是嚴重的不正義，正研究用什麼方式擔起責任，解決這個問題。

關於使用胚胎以治療疾病的計畫，是明顯地不能被人接受，因為這是把胚胎僅僅當作「生物材料」，並進而導致他們被銷毀。另有人提議解凍這些胚胎，不必重新活化，將之視為屍體作為研究之用，這也是不被接受的。³⁷

也有人提出可將這些胚胎用於不孕夫妻，猶如不孕症治療，這也是道德上所不允許，理由和採用違反道德的異體人工受孕一樣，同時也屬於代理孕母³⁸的一種。這種方式將產生其他如醫療、心理和法律性質上的問題。

另一種作法是，與其讓這些胚胎被銷毀，何不就讓他們得以出生，這種方式稱為「產前收養」。推廣這種作法的人表示是出於尊重和捍衛人類生命的意向，然而其所展露的問題與上述的並無不同。

從各方面考量，數以千計的廢棄胚胎呈現的是一種無法解決的不正義情形。為此，若望保祿二世曾「呼籲全球科學界，尤其是醫生，拿出良心，停止製造人類胚胎，因為似乎沒有符合道德的方法，可以解決成千上萬人類『冷凍』胚胎的命運。這些胚胎擁有最基本的權利，應該被視為人類，受法律保護。」³⁹

19. With regard to the large number of *frozen embryos already in existence* the question becomes: what to do with them? Some of those who pose this question do not grasp its ethical nature, motivated as they are by laws in some countries that require cryopreservation centers to empty their storage tanks periodically. Others, however, are aware that a grave injustice has been perpetrated and wonder how best to respond to the duty of resolving it.

Proposals to *use these embryos for research or for the treatment of disease* are obviously unacceptable because they treat the embryos as mere “biological material” and result in their destruction. The proposal to thaw such embryos without reactivating them and use them for research, as if they were normal cadavers, is also unacceptable.³⁷

The proposal that these embryos could be put at the disposal of infertile couples as a *treatment for infertility* is not ethically acceptable for the same reasons which make artificial heterologous procreation illicit as well as any form of surrogate motherhood,³⁸ this practice would also lead to other problems of a medical, psychological and legal nature.

It has also been proposed, solely in order to allow human beings to be born who are otherwise condemned to destruction, that there could be a form of “*prenatal adoption*”. This proposal, praiseworthy with regard to the intention of respecting and defending human life, presents however various problems not dissimilar to those mentioned above.

All things considered, it needs to be recognized that the thousands of abandoned embryos represent a *situation of injustice which in fact cannot be resolved*. Therefore John Paul II made an “appeal to the conscience of the world’s scientific authorities and in particular to doctors, that the production of human embryos be halted, taking into account that there seems to be no morally licit solution regarding the human destiny of the thousands and thousands of ‘frozen’ embryos which are and remain the subjects of essential rights and should therefore be protected by law as human persons”.³⁹

冷凍卵子

20. 為了避免冷凍胚胎產生嚴重的倫理問題，冷凍卵子在體外受精技術中有了進一步的發展。⁴⁰ 一旦以一連串人工生殖技術取得足夠的卵子後，就只有要植入母體內的卵子才令其受精；其他卵子則繼續冷凍，當第一次植入不成功時，未來再將剩餘卵子予以受精及轉植。

為此，必須聲明：為了人工生殖的目的而冷凍保存卵子，這種技術也違反道德。

減胎

21. 許多人工生殖技術，尤其是植入多枚胚胎在母親子宮的技術，已經導致「多胎妊娠」的機率增加。這種情況反過來導致愈來愈多的「減胎」：一種將子宮內胚胎或胎兒直接拿掉的手術過程。把原本極為渴望的生命再拿掉，這樣的決定其實很矛盾，也時常使人感到痛苦，常年深感罪惡。

就倫理的觀點而言，減胎是刻意地選擇性墮胎。事實上，就是蓄意並直接除掉一個或是多個無辜、處於生命肇始階段的人類，總是嚴重的道德失序。⁴¹

「倫理合理化」將減胎比喻為自然災難或緊急情況，縱使竭盡全力，也不可能救得到每一個人。然而，無論如何，不能以此作為直接墮胎行動的憑據。有時，如「兩害相權取其輕」或「雙果律」等道德原則會被人提出，但同樣不適用於這種情形。即使看來有善果，本質上違

The freezing of oocytes

20. In order avoid the serious ethical problems posed by the freezing of embryos, the freezing of oocytes has also been advanced in the area of techniques of *in vitro* fertilization.⁴⁰ Once a sufficient number of oocytes has been obtained for a series of attempts at artificial procreation, only those which are to be transferred into the mother's body are fertilized while the others are frozen for future fertilization and transfer should the initial attempts not succeed.

In this regard it needs to be stated that *cryopreservation of oocytes for the purpose of being used in artificial procreation is to be considered morally unacceptable.*

The reduction of embryos

21. Some techniques used in artificial procreation, above all the transfer of multiple embryos into the mother's womb, have caused a significant increase in the frequency of multiple pregnancy. This situation gives rise in turn to the practice of so-called embryo reduction, a procedure in which embryos or fetuses in the womb are directly exterminated. The decision to eliminate human lives, given that it was a human life that was desired in the first place, represents a contradiction that can often lead to suffering and feelings of guilt lasting for years.

From the ethical point of view, *embryo reduction is an intentional selective abortion.* It is in fact the deliberate and direct elimination of one or more innocent human beings in the initial phase of their existence and as such it always constitutes a grave moral disorder.⁴¹

The ethical justifications proposed for embryo reduction are often based on analogies with natural disasters or emergency situations in which, despite the best intentions of all involved, it is not possible to save everyone. Such analogies cannot in any way be the basis for an action which is directly abortive. At other times, moral principles are invoked,

反道德的事絕對不被允許，此即為不能用行惡以求善果。

胚胎植入前診斷

22. 胚胎植入前診斷是一種與人工受精技術相關的產前診斷，令體外受精所形成的胚胎在轉植入女性子宮前，經過基因診斷。診斷的目的是為了確保胚胎在植入母體前，無缺陷、是想要的性別，或要其他特殊的品質。

其他種類的產前診斷於診斷之後，很明顯的並不會除去胎兒，而是給父母一段時間，接納可能會有醫療問題的孩子；然而「胚胎植入前診斷」不同。這種植入母體前的診斷在發現胚胎出現基因或染色體異常，或性別篩選，或任何不被接受的素質後，會予以立即銷毀。與人工受精有關的「胚胎植入前診斷」在本質上總是違反道德的，因為是直接地選擇品種，再摧毀胚胎，已經是墮胎的行為。因此，「胚胎植入前診斷」所傳達的是優生心態，是「為避免生下各種先天不正常的嬰兒，而施行選擇性墮胎。這種心態既可恥，也應嚴加譴責，因為它認為人類生命的價值只能在『正常』及身體健康的參數內衡量，而為殺嬰和安樂死的合法化開了一扇大門。」⁴²

視胚胎僅為「生物材料」，人類尊嚴就淪為任人改變和遭受歧視的一種概念。每個人都有尊嚴，與父母的渴望、社會地位、教育水準和身體發展程度無關。

such as those of the lesser evil or double effect, which are likewise inapplicable in this case. It is never permitted to do something which is intrinsically illicit, not even in view of a good result: *the end does not justify the means*.

Preimplantation diagnosis

22. Preimplantation diagnosis is a form of prenatal diagnosis connected with techniques of artificial fertilization in which embryos formed *in vitro* undergo genetic diagnosis before being transferred into a woman's womb. Such diagnosis is done *in order to ensure that only embryos free from defects or having the desired sex or other particular qualities are transferred*.

Unlike other forms of prenatal diagnosis, in which the diagnostic phase is clearly separated from any possible later elimination and which provide therefore a period in which a couple would be free to accept a child with medical problems, in this case, the diagnosis before implantation is immediately followed by the elimination of an embryo suspected of having genetic or chromosomal defects, or not having the sex desired, or having other qualities that are not wanted. Preimplantation diagnosis – connected as it is with artificial fertilization, which is itself always intrinsically illicit – is directed toward the *qualitative selection and consequent destruction of embryos*, which constitutes an act of abortion. Preimplantation diagnosis is therefore the expression of a *eugenic mentality* that “accepts selective abortion in order to prevent the birth of children affected by various types of anomalies. Such an attitude is shameful and utterly reprehensible, since it presumes to measure the value of a human life only within the parameters of ‘normality’ and physical well-being, thus opening the way to legitimizing infanticide and euthanasia as well”.⁴²

By treating the human embryo as mere “laboratory material”, *the concept itself of human dignity is also subjected to alteration and discrimination*.

歷史中有些時候，雖然人們普遍接受人類尊嚴的概念和需求，但還是有種族、宗教和社會條件的歧視；今日，嚴重歧視和不公義的情況不見得減少，導致人不承認重症病患或身障者同樣有倫理及合法的身分。這是忘了病人和傷殘人士並沒有與人不同，事實上，即使疾病和殘疾並非直接是人生的經驗，但也是人的情況的一部分，影響著每個人類個體。這種歧視不道德，法律上更不能接受，反而要盡責消除在文化、經濟、社會上令人不認識和不保護疾病傷殘者的種種阻礙。

新形式的「阻止成孕胚胎著床」與「終止著床胚胎生長」

23. 有兩種方式阻止懷孕——正確地說應是「抗孕」，一種是於性行為後隨即阻止懷孕，另一種是於受精之後，亦即當胚胎已經形成，著床於子宮壁之前或之後，即採用技術方式將之移除。不使胚胎著床的方式稱為「著床前墮胎」；胚胎著床後，再將之去除的方式稱為「著床後墮胎」。

為了更普遍推廣「抗孕」的方法，⁴³有時這些藥的功能並不是讓人很明白。雖然人們不是完全清楚不同藥物的運作方式，但科學研究的確指出，即使不是每次的阻止成孕都會造成墮胎，正如每次的性交不見得都會懷孕，但「就是達到阻止著床的效果」。然而，必須指出的是：任何人意欲阻止可能已經受精的胚胎著床，無論是要求或是配藥，均是打算墮胎。

Dignity belongs equally to every single human being, irrespective of his parents' desires, his social condition, educational formation or level of physical development. If at other times in history, while the concept and requirements of human dignity were accepted in general, discrimination was practiced on the basis of race, religion or social condition, today there is a no less serious and unjust form of discrimination which leads to the non-recognition of the ethical and legal status of human beings suffering from serious diseases or disabilities. It is forgotten that sick and disabled people are not some separate category of humanity; in fact, sickness and disability are part of the human condition and affect every individual, even when there is no direct experience of it. Such discrimination is immoral and must therefore be considered legally unacceptable, just as there is a duty to eliminate cultural, economic and social barriers which undermine the full recognition and protection of disabled or ill people.

New forms of interception and contragestation

23. Alongside methods of preventing pregnancy which are, properly speaking, contraceptive, that is, which prevent conception following from a sexual act, there are other technical means which act after fertilization, when the embryo is already constituted, either before or after implantation in the uterine wall. Such methods are *interceptive* if they interfere with the embryo before implantation and *contragestative* if they cause the elimination of the embryo once implanted.

In order to promote wider use of interceptive methods,⁴³ it is sometimes stated that the way in which they function is not sufficiently understood. It is true that there is not always complete knowledge of the way that different pharmaceuticals operate, but scientific studies indicate that *the effect of inhibiting implantation is certainly present*, even if this does not mean that such interceptives cause an abortion every time they are used, also because conception does not occur after every act of sexual intercourse. It must be noted, however, that anyone who seeks to prevent

若是月經沒來，就使用「著床後墮胎」，⁴⁴通常是在月經沒來一至二個星期之後。這種方式的目的雖是為了重新恢復經期，然而實際上卻是摧毀已著床的胚胎。

眾所周知，墮胎是「不論用什麼方式，都是故意而且是直接地殺死在生存初期的一個人，這初期是指由受孕起直到出生。」⁴⁵因此，「著床前墮胎」和「著床後墮胎」的使用均是犯了墮胎罪，是嚴重的不道德。甚且，依照《天主教法典》，凡設法墮胎而既遂者，應受自科絕罰。⁴⁶

第三部分

操弄胚胎或人類基因遺傳的新方法

24. 目前科技知識的快速進步，已經為再生醫學和遺傳疾病治療開啟新視野。即使直至目前為止，和成體幹細胞研究相比，胚胎幹細胞研究並未獲致有效成果，但未來的應用卻吸引眾人極大的興趣。由於有人主張胚胎幹細胞研究在醫療上的進展，很有可能合理化各種操弄胚胎，及摧毀胚胎的行徑，這將導致基因治療的領域產生許多問題，無論是複製或是幹細胞運用，因此必須由道德層面加以重視。

the implantation of an embryo which may possibly have been conceived and who therefore either requests or prescribes such a pharmaceutical, generally intends abortion.

When there is a delay in menstruation, a contragestative is used,⁴⁴ usually one or two weeks after the non-occurrence of the monthly period. The stated aim is to re-establish menstruation, but what takes place in reality is the *abortion of an embryo which has just implanted*.

As is known, abortion is “the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth”.⁴⁵ Therefore, the use of means of interception and contragestation fall within the *sin of abortion* and are gravely immoral. Furthermore, when there is certainty that an abortion has resulted, there are serious penalties in canon law.⁴⁶

Third Part:

New Treatments which Involve the Manipulation of the Embryo or the Human Genetic Patrimony

24. Knowledge acquired in recent years has opened new perspectives for both regenerative medicine and for the treatment of genetically based diseases. In particular, *research on embryonic stem cells* and its possible future uses have prompted great interest, even though up to now such research has not produced effective results, as distinct from *research on adult stem cells*. Because some maintain that the possible medical advances which might result from research on embryonic stem cells could justify various forms of manipulation and destruction of human embryos, a whole range of questions has emerged in the area of gene therapy, from cloning to the use of stem cells, which call for attentive moral discernment.

基因治療

25. 一般而言，基因治療是以治療為目的，將基因工程運用於人類的技術。亦即以基因的角度治療遺傳疾病為導向。而目前的基因治療已被使用於非遺傳疾病，尤其是癌症。

理論上，基因治療約可分為兩個層面：「體細胞基因治療」，以及「生殖細胞治療」。「體細胞基因治療」是想要去除或是減少體細胞的缺陷，亦即，除生殖細胞以外，這些細胞是被用來修復人體組織或器官。這個過程針對確定的個體細胞，影響的是個體的人。「生殖細胞治療」旨在修改生殖細胞內的基因缺陷，目的是要將治療結果傳給個人的下一代。這些基因治療的方法，無論是體細胞基因治療，還是生殖細胞治療，可使用於誕生前尚在子宮內的胎兒，以作為基因治療，或者是在已出生的嬰兒或成人。

26. 要為這兩種治療方式進行道德評估時，必須了解兩者的區別。以嚴謹治療為目標的體細胞基因治療過程，原則是符合道德標準的。這種治療是為了修復病患「正常的基因異變」，或是修補因遺傳異常而導致的損傷，或其他相關病症。鑑於病患在基因治療過程中，會有某種程度的風險，倫理評估必須建立在：準備進行基因療程之前必須確知不會置病人的身心健康於危險中，因治療使病患病情加重，會過度危害或不相稱地影響病人身體健康，均要告知病人或其法定代理人。

Gene therapy

25. *Gene therapy* commonly refers to techniques of genetic engineering applied to human beings for therapeutic purposes, that is to say, with the aim of curing genetically based diseases, although recently gene therapy has been attempted for diseases which are not inherited, for cancer in particular.

In theory, it is possible to use gene therapy on two levels: somatic cell gene therapy and germ line cell therapy. *Somatic cell gene therapy* seeks to eliminate or reduce genetic defects on the level of somatic cells, that is, cells other than the reproductive cells, but which make up the tissue and organs of the body. It involves procedures aimed at certain individual cells with effects that are limited to a single person. *Germ line cell therapy* aims instead at correcting genetic defects present in germ line cells with the purpose of transmitting the therapeutic effects to the offspring of the individual. Such methods of gene therapy, whether somatic or germ line cell therapy, can be undertaken on a fetus *before his or her birth* as gene therapy in the uterus or *after birth* on a child or adult.

26. For a moral evaluation the following distinctions need to be kept in mind. *Procedures used on somatic cells for strictly therapeutic purposes are in principle morally licit*. Such actions seek to restore the normal genetic configuration of the patient or to counter damage caused by genetic anomalies or those related to other pathologies. Given that gene therapy can involve significant risks for the patient, the ethical principle must be observed according to which, in order to proceed to a therapeutic intervention, it is necessary to establish beforehand that the person being treated will not be exposed to risks to his health or physical integrity which are excessive or disproportionate to the gravity of the pathology for which a cure is sought. The informed consent of the patient or his legitimate representative is also required.

The moral evaluation of *germ line cell therapy* is different. Whatever

「生殖細胞治療」的道德評估不同。一個人生殖細胞內任何的基因修改都有可能潛在性地影響後代。因為任何的基因操弄都有極高的風險，無法完全掌控，依照目前的國家研究，這是道德上不允許的行為，因為有可能傷及由此產生的後代。假設要對胚胎作基因治療，還更需要使用體外受精的方式得到胚胎，這些過程都是違反了所有的倫理規範。職是之故，依照目前的狀況，所有方式的生殖細胞治療均違反道德。

27. 為了醫療以外的目的而從事的基因工程，也有慎重考慮的必要。有人想或許可以利用基因工程的科技，以引發改變，達到改善及增強基因組合的目標。這些意圖，有些顯示出對人的價值——身為有限度和賦有位格的受造物——有所不滿，甚至予以否認。除了技術上的困難和真正的潛在危險，這些操弄也可能助長優生的心態，間接地讓社會大眾將缺乏某些特質的人貼上標籤，而擁有另某種特質者則成為某些文化或社會的寵兒。然而，一個獨特的人怎能用是否具有哪些特質來衡量。這會與在正義原則下所展現的人類平等的真理基礎有所抵觸——最終也有可能傷害人類個體間的和平共存。再者，我們要問，誰又能建立一些改變，並規定哪些是正面的，哪些不是；或者個人為求改善所提出的要求，應該受到怎樣的限制，因為根本無法在物質上滿足每個人的要求。然而，可想而知的是，對這種問題的任何一種回應，都有可能來自於獨斷和可議的標準。這種介入基因的工程偏頗於某些人的心願，使之凌駕其他人的自由，其後果遲早將導致損害共益。最後也必須提到，當人們嘗試創造新品種的人類時，可從中看到人

genetic modifications are effected on the germ cells of a person will be transmitted to any potential offspring. Because the risks connected to any genetic manipulation are considerable and as yet not fully controllable, *in the present state of research, it is not morally permissible to act in a way that may cause possible harm to the resulting progeny*. In the hypothesis of gene therapy on the embryo, it needs to be added that this only takes place in the context of *in vitro* fertilization and thus runs up against all the ethical objections to such procedures. For these reasons, therefore, it must be stated that, in its current state, germ line cell therapy in all its forms is morally illicit.

27. *The question of using genetic engineering for purposes other than medical treatment also calls for consideration.* Some have imagined the possibility of using techniques of genetic engineering to introduce alterations with the presumed aim of improving and strengthening the gene pool. Some of these proposals exhibit a certain dissatisfaction or even rejection of the value of the human being as a finite creature and person. Apart from technical difficulties and the real and potential risks involved, such manipulation would promote a eugenic mentality and would lead to indirect social stigma with regard to people who lack certain qualities, while privileging qualities that happen to be appreciated by a certain culture or society; such qualities do not constitute what is specifically human. This would be in contrast with the fundamental truth of the equality of all human beings which is expressed in the principle of justice, the violation of which, in the long run, would harm peaceful coexistence among individuals. Furthermore, one wonders who would be able to establish which modifications were to be held as positive and which not, or what limits should be placed on individual requests for improvement since it would be materially impossible to fulfil the wishes of every single person. Any conceivable response to these questions would, however, derive from arbitrary and questionable criteria. All of this leads to the conclusion that the prospect of such an intervention

們想要取代其造物主的意識型態的因素。

在指出這幾種介入基因的技術是蘊藏著不符合倫理的人對其他人不正義的掌控時，教會也重申人類需要回到關懷他人的態度，並且需要教導人們去接受人類生命在歷史中具有有限度的本性。

複製人

28. 複製人是指以無性生殖技術產生一個完整的人類生物體以便製造一個或更多的「副本」，由基因角度而言，這些「副本」實質上就源自於「原型人」。⁴⁷

有人建議將複製分為兩種用途：生殖性是為了得到出生的嬰兒，另一種醫療性或研究用。理論上，生殖性複製或許有可能滿足某些特殊的期待，例如控制人類發展，選擇素質較好的人類，出生前性別選項，製造另一個孩子的「副本」，或是為無法治癒的不孕症夫婦製造一個孩子。醫療性複製則一直被視為一種以「預定基因遺產」的方式製造胚胎幹細胞，以便克服免疫系統排斥的問題，這部分與幹細胞使用的議題相關。

複製技術引起了全世界的高度關注。不少國家和國際組織對人類複製表示負面評價，絕大多數國家也禁止從事這項研究。

would end sooner or later by harming the common good, by favouring the will of some over the freedom of others. Finally it must also be noted that in the attempt to create *a new type of human being* one can recognize *an ideological element* in which man tries to take the place of his Creator.

In stating the ethical negativity of these kinds of interventions which imply *an unjust domination of man over man*, the Church also recalls the need to return to an attitude of care for people and of education in accepting human life in its concrete historical finite nature.

Human cloning

28. Human cloning refers to the asexual or agametic reproduction of the entire human organism in order to produce one or more “copies” which, from a genetic perspective, are substantially identical to the single original.⁴⁷

Cloning is proposed for two basic purposes: *reproduction*, that is, in order to obtain the birth of a baby, and *medical therapy* or research. In theory, reproductive cloning would be able to satisfy certain specific desires, for example, control over human evolution, selection of human beings with superior qualities, pre-selection of the sex of a child to be born, production of a child who is the “copy” of another, or production of a child for a couple whose infertility cannot be treated in another way. Therapeutic cloning, on the other hand, has been proposed as a way of producing embryonic stem cells with a predetermined genetic patrimony in order to overcome the problem of immune system rejection; this is therefore linked to the issue of the use of stem cells.

Attempts at cloning have given rise to genuine concern throughout the entire world. Various national and international organizations have expressed negative judgments on human cloning and it has been prohibited in the great majority of nations.

Human cloning is intrinsically illicit in that, by taking the ethical

人類複製根本上是違反道德的，將人工生殖技術的倫理負面價值發揮到極點，這些行為是在夫婦沒有彼此自我交付的關係下產生新生命，甚至與最基本的性愛毫無關聯，嚴重地操弄與傷害人類尊嚴。⁴⁸

29. 若是複製技術被使用於生殖，有可能強制一個體要具有某些預定的遺傳特徵，促使他成為一個前面提過的生物奴隸，很難使他獲得自由身。其他人可能替他作主，專斷決定他人的基因特質，這個事實呈現的是嚴重違反人類尊嚴，也違反所有人基本上的平等。

每個人的獨特性，是天主與人類之間存在的特殊關係所造成的結果，尤其在人類存在的那時刻就已擁有，人人都有責任尊重彼此的獨特性及整體性，即使是生物和基因的層面均是。當遇到其他人時，我們遇到的這個人，他的存在和本身的特性都是天主愛的賞賜，而且唯有夫妻間的愛可以與主的愛融合，以符合造物主我們的天父的計畫。

30. 由倫理的角度看來，所謂的治療性複製問題更嚴重。製造胚胎雖有意圖幫助病人，但更有意圖地摧毀他們，這完全不符合人類尊嚴，因為只是視胚胎階段的人類為利用的工具，再加以銷毀。為了醫療的目的而犧牲人類生命是嚴重的不道德。

在許多方面都違反道德的醫療性複製，以及透過人工受精得到胚胎的方式，已經導致研究員提出新的技術——

negativity of techniques of artificial fertilization to their extreme, it seeks to give rise to a new human being without a connection to the act of reciprocal self-giving between the spouses and, more radically, without any link to sexuality. This leads to manipulation and abuses gravely injurious to human dignity.⁴⁸

29. If cloning were to be done for reproduction, this would impose on the resulting individual a predetermined genetic identity, subjecting him – as has been stated – to a form of *biological slavery*, from which it would be difficult to free himself. The fact that someone would arrogate to himself the right to determine arbitrarily the genetic characteristics of another person represents a grave offense to the dignity of that person as well as to the fundamental equality of all people.

The originality of every person is a consequence of the particular relationship that exists between God and a human being from the first moment of his existence and carries with it the obligation to respect the singularity and integrity of each person, even on the biological and genetic levels. In the encounter with another person, we meet a human being who owes his existence and his proper characteristics to the love of God, and only the love of husband and wife constitutes a mediation of that love in conformity with the plan of the Creator and heavenly Father.

30. From the ethical point of view, so-called therapeutic cloning is even more serious. To create embryos with the intention of destroying them, even with the intention of helping the sick, is completely incompatible with human dignity, because it makes the existence of a human being at the embryonic stage nothing more than a means to be used and destroyed. It is *gravely immoral to sacrifice a human life for therapeutic ends*.

The ethical objections raised in many quarters to therapeutic cloning and to the use of human embryos formed *in vitro* have led some researchers to propose new techniques which are presented as capable of producing

宣稱可以不用摧毀真正人類胚胎就能製造出胚胎類型的幹細胞。⁴⁹ 這些提議也碰到了科學和倫理上的一些問題，尤其是有關以這種方式所製造的「產品」在本體上的定位。直到這些問題釐清之前，《生命的福音》通諭的聲明還是需要牢記在心：「事關重大：從道德責任的角度而言，只要有牽涉到『人』的可能性，就有正當理由絕對禁止任何旨在殺害人類胚胎的行為。」⁵⁰

幹細胞的醫療使用

31. 幹細胞是未分化的細胞，有兩種基本的特性：1)當維持未分化狀態時，具有長期自我繁殖的能力；2)由完全分化的後裔細胞製造暫時的祖源細胞的能力。

曾經由實驗證明，將幹細胞移植到損壞的組織時，因著促成細胞成長，並修復組織，同時也為再生醫學打開一扇門，舉世的研究者都抱著莫大的興趣。

在人類幹細胞中，目前已被識別出來的有：存在之初第一階段的胚胎、胎兒、臍帶血、成人身上各種組織（骨髓、臍帶、腦，及不同器官中的間葉組織等等）和羊水。起初的研究焦點放在胚胎幹細胞上，因為普遍相信只有胚胎幹細胞有增多繁殖及分化的能力。然而，許多研究顯示，成體幹細胞也具有這些功能。雖然成體幹細胞似乎沒有如同胚胎幹細胞同樣的再生能力和可塑性，但是進一步科學研究及實驗指出，成體幹細胞的治療成效勝過胚胎幹細胞。如今大批的治療協議提出成體幹細胞的使用，許多研究也分頭進行中，提供了新的和有希望的承諾。

stem cells of an embryonic type without implying the destruction of true human embryos.⁴⁹ These proposals have been met with questions of both a scientific and an ethical nature regarding above all the ontological status of the “product” obtained in this way. Until these doubts have been clarified, the statement of the Encyclical *Evangelium vitae* needs to be kept in mind: “what is at stake is so important that, from the standpoint of moral obligation, the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo”.⁵⁰

The therapeutic use of stem cells

31. Stem cells are undifferentiated cells with two basic characteristics: a) the prolonged capability of multiplying themselves while maintaining the undifferentiated state; b) the capability of producing transitory progenitor cells from which fully differentiated cells descend, for example, nerve cells, muscle cells and blood cells.

Once it was experimentally verified that when stem cells are transplanted into damaged tissue they tend to promote cell growth and the regeneration of the tissue, new prospects opened for regenerative medicine, which have been the subject of great interest among researchers throughout the world.

Among the sources for human stem cells which have been identified thus far are: the embryo in the first stages of its existence, the fetus, blood from the umbilical cord and various tissues from adult humans (bone marrow, umbilical cord, brain, mesenchyme from various organs, etc.) and amniotic fluid. At the outset, studies focused on *embryonic stem cells*, because it was believed that only these had significant capabilities of multiplication and differentiation. Numerous studies, however, show that *adult stem cells* also have a certain versatility. Even if these cells do not seem to have the same capacity for renewal or the same plasticity as stem cells taken from embryos, advanced scientific studies and experimentation indicate that these cells give more positive results than embryonic stem

32. 關於倫理評估方面，有必要考慮幹細胞取得的方式，以及其臨床和實驗使用上的風險。

在這些方法中，幹細胞的取得來源必須審慎考慮。不致於造成嚴重傷害，而由病患身上所取得的幹細胞，是符合道德的。一般而言，人們可由以下方法中取得組織：1) 成人身上的器官；2) 嬰兒出生時的臍帶血；3) 因自然因素死亡的胎兒。而由活生生的人類胚胎上取得幹細胞，這種肯定導致胚胎死亡的方式則是嚴重的違反道德：「在某些情況下，無論對治療結果有無效果的研究，其實並不是真正的為服務人類。事實上，這種研究的發展是靠著拔除人類生命而進展的。這些被拔除的生命有著與其他入平等的尊嚴，甚至和研究者平等的尊嚴。歷史在過去就譴責此等科學，在未來仍將繼續予以譴責，不僅因其缺乏天主的光照，亦因其喪失人性。」⁵¹

使用胚胎幹細胞，或是由其分化而來的細胞，尤其是由其他研究者透過摧毀胚胎所提供的幹細胞，或經由買賣獲得，從倫理的角度而言，都是與惡同謀和立惡表的嚴重問題。⁵²

以符合道德來源的胚胎進行臨床使用，這並無任何倫理異議；然而，也需要遵守醫學倫理的一般準則。這種使用應該表現出幾項特點：科學的嚴謹態度、儘量減低病患的風險、便於臨床醫師資訊交流，並向社會大眾完全公開。

cells. Therapeutic protocols in force today provide for the use of adult stem cells and many lines of research have been launched, opening new and promising possibilities.

32. With regard to the ethical evaluation, it is necessary to consider the *methods of obtaining stem cells* as well as *the risks connected with their clinical and experimental use*.

In these methods, the origin of the stem cells must be taken into consideration. Methods which do not cause serious harm to the subject from whom the stem cells are taken are to be considered licit. This is generally the case when tissues are taken from: a) an adult organism; b) the blood of the umbilical cord at the time of birth; c) fetuses who have died of natural causes. The obtaining of stem cells from a living human embryo, on the other hand, invariably causes the death of the embryo and is consequently gravely illicit: "research, in such cases, irrespective of efficacious therapeutic results, is not truly at the service of humanity. In fact, this research advances through the suppression of human lives that are equal in dignity to the lives of other human individuals and to the lives of the researchers themselves. History itself has condemned such a science in the past and will condemn it in the future, not only because it lacks the light of God but also because it lacks humanity".⁵¹

The use of embryonic stem cells or differentiated cells derived from them – even when these are provided by other researchers through the destruction of embryos or when such cells are commercially available – presents serious problems from the standpoint of cooperation in evil and scandal.⁵²

There are no moral objections to the clinical use of stem cells that have been obtained licitly; however, the common criteria of medical ethics need to be respected. Such use should be characterized by scientific rigor and prudence, by reducing to the bare minimum any risks to the patient and by facilitating the interchange of information among clinicians and

與成體幹細胞相關的研究，因為成體幹細胞沒有倫理問題，理應受到鼓勵與支持。⁵³

人獸混合胚胎的研究企圖

33. 目前動物的卵子已被用來與人類體細胞核重編程，一般稱為「人獸混合複製」，以便得到胚胎幹細胞。這種幹細胞不是取自人類卵母細胞的胚胎。

由倫理的角度而言，這種程序違反人性尊嚴，因為混合了人類與動物基因，會破壞人類特殊的身分。若是使用了由這種胚胎所取得的幹細胞，也可能會因為動物基因材料內的細胞質，而罹患不知名的病。刻意地讓人類暴露在這種危險中，無論道德和倫理上均無法令人接受。

使用來源違反道德的人類「生物材料」

34. 無論是為科學研究，為製造疫苗，或是為其他產品，所使用的細胞株是違反道德的介入生命或干預人類身體整體性的結果。這是與不公義行為聯結，有時是透過中介，有時是直接，因為都是為了要容易且大量取得細胞：這些「材料」有時以商業行為取得，或是在政府法律庇護之下，由研究中心自由取得。以上這些行為會引起與惡同謀和立惡表的種種倫理問題。因此，最好建立一套基本的倫理原則，讓循良的人得以斟酌，解決執行專業活動碰到的問題。

full disclosure to the public at large.⁵³

Research initiatives involving the use of adult stem cells, since they do not present ethical problems, should be encouraged and supported.

Attempts at hybridization

33. Recently animal oocytes have been used for reprogramming the nuclei of human somatic cells – this is generally called *hybrid cloning* – in order to extract embryonic stem cells from the resulting embryos without having to use human oocytes.

From the ethical standpoint, such procedures represent an offense against the dignity of human beings on account of *the admixture of human and animal genetic elements capable of disrupting the specific identity of man*. The possible use of the stem cells, taken from these embryos, may also involve additional health risks, as yet unknown, due to the presence of animal genetic material in their cytoplasm. To consciously expose a human being to such risks is morally and ethically unacceptable.

The use of human “biological material” of illicit origin

34. For scientific research and for the production of vaccines or other products, cell lines are at times used which are the result of an illicit intervention against the life or physical integrity of a human being. The connection to the unjust act may be either mediate or immediate, since it is generally a question of cells which reproduce easily and abundantly. This “material” is sometimes made available commercially or distributed freely to research centers by governmental agencies having this function under the law. All of this gives rise to *various ethical problems with regard to cooperation in evil and with regard to scandal*. It is fitting therefore to formulate general principles on the basis of which people of good conscience can evaluate and resolve situations in which they may possibly be involved on account of their professional activity.

必須要注意的是，對上述各種墮胎的道德評估，「也可以應用在最近對人類胚胎所做的一些干預上，雖然這些干預本身的目的是正當的，但仍免不了要毀滅那些胚胎。這就是拿胚胎做實驗，這種實驗在生命醫學界愈來愈普遍，在某些國家也已經合法。……以人類胚胎或胎兒當做實驗對象，犯了違反人類尊嚴的罪，因為胚胎及胎兒也是人，有權得到和已出生嬰兒同樣的尊重，正如對每一個人的尊重一樣。」⁵⁴ 這些形式的實驗總是構成嚴重的道德失序。⁵⁵

35. 當研究者使用違反道德來源的「生物材料」，不管這些生物材料是來自他們的研究中心，或是由買賣取得，都會引發不同的情況。《生命的恩賜》訓令所制定的基本原則，在這些情況下必須要被遵守：「人類胚胎和胎兒的屍體，不論是否由於墮胎致死，都必須像其他人的屍體一樣受到尊重。尤其在未經證實死亡以及未經其父母或母親同意時，均不得切除肢體或解剖。此外，尤應確保道德需要，避免蓄意合謀墮胎，引起惡表。」⁵⁶

在這點上，由一些倫理委員會成員制定的「獨立原則」是不足為據的。根據這項原則，製造胚胎、冷凍胚胎和導致胚胎死亡的人，以及從事研究死亡胚胎的人，只要兩者區分清楚，僅使用來源違反道德的「生物材料」，是符合道德的。當有人說他不贊成其他人犯下不正義的罪，但同時卻接受自己使用他人用不正義方式得來的生物材料，「獨立原則」已經不足以避免這種矛盾的立場。當不道德的行為被規定衛生保健和科學研究的法律認可時，吾人有必要與這種系統罪惡的一面保持距離，以避免給人默認，或暗自接受這種嚴重不正義行

It needs to be remembered above all that the category of abortion “is to be applied also to the recent forms of *intervention on human embryos* which, although carried out for purposes legitimate in themselves, inevitably involve the killing of those embryos. This is the case with *experimentation on embryos*, which is becoming increasingly widespread in the field of biomedical research and is legally permitted in some countries... [T]he use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person”.⁵⁴ These forms of experimentation always constitute a grave moral disorder.⁵⁵

35. A different situation is created when researchers use “biological material” of illicit origin which has been produced apart from their research center or which has been obtained commercially. The Instruction *Donum vitae* formulated the general principle which must be observed in these cases: “The corpses of human embryos and fetuses, whether they have been deliberately aborted or not, must be respected just as the remains of other human beings. In particular, they cannot be subjected to mutilation or to autopsies if their death has not yet been verified and without the consent of the parents or of the mother. Furthermore, the moral requirements must be safeguarded that there be no complicity in deliberate abortion and that the risk of scandal be avoided”.⁵⁶

In this regard, *the criterion of independence as it has been formulated by some ethics committees is not sufficient*. According to this criterion, the use of “biological material” of illicit origin would be ethically permissible provided there is a clear separation between those who, on the one hand, produce, freeze and cause the death of embryos and, on the other, the researchers involved in scientific experimentation. The criterion of independence is not sufficient to avoid a contradiction in the attitude of the person who says that he does not approve of the injustice perpetrated

為的印象。⁵⁷ 若表面上接受，也會在某些醫療界或政治界中助長冷漠的風氣，不然就是代表同意。

有時，有人提出反對聲音，指出上面所說的參與研究的善心人士要有責任主動反對所有在醫界違反道德的行為，這是過度擴張他們的倫理責任。但事實上，避免與罪惡醜事合作，這責任與他們每日的專業表現相關。這些表現必須有著正直的態度，極力反對嚴重不公義的法律，並為生命的價值作見證。這裡有必要提出，即便研究者和凡是參與人工生殖或墮胎者的行為之間沒有緊密的關連，或是與人工生殖中心沒有事先達成協議，人們都有責任拒絕使用「生物材料」。這種責任源自於在他們本身的研究領域中，絕對不能參與嚴重不正義但卻合法的情況中，同時也要清楚地肯定人類生命的價值。因此，上述的獨立原則雖有必要，但倫理上不足為據。

當然，一般狀況下，會有不同的責任程度。有時或許以道德上相稱的嚴重理由為使用「生物材料」辯護。例如孩子的健康有問題時，可能會允許父母使用由違反道德來源的細胞株所發展的疫苗，只是心裡必須明白，每個人有責任表達自己並不同意，同時也必須要求他們的醫療保健系統取得其他種類的疫苗。再者，對使用不道德來源細胞株的組織而言，決定使用這類細胞株的人的責任，與對這個決定沒有機會發聲的人不相同。

by others, but at the same time accepts for his own work the “biological material” which the others have obtained by means of that injustice. When the illicit action is endorsed by the laws which regulate healthcare and scientific research, it is necessary to distance oneself from the evil aspects of that system in order not to give the impression of a certain toleration or tacit acceptance of actions which are gravely unjust.⁵⁷ Any appearance of acceptance would in fact contribute to the growing indifference to, if not the approval of, such actions in certain medical and political circles.

At times, the objection is raised that the above-mentioned considerations would mean that people of good conscience involved in research would have the duty to oppose actively all the illicit actions that take place in the field of medicine, thus excessively broadening their ethical responsibility. In reality, the duty to avoid cooperation in evil and scandal relates to their ordinary professional activities, which they must pursue in a just manner and by means of which they must give witness to the value of life by their opposition to gravely unjust laws. Therefore, it needs to be stated that there is a duty to refuse to use such “biological material” even when there is no close connection between the researcher and the actions of those who performed the artificial fertilization or the abortion, or when there was no prior agreement with the centers in which the artificial fertilization took place. This duty springs from the necessity to *remove oneself*, within the area of one’s own research, *from a gravely unjust legal situation and to affirm with clarity the value of human life*. Therefore, the above-mentioned criterion of independence is necessary, but may be ethically insufficient.

Of course, within this general picture there exist *differing degrees of responsibility*. Grave reasons may be morally proportionate to justify the use of such “biological material”. Thus, for example, danger to the health of children could permit parents to use a vaccine which was developed using cell lines of illicit origin, while keeping in mind that everyone has

在當前這種急迫的背景下，需要為保護生命來喚起大眾的良心，要提醒醫療衛生界的人們：「他們的責任大大地加重了。其最深的激勵及最強的支持來自醫護界固有及無可爭議的倫理幅度，這倫理幅度也早已由古老但仍十分適切的『醫師誓言』所承認，這誓言要求每一位醫師承諾，絕對尊重人類的生命及生命的神聖。」⁵⁸

結論

36. 有人表示教會有關道德的訓導包含太多禁令。事實上，教會的教導是基於了解並推展造物主賜予人的一切禮物，即生命、知識、自由和愛。感謝天主，不只是人理性的功行，他的實踐能力，如工作和科技活動，也要特別受到關注。人藉由這些行為參與天主創造的能力，而且被召叫為了全人類的尊嚴、福祉，及個人的滿全去轉變創造，使許多資源整齊有序。如此一來，人類就守護服務創造的價值及其內在的美。

然而，人類的歷史卻呈現人類曾濫用，且會繼續濫用天主交付他的權柄和能力，引起各種不正義的歧視及壓迫形式，使最弱小和最無抵抗力的人受害：每天發生攻擊事件；造成範圍巨大的貧民區——窮人在那裡因飢餓和疾病而死亡，被排除於富裕國家的知識分子和實用資源之外；科技及工業發展造成的真正風險，因而導致

the duty to make known their disagreement and to ask that their healthcare system make other types of vaccines available. Moreover, in organizations where cell lines of illicit origin are being utilized, the responsibility of those who make the decision to use them is not the same as that of those who have no voice in such a decision.

In the context of the urgent need to *mobilize consciences in favour of life*, people in the field of healthcare need to be reminded that “their responsibility today is greatly increased. Its deepest inspiration and strongest support lie in the intrinsic and undeniable ethical dimension of the health-care profession, something already recognized by the ancient and still relevant *Hippocratic Oath*, which requires every doctor to commit himself to absolute respect for human life and its sacredness”.⁵⁸

Conclusion

36. There are those who say that the moral teaching of the Church contains too many prohibitions. In reality, however, her teaching is based on the recognition and promotion of all the gifts which the Creator has bestowed on man: such as life, knowledge, freedom and love. Particular appreciation is due not only to man's intellectual activities, but also to those which are practical, like work and technological activities. By these, in fact, he participates in the creative power of God and is called to transform creation by ordering its many resources toward the dignity and wellbeing of all human beings and of the human person in his entirety. In this way, man acts as the steward of the value and intrinsic beauty of creation.

Human history shows, however, how man has abused and can continue to abuse the power and capabilities which God has entrusted to him, giving rise to *various forms of unjust discrimination and oppression* of the weakest and most defenseless: the daily attacks on human life;

生態系統崩潰；為了戰爭意圖而從物理、化學、生物學領域上的科學研究；使民族及文化群組分裂的種種衝突；這些可怕的事只是鳳毛麟角、一些明顯的標記，表示人類濫用能力，致使人們彼此成為敵人，不再意識到自己有著高尚與獨特的召叫——參與天主的創世工程。

在此同時，人類歷史也顯現出來，在認識每個人有其尊嚴與價值上的真正進步，是權利及道德義務的基礎，這也是人類社會長期以來且持續在建構的。正是如此，凡以促成人類尊嚴為名，卻傷害人類尊嚴為實的行為，一直都是受禁止的。例如，在法律及政治上（而非只是倫理上），都禁止種族偏見、奴隸、不正義的歧視、排斥婦女、幼兒、病患和殘障者。這些禁令見證的，是每個人有不可剝奪的價值和內在尊嚴，也是人類歷史真正進步的標記。換句話說，每條禁令的正當性是建基在保護真正的道德良善的必要性上。

37. 人類的初始和社會進步，若主要特點是發展工業和製造消費品，為當前的發展而言，這特點很清楚地轉變為科技訊息、基因研究，及為了人類利益的醫學和生物科技；這些領域為未來的人類都是十分重要的，有些很明顯的，是令人無法接受的濫用。「一個世紀以前，勞動階層的基本權利備受壓迫，教會挺身而出，捍衛工人也有身為人的至聖權利，因此現在，當另一批人類的基本生存權受壓迫時，教會感到有責任，以相同的勇氣，為這一群沒有聲音的人站出來。福音總是為世上被威脅、被輕視和人權被踐踏的窮人發聲。」⁵⁹

the existence of large regions of poverty where people are dying from hunger and disease, excluded from the intellectual and practical resources available in abundance in many countries; technological and industrial development which is creating the real risk of a collapse of the ecosystem; the use of scientific research in the areas of physics, chemistry and biology for purposes of waging war; the many conflicts which still divide peoples and cultures; these sadly are only some of the most obvious signs of how man can make bad use of his abilities and become his own worst enemy by losing the awareness of his lofty and specific vocation to collaborate in the creative work of God.

At the same time, human history has also shown real *progress in the understanding and recognition of the value and dignity of every person* as the foundation of the rights and ethical imperatives by which human society has been, and continues to be structured. Precisely in the name of promoting human dignity, therefore, practices and forms of behaviour harmful to that dignity have been prohibited. Thus, for example, there are legal and political – and not just ethical – prohibitions of racism, slavery, unjust discrimination and marginalization of women, children, and ill and disabled people. Such prohibitions bear witness to the inalienable value and intrinsic dignity of every human being and are a sign of genuine progress in human history. In other words, the legitimacy of every prohibition is based on the need to protect an authentic moral good.

37. If initially human and social progress was characterized primarily by industrial development and the production of consumer goods, today it is distinguished by developments in information technologies, research in genetics, medicine and biotechnologies for human benefit, which are areas of great importance for the future of humanity, but in which there are also evident and unacceptable abuses. “Just as a century ago it was the working classes which were oppressed in their fundamental rights, and the Church courageously came to their defense by proclaiming the sacrosanct

鑑於教會負有宣講教理和牧靈的使命，為此教廷信理部感到有責任重申每一個人都有基本及不可剝奪的權利與尊嚴，包括生命肇始的那一刻，並清楚表明每一個人的尊嚴受到保護及尊重的必要。

要負起這個責任，就需要有勇氣地反對所有會導致嚴重及不正義對待未出生胎兒的行為——他們也有人類的尊嚴，也是如同其他人一樣是按照天主的肖像受造。在分辨善與惡這項困難的工作上，每一次說的「不」，背後都散發一個偉大的「是」，這聲「是」代表認同每一個獨特而唯一的人被召來世上，並具有不可剝奪的尊嚴和價值。

基督信友要以贊同訓令的信仰精神領受這份訓令，同時不遺餘力，致力宣揚生命的文化，而又明瞭到，為遵守天主誡命的人，總是賞賜他們所需要的恩寵，以及明瞭到，我們每一個人，尤其是在我們中最小的一個身上所遇見的，是基督祂本人（參：瑪廿五40）。此外，所有善心人士，特別是那些向對談開放並渴望得知真理的醫師和研究人員，會明白並同意這些原則和判斷準繩：其用意在於保護人類生命中特別脆弱的初始階段、並促進更具人性的文明。

rights of the worker as person, so now, when another category of persons is being oppressed in the fundamental right to life, the Church feels in duty bound to speak out with the same courage on behalf of those who have no voice. Hers is always the evangelical cry in defense of the world's poor, those who are threatened and despised and whose human rights are violated".⁵⁹

In virtue of the Church's doctrinal and pastoral mission, the Congregation for the Doctrine of the Faith has felt obliged to reiterate both the dignity and the fundamental and inalienable rights of every human being, including those in the initial stages of their existence, and to state explicitly the need for protection and respect which this dignity requires of everyone.

The fulfillment of this duty implies courageous opposition to all those practices which result in grave and unjust discrimination against unborn human beings, who have the dignity of a person, created like others in the image of God. *Behind every "no" in the difficult task of discerning between good and evil, there shines a great "yes" to the recognition of the dignity and inalienable value of every single and unique human being called into existence.*

The Christian faithful will commit themselves to the energetic promotion of a new culture of life by receiving the contents of this Instruction with the religious assent of their spirit, knowing that God always gives the grace necessary to observe his commandments and that, in every human being, above all in the least among us, one meets Christ himself (cf. Mt 25:40). In addition, all persons of good will, in particular physicians and researchers open to dialogue and desirous of knowing what is true, will understand and agree with these principles and judgments, which seek to safeguard the vulnerable condition of human beings in the first stages of life and to promote a more human civilization.

教宗本篤十六世，於2008年6月20日與簽署文件的樞機部長的常務會議中，批准這份教廷信理部在其常務會議中通過的訓令，並明令出版。

2008年9月8日，聖母誕辰慶日

發自羅馬信理部

部長萊瓦達樞機主教

祕書長拉達里亞 (Luis F. Ladaria, S.I.) 總主教

Thibica 榮譽總主教

(臺灣地區主教團祕書處 恭譯)

The Sovereign Pontiff Benedict XVI, in the Audience granted to the undersigned Cardinal Prefect on 20 June 2008, approved the present Instruction, adopted in the Ordinary Session of this Congregation, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith,
8 September 2008, Feast of the Nativity of the Blessed Virgin Mary.

William Card. Levada

Prefect

+ Luis F. Ladaria, S.I.

Titular Archbishop of Thibica

Secretary

註腳

1. 信理部，〈《生命的恩賜》訓令，有關尊重人類生命起源及生育尊嚴〉，1987年2月22日：《宗座公報》80 (1988)，70~102。
2. 教宗若望保祿二世，〈《真理的光輝》通諭，乃關於一些教會道德教導的基本問題〉，1993年8月6日：《宗座公報》85 (1993)，1133~1228。
3. 教宗若望保祿二世，〈《生命的福音》通諭，有關人類生命的價值及其神聖不可侵犯性〉，1995年3月25日：《宗座公報》87 (1995)，401~522。
4. 教宗若望保祿二世，向參與第七屆宗座生命科學院會議人士致辭，2001年3月3日，3：《宗座公報》93 (2001)，446。
5. 參閱：教宗若望保祿二世，〈《信仰與理性》通諭，說明信仰與理性的關係〉，1998年9月14日，1：《宗座公報》91 (1999)，5。
6. 信理部，〈《生命的恩賜》訓令，I，1〉：《宗座公報》80 (1988)，79。
7. 教宗本篤十六世所強調的人權，尤其是每個人的生命權，「奠基於銘刻在每人內心、以及存在於不同文化和文明中的自然律。從這種背景之下移除人權，表示限制其可及範圍，使之屈服在相對的概念下。如此一來，權利的意義和詮釋可能因不同的文化、政治、社會甚至宗教觀而改變，其普世性亦可能受到抹煞。然而即使觀點再繁多，也不容模糊這個事實：不只權利具有普世性，人也具有普世性，他是這些權利的主體。」聯合國大會講辭，2008年4月18日：《宗座公報》

Footnotes

1. Congregation for the Doctrine of the Faith, Instruction *Donum vitae* on respect for human life at its origins and for the dignity of procreation (22 February 1987): *AAS* 80 (1988), 70-102.
2. John Paul II, Encyclical Letter *Veritatis splendor* regarding certain fundamental questions of the Church's moral teaching (6 August 1993): *AAS* 85 (1993), 1133-1228.
3. John Paul II, Encyclical Letter *Evangelium vitae* on the value and inviolability of human life (25 March 1995): *AAS* 87 (1995), 401-522.
4. John Paul II, Address to the participants in the Seventh Assembly of the Pontifical Academy of Life (3 March 2001), 3: *AAS* 93 (2001), 446.
5. Cf. John Paul II, Encyclical Letter *Fides et ratio* on the relationship between faith and reason (14 September 1998), 1: *AAS* 91 (1999), 5.
6. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, I, 1: *AAS* 80 (1988), 79.
7. Human rights, as Pope Benedict XVI has recalled, and in particular the right to life of every human being "are based on the natural law inscribed on human hearts and present in different cultures and civilizations. Removing human rights from this context would mean restricting their range and yielding to a relativistic conception, according to which the meaning and interpretation of rights could vary and their universality would be denied in the name of different cultural, political, social and even religious outlooks. This great variety of viewpoints must not be allowed to obscure the fact that not only rights are universal, but so too is the human person, the subject of those rights" (Address to the General Assembly of the United

- 報》100 (2008) , 334。
8. 信理部,《生命的恩賜》訓令, I, 1:《宗座公報》80 (1988) , 78~79。
 9. 信理部,《生命的恩賜》訓令, II, A, 1:《宗座公報》80 (1988) , 87。
 10. 教宗保祿六世,《人類生命》通諭, 1968年7月25日, 8: AAS 60 (1968) , 485~486。
 11. 教宗本篤十六世向參與宗座拉特朗大學於《人類生命》通諭四十週年之際所舉辦的國際會議人士致辭, 2008年5月10日。《羅馬觀察報》, 2008年5月11日, 第1頁。參閱: 教宗若望廿三,《慈母與導師》(1961年5月15日), III:《宗座公報》53 (1961) , 447。
 12. 梵蒂岡第二屆大公會議文獻,《論教會在現代世界牧職憲章》, 22。
 13. 參閱: 若望保祿二世,《生命的福音》通諭, 37~38:《宗座公報》87 (1995) , 442~444。
 14. 若望保祿二世,《真理的光輝》通諭, 45:《宗座公報》85 (1993) , 1169。
 15. 教宗本篤十六世, 向參與宗座生命科學院國際會議人士致辭, 會議主題「人類胚胎著床前階段」2006年2月27日:《宗座公報》98 (2006) , 264。
 16. 信理部,《生命的恩賜》訓令, 導言, 3:《宗座公報》80 (1988) , 75。
 17. 若望保祿二世,《家庭團體》勸諭, 說明基督徒家庭在現代社會的角色, (1981年9月22日) , 19:《宗

Nations [18 April 2008]: AAS 100 [2008], 334).

8. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, I, 1: AAS 80 (1988), 78-79.
9. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, A, 1: AAS 80 (1988), 87.
10. Paul VI, Encyclical Letter *Humanae vitae* (25 July 1968), 8: AAS 60 (1968), 485-486.
11. Benedict XVI, Address to the Participants in the International Congress organized by the Pontifical Lateran University on the 40th Anniversary of the Encyclical *Humanae vitae*, 10 May 2008: *L'Osservatore Romano*, 11 May 2008, p. 1; cf. John XXIII, Encyclical Letter *Mater et magistra* (15 May 1961), III: AAS 53 (1961), 447.
12. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, 22.
13. Cf. John Paul II, Encyclical Letter *Evangelium vitae*, 37-38: AAS 87 (1995), 442-444.
14. John Paul II, Encyclical Letter *Veritatis splendor*, 45: AAS 85 (1993), 1169.
15. Benedict XVI, Address to the General Assembly of the Pontifical Academy for Life and International Congress on "The Human Embryo in the Pre-implantation Phase" (27 February 2006): AAS 98 (2006), 264.
16. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, Introduction, 3: AAS 80 (1988), 75.
17. John Paul II, Apostolic Exhortation *Familiaris consortio* on the role of the Christian family in the modern world (22 September 1981), 19: AAS 74 (1982), 101-102.

- 座公報》74 (1982) · 101 ~ 102 。
18. 參閱：梵蒂岡第二屆大公議文獻，《信仰自由宣言》，14。
 19. 參閱：信理部，《生命的恩賜》訓令，II · A · 1：《宗座公報》80 (1988) · 87。
 20. 信理部，《生命的恩賜》訓令，II · B · 4：《宗座公報》80 (1988) · 92。
 21. 信理部，《生命的恩賜》訓令，導言，3：《宗座公報》80 (1988) · 75。
 22. 「異體人工受精」指「使用在婚姻內結合的夫妻以外至少一名捐贈者的配子，以人工方式達到受精目的的技術。」(《生命的恩賜》訓令，II：《宗座公報》AAS 80 (1988) · 86。)
 23. 「同體人工受精」則解釋為：「使用在婚姻內結合的夫妻雙方的配子，達到受精目的的技術。」(《生命的恩賜》訓令，II：《宗座公報》80[1988] · 86。)
 24. 信理部，《生命的恩賜》訓令，II · B · 7：《宗座公報》80 (1988) · 96。參閱：碧岳十二世，向「第四屆天主教醫師國際會議」與會人士致辭，1949年9月29日：《宗座公報》41 (1949) · 560。
 25. 信理部，《生命的恩賜》訓令，II · B · 6：《宗座公報》80 (1988) · 94。
 26. 參閱：信理部，《生命的恩賜》訓令，II：《宗座公報》80 (1988) · 86。
 27. 目前這些被犧牲的胚胎數量，即使是在最先進的人工生殖中心也都大約超過80%。
 18. Cf. Second Vatican Council, Declaration *Dignitatis humanae*, 14.
 19. Cf. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, A, 1: AAS 80 (1988), 87.
 20. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, B, 4: AAS 80 (1988), 92.
 21. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, Introduction, 3: AAS 80 (1988), 75.
 22. The term *heterologous artificial fertilization or procreation* refers to “techniques used to obtain a human conception artificially by the use of gametes coming from at least one donor other than the spouses who are joined in marriage” (Instruction *Donum vitae*, II: AAS 80 [1988], 86).
 23. The term *homologous artificial fertilization or procreation* refers to “the technique used to obtain a human conception using the gametes of the two spouses joined in marriage” (Instruction *Donum vitae*, II: AAS 80 [1988], 86).
 24. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, B, 7: AAS 80 (1988), 96; cf. Pius XII, Address to those taking part in the Fourth International Congress of Catholic Doctors (29 September 1949): AAS 41 (1949), 560.
 25. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, B, 6: AAS 80 (1988), 94.
 26. Cf. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II: AAS 80 (1988), 86.
 27. Currently the number of embryos sacrificed, even in the most technically advanced centers of artificial fertilization, hovers above 80%.

28. 若望保祿二世，《生命的福音》通諭，14：《宗座公報》87（1995），416。
29. 參閱：碧岳十二世，向於拿坡里舉行的「第二屆人類生殖與不孕世界會議」致辭，1956年5月19日：《宗座公報》48（1956），470；保祿六世，《人類生命》通諭，12：《宗座公報》60（1968），488～489；信理部，《生命的恩賜》訓令，II·B·4-5：《宗座公報》80（1988），90～94。
30. 有愈來愈多人，甚至那些沒有結婚的人，為了想要生孩子而求助於人工生殖技術，這種行徑削弱了婚姻制度，使寶寶生在一個並非導向完全人類發展的環境中。
31. 本篤十六世，向宗座生命科學院國際大會致辭，會議主題：「人類胚胎著床前階段」，2006年2月27日：《宗座公報》98（2006），264。
32. 「單一精子卵質內顯微注射」在各方面幾乎與體外受精雷同，所不同的是，受精過程並非任其在試管內進行，而是預先篩選一個精子，將之注入卵子，或是注入由男性身上取出的不成熟的生殖細胞。」
33. 關於這種方式是否為孩子日後的健康帶來危險，目前尚由專家討論中。
34. 信理部，《生命的恩賜》訓令，II·B·5：《宗座公報》80（1988），93。
35. 胚胎冷凍保存是指在極低溫的情況下冷凍胚胎，以便長期保存。

28. John Paul II, Encyclical Letter *Evangelium vitae*, 14: *AAS* 87 (1995), 416.
29. Cf. Pius XII, Address to the Second World Congress in Naples on human reproduction and sterility (19 May 1956): *AAS* 48 (1956), 470; Paul VI, Encyclical Letter *Humanae vitae*, 12: *AAS* 60 (1968), 488-489; Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, B, 4-5: *AAS* 80 (1988), 90-94.
30. An increasing number of persons, even those who are unmarried, are having recourse to techniques of artificial reproduction in order to have a child. These actions weaken the institution of marriage and cause babies to be born in environments which are not conducive to their full human development.
31. Benedict XVI, Address to the General Assembly of the Pontifical Academy for Life and International Congress on "The Human Embryo in the Pre-implantation Phase" (27 February 2006): *AAS* 98 (2006), 264.
32. *Intracytoplasmic sperm injection* is similar in almost every respect to other forms of *in vitro* fertilization with the difference that in this procedure fertilization in the test tube does not take place on its own, but rather by means of the injection into the oocyte of a single sperm, selected earlier, or by the injection of immature germ cells taken from the man.
33. There is ongoing discussion among specialists regarding the health risks which this method may pose for children conceived in this way.
34. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, B, 5: *AAS* 80 (1988), 93.
35. Cryopreservation of embryos refers to freezing them at extremely low temperatures, allowing long term storage.

36. 參閱：信理部，〈《生命的恩賜》訓令，I·6：《宗座公報》80（1988），84～85。
37. 參閱：本文件34～35號。
38. 參閱：信理部，〈《生命的恩賜》訓令，II·A·1～3：《宗座公報》80（1988），87～89。
39. 若望保祿二世，向「《生命的福音》和法律座談會」以及「第十一屆國際羅馬教會法研討會」與會人士致辭，1996年5月24日，6：《宗座公報》88（1996），943～944。
40. 在其他醫學領域中提到的冷凍保存卵子，於本處並不列入考慮。卵子這個詞是指精子尚未進入前的女性生殖細胞（配子母細胞）。
41. 參閱：梵蒂岡第二屆大公會議文獻，〈《論教會在現代世界》牧職憲章，51號；若望保祿二世，〈《生命的福音》通諭，62號：《宗座公報》87（1995），472。
42. 若望保祿二世，〈《生命的福音》通諭，63：《宗座公報》87（1995），473。
43. 較為人所知的「著床前墮胎」法有子宮內避孕器和事後丸。
44. 主要方法有：美服培酮（RU486）、人工合成的前列腺素、氨甲蝶呤。
45. 若望保祿二世，〈《生命的福音》通諭，58：《宗座公報》87（1995），467。
46. 參閱：《天主教法典》1398條和《東方教會法規》1450條2項；再參閱：《天主教法典》1323～1324條。宗座教會法典正統詮釋委員會指出：教會法典對

36. Cf. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, I, 6: *AAS* 80 (1988), 84-85.
37. Cf. numbers 34-35 below.
38. Cf. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, II, A, 1-3: *AAS* 80 (1988), 87-89.
39. John Paul II, Address to the participants in the Symposium on “*Evangelium vitae* and Law” and the Eleventh International Colloquium on Roman and Canon Law (24 May 1996), 6: *AAS* 88 (1996), 943-944.
40. Cryopreservation of oocytes is also indicated in other medical contexts which are not under consideration here. The term oocyte refers to the female germ cell (gametocyte) not penetrated by the spermatozoa.
41. Cf. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, n. 51; John Paul II, Encyclical Letter *Evangelium vitae*, 62: *AAS* 87 (1995), 472.
42. John Paul II, Encyclical Letter *Evangelium vitae*, 63: *AAS* 87 (1995), 473.
43. The interceptive methods which are best known are the IUD (intrauterine device) and the so-called “morning-after pills”.
44. The principal means of contragestation are RU-486 (Mifepristone), synthetic prostaglandins or Methotrexate.
45. John Paul II, Encyclical Letter *Evangelium vitae*, 58: *AAS* 87 (1995), 467.
46. Cf. CIC, can. 1398 and CCEO, can. 1450 § 2; cf. also CIC, can. 1323-1324. The Pontifical Commission for the Authentic Interpretation of the Code of Canon Law declared that the canonical concept of

墮胎的概念是「用各種方式殺害從受精一開始任何階段的胎兒」。(1988年5月23日《回應》：《宗座公報》80 (1988) · 1818。)

47. 依照目前所知，被提出來可以完成人類複製的技術有兩種：人工胚胎雙胞胎和細胞核轉殖。「人工胚胎雙胞胎」是將最早期發展階段時期的胚胎，以人工的方式分開成為各自獨立的細胞，或是成群的細胞，再將這些細胞植入子宮中，以人工的方式得到相同的胚胎。「細胞核轉殖」，或普遍稱為「複製」，是將胚胎或是體細胞的核放入一去核的卵中，然後再刺激卵子使之開始發展為一胚胎。
48. 參閱：信理部，《生命的恩賜》訓令，I · 6：《宗座公報》80 (1988) · 84；若望保祿二世，向派駐羅馬教廷的外交使節團致辭，2005年1月10日，5：《宗座公報》97 (2005) · 153。
49. 諸如此類的新技術，例如使用「人類孤雌生殖」、「改變核轉移」，以及「協助卵子重編程」。
50. 若望保祿二世，《生命的福音》通諭，60：《宗座公報》87 (1995) · 469。
51. 本篤十六世，向由宗座生命研究院舉辦的「幹細胞：未來可治療什麼？」研討會出席者致辭，2006年9月16日。《宗座公報》98 (2006) · 694。
52. 參閱：本文件第34～35號。
53. 參閱：本篤十六世，向由宗座生命研究院舉辦的「幹細胞：未來可治療什麼？」研討會出席者致辭，2006年9月16日。《宗座公報》98 (2006) · 693～695。

abortion is “the killing of the fetus in whatever way or at whatever time from the moment of conception” (*Response* of 23 May 1988: *AAS* 80 [1988], 1818).

47. In the current state of knowledge, the techniques which have been proposed for accomplishing human cloning are two: artificial embryo twinning and cell nuclear transfer. *Artificial embryo twinning* consists in the artificial separation of individual cells or groups of cells from the embryo in the earliest stage of development. These are then transferred into the uterus in order to obtain identical embryos in an artificial manner. *Cell nuclear transfer*, or cloning properly speaking, consists in introducing a nucleus taken from an embryonic or somatic cell into a denucleated oocyte. This is followed by stimulation of the oocyte so that it begins to develop as an embryo.
48. Cf. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, I, 6: *AAS* 80 (1988), 84; John Paul II, Address to Members of the Diplomatic Corps accredited to the Holy See (10 January 2005), 5: *AAS* 97 (2005), 153.
49. The new techniques of this kind are, for example, the use of human parthenogenesis, altered nuclear transfer (ANT) and oocyte assisted reprogramming (OAR).
50. John Paul II, Encyclical Letter *Evangelium vitae*, 60: *AAS* 87 (1995), 469.
51. Benedict XVI, Address to the participants in the Symposium on the topic: “Stem Cells: what is the future for therapy?” organized by the Pontifical Academy for Life (16 September 2006): *AAS* 98 (2006), 694.
52. Cf. numbers 34-35 below.
53. Cf. Benedict XVI, Address to the participants in the Symposium on

54. 若望保祿二世，〈《生命的福音》通諭〉，63：《宗座公報》87（1995），472～473。
55. 參閱：若望保祿二世，〈《生命的福音》通諭〉，62：《宗座公報》87（1995），472。
56. 信理部，〈《生命的恩賜》訓令〉，I，4：《宗座公報》80（1988），83。
57. 參閱：若望保祿二世，〈《生命的福音》通諭〉，73：《宗座公報》87（1995），486。「墮胎和安樂死是犯罪，任何人為的法律都不得承認其正當性。良心沒有遵守這種法律的義務；反而有重大而明確的責任，應以良心抗辯來反對這種法律。」良心抗辯的權利，也是表達良心自由的權利，應受法律保護。
58. 若望保祿二世，〈《生命的福音》通諭〉，63：《宗座公報》89（1995），502。
59. 若望保祿二世，致主教書函《生命福音》，1991年5月19日：《宗座公報》84（1992），319。

the topic: “Stem Cells: what is the future for therapy?” organized by the Pontifical Academy for Life (16 September 2006): *AAS* 98 (2006), 693-695.

54. John Paul II, Encyclical Letter *Evangelium vitae*, 63: *AAS* 87 (1995), 472-473.
55. Cf. John Paul II, Encyclical Letter *Evangelium vitae*, 62: *AAS* 87 (1995), 472.
56. Congregation for the Doctrine of the Faith, Instruction *Donum vitae*, I, 4: *AAS* 80 (1988), 83.
57. Cf. John Paul II, Encyclical Letter *Evangelium vitae*, 73: *AAS* 87 (1995), 486: “Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a *grave and clear obligation to oppose them by conscientious objection*”. The right of conscientious objection, as an expression of the right to freedom of conscience, should be protected by law.
58. John Paul II, Encyclical Letter *Evangelium vitae*, 63: *AAS* 89 (1995), 502.
59. John Paul II, Letter to all the Bishops on “The Gospel of Life” (19 May 1991): *AAS* 84 (1992), 319.



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劃撥款項	爲主教會月誌奉獻
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