



THE NATIONAL CATHOLIC BIOETHICS CENTER

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Holy Thursday

Dear Friends,

As President of The National Catholic Bioethics Center, I was honored to personally contribute to the first ethical discussions surrounding the use of miscarriage kits as a pro-life tool for pregnancy centers seeking to minister to abortion-determined or peri-abortive women. The idea of using miscarriage kits for education about the medical realities of pregnancy loss and fetal development immediately struck a positive chord with me. I believe it has great potential to promote life-affirming decisions because it equips a woman with knowledge that can protect her and her child in the womb from the widening scourge of chemical abortion. I think it can accomplish in very early pregnancy what ultrasounds often accomplish later in pregnancy: making the life of a child in the womb tangible, real, and personal.

Adapting these kits and developing properly framed informational materials and protocols for encounters with mothers who are determined to have a chemical abortion—or who have already started one—remains much more delicate and complex, especially given that this could be perceived as supporting an abortion decision. The original kit working group sought ethical input precisely because the members were concerned about crossing the moral line of formal cooperation with immoral actions and about the potential for scandal. They did not want to make a chemical abortion look somehow more appealing or to suggest any agreement with an abortion decision. Their primary aim was to share the medical realities of what happens in a chemical abortion in the hopes that mothers might choose life by refusing to take any abortion pill or by opting for abortion pill reversal, if that were possible.

Whether a mother would change course and save her child, tragically remain abortion-determined, or find herself unable to reverse the effects of the pills already taken, however, the group thought that this very tangible educational effort, which includes the kit materials themselves, will have given her a greater understanding of the truth on these matters. That could help her to accept the humanity of her child, respect her baby's remains, possibly save her own life, and put her on a path to future healing.

After much work and deliberation by an extensive network of pro-life collaborators, I am glad to see being piloted what are now called "C.A.R.E. Kits" (Chemical Abortion Recovery and Evaluation Kits). I continue to believe that they can be a powerful tool for the good in a proper life-affirming framework that includes proper communication, clear witness to the Gospel of Life, and the avoidance of scandal. Ethical review can and should continue as they continue to be distributed and utilized because questions remain—and new ones may arise—regarding the best modes of implementation. The NCBC is pleased to contribute its expertise and voice to these important conversations.

Overall, I applaud this as a worthy initiative arising from prayerful hearts and creative minds in a collaborative effort to save vulnerable lives, love women, care for human remains, and spread truth.

In the Heart of Christ,

John A. Di Camillo, PhD, BeL
President