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The question can be answered from legal and ethical standpoints. To begin with the legal, in the United States, since the Roe v. Wade decision that legalized abortion at the federal level, each state has responded with its own legislation regulating abortion. In general, most current U. On the other hand, abortion is legally permitted in the period later than the legal period, typically when the mother is in a dire medical condition. To discuss the case from the ethical perspective, we need to frame the question within the reasoning of a particular ethical tradition. As our society is getting more religiously and culturally diversified, many different ethical traditions co-exist in the U. However, let us confine our response to the ethical framework of one particular tradition, which is the Roman Catholic tradition. Accordingly, abortion in any embryonic or fetal developmental stage is morally prohibited. However, one seeming controversy is that a further rule or principle is not shown why the justifiable act of killing is made in favor of saving the mother, not the fetus. Then, why save the mother, not the fetus? To say further, the Church condones the faithful to do whatever they want based on their arbitrary feelings. However, this is a misleading understanding of the nature of conscience. In all ethical cases, relevant general moral principles should be upheld. However, there are moral dilemmas, that is, the cases where two or more moral principles or rules are in conflict. And in the cases of moral dilemmas, conscience decides which principle should be prioritized over the other. Since conscience is largely of human reason, it has a direction. Thus, it does not provide arbitrary verdicts. In the case of the pregnant woman with the Zika infection, at least three moral rules are relevant: Therefore, Pope Francis emphasizes that abortion is absolutely not permitted when fight the Zika virus. Author todohert Posted on.

2: CATHOLIC BIOETHICS and the GIFT of HUMAN LIFE, by William E. May

"Human life, God's precious gift, is most vulnerable when it comes into the world and when it leaves the realm of time to embark upon eternity". Never has the gift of human life been more threatened. Euthanasia, in vitro fertilization, genetic counseling, assisted suicide, "living wills", persistent.

Early life[edit] May was born the second of three children of Robert W. May and Katherine A. Armstrong on May 27, in St. His father was a Presbyterian who later converted to Catholicism , but May was raised a Catholic by his mother. He felt a call to the priesthood while in the fourth grade, and especially wanted to become a missionary to China. When old enough, he entered the seminary and was sent to study philosophy followed by theology at The Catholic University of America. He was tonsured and received the minor orders of porter and acolyte. However, in , because of a serious medical condition diagnosed as petit mal epilepsy , he took some time off from seminary studies to teach in DeAndreis High School in north St. After teaching for a year, he took his supposed epileptic condition as a sign from God that he should pursue another vocation. Although he had been told that he had petit mal epilepsy, and took medication and suffered seizures at times, he discovered in the late s that the problem was not epilepsy, but was psychological in nature, and he experienced no seizures after He married Patricia Ann Keck on October 4, Together they raised seven children and now have many grandchildren. Because of his educational foundation, he found work as a book editor with various publishers from to , until his teaching career began in He was also a member of the International Theological Commission from Selected Books[edit] Catholic Sexual Ethics: Our Sunday Visitor, Our Sunday Visitor Press Our Sunday Visitor Press, Franciscan Herald Press, Theology of the Body in Context: Genesis and Growth, Boston: Christ in Contemporary Thought, Dayton: An Invitation to Christian Ethics, Dayton: Human Existence, Medicine, and Ethics: Reflections on Human Life, Chicago: Sex, Marriage, and Chastity: Christendom College Press, Catholic Tradition, Current Trends, and the Truth. Marquette University Press,

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Fundamental to Catholic bioethics is a belief in the sanctity of life: the value of a human life, as a creation of God and a gift in trust, is beyond human evaluation and authority. God maintains dominion over it.

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