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The Yet to Be

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qualitative shift in our aims when we risk the health of a well person, no matter how pure our motives. To relieve ourselves of this responsibility we must strive for better organ procurement so that the day will come when even the identical twins will not require a living donor.

MORAL THEOLOGY AND KIDNEY TRANSPLANTATION

As emphasized by Father Lynch, the only really unique difficulty in the matter of kidney transplantation **inter vivos** concerns the donor. As humans we merely exercise stewardship, not mastery, over our bodies, and hence do not have absolute freedom concerning their disposition. In one of the earliest articles dealing specifically with **inter vivos** renal transplants, Father Connell has indicated that such donations are licit if the operation does not gravely endanger the life of the donor or impair his functional integrity. While there remains some controversy among moral theologians regarding the licey **inter vivos** organ transplantation in the human, most discussion centers not on whether such procedures are permissible but on how best to justify them in a theological sense. Father Snoek has provided a well-ordered presentation of the arguments that have been advanced by the proponents of the favorable opinion. In several issues of *Theological Studies* Father Lynch has brought the matter up to date.

THE PRESS, THE PATIENT, AND PUBLIC RELATIONS

The dramatic aspects of human transplantation create additional problems, as we suggest in a pending article:

"Spare parts surgery" is a popular topic in the public press. We cannot escape the public relations aspects no matter how we try. It is our obligation to cooperate with a responsible press to produce an informed public, yet we must protect the patient's right to privacy. Most patients requiring kidney transplants are known in their local community and information first leaks out from this source. The medical center caring for such a patient must guard against premature, over-optimistic reporting which sets up irrepressible chain reactions which lead to false hopes and needless expense for patients and ultimately to a diminution of respect for the medical profession.

CONCLUSION

Human transplantation presents great challenges and great rewards. In addition to the obvious medical problems there are important mediomedical, philosophic, and social implications. A program based upon unyielding concern for the individual patient—be he donor or recipient—offers the best opportunity for the eventual resolution of these difficulties.

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THE YET TO BE

JOSEPH B. DOYLE, M.D.*

Great men of science, see yourselves as we,
The unconsidered—the yet to be.
Have you forgotten that as we
You, too, were once unknown except to Him from time's first dawn?

Two living cells apart, an egg afloat in Nature's nutrient stream,
Your other half—the sperm—that one alone
From half a billion drawn together by merest chance?
Or what design? . . .

What great Designer planned that fluid thrst?
Who stocked its stream for those six days
When fused at last, you floated in
The lonely darkness of beginning life?

Your vaunted brain—12 billion cells began as one,
Would you now crush my chance for life before it has begun?
Boast not your transient orbit here in time or space.
You too will die. Another takes your place.

Can you predict or plan your fleeting race,
Your proud intelligence, in history's place?
One great tomorrow and your Maker you must face.
As years speed gaily by, can you set your pace?

The greatest gift of God to man is oft denied to some.
To pass the torch of life through love is gift, not something won.
Slam shut my door to life—call not this love!
Destroy my heritage and destiny? Jest not that this enkindles love.

To be or not to be—you plan for me? A noble task?
Will there be room for me—not loving care—is all you ask?
From humble loins great geniuses may spring unless,
By lethal pill, tomorrow's girl you warp to be like man—a harmless thing.

How can you be so sure I am unworthy ere I breathe—or laugh, or love,
Or start my family tree?
Had your folks planned your own demise
Then gone without their love would be your life—its transient agonies
Yet glorious ecstasies.

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