

Bioethics and the Christian Life

QUESTIONS: WEEK 11

Chapter 6 – The Human Embryo (158-168) Part 2

1. How may we argue, based on what science has discovered about fertilization, that human life begins with fertilization? (158-9).
2. What makes fertilization a radical transformation? (159).
3. After fertilization is there any other radical transformation from one kind of being into another? (160).
4. Does *birth* mark a radical transformation at which point the fetus becomes human? (160)
5. Does *viability* mark a radical transformation at which point the fetus becomes human? (160-1).
6. Is the point of “quickening” a point of radical transformation from one kind of being into another kind? (161-2)
7. Is the point of nervous system integration a point of radical transformation from one kind of being into another kind? (162).
8. What conclusion does the search for a radical transformation after fertilization bring us to? (162-3).
9. Is “individuation” after about three weeks in the womb a point of radical transformation from one kind of being into another kind? (163-4).
10. What is the most serious challenge to early individuality and why is this inadequate to disprove it? (164-5).
11. Why is it important for Christians to identify the fertilized embryo as fully human in light of the practice of abortion? (165-6).
12. How should Christians respond to believers who have children out of wedlock or through rape? (166).
13. What about the rare case when a pregnancy threatens the life of the mother? (166).
14. What is unique about human stem cells? (166-7).
15. What makes embryonic stem cells unique? (167).
16. Why is it difficult to argue against the use of embryonic stem cells? How does the biblical view of fertilization impact the Christian view of stem cell research? (167).
17. What other arguments help Christians defend the embryonic stem cell? (168).