

In Vitro Fertilization in Islam

Just now by [invitroinreligion](#)



In vitro fertilization in Islam is allowed, but just as in many other religions, there are limitations. In Islam in vitro fertilization must be between a husband and wife, meaning that no other man's sperm can be used besides the husband's. Essentially, that is the only limitation of in vitro fertilization in Islam, but there are many other aspects, such as the freezing of unused embryos or selective reduction, that come up in relation to in vitro fertilization. The freezing of the excess embryos is allowed, but it has been decided that the couple must use all of the remaining frozen embryos during

their marriage. The number of embryos fertilized during in vitro fertilization can range from three to twenty, which leaves a potentially large problem if twenty eggs are fertilized and frozen. Often, more than one egg is implanted in the mother's uterus. Sometimes both of these fertilized eggs survive or even multiply, which then can lead to pregnancies with multiple fetuses. It can be very dangerous for women to carry more than two or three babies, so in Islam they have decided that selective reduction may occur if the mother's life and well being is in jeopardy. Selective reduction is when a fetus is aborted to create a safer environment for the mother and other fetus or fetuses. This does fall in line with the beliefs within Islam that abortion is permitted before 120 days into the pregnancy. Overall, Islam does allow in vitro fertilization as long as it is between the husband and wife.

Source:

Islam and Assisted Reproductive Medicine

In Vitro Fertilization in Judaism

29 Minutes Ago by [invitroinreligion](#)



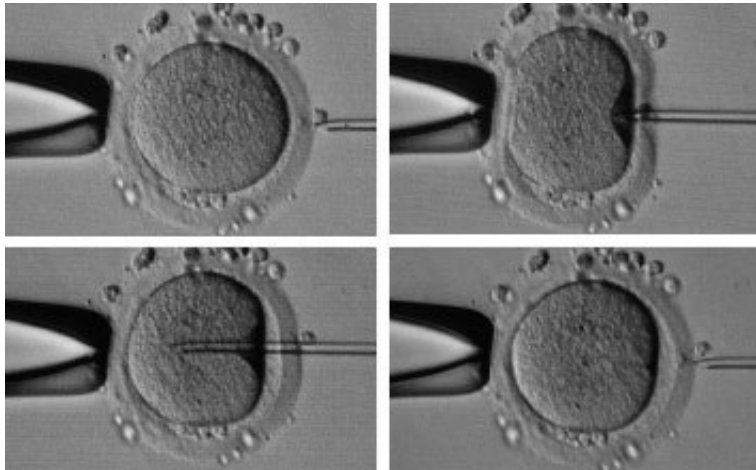
In Judaism it is somewhat unknown as to whether or not in vitro fertilization is allowed. There are two situations from the Torah in which it would permit it, but one situation in which it would not be permitted. The first situation that it would be permitted is as long as all of the aspects taking part in the fertilization, such as the eggs, sperm, and uterus from the husband and wife, are all of the Jewish religion, then in vitro fertilization is acceptable. In this scenario, the medical doctor conducting the fertilization must also be Jewish. However, there is another scenario where in vitro fertilization is acceptable, but under different circumstances. In this situation, in vitro fertilization may occur and the sources, such as the egg or sperm, may be from someone non-Jewish. This is somewhat problematic though because the child will not be born Jewish, and will have to go through a conversion in order to become Jewish. Finally, there is a situation in which it is believed that the Torah does not allow in vitro fertilization at all as it violates the prohibition of wasting a man's seeds. Overall, it is hard to say whether or not in vitro fertilization is allowed in Judaism, or if it is allowed, to what limitations it is allowed. It is suggested that each couple experiencing fertilization issues to speak to their Rabbi to determine what steps they should take, if any.

Source:

[In Vitro Fertilization \(IVF\)](#)

In Vitro Fertilization in the Protestant Church

8 Days Ago by [invitroinreligion](#)



The Protestant Church very much values personal choice which brings them to believe that in vitro fertilization should be allowed, but similar to some other religions, there are limitations for this procreation process. A big part of the reason that in vitro fertilization is accepted in the Protestant Church is because, "In protestant thought sexual relations within marriage are often more closely tied to companionship than to having children or forming a people." In this, sexual relations are not used solely for the purpose of reproduction, which allows for reproduction to take place in an external source. However, the limitations found within the Protestant Church are very similar to those found

within the Orthodox Church. One of the most important issues that may be presented during in vitro fertilization is that of donor sperm. In vitro fertilization is allowed between a husband and wife, therefore, this does not include the belief that it is okay to create an embryo with in vitro fertilization by using an outside source. Another limit with in vitro fertilization in the Protestant Church is that of creating “designer babies,” in which certain genes, such as eye color, may be applied to the embryo, so when that baby is born, it will have that specific eye color. The Protestant Church believes that each child is meant to be unique, and using in vitro fertilization to create a baby which changes it from what God had chosen, is not allowed within the Church. Overall, in vitro fertilization is accepted in the Protestant Church, but there are certain boundaries at which IVF must stay within.

Source:

[Protestant Perspectives on the Uses of the New Reproductive Technologies](#)

In Vitro Fertilization in the Orthodox Church

8 Days Ago by [invitroinreligion](#)



According to the Holy Synod of Bishops of the Orthodox Church in America, “Married couples may use medical means to enhance conception of their common children, but the use of semen or ova other than that of the married couple who both take responsibility for their off spring is forbidden.” This is a very important part of the Orthodox Church which confirms that in vitro fertilization is a viable form of conception between a husband and wife. Although in vitro fertilization is allowed in

the Orthodox Church, there are many potential aspects of in vitro fertilization which the church does not allow, making the process very risky. Many people in today's society use in vitro fertilization with a surrogate mother. Therefore, a husband and wife may create an embryo in a petri dish, which is allowed in the Orthodox Church, but the implantation of the embryo in a woman other than the wife makes the process immoral. Another potential problem is that of using donor sperm. Since procreation is supposed to be between a husband and a wife, using donor sperm causes the process to not be allowed in the Orthodox Church. Selective breeding is also a potential issue with in vitro fertilization in the Orthodox Church since there are normally many eggs fertilized, but only a few placed into the woman's uterus, usually based off of the traits that the eggs consist of. Finally, one of the biggest potential problems which would cause the Orthodox Church to not accept in vitro fertilization is that the embryos not used are either destroyed or used for stem cell research. "Since our church teaches that each embryo is a 'full person', if any of these embryos are willfully destroyed, that act is tantamount to the destruction of a person." Overall, if surrogacy, donor sperm, selective breeding, and willful destruction of an embryo are all avoided, then in vitro fertilization is accepted in the Orthodox Church.

Source:

[Medical Bioethics: An Orthodox Christian Perspective for Orthodox Christians](#)

In Vitro Fertilization in the Catholic Church

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The bible has many different scriptures regarding women suffering from infertility. As procedures and new technology began to come to light in the 1980's a document known as *Donum Vitae*, which means the gift of life, was released by the Sacred Congregation for the Doctrine of the Faith. This doctrine addressed the new technology regarding infertility, and although it did not conclude that these procedures were all immoral, it did conclude that some methods are immoral. Overall according to John M. Haas, the *Donum Vitae* says that "if a given medical intervention helps or assists the marriage act to achieve pregnancy, it may be considered moral; if the intervention replaces the marriage act in order to engender life, it is not moral."

In Vitro Fertilization is one of those medical interventions that would be considered immoral in the Catholic Church. It is known that in vitro fertilization takes place in a petri dish where extracted eggs and sperm are combined to form embryos, where the embryos are then transferred to the mother's womb. The biggest problem between the Catholic Church and in vitro fertilization is the fact that it is not an act of marriage, but an act of science. An act of marriage occurs between two married individuals with no other interventions. Clearly, in vitro fertilization is not an act of marriage as science intervenes. The fact that embryos are created and can either be frozen for later use or scientific research, or simply discarded promotes another issue within the Catholic Church. This very lightly used term, discarded, is what promotes another very large issue of dehumanizing. In this process, life and death is now put into the doctor or scientist's hands, and is no longer up to God as it is supposed to be.

Source:

Begotten Not Made: A Catholic View of Reproductive Technology

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