

The Sanctity of Life

Introduction

If human life were not unique from all other animal life, then what would be the difference in killing an innocent horse that can no longer be useful due to an unforeseen injury and killing an infant child born with an unforeseen terminal illness? A horse with a broken leg is no longer useful to the man who owns it. Whether it is a racehorse or a workhorse, the quality of the horse's life has been diminished and becomes somewhat of a burden on the owner. The child with a terminal illness in the same way would not enjoy the quality of life of that of a healthy child. Thus, this ill child would become somewhat of a burden on its parents.

A farmer who needs a horse to plow would most likely put down a horse that had a broken leg or injury that prevented it from leading the normal life of a workhorse. Would the parents of a chronically ill or mentally retarded child do the same? Hopefully not, considering that the life taken would be the life of a human, valued far above any other life including that of animals. However, the view of the sanctity of life has been and will continue to be challenged, especially as advances are made concerning genetic manipulation. The sanctity of human life is in danger.

Stages of Human Life

When do humans pass from non-life into life? The mystery of two fleshs becoming one is the marriage between a man and a woman. The love that is shared between a husband and a wife can come to fruition by the conception of a child. This love spawns a child that is equal parts from the mother and equal parts from the father;

therefore, two have been joined together to make one flesh, one living human being. The question comes in determining when this child actually becomes a living human being.

Advances in medicine and research have resulted in many great things for lots of people. Researchers and doctors are now able to track mutations in DNA that could predispose babies to many common diseases.¹ Ethics enters into the equation when embryos that are found to be predisposed to certain diseases are not allowed to come to term. Also, some advances in medicine and research may call for the termination of embryos for research purposes.

Sooner or later, those who are living will cease to live. Their life will be ended and their eternal destiny will be determined. Sometimes we do not exactly know who determines when they should pass from this life into the next. The medical field has aimed at prolonging life, but the end of life is inevitable and unavoidable. Taking the life of an ailing patient could seem merciful, but do humans have that right?

The question of the sanctity of life is a question that is being discussed in all forums. The discussions are taking place anywhere from church pulpits to congressional hearings, from abortion clinics to pre-natal counseling sessions, and from high school and university classrooms to hospitals and hospices. Questions that usually arise are ones that discuss matters of conceiving life, advancing life, and terminating life.

What makes Humans Unique?

The Unique Creation

The telling of the creation of the world is recorded in Genesis 1 and 2. The first chapter is more of a broad overview of Creation. According to Genesis 1:31, *God saw everything that he had made, and...it was very good.* In the second chapter of Genesis,

¹ Dennis Drayna, "Founder Mutations," *Scientific American* (Oct 2005): 83.

the writer focuses on the creation of man and woman that has been mentioned in Genesis 1:27. This creation account of man and woman is given priority over the creation of any other thing. One could say that it is only logical that the creation of man is prioritized because the account in Genesis is written by a man. It could also be said that the history and priority of man has been slanted to prefer man to any other type of animal. However, we do not know how God reveals himself to animals, but we do know that God has chosen to give his revelation to man through the written word, which no other animal can understand. Thus, the priority of the creation of human life in Genesis 2 must be relevant to human life.

God formed the man out of the dust of the earth and breathed into him the breath of life (Gen 2:7). The detail given to the creation of man tells of the importance of man. The image of God forming man out of the dust as a potter would form a pot out of a ball of clay shows the bestowal of uniqueness from the creator into the created.

God gave the man whom he created dominion over all the other animals (Gen 1:29-30, 2:19-20a). He brought all of the animals to the man to see what he would name them. The ability to name something was a sign of dominion over the thing that was named. No one named God for he is the self-named one.² so no one has dominion over God. God named man Adam showing his dominion over man, and man named the animals showing his dominion over them.

The woman was also created in a way that is unique to creation. We are told of no other animal that was created out of another animal. However, the woman was built from the rib of the man. This is why man and woman can reunite and become one flesh in marriage.

² Ex 3:14; God tells Moses that his name is I AM who I AM

God breathed the breath of life into man and created them (male and female) in his image (Gen 1:26-27). Thus, every person bears the image of God. It is the bearing of this image and likeness that separates man from all other types of created beings.

The Image of God

Some prominent philosophers have said that human beings have no superiority to other animals. Peter Singer equates humans and animals. He also says “to give preference to the life of a being simply because that being is a member of our species would put us in the same position as racists who give preference to those who are members of their race.”³ There is nothing special about being a member of the species of *Homo sapiens*. To make such a claim would be prejudice against all other animals that are not human beings.

Man bears the image of God. It is this image that gives man uniqueness above all of creation. God put within the man that he created an image of himself (Gen 1:27). All human beings carry this image. The image is not something to be worship, for it is merely a resemblance. We are to only worship the one true God, the Creator. No matter how disfigured or diseased a human being is, he or she still bears the image of God. Thus it is his image that gives *all* human life sanctity and dignity and the right to be treated in such a way worthy of respect.⁴

Through the fall of man, the image of God within man has been tarnished. However, man is still the bearer of God’s image. Therefore, protection and dignity that is due to the bearers of God’s image should be given to all human beings. This covers the “elderly...those seriously ill, the mentally retarded, and children not yet born.” If the

³ Peter Singer, *Writings on an Ethical Life* (New York: The Ecco Press, 2000), 128.

⁴ Norman L. Geisler, *Christian Ethics: Options and Issues* (Grand Rapids Michigan: Baker Book House, 1989), 181-2.

value of a human life is ever depreciated, then we will begin to treat other humans as we would treat an animal.⁵

Jesus established the root of Christian ethics as love.⁶ He said that the greatest commandments were to love God with all of our hearts and souls and minds and to love our neighbors as ourselves (Matthew 22:37-39). Thus, we must apply and give this love to our neighbors, the entire spectrum of the race of humanity. We are to love our God and to love the creation that he has made in his image.

Beginning Human Life

When Does Life Begin?

Before taking a look at procedures that help to aid in beginning a new life, we must first look at the time frame for when life actually begins. The heavily debated topic of when human life actually begins takes a look into different phases of growth from gametes to birth and everything in between. Where one draws the line between life and non-life will affect his or her views on many topics of bioethical issues.

Males and females each have their own gametes. The sperm and the egg contain half of the DNA of normal cell. When a sperm and an egg are joined, a zygote (fertilized egg) with the same amount of DNA of any adult human is formed. At the moment of conception, the embryo has everything needed to grow into an individual human being. It contains the potential to become a fully functional human being. Everything is in place, the embryo simply needs a safe environment to grow and mature.

⁵ Wayne Grudem, *Systematic Theology* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), 49-50.

⁶ Norman L. Geisler, *Christian Ethics: Options and Issues* (Grand Rapids Michigan: Baker Book House, 1989), 182.

In approximately 6 days after fertilization the blastocyst (an embryo at 5 days) attaches to the uterine wall in a process called implantation.⁷ Here the embryo will begin to grow and develop into a fetus.⁸ The stem cells begin to divide and specialize forming the different organs and the embryo will begin to look more like our perception of a human being.

Around 38 weeks and even before, the fetus will be fully capable of surviving outside of the womb. The fetus will no longer need the environment of the womb in order to survive⁹; however, the baby will still rely on the nurturing care of the mother or the father until it develops further. The passage through the birth canal is the passage from a fetus to a newborn baby.

These are three distinct phases of human development that could possibly be used to draw a clear line of distinction. If life begins at conception, then many ethical issues are stirred. Cloning and artificial insemination in a laboratory would be beginning the process of life. Therefore, every fertilized egg would be a new life. As human, we would have the responsibility of protecting this life that bears the image of God.

If life begins at implantation, then the ethical questions of embryo stem cell research would not be a question at all, for the embryos formed in a laboratory would not have a chance to attach to the uterus wall. The main issue with this being the beginning of life would be aborting an implanted embryo.

⁷ Gerard J. Tortura and Sandra Reynolds Grabowski, *Principles of Anatomy and Physiology* (New York: John Wiley & Sons Inc, 2000), 1024.

⁸ The embryonic period is the first two months of development. By the end of this period all of the rudiments of adult organs are present. Ibid., 1027

⁹ During the pregnancy the embryo and the fetus are dependent on the mother. The mother supplies oxygen and nutrients. However, once the baby is born the body makes adjustments (i.e. Respiratory, Cardiovascular) so that he or she can be self-supporting. Ibid.,1041

Life beginning at birth has been thoroughly disputed, simply because of the fact that the baby that is now out of the womb for a few minutes is practically the same as it was moments earlier before it passes through the birth canal. If one believes that new life begins when the baby is actually birthed, then they will have no ethical problems with aborting the baby at anytime before birth.

Much evidence points to the individualism of an embryo. Gilbert Meilaender states that from the first few hours after fertilization, the zygote begins to establish which part will become the head and which part will become the feet. From the time of fertilization everything is in place for the embryo to develop. He also points out that the embryo is the earliest beginning of a human life. It may not look exactly like a mature adult, and it definitely does not have the capacity to perform functions of a normal adult, but it is the beginning place where all humans must start. Adults alive now once looked like the embryo. It is a mere stage of development, with the potential to look and function as a living adult.¹⁰

Instances in the Bible refer to God forming the person in the womb. David makes reference to God knitting him together in his mother's womb (Psalm 139:13) While Jeremiah is told by God that even before he was formed by God in his mother's womb, that he was known and set apart by God (Jer 1:4-5) Therefore, we can say that life does begin sometime in the womb. Though, we are not specifically told when.

As well, the word for a child in Hebrew is *yeled* and is used for a child in general as well as an unborn child in Exodus 21:22. The Greek word *brephos* which is used in

¹⁰ Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd ed. (Grand Rapids, Michigan: Eerdmans Publishing co., 2005), 30.

Acts 7:19 refers to children killed by pharaoh is the same word that is used to talk of John the Baptist while he is still in the womb (Luke 1:41, 44).¹¹

By joining this knowledge with the knowledge that we have learned about the zygote, we must assume that life in its most basic form begins with conception. Other factors will determine if this embryo will mature into a mature adult, but nonetheless the life begins with conception. Therefore, embryos should be given the same sanctity that is given to human life, and they are to be loved as our neighbors no matter what they may look like.

How does human Life Begin?

Many advances in science and technology have blurred lines of conception. Humans are now given more than one way to conceive a child. Some ways include in vitro fertilization, artificial insemination, and surrogacy.¹² These practices may help couples that desperately want to have children, but they may also objectify the life of that child.

The beginning of life is a beautiful thing for most people. Newborn babies bring excitement to the lives of many parents. However, some parents are not able to bring babies into existence the natural way. These couples must turn to alternate forms of fertilization such as third party surrogacy, third party gamete donation, and in vitro fertilization. Another form of artificial procreation that would fall into a category of engineering life is cloning.¹³

¹¹ John Jefferson Davis, *Evangelical Ethics*, 3rd ed. (Phillipsburg, New Jersey: P&R Publishing, 2004), 156.

¹² Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd ed. (Grand Rapids, Michigan: Eerdmans Publishing co., 2005), 10-24.

¹³ Cloning of human embryos as of this moment is illegal. Therefore, I will not include it in this research, but the potential for legislation that lifts the ban on cloning, especially for stem cell research continues to grow. The major area that scientists are interested in now is therapeutic cloning which would take the nucleus of a specialized cell (i.e. skin cell) and insert it into an egg cell that has been stripped on DNA.

Issues surrounding third-party gametes and surrogates have to deal the extreme that couples will go in order to have a baby. Having the baby becomes something to be desired more than God. Does this make the baby, or desire to have a baby an idol placed before God?

The issue that faces Christians is how far will one go in order to have a baby? We have developed techniques that will allow us to fertilize eggs and implant them back into the womb of a mother. This is not a bad thing, but often many eggs are fertilized.¹⁴ Only a few are inserted back into the uterus of the mother. What then happens to the remaining embryos? Discarding them is not an act of loving them. Keeping them to be reused is preferable, but the word re-used seems to reduce the embryos to objects that can satisfy our desires rather than speaking of them as human beings. However, couples that choose to adopt an embryo that has not been reintroduced into the womb of a mother-to-be would be choosing to save a life and acting in accordance to the ethic set forth by Jesus.

Advancing Human Life

Genetic Testing

The Human Genome Project has completed an impressive feat by locating every gene in the human body. Now, doctors and scientists are able to determine

The embryo inner cell mass would be removed and replaced with a nucleus of another cell, creating a new zygote. These cells would be used for medicinal purposes.

“What are embryonic Stem Cells?”, *National Geographic*, (July 2005): 12.

¹⁴ In vitro fertilization – fertilization in a laboratory dish. A mother-to be is given Follicle Stimulating hormone, which helps her to produce many oocytes rather than just one. The oocytes are then taken out mother and placed in a dish of sperm. The fertilized egg is then allowed to mature to a stage where it is capable of implanting on the uterine wall.

Gerard J. Tortura and Sandra Reynolds Grabowski, *Principles of Anatomy and Physiology* (New York: John Wiley & Sons Inc, 2000), 1050.

predispositions to diseases, mutations that lead to ailments, and many more abnormalities that could appear when the embryo develops by simply looking at DNA.¹⁵

Suppose testing was done to an embryo at 10 weeks old. The baby that is growing in the womb has an abnormality that will cause him to have Cystic fibrosis. It is revealed to the mother and father that their child will have Cystic fibrosis and will not lead a “normal” life. The child will require extra care throughout his life. Faced with this knowledge, the mother and father decide not to allow the child to be carried to term. They have him clinically aborted, claiming that he will not lead a life that is as normal and fulfilling as average adults.

Being able to track diseases through mutated genes will allow more opportunities to treat those who may develop these diseases. Doctors will have more knowledge about who should be tested for certain diseases in hopes that they can be treated early. However, aborting an embryo or fetus due to the potential disease that it carries does not fall under the category of treatment of a disease not does it fall under loving a human that bears the image of God.

A Superior Race

Charles Darwin introduced the idea of Natural Selection which says that a certain species will adapt to its environment over a period of time. The animals better suited for their environment will pass their traits on to their offspring. Thus the term, *survival of the fittest* arose. Natural selection has been proven true, and can be demonstrated through specific breeding practices. However, what happens when humans begin to cross the line

¹⁵ “Mutations arise by random changes to our DNA. Most of this damage gets repaired or eliminated at birth and thus does not get passed down to subsequent generations. Some mutations called germ-line mutations, are passed down often with serious medical consequences to the offspring who inherit them – more than 1,000 different diseases arise from mutations in different human genes.”

Dennis Drayna, “Founder Mutations,” *Scientific American* (Oct 2005): 80.

from natural selection to supernatural selection where specific genes in one's offspring could be chosen over other genes creating superior offspring and eventually a superior race of people.

The ball has started rolling for genetic selection. The possibilities could continue to grow so that a couple will have the opportunity to select their child's sex, eye color, hair color, and blood type. They could eliminate any predispositions toward diseases such as sickle cell disease, deafness, cystic fibrosis, heart disease, and many more. Thus, a couple could engineer a superior life.

In the 1997 film *Gattaca*, predicts a futuristic society in which traits for children are selected by their parents. These children are given superiority over other children. Job interviews turn into blood tests, to check for certain abnormalities; jobs are given to only the fit and the genetically healthy people. Those who were born in the natural way, "God-children" are referred to as invalids and are discriminated against due to their inferiority. In this society, a shadow of things that could come to our society exists. Prejudice and discrimination would no longer be based on the color of our skin, but on the DNA that makes up our bodies.

It is unethical to show favoritism to one man because of his genes thus making another man inferior. We have no right to claim that one race is superior to another, nor would we at anytime in the future have the right to claim that a race created through genetic manipulation would have superiority over an human being that did not have favorable genes. One life because of what it can do is no more sacred than a life that cannot do.

Terminating Human Life

There is nothing certain in our lives. However, the one thing that is almost certain is the fact that those who are living will eventually die. Some choose to actively pursue the termination of a life, while others choose to passively allow life to run its course until it ends in death. As Christians, we know that death is not the end. It is but a doorway that leads us into a greater life. However, death is something that we must learn how to deal with, especially when the death of a human begs any ethical questions.

Active pursuits of death include homicide, suicide, active euthanasia, and abortion. Passively allowing death (passive euthanasia) to come may be deciding not to pursue extreme measures to sustain life such as removing a ventilator from a relative on his or her death bed and the only thing that is sustaining the life is that ventilator and a feeding tube.

Homicide is an unlawful killing of a human being¹⁶. The sixth commandment in the Ten Commandments is “You shall not murder.” This includes premeditated murder as well as any act of death caused by “negligence or carelessness.”¹⁷ This type of killing is specifically wrong, and it applies to any human being, no matter what the stage of development.

Suicide is the willful taking of one’s own life. Deciding when one’s own life should cease is a decision that should be made by God. If suicide is wrong, then that means that the individual who took his or her own life does not have the right to decide

¹⁶ Homicide does not include soldiers who kill during times of war. As well, suicide does not include a soldier who charges the enemy lines knowing full well that he could possibly die.

Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd ed. (Grand Rapids, Michigan: Eerdmans Publishing co., 2005), 66.

¹⁷ Exodus 20:13, *English Standard Version* (Wheaton IL.: Crossway Bibles, 2002) 61. Footnote (4) for 20:13 reads the “Hebrew word also covers human death through carelessness or negligence.

whether he or she lived or died. If suicide is an unethical practice for someone who is well, then it should also apply to someone who is ill. God is the maker and the sustainer of all life. It is his to give and his to take away (Job 1:21). As Christians, we believe that we are always in relation to God and that our lives are not our own. Thus suicide is wrong.¹⁸ When someone commits suicide, he or she leaves major strain and distress on any family member that is left behind.

Active euthanasia is a form of suicide. Proponents of active euthanasia will claim that everyone has a right to die with dignity, the constitution protects a right to privacy which includes this death with dignity, and it may be an act of mercy for one who is suffering and the suffering family.¹⁹

Norman Geisler lays out a case against the acceptance of active euthanasia. He says that there is no right for man to die with dignity. The decision for man to live and for the man to be put to death is made by God (Deut 32:39). No where in the constitution, is man ever explicitly given the right to privacy, much less the right to kill.²⁰ If God chooses to have mercy on the suffering patient, then he will have mercy on him or her, whter through healing or taking away his or her suffering.

Sometimes, it seems that medical advances can sometimes bring about more suffering by sustaining life far beyond natural boundaries. Patients with brain failure have been kept alive for a week or so with the aid of fluids, electrolytes, a respirator, and good nursing care. Even though the brain and spontaneous breathing have ceased, yet the

¹⁸ Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd ed. (Grand Rapids, Michigan: Eerdmans Publishing co., 2005), 59.

¹⁹ Norman L. Geisler, *Christian Ethics: Options and Issues* (Grand Rapids Michigan: Baker Book House, 1989), 157-9.

²⁰ *Ibid.*, 160-1.

heart can continue to beat with such aids.²¹ In such circumstances, we must remember to always care for the patient²² and treat him or her with the respect that the image bearer of God deserves.

Abortion is the killing of an innocent human embryo. As established earlier, the embryo is a human no matter how it looks. Thus, it should be cared for and treated with respect and dignity as a human being as well.

Peter Singer describes an analogy put forth by Judith Jarvis Thompson who equated abortion with a woman who had been kidnapped by a group of music lovers. The kidnapers connected her circulatory system with that of a famous musician. The only way for this musician to survive is to be connected to someone else's circulatory system that had the same blood type. Thompson's thought is that if you find yourself in this particular situation, you would have the option of disconnecting yourself even though another innocent human being may die. The parallel is drawn to pregnancy, and terminating pregnancy especially pregnancy due to rape.²³

Rape is a most extreme case. However, many abortions that are performed are done for the reason of birth control. The baby is simply unwanted. This is an unwarranted killing of a human being. There can be no such parallels drawn to abortion for birth control from the example that has been given from Judith Jarvis Thompson. Abortion is an unjustified example of killing a human being that bears the image of God.

In Exodus 21, there is mention of men coming together and hitting a pregnant woman. If any harm is brought because of this then the men shall pay a life for a life.

²¹ John Jefferson Davis, *Evangelical Ethics*, 3rd ed. (Phillipsburg, New Jersey: P&R Publishing, 2004), 184.

²² Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd ed. (Grand Rapids, Michigan: Eerdmans Publishing co., 2005), 60.

²³ Peter Singer, *Writings on an Ethical Life* (New York: The Ecco Press, 2000), 152-3.

Thus, if the baby that was inside the mother's womb is harmed then restitution shall be paid on behalf of the baby's life. If the baby dies, then another life must be paid for the *life* that was lost. The unborn baby was viewed as a human being, and he or she should still be viewed as a human being.

Conclusion

Above all other created beings, Human beings were given something very special. We were made in the image of God. As well as a privilege, bearing the image of God is a great responsibility. It means that we are held to a certain moral standard and are accountable to God as well as our fellow human beings for our actions.

Human life begins at conception. The embryo is an "individual in his or her own right, with a separate and distinct life trajectory."²⁴ Even the smallest stage of development is complex, being made up the DNA that he or she will carry throughout the span of his or her life.

Advancement of human life through genetic testing can bring about some cures for human diseases, but where do we draw the line at sacrificing many lives for the sake of research that may or may not lead to saving the life of another? We must always be careful in how we care and love for our neighbors.

The decision to terminate life does not lie in the hands of man. Life is for God to give and for God to take away. Humans at all stages of development bear the image of God no matter how close they might be to the beginning or the end of their life on this earth.

The study of the sanctity of life, and the image of God are not as important to those who do not believe that human beings are created in the image of God. If one does

²⁴ John Jefferson Davis, *Evangelical Ethics*, 3rd ed. (Phillipsburg, New Jersey: P&R Publishing, 2004), 157.

not believe that man is created in the image of God but does believe that man is a mere coincidence that is only slightly more advanced than other animals, then man and animals are much the same. Killing of a human being (specifically an embryo) would be placed on the same plane as scraping skin cells off of his or her arms, stepping on a bug, or putting down an old dog. There is no difference.

There is really no problem with their logic, because of where they base their arguments. It is logical to view life on the same plane as animals, if man has evolved from the same common ancestor as animals. If you do not base your argument on the truth, then the conclusions drawn can go just about anywhere. The problem is not with the heads of these individuals but with the heart.

As a Christian, it is necessary to research the trends in our medical research and scientific discoveries. It is also necessary to engage the public and the world in discussing important issues, especially dealing with topics such as the treatment of the image of God.

We can become the best debaters and apologists that this world has ever seen, but we will still not change people's minds. In order to change their minds, we must introduce them to the Savior that can change their hearts and their lives.

Bibliography

Davis, John Jefferson. *Evangelical Ethics*, 3rd ed. Phillipsburg, New Jersey: P&R Publishing, 2004.

John Jefferson Davis gives an overview of Evangelical Ethics. His insights into areas of abortion and euthanasia were helpful. Many statistics that he uses bring to reality the urgency to do something about abortion before we become numb to it.

Drayna, Dennis. "Founder Mutations." *Scientific American*, Oct 2005, 78-85.

This article gave a good look from the perspective from a member of the biotechnology industry. It is very informative in talking about mutations of genes and the capability that humans are reaching concerning these mutations.

***English Standard Version*. Wheaton, IL.: Crossway Bibles, 2002.**

The footnote in the ESV was note, simply because it added a realm of negligence to murder. This realm helps to narrow down the word murder a little more.

***Gattaca*. Colombia Pictures. written and directed by Andrew Niccol. 1997.**

Andrew Niccol has an interesting take on the future of mankind. I found the movie quite telling as to where we are heading in the field of genetics. This movie offered insight into the future that was useful in talking about genetic manipulation.

Geisler, Norman L. *Christian Ethics: Options and Issues*. Grand Rapids Michigan: Baker Book House, 1989.

Dr. Geisler has great wisdom and sound arguments. The basis of his ethic is rooted in Jesus Christ. This is where I as a Christian also root my personal ethic. Dr. Geisler's arguments were helpful in helping me develop some of my arguments. A few chapters in his book dealt heavily with abortion, euthanasia, and biomedical issues.

Grudem, Wayne. *Systematic Theology*. Grand Rapids, Michigan: Zondervan Publishing House, 1994.

Wayne Grudem's volume *Systematic Theology* is a very useful resource. It was useful in looking at the creation of man and man being made in the image and likeness of God. He was helpful as a resource in working out the doctrine of man.

Meilaender, Gilbert. *Bioethics: A Primer for Christians*, 2nd ed. Grand Rapids, Michigan: Eerdmans Publishing co., 2005.

Gilbert Meilaender does a wonderful job in compacted much information in to a small amount of space. His research was helpful in shaping the layout of the paper of life

from birth to death and the stages in between. Meilaender is knowledgeable on the issue of Bioethics and the importance of educating Christians about such issues.

Singer, Peter. *Writings on an Ethical Life*. New York: The Ecco Press, 2000.

Peter Singer, a well-known philosopher, was useful in giving the other side of the arguments. I found in my other reading that he was heavily quoted. His arguments are well written and could be convincing if a Christian foundation was not established. I found it intriguing to read his views on the beginning of life and abortion.

Tortura, Gerard J. and Sandra Reynolds Grabowski. *Principles of Anatomy and Physiology*. New York: John Wiley & Sons Inc, 2000.

This anatomy textbook was useful in located scientific terms and processes. I wanted to be able to speak knowledgeably about functions and processes of the human body in order to determine when and where life begins. It also gave good clinical definitions of things such as in vitro and stem cells.

“What are embryonic Stem Cells?” *National Geographic*, July 2005,12-13.

This short section within a bigger article provided some insight into cloning embryos and stem cell research. The article was about how far will we go when it comes to stem cell research and development. It told what we have done already and the possibilities for what we may be able to do in the future.