



House Health Care Committee

HB 4155

Tuesday, February 10, 2026

Lois Anderson, Oregon Right to Life

Chair Nosse, Vice Chair Diehl, Vice Chair Nelson, and members of the committee,

I am writing on behalf of Oregon Right to Life to raise awareness and ethical concerns regarding the current practice of assisted reproductive technology, particularly in vitro fertilization (IVF), and to ask for a no vote on House Bill 4155.

Infertility is a deeply painful struggle that affects millions of couples, leaving many searching for answers and options to fulfill their dream of having children. Assisted reproductive technology, specifically IVF, is often sought after as a beacon of hope for those facing this journey, offering the possibility of biological parenthood when other methods have failed. As pro-life advocates, we approach this issue with great sensitivity, acknowledging the profound and innate desire to bring new life into the world, while also considering the ethical concerns surrounding the respect and treatment of human lives. Our goal is to thoughtfully explore the practices of these technologies, which remain largely unregulated, advocate for the dignity of all human life, both born and unborn, and promote ethical alternatives that support families on their path to parenthood.

The Destruction of Human Life

- Through the process of IVF, many embryos created through IVF, or other assisted reproductive technology, are discarded, frozen indefinitely, or used for research, practices that end human life at its earliest stage.¹
- Though often a difficult decision for couples, often taking years to decide, there are a few options for disposition of unimplanted embryos: thaw and dispose of embryos (6%), continued storage (58%), donation to other couples (7%), and destruction during the process of embryonic stem-cell research (21%).²
- In the same study, 7% of couples sought after “compassionate disposal” of their embryos by implanting them, knowing the woman would likely not become pregnant, and 7% wanted to be present at a small ceremony that could occur during the thawing and disposal process.

¹ <https://my.clevelandclinic.org/health/treatments/22457-ivf>

² https://pmc.ncbi.nlm.nih.gov/articles/PMC2828821/?utm_source=chatgpt.com



The Commodification of Human Life

- IVF can result in the treatment of unborn life as a product to be manufactured rather than a unique human being with intrinsic value.
- During the assisted reproductive process, embryos are screened for genetic traits that may cause disabilities, leading to ethical concerns about eugenics and the rejection of embryos with disabilities.³
- Further commodification comes from the engagement of marketing and selling embryos to the research industry.

Beyond Family-Building: Research and Experimentation

- While IVF is most commonly associated with helping couples conceive, its technologies are increasingly used for purposes far beyond family-building. These include the creation of embryos specifically for scientific research, genetic modification, and even cloning experiments.⁴
- In some laboratories, human embryos are created not to be born, but to be studied, altered, and destroyed in the pursuit of medical or genetic advancements. Experiments involving gene editing (such as CRISPR) have attempted to manipulate embryonic DNA, raising profound ethical questions about the boundaries of human experimentation.
- Furthermore, surplus embryos from fertility clinics are often donated or sold for scientific use, blurring the line between medicine and manufacturing. These practices treat human life as raw material, undermining the inherent dignity and value of every person at every stage of development.
- Pro-life advocates must call attention to this quiet expansion of reproductive technologies into ethically dangerous territory. Respect for life requires vigilance, not only in how embryos are created and implanted, but also in how they are used, studied, and disposed of.

The widespread use of IVF has resulted in the routine creation of far more embryos than will ever be born, raising serious ethical concerns. According to estimates, approximately 2.5 million IVF cycles are performed globally each year, yet only around 500,000 result in live births. This means that roughly 80% of embryos created through IVF do not survive to birth, with many being discarded, indefinitely frozen, or subjected to experimentation.⁵

³ <https://www.tandfonline.com/doi/full/10.1080/14636778.2018.1549983#d1e121>

⁴ <https://www.ohsu.edu/embryonic-cell-gene-therapy-center>

⁵ <https://www.rbmjournal.com/article/S1472-6483%2818%2930598-4/fulltext>



In the U.S., assisted reproductive technologies account for about 2.7% of all births, with 98,289 babies born through IVF in 2022.⁶ However, the process itself is marked by high embryo loss, with success rates varying significantly by age, dropping as low as 4% per cycle for women over 42.⁷

Beyond family-building, human embryos are increasingly used for the purpose of scientific research, genetic modification, and cloning experiments, treating life as a means to an end rather than a unique and unrepeatable human being.

While the longing for children is deeply understandable, the reality of IVF and related technologies is that they often treat human embryos as disposable or experimental material. Oregon Right to Life has not proposed restrictions on IVF and is not seeking to limit access to fertility treatment. However, given the ethical concerns and lack of comprehensive regulation surrounding these technologies, we oppose efforts to expand and fund IVF through HB 4155.

Public policy should proceed with caution in this area and prioritize approaches that respect ethical boundaries while supporting individuals and families experiencing infertility.

⁶https://www.cdc.gov/art/php/national-summary/?CDC_Aref_Val=https://www.cdc.gov/art/reports/2021/summary.html

⁷https://www.center4fertility.com/blog/2014/04/15/ivf-success-for-different-age-142858/?utm_source=chatgpt.com