

Excellent Resources for the topic of Science & Religion:

Catechism of the Catholic Church: *Respect for the person and scientific research*

#2292 Scientific, medical, or psychological experiments on human individuals or groups can contribute to healing the sick and the advancement of public health.

#2293 Basic scientific research, as well as applied research, is a significant expression of man's dominion over creation. Science and technology are precious resources when placed at the service of man and promote his integral development for the benefit of all. By themselves however they cannot disclose the meaning of existence and of human progress. Science and technology are ordered to man, from whom they take their origin and development; hence they find in the person & in his moral values both evidence of their purpose and awareness of their limits.

#2294 It is an illusion to claim moral neutrality in scientific research and its applications. On the other hand, guiding principles cannot be inferred from simple technical efficiency, or from the usefulness accruing to some at the expense of others or, even worse, from prevailing ideologies. Science and technology by their very nature require unconditional respect for fundamental moral criteria. They must be at the service of the human person, of his inalienable rights, of his true and integral good, in conformity with the plan and the will of God.

#2295 Research or experimentation on the human being cannot legitimate acts that are in themselves contrary to the dignity of persons and to the moral law. The subjects' potential consent does not justify such acts. Experimentation on human beings is not morally legitimate if it exposes the subject's life or physical and psychological integrity to disproportionate or avoidable risks. Experimentation on human beings does not conform to the dignity of the person if it takes place without the informed consent of the subject or those who legitimately speak for him.

#2296 Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks incurred by the donor are proportionate to the good sought for the recipient. Donation of organs after death is a noble and meritorious act and is to be encouraged as a manifestation of generous solidarity. It is not morally acceptable if the donor or those who legitimately speak for him have not given their explicit consent. It is furthermore morally inadmissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons.

- **The Gospel of Life by Pope John Paul II;** Steps toward mobilizing a “new culture of life” are outlined in this encyclical. The fact that laws in many nations do not punish practices opposed to life, and even make them “altogether legal, is both a disturbing symptom and a significant cause of grave moral decline,” he writes. Pope John Paul says that “no human law can claim to legitimize” abortion and euthanasia and that, through “conscientious objection,” there “is a grave and clear obligation to oppose” laws that do so. He writes, “I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral” (No. 57). March 25, 1995 (<http://www.usccb.org/pope/writings.htm>)

- **Faith and Reason by Pope John Paul II;** This encyclical focuses on the “relationship between faith and philosophy.” Pope John Paul II says it is his “task to state principles and criteria” necessary for restoring “a harmonious and creative relationship between theology and philosophy.” The encyclical examines the relationship of philosophy and God’s word; metaphysics and theology; truth and freedom; human experience and philosophy; the ongoing value of philosophy in a scientific world and other topics. September 14, 1998; (<http://www.usccb.org/pope/writings.htm>)

- **Of Human Life by Pope Paul VI;** This encyclical is subtitled "On the Regulation of Birth" and re-affirms the teaching of the Catholic Church regarding abortion, contraception, and other issues pertaining to human life. September 14, 1998 (<http://www.ewtn.com/library/ENCYC/P6HUMANA.HTM>)

- **The Social Concern of the Church by Pope John Paul II;** This encyclical points to a widening gap between the world’s rich and poor. It calls for recognition of the moral dimension of interdependence along with a concept of development that is not merely economic. Pope John Paul reaffirms the continuity of church social teaching as well as its constant renewal. December 30, 1987 (<http://www.usccb.org/pope/writings.htm>)

- Text of talk by Vatican Observatory director on ‘*Science Does Not Need God. Or Does It? A Catholic Scientist Looks at Evolution*’ By Father George V. Coyne, SJ
http://www.catholic.org/national/national_story.php?id=18504

“Trying to Fly with One Wing, Part 19: Science and Theology: Partners in Truth”
<http://www.catholicexchange.com/2008/05/15/112567/>

“Puny Humans, Geocentrism, and ET”
<http://www.catholicexchange.com/2007/02/07/90857/>