

# BIOETHICS BIBLIOGRAPHY

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URL: <https://www2.bc.edu/james-bretzke/BioethicsBibliography.pdf>

Last update: May 2, 2018

For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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### MAGISTERIAL STATEMENTS AND/OR DOCUMENTS

Bernardin, Joseph Cardinal. *Consistent Ethic of Life*. Edited by Thomas G. Feuchtman. Kansas City: Sheed & Ward, 1988.

Ten major addresses which present Bernardin's argument for the critical need of a consistent ethic across a broad range of life issues.

Catholic Bishops of Pennsylvania. "Nutrition and Hydration: Moral Considerations." *Linacre Quarterly* 59 (1992): 8-30.

Statement released 14 January 1992.

Also found in *Origins* 21 (30 January 1992): 541; 543-553.

Argues that termination of nutrition and hydration of patients in a persistent vegetative state (PVS) is "euthanasia by omission," and therefore cannot be morally tolerated.

Several other articles on this issue by conservative moralists in this same issue of *Linacre Quarterly*. For a different point of view, and a critique of the Pennsylvania Bishops see Richard A. McCormick, S.J. "'Moral Considerations' Ill Considered." *America* 166 (14 March 1992): 210-214. McCormick argues that the bishops' statement disagrees with other episcopal statements and is an overly specific application of general moral principles of a controverted case, and therefore cannot enjoy the same magisterial authority as a more general statement.

Catholic Hospital Association of the United States and Canada. *Ethical and Religious Directives for Catholic Hospitals*. 2nd ed. St. Louis: Catholic Hospital Association of the United States and Canada, 1955, 1959.

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Example of pre-Vatican II biomedical ethical and pastoral directives.

Congregation for the Doctrine of the Faith [CDF]. *Dignitas personae*. Instruction on Certain Bioethical Questions. Approved by the Pope on 20 June 2008; published on 8 September 2008 (but not released until 8 December 2008). Available online [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20081208\\_dignitas-personae\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20081208_dignitas-personae_en.html)

Congregation for the Doctrine of the Faith [CDF]. *Donum vitae* (Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation). 22 February 1987. *AAS* 80 (1988): 70-102; *Origins* 16 (19 March 1987): 697-; 699-711. Also can be found online on the Vatican web-page at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19870222\\_respect-for-human-life\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19870222_respect-for-human-life_en.html)

Congregation for the Doctrine of the Faith. "*Jura et bona*. Declaration on Euthanasia." 5 May 1980. Found in *Vatican Council II: More Post Conciliar Documents*, 510-517. Edited by Austin P. Flannery, O.P. Collegeville: The Liturgical Press, 1982. Available online at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19800505\\_euthanasia\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19800505_euthanasia_en.html)

Congregation for the Doctrine of the Faith. "Responses on Uterine Isolation and Related Matters." 31 July 1993. Latin text published in *L'Osservatore Romano*; English translation found in *Origins* 24 (1 September 1994): 211-212. Available online at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_31071994\\_uterine-isolation\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_31071994_uterine-isolation_en.html)

The CDF replied that a hysterectomy could not be performed to avert future pregnancy even if it is probably foreseen that such a pregnancy might endanger the life or health of the mother, since this would amount to a case of direct sterilization, which is always illicit.

John Paul II, Pope. Address of John Paul II to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas." (20 March 2004). *Origins* 33:43 (8 April 2004): 737-740. Internet version found April 3, 2004 at the following URL: [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2004/march/documents/hf\\_jp-ii\\_spe\\_20040320\\_congress-fiamc\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/march/documents/hf_jp-ii_spe_20040320_congress-fiamc_en.html)

In this address the Pope asserts that artificial hydration and nutrition is not a medical treatment but a basic and natural means of preserving life, and thus is always morally obligatory. This address occasioned great debate among moral theologians, bioethicists,

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and health care professionals since it represented a substantial shift in the Church's understanding of the assessment of ordinary and extraordinary means, and would have a great number of practical ramifications for a host of other issues, such as allocation of scarce health care resources, advanced health care directives, and the like.

- \_\_\_\_\_. "Address of John Paul II to the Participants in the 19th International Conference of the Pontifical Council for Health Pastoral Care." 11 November 2004.  
[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2004/november/documents/hf\\_jp-ii\\_spe\\_20041112\\_pc-hlthwork\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/november/documents/hf_jp-ii_spe_20041112_pc-hlthwork_en.html)

"The refusal of aggressive treatment is neither a rejection of the patient nor of his or her life. Indeed, the object of the decision on whether to begin or to continue a treatment has nothing to do with the value of the patient's life, but rather with whether such medical intervention is beneficial for the patient. The possible decision either not to start or to halt a treatment will be deemed ethically correct if the treatment is ineffective or obviously disproportionate to the aims of sustaining life or recovering health. Consequently, the decision to forego aggressive treatment is an expression of the respect that is due to the patient at every moment."

- Kentucky Bishops. "Health Care Coverage: Whose Responsibility?" *Origins* 35:28 (22 December 2005).

Statement underlines that health care is a basic human right, and whose responsibility which is shared through all levels and institutions of society and not just individuals themselves, adding that no one should be denied health care because of inability to pay.

- National Conference of [U.S.A.] Catholic Bishops Committee for Pro-Life Activities. "Nutrition and Hydration: Moral and Pastoral Reflections." In *VI National Conference of Catholic Bishops, Pastoral Letters and Statements of the United States Catholic Bishops*, 429-448. Edited by Patrick W. Carey. 1998.

Reflection on the medical/moral issues surrounding the persistent vegetative state. Reprinted in *Journal of Contemporary Health Law & Policy* 15 (Spring 1999).

- United States Conference of Catholic Bishops Committee on Doctrine. "The Distinction between Direct Abortion and Legitimate Medical Procedures." Washington, DC: U.S. Conference of Catholic Bishops, 23 June 2010. Found at the following URL (accessed June 19, 2012):  
[www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf](http://www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf)

- U.S. Conference of Catholic Bishops (USCCB). "Ethical and Religious Directives for Catholic Health Care Services." *Origins* 31 (19 July 2001): 153; 155-168.

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Revision of the 1994 directives, published in *Origins* 24 (December 15, 1994): 449-461.

\_\_\_\_\_. "Ethical and Religious Directives for Catholic Health Care Services." 5<sup>th</sup> edition. (November, 2009). Available on the USSCB web-site at <http://www.usccb.org/about/doctrine/ethical-and-religious-directives/>

Latest edition of the ERDs, revised in light of the CDF's *Responsum ad dubium* on ANH for PVS patients, approved by the US Bishops in the semi-annual meeting in November, 2009.

U.S. Conference of Catholic Bishops (USCCB). "Faithful for Life." *Origins* 25 (29 June 1995): 116-120).

Statement of the United States Catholic Bishops on abortion and euthanasia approved during their June 1995 meeting in Chicago.

Wuerl, Bishop Donald. "Pastoral Letter on Human Embryonic Stem Cell Research." *Origins* 34/42 (7 April 2005): 674-676.

Pastoral Letter by the then Bishop of Pittsburgh dated 22 February 2005 and released on March 11<sup>th</sup> of that year. Wuerl in particular attacks the principle of the "end justifies the means" in the stem cell research debate, and argues for utilization of alternative sources of stem cells such as adult stem cells. Wuerl is currently Archbishop of Washington, D.C.

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GENERAL WORKS:

Austriaco, Pier Giorgio, O.P. *Biomedicine and Beatitude: An Introduction to Catholic Bioethics*. Catholic Moral Thought Series. Washington, D.C.: 2011.

Baker, Robert, Dorothy Porter, and Ray Porter, eds. *The Codification of Medical Morality: Historical and Philosophical Studies of the Formalization of Western Medical Morality in the Eighteenth and Nineteenth Centuries. Vol. 1, Medical Ethics and Etiquette in the Eighteenth Century*. Dordrecht, Boston, London: Kluwer Academic Publishers, 1993.

Papers delivered at a conference on the history of medical ethics held at the Wellcome Institute for the History of Medicine 1989. The three sections treat: 1) medical propriety prior to the formalization of medical ethics in the lectures of John Gregory and the Code of Thomas Percival; 2) the philosophical framework which formed the background of Gregory and Percival's studies at Leiden and Edinburgh; 3) the lives and writings of

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Gregory and Percival.

Barilan, Yechial Michael. *Jewish Bioethics: Rabbinic Law and Theology in their Social and Historical Contexts*. Cambridge: Cambridge University Press, 2014.

*From the publisher's announcement:* discusses end-of-life care, abortion, infertility treatments, the brain death debate, and the organ market. Barilan also presents the theology and spirituality of Jewish medical law, the communal responsibility for healthcare, and the charitable sick-care societies that flourished in the Jewish communities until the beginning of the twentieth century.

Beauchamp, Tom L., and Childress, James F. *Principles of Biomedical Ethics*. 6th edition. New York and Oxford: 1979, 1983, 1989, 1994, 2001, 2008.

Organized around four governing principles: 1) The principle of respect for autonomy of the patient; 2) The principle of nonmaleficence; 3) The principle of beneficence; and 4) The principle of distributive justice in social benefits and burdens associated with health care and medical research. Has become very much the standard textbook in the field.

Brody, Baruch A. "The Problem of Exceptions in Medical Ethics." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 54-68. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

Brody is the Professor of Biomedical Ethics and director of the center for Medical Ethics and Health Policy at Baylor College of Medicine.

\_\_\_\_\_. *Taking Issues Pluralism and Casuistry in Bioethics*. Washington D.C.: Georgetown University Press, 2003.

Bühler, Pierre. "Les pouvoirs sur la vie et l'éthique de la secondarité. Approche théologique des défis de la bioéthique." *Revue d'Histoire et de Philosophie Religieuses* 73 (1992): 241-258.

L'intention de l'article n'est pas de proposer des solutions aux défis de la bioéthique, mais d'offrir un modèle théorique pour les aborder. Il suggère pour ce faire un détour par la philosophie politique, qui lui permet de définir la notion centrale de la secondarité, mais aussi d'explicitier les rapports de droit aux fins visées, et le modèle déontologique, imposant à ces dernières l'examen critique du droit. Il entreprend ensuite de faire pencher la balance en faveur de ce dernier modèle, en essayant de lui donner une expression théologique consistante, puis en présentant quelques apports possibles de cette éthique théologique de la secondarité dans la question des pouvoirs sur la vie.

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Byrne, Peter, ed. Medicine, Medical Ethics and the Value of Life. Chichester: John Wiley, 1990.

Nine essays on a range of medical ethical topics.

Cahill, Lisa Sowle. "On Richard McCormick: Reason and Faith in Post-Vatican II Catholic Ethics." In Theological Perspectives in Medical Ethics, 78-105. Edited by Allen Verhey and Stephen E. Lammers. Grand Rapids: William B. Eerdmans, 1987.

Treats the medical ethics of Richard McCormick, S.J.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

\_\_\_\_\_. *Theological Bioethics: Participation, Justice, and Change*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2005.

Cahill suggests that religious thinkers and believers should engage their religious traditions in jointly engaging political forces at both the local and national levels.

\_\_\_\_\_. "'Theological' Medical Morality? A Response to Joseph Fuchs." In Catholic Perspectives on Medical Morals: Foundational Issues, 93-102. Edited by Edmund D. Pellegrino, John P. Langan and John Collins Harvey. Dordrecht: Kluwer Academic, 1989.

See also Fuchs' articles and another response by John Collins Harvey in the same volume. Originally presented at the Twenty-Fourth Trans-Disciplinary Symposium on Philosophy and Medicine, 13-16 October 1986.

\_\_\_\_\_. "Within Shouting Distance: Paul Ramsey and Richard McCormick on Method." Journal of Medicine and Philosophy (1979): 398-417.

An abridged version of this article is found in Cross Cultural Perspectives in Medical Ethics: Readings, 70-82. Edited by Robert Veatch. Boston: Jones and Bartlett Press, 1989.

Cahill compares the teleological method of Richard McCormick with the deontological approach of Paul Ramsey.

Camenisch, Paul F., ed. *Religious Methods and Resources in Bioethics*. Dordrecht: Kluwer Academic Publishers, 1994.

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15 essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.) and include casuistry, feminism, principlism, virtue ethics, and impartial rationality. Other essays look at the use of scripture and other authoritative documents, the role of religious practices in Christian and in the Jewish tradition.

de S. Cameron, Nigel M., John F. Kilner, and David Schiedermayer, eds. Bioethics and the Future of Medicine: Toward a Christian Agenda. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Capaldi, Nicholas. "From the Profane to the Sacred: Why We Need to Retrieve Christian Bioethics." Christian Bioethics 1, no. 1 (March 1995): 65-83.

Cessario, Romanus, O.P. "The Meaning of Virtue in the Christian Moral Life: Its Significance for Human Life Issues." The Thomist 53 (1989): 173-196.

Chiodi, Maurizio. *Tra Terra e Cielo: Il Senso della Vita a Partire dal Dibattito Bioetico*. Questioni di etica teologica. Assisi: Cittadella Editrice, 2002.

Looks at the meaning of life as it emerges from bioethical debates, arguing that the notion of life has received insufficient attention.

Reviewed by Robert Dell'Oro in *Theological Studies* 682-683

Cobb, John B., Jr. Matters of Life and Death. Louisville: Westminster/John Knox, 1991.

Revision of the 1990 Caldwell Lectures given at the Louisville Presbyterian Seminary. Cobb discusses a broad range of issues touching on bioethics, sexual ethics, and others.

Cook, E. David. "New Occasions Teach New Duties?: 11. Modern Medical Discoveries and Ethical Decisions." The Expository Times 106 (1994): 36-40.

Curran, Charles E. "Moral Theology in Dialogue with Biomedicine and Bioethics." Studia Moralia 23 (1985): 57-79.

Discusses historical consciousness, anthropology, eschatology, and theological anthropology, and the dialogue with the developing discipline of bioethics.

Cuyás, Manuel, S.J. "Il progresso biomedico interpella la teologia morale." In Vaticano II: Bilancio e prospettive venticinque anni dopo (1962-1987), 1480-1506. A cura di René Latourelle, S.J. Assisi: Cittadella, 1987.



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de S. Cameron, Nigel M., John F. Kilner, and David Schiedermayer, eds. Bioethics and the Future of Medicine: Toward a Christian Agenda. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Delkeskamp-Hayes, Corinna. "Towards a Non-Ecumenical Interchange: Engelhardt, Hauerwas, and Ramsey on Christian Bioethics." Christian Bioethics 1, no. 1 (March 1995): 48-64.

Dell'Oro, Roberto and Corrado Viafora, eds. Bioethics: A History. Translated by Roberto Dell'Oro. Bethesda, MD: Catholic Scholars Press, 1996.

Among the contributors: Alberto Bondolfi, Adriano Bompiani, Maurice de Watcher, Diego Gracia Guillen, Jean-François Malherbe, Warren Reich, David Roy, and Corrado Viafora.

Demmer, Klaus, M.S.C. "Theological Argument and Hermeneutics in Bioethics." In Catholic Perspectives on Medical Morals: Foundational Issues, 103-122. Edited by Edmund D. Pellegrino, John P. Langan and John Collins Harvey. Dordrecht: Kluwer Academic, 1989.

See responses by Monika Hellwig and John Collins Harvey in the same volume. Originally presented at the Twenty-Fourth Trans-Disciplinary Symposium on Philosophy and Medicine, 13-16 October 1986.

Demmer was Professor of Moral Theology at the Pontifical Gregorian University in Rome.

Devine, Richard J., C.M. *Good Care, Painful Choices: Medical Ethics for Ordinary People*. Mahwah, NJ: Paulist Press, 1996.

Consists of five sections: 1) preliminary questions for moral decision-making; 2) questions relating to the beginning of life; 3) questions regarding illness and disease; 4) end of life issues; and 5) general health-care issues.

Dubose, Edwin R., et.al., eds. A Matter of Principles?: Ferment in U.S. Bioethics. Valley Forge: Trinity Press International, 1994.

Discusses the limits of "principlism," which the authors contend has dominated bioethical discussions in the United States, as well as alternative approaches based on phenomenology, hermeneutics, narrative ethics, casuistry, and virtue ethics.

Elizari Basterra, Francisco Javier, C.S.S.R. Bioethics. Translation edited by Roger Ruston. Collegetown, MN: A Michael Glazier Book, The Liturgical Press, 1994.

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Fr. Elizari has been professor of moral theology at the Higher Institute of Moral Sciences in Madrid.

\_\_\_\_\_. "Veinte años de bioética." Moralia, Revista de Ciencias Morales 1 (1991): 113-116.

*Traduzione italiana:* "Vent'anni di bioetica." Rivista di Teologia Morale. 32 (1991): 199-212.

Overview of the past twenty years of bioethics, since the coining of the term in Van Reusselaer Potter's 1971 book, Bioethics: Bridge to the Future.

Engelhardt, H. Tristram, Jr. Bioethics and Secular Humanism: The Search for a Common Morality. London: SCM Press, 1991.

Reviewed by John R. Williams in *The Heythrop Journal* 34 (1993): 221-222.

\_\_\_\_\_. *The Foundation of Bioethics*. New York: Oxford University Press, 1986.

\_\_\_\_\_. "Moral Content, Tradition, and Grace: Rethinking the Possibility of a Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 29-47.

\_\_\_\_\_. "Towards a Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 1-10.

Farley, Margaret A., R.S.M. *Compassionate Respect: A Feminist Approach to Medical Ethics and Other Questions*. New York: Paulist, 2002.

Using HIV/AIDS cases as an example, Farley argues that compassion and respect have been isolated from each other and this has undermined the ability to respond appropriately to those in need. An expanded version of Farley's 2002 Madeleva Lecture.

Reviewed by James P. Bailey in *Theological Studies* 683.

Fisher, Bishop Anthony, O.P. *Catholic Bioethics for a New Millennium*. Cambridge: Cambridge University Press, 2012.

Bishop Fisher, who did his doctorate under John Finnis at Oxford, attempts to present a reason-based bioethics to address a number of contemporary issues including rights of conscience, abortion, stem cell research, transplants, Catholic identity of hospitals, euthanasia and end-of-life issues, as well as law and public policy. Most of the material comes from reworked essays that have been published elsewhere. Reviewed positively by Robert Gay, OP in *New Blackfriars* (August 2013): 627-628.

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At this writing Fisher is bishop of Parramatta in Western Sydney, Australia and a member of the Pontifical Academy of Life and professor of moral theology and bioethics in the John Paul II Institute for Marriage and the Family in Melbourne.

Flack, Harley E., and Edmund D. Pellegrino, eds. *African-American Perspectives on Biomedical Ethics*. With editorial assistance by Dennis McManus. Washington, DC: Georgetown University Press, 1992.

"Report of a conference funded by the Kaiser Family Foundation."

Fuchs, Joseph, S.J. "'Catholic' Medical Moral Theology?" In *Catholic Perspectives on Medical Morals: Foundational Issues*, 83-92. Edited by Edmund D. Pellegrino, John P. Langan and John Collins Harvey. Dordrecht: Kluwer Academic, 1989.

See responses by Lisa Cahill and John Collins Harvey in the same volume. Originally presented at the Twenty-Fourth Trans-Disciplinary Symposium on Philosophy and Medicine, 13-16 October 1986.

Fuchs was Professor of Moral Theology at the Pontifical Gregorian University in Rome.

Gafo Fernandez, Javier, S.J. *Nuevas perspectivas de la moral médica*. Madrid, 1978.

Garrett, Thomas M., Baillie, Harold W., and Garrett, Rosellen M. *Health Care Ethics: Principles and Problems*. 2<sup>nd</sup> ed. Englewood Cliffs: Prentice Hall, 1993.

Authors are on the faculty of the University of Scranton, Pennsylvania.

Giblin, Marie J. "The Prophetic Role of Feminist Bioethics." *Horizons* 24 (Spring 1997): 37-49.

Gómez-Lobo, Alfonso. With John Keown. *Bioethics and the Human Goods: An Introduction to Natural Law Bioethics*. Washington, D.C.: Georgetown University Press, 2015.

*From the promotional advertisement: Bioethics and the Human Goods* offers a clear, short, and expert introduction to bioethics from a "natural law" perspective, a philosophical tradition which traces its origins to classical antiquity and is currently enjoying an exciting renaissance. With its emphasis on human goods—such as life, health, friendship, and knowledge—and the wrongness of intentionally turning against them, the book provides a valuable approach to controversial bioethical questions at the beginning and end of life. Its approach contrasts with that of the dominant bioethical theories of utilitarianism and principlism. The book includes as appendices personal statements by Alfonso Gómez-Lobo on the status of the human embryo and on the definition and determination of death.

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Gründel, Johannes. "Presupposti dell'azione morale legati alla biologia." *Concilium* 12 (10/1976): 21-33.

Gustafson, James M. *The Contributions of Theology to Medical Ethics*. 1975 Pere Marquette Theology Lecture. Milwaukee: Marquette University Press, 1975.

Gustafson is a well-known American Protestant ethicist.

Haimes, Erica. "What Can the Social Sciences Contribute to the Study of Ethics? Theoretical, Empirical and Substantive Considerations." *Bioethics* 16 (April 2002): 89-113.

Haimes, who is professor of sociology at the University of Newcastle, argues that the social sciences contribute not just "facts" as a sort of "handmaiden" to ethics, but its methodology helps raise and shape questions and answers as well.

Häring, Bernard, C.Ss.R. *Medicina e manipolazione*. Roma: Edizioni Paoline, 1976.

Hauerwas, Stanley. "How Christian Ethics Became Medical Ethics: The Case of Paul Ramsey." *Christian Bioethics* 1, no. 1 (March 1995): 11-28.

\_\_\_\_\_. *Naming the Silences: God, Medicine, and the Problem of Suffering*. Grand Rapids: Eerdmans, 1990.

Reviewed by John F. Kilner in *The Journal of Religion* 72 (1992): 464-465.

\_\_\_\_\_. *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped and the Church*. Notre Dame: University of Notre Dame Press, 1986.

Holderegger, Adrian. *Grundlagen der Moral und der Anspruch des Lebens: Themen der Lebensethik*. Studien zur theologischen Ethik 55. Freiburg (Schweiz): Universitätsverlag, and Wien: Verlag Herder, 1995.

Treats a number of current issues in bioethics in light of a sustained consideration of fundamental moral theology and related moral themes, such as the dignity and autonomy of the human person, the natural law, norms, etc.

Holderegger is professor of theological ethics at Fribourg University in Switzerland.

Hollinger, Dennis. "Can Bioethics Be Evangelical?" *Journal of Religious Ethics* 17 (1989): 161-179.

Hollinger argues that the Evangelical tradition can contribute to the debate on bioethics,

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but only by modifying some of its past styles of ethical discourse, such as biblicism and rigorism.

Johnson, James and Smith, David, eds. *Love and Society: Essays in the Ethics of Paul Ramsey*. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

A *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics. Includes three essays, by Gene Outka, Richard A. McCormick, S.J., and William F. May, on various aspects of medical ethics.

Jonsen, Albert R. *The Birth of Bioethics*. New York: Oxford University Press, 1998.

Kass, Leon R. *Life, Liberty and the Defense of Dignity: The Challenge for Bioethics*. San Francisco: Encounter Books, 2002.

Reviewed by Sherwin B. Nuland in *The New York Times Book Review* (17 November 2002): 49.

Kearon, Kenneth. *Medical Ethics: An Introduction*. Dublin: APCK and Columba Press, 1995.

Kelly, David F. *The Emergence of Roman Catholic Medical Ethics in North America*. New York: The Edwin Mellen Press, 1979.

Kelly, Gerald, S.J. *Medico-Moral Problems*. St. Louis: The Catholic Hospital Association of the United States and Canada, 1958.

Early example of a manual of medical ethics by a pioneer in the field. Kelly was a noted Roman Catholic moralist.

Kelly, Kevin T. *Life and Love: Towards a Christian Dialogue on Bioethics*. Collins Flame Book. Collins, 1987.

Examines the views of various churches on the subject, especially that of in-vitro fertilization. It is important to keep in mind that this book was written *before* the Congregation for the Doctrine of the Faith issued its 1987 Instruction *Donum vitae* which proscribed most reproductive technologies.

Khushf, George. "Illness, the Problem of Evil, and the Analogical Structure of Healing: On the Difference Christianity Makes in Bioethics." Christian Bioethics 1, no. 1 (March 1995): 102-120.

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Lund-Molfese, Nicholas C., and Kelly, Michael L., *Bioethics: A Culture War*. Lanham MD: University Press of America, 2004.

This book considers recent cultural trends in bioethics from a Catholic perspective. It examines the meaning of suffering in the contemporary world and relates this discussion to the ethical issues surrounding abortion, euthanasia, and the competing conceptions of health. It discusses the philosophical origins of the cultural war through an examination of the problematic bases of moral relativism.

Lustig, B. Andrew. "Veritatis Splendor: Some Implications for Bioethics." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 252-68. Kansas City, M.O.: Sheed & Ward, 1995.

Lysaught, M. Therese and Joseph J. Kotva, Jr., with Stephen E. Lammers and Allen Verhey, eds. *On Moral Medicine: Theological Perspectives in Medical Ethics*. 3rd edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2013.

Weighing in at 5.4 pounds this 1200 page work is a hefty volume indeed! The first two editions came out in 1987 and 1998 respectively and the current volume has been seven years in the making. The 3rd edition is organized into six sections with twenty-three chapters for a combined total of 156 articles. Twenty-three of these come from the 1st edition and forty from the 2nd edition, with another three being re-worked material found in the previous volume. 107 different authors are represented, mostly from the United States, though sixty-four of these have multiple entries-with the editors authoring fifteen of the collection. There is a good balance in terms of gender and denominational affiliation, though as a whole the center-left of the theological spectrum carries the greatest weight. Every chapter has something new and there is a brand-new chapter on stem cell research which did not even exist when the first two editions appeared.

Reviewed by James T. Bretzke, S.J. in *Theological Studies*

Mackler, Aaron L. *Introduction to Jewish and Catholic Bioethics: A Comparative Analysis*. Moral Traditions Series. Washington D.C.: Georgetown University, 2003.

Reviewed by Richard M. Gula, S.S. in *Theological Studies* 66 (March 2005): 212-214.

Mahoney, John, S.J. *Bioethics and Belief*. London: Sheed and Ward, 1984.

Mahoney establishes a dialogue between ethics and medicine in four principal areas: human fertility control, death and dying, the beginning of life, and medical research and experimentation.

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Malherbe, J.F. Per un'etica della medicina. Cinisello Balsamo: E.P., 1989.

May, William E. *Catholic Bioethics and the Gift of Human Life*, 3<sup>rd</sup> ed. Huntington IN: Our Sunday Visitor, 2000, 2008, 2013.

\_\_\_\_\_. "Ethics and Human Identity: The Challenge of the New Biology." Horizons 3 (1976): 17-37.

McCormick, Richard A., S.J. "Bioethics: A Moral Vacuum?" *America* 180 (1 May 1999): 8-12.

Discusses five factors which McCormick feels tend to narrow the relevance of bioethics: 1) the absolutization of autonomy; 2) clinical ethics which narrow the focus of the larger issues at stake; 3) the secularization of medicine, as evidenced by the increasing influence of the business ethos in managed care; 4) the law and legal entities which have assumed dominant importance; and 5) health care reform and cost containment.

\_\_\_\_\_. "Biomedical Advances and the Catholic Perspective." In Contemporary Ethical Issues in the Jewish and Christian Traditions, 30-52. Edited by Frederick E. Greenspahn. Hoboken: Ktav Publishing House, 1986.

\_\_\_\_\_. "Does Christianity Make a Difference?" Christian Bioethics 1, no. 1 (March 1995): 97-101.

McKenny, Gerald P. "Whose Tradition? Which Enlightenment? What Content? Engelhardt, Hauerwas, Capaldi, and the Future of Christian Bioethics." Christian Bioethics 1, no. 1 (March 1995): 84-96.

Meilaender, Gilbert. *Bioethics: A Primer for Christians*. 2<sup>nd</sup> ed. Grand Rapids: Wm. B. Eerdmans, 1996, 2005.

Meilaender was Professor of Religion at Oberlin College and currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

Second edition reviewed by Marie Conn in *Catholic Studies: An Online Journal* <http://catholicbooksreview.org>

\_\_\_\_\_. *Body, Soul, and Bioethics*. Notre Dame: University of Notre Dame Press, 1995.

Mieth, Dietmar. "Ethics in the Natural Sciences." Concilium 203 (1989).

Series of articles which treat both fundamental ethics and special issues in relation to science, and especially bioethics.

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Nelson, J. Robert. Human Life: A Biblical Perspective for Bioethics. Philadelphia: Fortress Press, 1984.

Reviewed by E. Clinton Gardner in Journal of Religion 66 (1986): 214-215.

O'Donnell, Thomas J., S.J. *Medicine and Christian Morality*. New York: Alba House, 1991.

Revised edition of author's 1976 work.

O'Donnell is a consultant to the United States Catholic Conference and to the Judicial Council of the American Medical Association.

\_\_\_\_\_. *Morals in Medicine*. Westminster, Maryland: The Newman Press, 1956.

Ogletree, Thomas W. "Values, Obligations, and Virtues: Approaches to Bio-medical Ethics." Journal of Religious Ethics 4 (1976): 105-130.

Palazzani, L. "Bioetica dei principi e bioetica delle virtù. Il dibattito attuale negli Stati Uniti." Medicina e morale 42 (1992): 59-85.

Pellegrino, Edmund D., and Faden, Alan I., eds. *Jewish and Catholic Bioethics: An Ecumenical Dialogue*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2000.

Pellegrino, Edmund D., and Thomasma, David C. *The Christian Virtues in Medical Practice*. Washington, D.C.: Georgetown University Press, 1996.

Through an examination of a virtue-based ethics, this book proposes a theological view of medical ethics that helps the Christian physician reconcile faith, reason, and professional duty.

Reviewed by Joseph Kotva, Jr. in *Theological Studies* 58 (1997): 585-586.

Pence, G.E. Classic Cases in Medical Ethics: Accounts of the Cases That Have Shaped Medical Ethics, with Philosophical, Legal, and Historical Backgrounds. New York: McGraw-Hill, 1990.

Petrà, Basilio. "I fondamenti antropo-teologici della bioetica. La prospettiva ortodossa." *Studia Moralia* 54/2 (Luglio–Dicembre 2016): 293-320.

In light of the upcoming Panorthodox Synod this article looks at how theological anthropology in the Orthodox tradition helps shape that approach to bioethics, bringing



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together the notions of *imago Dei*, *theosis* and even the liturgical life of the Church. Authors discussed include S.S. Harakas, H.T. Englehardt, and Metropolitan Nikolaus (Hatzinikolaou).

Petrà is Professor ordinarius of the Theology Faculty of Central Italy.

Poole, Joyce. *The Harm We Do: A Catholic Doctor Confronts Church, Moral, and Medical Teaching*. Mystic CT: Twenty-Third Publications, 1993.

Post, Stephen Garrard. *Inquiries in Bioethics*. Washington, D.C. : Georgetown University Press, 1993.

Reich, Warren T., ed. *Encyclopedia of Bioethics*. New York: Free Press, 1978, 1982.

Reichenbach, Bruce R., and V. Elving Anderson. *On Behalf of God: A Christian Ethic of Biology*. Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Russo, Giuseppe, SDB. "Magistero cattolico, verità e metafisica. Analisi filosofica e teologica degli interessi ideologici nella bioetica." *Palestra del Clero* 70 (1991): 853-885.

Scarnecchia, D. Brian. *Bioethics, Law, and Human Life Issues: A Catholic Perspective on Marriage, Family, Contraception, Abortion, Reproductive Technology, and Death and Dying*. Lanham MD: Rowman and Littlefield, 2010.

Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.

Sgreccia, Cardinal Elio. *Manuale di Bioetica*. Milano: Editrice Vita e Pensiero, 1988.

In Spanish: *Manual de bioética: Fundamentos y ética biomédica*. Madrid: Biblioteca de Autores Cristianos, 2009.

See the critique of Martin Rhonheimer, O.D. in footnote 12, pp. 6-7 in the latter's *Vital Conflicts in Medical Ethics: A Virtue Approach to Craniotomy and Tubal Pregnancies*, ed. William F. Murphy, Jr. (Washington, D.C.: The Catholic University Press of America, 2009), of some of the Cardinal's reasoning on abortion in cases in which Sgreccia maintains that if it is only possible to save the mother rather than the child then

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both mother and child should be sacrificed.

Shannon, Thomas A., and Kockler, Nicholas J. *An Introduction to Bioethics*. 4<sup>th</sup> edition. Mahwah: Paulist Press, 2009.

Shelp, Earl E., ed. *Virtue and Medicine. Explorations in the Character of Medicine*. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Schelp, Earl E., a cura di. *Teologia e bioetica: Fondamenta e problemi di frontiera*. Edizione italiana a cura di A. Autiero. Bologna: EDB, 1989.

Shannon, Thomas A., ed. *Bioethics*. 4th Edition. New York: Paulist Press, 1993.

Essays divided into four parts: Abortion and Reproduction; Death and Dying; Consent, Therapy and Research; and Public Policy Issues.

Simard, Noël. "Violence et bioéthique." *Laval Théologique et Philosophique* 48 (1992): 225-238.

Simmons, Paul D. *Birth and Death: Bioethical Decision-making. Biblical Perspectives on Current Issues*. Philadelphia: Westminster Press, 1983.

Simmons writes from the Baptist perspective.

Smith, Russell E., ed. *Workshop for Bishops of the United States and Canada (11th: 1992: Dallas) The Interaction of Catholic Bioethics and Secular Society: Proceedings of the Eleventh Bishops' Workshop, Dallas Texas*. Braintree, MA: The Pope John Center, 1992.

Twenty-one papers presented at a week-long workshop for American bishops. The presenters included physicians, theologians, philosophers, and one lawyer. The topics discussed included the national health plan, reproductive technologies, transplantation, chemical abortifacients, abortion and delayed hominization, AIDS research and treatment, the Human Genome Project, and moral dilemmas in professional practice.

Spinsanti, Sandro, a cura di. *Documenti di deontologia e etica medica*. Cinisello Balsamo: Edizioni Paoline, 1985.

Sporcken, Paul. *Darf die Medizin was sie kann?* Düsseldorf: Patmos Verlag, 1971.

Spanish translation available as well.

Steinbock, Bonnie, ed. *The Oxford Handbook of Bioethics*. Oxford and New York: Oxford

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University Press, 2007.

Contents include Part I. *Theoretical and methodological issues*. Methods in bioethics / James Childress ; The way we reason now: reflective equilibrium in bioethics / John Arras ; Autonomy / Bruce Jennings ; Mental disorder, moral agency, and the self / Jeanette Kennett ; 'Reinventing' the rule of double effect / Daniel Sulmasy -- Part II. *Justice and policy*. Policy-making in pluralistic societies / Soren Holm ; Tiers without tears: the ethics of a two-tiered health care system / Benjamin J. Krohmal and Ezekiel J. Emanuel ; Justice and the elderly / Dennis McKerlie -- Part III. *Bodies and bodily parts*. Organ transplantation / Ronald Munson ; Biobanking / John Harris and Louise Irving ; For dignity or money: feminists on the commodification of women's reproductive labour / Carolyn McLeod -- Part IV. *The end of life*. The definition of death / Stuart Youngner ; The aging society and the expansion of senility: biotechnological and treatment goals / Stephen Post ; Death is a punch in the jaw: life-extension and its discontents / Felicia Nimue Ackerman ; Precedent autonomy, advance directives, and end-of-life care / John K. Davis ; Physician-assisted death: the state of the debate / Gerald Dworkin -- Part V. *Reproduction and cloning*. Abortion revisited / Don Marquis ; Moral status, moral value, and human embryos: implications for stem cell research / Bonnie Steinbock ; Therapeutic cloning: politics and policy / Andrea Bonnicksen -- Part VI. *Genetics and enhancement*. Population genetic research and screening: conceptual and ethical issues / Eric Juengst ; Enhancement / Thomas Murray ; Genetic interventions and the ethics of enhancement of human beings / Julian Savulescu ; Pharmacogenomics: ethical and regulatory issues / Matthew DeCamp and Allen Buchanan -- Part VII. *Research ethics*. Clinical equipoise: foundational requirement or fundamental error / Alex John London ; Research on cognitively impaired adults / Jason Karlawish ; Research in developing countries / Florencia Luna ; Animal experimentation / Alastair Norcross -- Part VIII. *Public and global health*. The implications of public health for bioethics / Jeffrey Kahn and Anna Mastroianni ; Global health / Ruth Macklin ; Bioethics and bioterrorism / Jonathan Moreno.

Taylor, Carol R., C.S.F.N., and Dell'Oro, Roberto, eds. *Health and Human Flourishing: Religion, Medicine, and Moral Anthropology*. Washington, D.C.: Georgetown University Press, 2006.

Thomasma, David C. Human Life in the Balance. Louisville: Westminster/John Knox Press, 1990.

Book is organized in four parts. Part One treats "The Value of Human Life" and "Pre-Persons and Post-Persons." Part Two investigates human values and technology. Part Three considers the value of human life in relationship to the religious, philosophical and political heritages. Part Four argues for the development of a "life-affirming" society.

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Thomasma is the Michael I. English, S.J. Professor of Medical Ethics at the Loyola University of Chicago Medical Center.

Thomasma, David C. and Patricia A. Marshall. Clinical Medical Ethics: Cases and Readings. Lanham, MD: University Press of America, 1995.

Tubbs, James B., Jr. *Christian Theology and Medical Ethics: Four Contemporary Approaches*. Theology and Medicine, 7. Dordrecht and Boston: Kluwer Academic Publishers, 1996.

Looks at the theological approaches of Richard McCormick, SJ; Paul Ramsey; Stanley Hauerwas; and James M. Gustafson.

\_\_\_\_\_. *A Handbook of Bioethics Terms*. Washington, D.C.: Georgetown University Press, 2009.

\_\_\_\_\_. "Recent Theological Approaches in Medical Ethics: McCormick, Ramsey, Hauerwas, and Gustafson." Ph.D. Dissertation. University of Virginia, 1990.

Dissertation directed by James Childress.

Twiss, Sumner B. "Alternative Approaches to Patient and Family Medical Ethics: Review and Assessment." Review of Dax's Case: Essays in Medical Ethics and Human Meaning, edited by Lonnie D. Kliever, and of The Patient's Ordeal, by William F. May. In Religious Studies Review 21 (October 1995): 263-76.

Varga, Andrew C., S.J. The Main Issues in Bioethics. Revised Edition. New York and Ramsey: Paulist Press, 1980, 1984.

Written as an undergraduate textbook.

Vaux, Kenneth, ed. Covenants of Life: Contemporary Medical Ethics in Light of the Thought of Paul Ramsey. Urbana and Chicago: University of Illinois Press, 1991.

Vaux, Kenneth, ed. Powers That Make Us Human: The Foundations of Medical Ethics. Urbana and Chicago: University of Illinois Press, 1986.

Vaux, Kenneth. Birth Ethics: Religious and Cultural Values in the Genesis of Life. New York: Crossroad, 1989.

Reviewed by Lisa Sowle Cahill in America 162 (3 February 1990): 94-100.

Veatch, Robert. Cross Cultural Perspectives in Medical Ethics: Readings. Boston: Jones and

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Bartlett Press, 1989.

Verhey, Allen. *Reading the Bible in the Strange World of Medicine*. Grand Rapids: Eerdmans, 2003.

Reviewed by Marilyn Martone in *Theological Studies* 66 (March 2005): 214-215.

\_\_\_\_\_. "Scripture and Medical Ethics: Psalm 51:10a, the Jarvik VII, and Psalm 50:9." In *Religious Methods and Resources in Bioethics*, 261-288. Edited by Paul F. Camenisch. Dordrecht: Kluwer Academic Publishers, 1994.

Verhey, Allen, ed. *Religion and Medical Ethics: Looking Backward, Looking Forward*. Grand Rapids MI: Wm B. Eerdmans Publishing Company, 1996.

Developed from papers delivered at a conference on medicine and technology sponsored by the Institute of Religion in 1993. This volume includes six major papers on important themes in bioethics, an introduction and a closing meditation by Allen Verhey, and reports from the working groups that consider the various contexts for theological reflection concerning the ethics of health care--the academy, the medical center, the religious community, and the law of public policy--as well as various issues on the agenda of moral theologians interested in bioethics--abortion, genetics, assisted suicide, and access to health care.

Verhey, Allen and Lammers, Stephen E., eds. *Theological Voices in Medical Ethics*. Grand Rapids: William B. Eerdmans Publishing Company, 1993.

Vicini, Andrea, M.D., S.J. "La loi morale naturelle: perspectives internationales pour la réflexion bioéthique contemporaine." *Transversalités* 122 (avril-juin 2012): 125-151.

Vicini is a pediatrician and holds a PhD and STD in theological ethics and teaches at the Boston College School of Theology & Ministry.

Walter, James J., and Shannon, Thomas A., eds. *Quality of Life: The New Medical Dilemma*. New York: Paulist Press, 1990.

Walter, Jennifer and Klein, Eran. *The Story of Bioethics, From Seminal Works to Contemporary Explorations*. Washington D.C.: Georgetown University Press, 2003.

Wildes, Kevin, S.J. *Moral Acquaintances: Methodology in Bioethics*. Notre Dame: University of Notre Dame Press, 2000.

Reviewed by John R. Williams in *Heythrop Journal* 43 (April 2002): 243-245.

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Zoloth, Laurie. *Health Care and the Ethics of Encounter: A Jewish Discussion of Social Justice*. University of North Carolina Press, 1999.

Judiciously reviewed by Louis Newman in *Journal of the American Academy of Religion* 69 (Summer 2001): 735-738.

Zoloth did her doctorate at the Graduate Theological Union in Berkeley, California and is a past president of the American Academy of Religion..

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SPECIFIC ISSUES:

A.I.D.S. (Acquired Immuno-Deficiency Syndrome)

Allen, Peter Lewis. *The Wages of Sin: Sex and Disease, Past and Present*. Chicago: University of Chicago Press, 2000.

Reviewed by Myles Sheehan in *Theological Studies* 62 (March 2001): 180-181.

Almond, Brenda, ed. *AIDS: A Moral Issue. The Ethical, Legal and Social Aspects*. New York: St. Martin's Press, 1997.

Attanasi, Katherine. "Biblical Ethics, HIV/AIDS, and South African Pentecostal Women: Constructing an A-B-C-D Prevention Strategy." *Journal of the Society of Christian Ethics* 33/1 (Spring/Summer 2013): 105-117.

Based on extensive field work investigation done in South Africa the author examines how the Bible is used in Pentecostal churches to discourage condom usage and divorce, even in circumstances in which the wife's health and life are at risk. She goes on to outline how a scriptural case can be made for both condom usage and divorce (the "C" and "D" of the "Abstinence" and "Be Faithful" counsel the churches do allow).

At this writing Attanasi taught at Luther College in Decorah, IA.

Benedict XVI, Pope. *Light for the World: The Pope, The Church and the Signs of the Times. A Conversation with Peter Seewald*. San Francisco: Ignatius Press, 2010.

Boyd, Linda. *Preaching Prevention: Born-Again Christianity and the Moral Politics of AIDS in Uganda*. Athens: Ohio University Press, 2015.

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Reviewed by Kevin Ward in *Journal of Church and State*,  
<https://doi.org/10.1093/jcs/csx062> posted September 23 2017

From Ward's review: "This book, in general, is a very fine analysis of Ugandan attitudes to sexual practice, in the light of the AIDS prevention campaign. It is thorough and illuminating. Concentrating on the new religious born-again movements, which have been so vital in these debates over the last thirty years, can be justified on the grounds that they have become a dominant voice in Uganda's public debate. But Boyd is rightly sensitive to the fact that the Anglican and Catholic churches still have their own distinctive voices. The book is superb as a sociological/anthropological account of born-again Christianity. Its weakness, if it is a weakness, is its failure to examine the theological issues that animate (or ought to animate) the pastors who "preach" so fervently, and with such persuasion, on these topics."

*Catholic International*. 1 (October, 1987).

Good selection of various Bishops' Pastoral statements on the Aids crisis is collected in this first sample issue.

Clark, Michael J. *Defying the Darkness: Gay Theology in the Shadows*. Cleveland: Pilgrim Press, 1997.

Investigates the question of suffering of gay and lesbians in the age of HIV/AIDS and points to inadequacies of traditional Christian answers to such suffering.

Reviewed by Laurel C. Schneider in *Religious Studies Review* 24 (July 1998): 276.

Cohen, Elliot D., and Davis, Michael., ed. *Aids: Crisis in Professional Ethics*. Philadelphia: Temple University Press, 1994.

Coleman, John, S.J. "Bishop Kevin Dowling: AIDS and Condoms." *America* (online blog posted on 9 June 2009). Found on July 27, 2009 at the following URL:  
[http://www.americamagazine.org/blog/entry.cfm?blog\\_id=2&id=24947991-3048-741E-1288626171072423](http://www.americamagazine.org/blog/entry.cfm?blog_id=2&id=24947991-3048-741E-1288626171072423) .

Crowley, Paul G., S.J. "Rahner's Christian Pessimism: A Response to the Sorrow of AIDS." *Theological Studies* 58 (1997): 286-307.

Crowley did his doctoral studies under Michael Buckley at the Graduate Theological Union, and teaches theology at Santa Clara University.

Drane, James F. "Condoms, AIDS & Catholic Ethics: *Open to the Transmission of Death?*"

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*Commonweal* 118 (22 March 1991): 188-192.

Drane, a professor of clinical medical ethics at Edinboro University of Pennsylvania, shares difficulties on the application of the term "intrinsically evil" to any and all condom use. Drane suggests a more careful investigation of the moral issues involved, a full understanding of the natural law tradition, and the use of the principles of the double effect and counseling the lesser evil would all lead to a conclusion that in certain cases condom use in marriage would be morally licit.

Dyer, Jennifer E. "The Politics of Evangelicals: How the Issues of HIV and AIDS in Africa Shaped a 'Centrist' Constituency in the United States." *Journal of the American Academy of Religion* (2014).

Vanderbilt is affiliated with the Department of Health Policy, Vanderbilt Institute for Global Health at the Vanderbilt University School of Medicine.

Faden, Ruth and Geller, Gail and Powers, Madison, ed. *Aids, Women and the Next Generation*. N.Y.: Oxford University Press, 1991.

The focus is on the U.S., but the issue of how much mandated or optional pre-natal and neo-natal testing for HIV should take place is of global importance. The contributors consider legal, ethical, medical, and public health criteria for HIV screening.

Fullam, Lisa, and O'Neill, William R., S.J. "Bioethics and Public Policy." *Theological Studies* 71 (2010): 168-189.

In the light of the Congregation for the Doctrine of the Faith's 2008 Instruction on Certain Bioethical Questions, *Dignitas personae*, and Benedict XVI's 2009 social Encyclical Charity in Truth, *Caritatis in veritate*, authors first look at embryonic stem cell research and HIV/AIDS prevention and treatment before turning to public policy implications in religiously pluralistic societies.

Fullam is a veterinarian and theological ethicist with a ThD from Harvard, and O'Neill has his PhD in theological ethics from Yale. Both are associate professors at the Jesuit School of Theology Santa Clara.

Fuller, Jon D., S.J., and Keenan, James F., S.J. "The International AIDS Conference in Bangkok: Two Views." *America* (30 August–6 September 2004): 13- 16.

Report on the 2004 15<sup>th</sup> International AIDS Conference held in July, 2004 in Bangkok by these two attendees.



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Fuller is and AIDS physician who teaches at the Boston University School of Medicine and Keenan is professor of moral theology at the Weston Jesuit School of Theology.

- \_\_\_\_\_. "Tolerant Signals: The Vatican's New Insights on Condoms for H.I.V. Prevention." *America* 183 (23 September 2000): 6-7.

Argues that the Vatican now accepts the "lesser of two evils" principle as applying in some cases to recommendation of condom usage for purposes of AIDS prevention. This article occasioned a sustained debate among Vaticanists, some bishops, and several moral theologians.

- Fuller, Jon D., S.J. *Aids and the Church: A Stimulus to Our Theologizing*. Public Lecture March 12, 1991. Cambridge, Massachusetts: Weston School of Theology, 1991.

Fuller is assistant director of the Clinical AIDS Program at Boston Medical Center and assistant clinical professor of medicine at Boston University School of Medicine, and an ordained Roman Catholic priest.

- \_\_\_\_\_. "AIDS Prevention: A Challenge to the Catholic Moral Tradition." *America* 175 (28 December 1996): 13-20.

Based on a talk originally given at the St. Louis University Health Sciences Center on 22 October 1996.

- Guevin, Benedict, O.S.B., and Rhonheimer, Martin, O.D. "On the Use of Condoms to Prevent Acquired Immunity Deficiency Syndrome." *National Catholic Bioethics Quarterly* (Spring 2005): 37-48.

Guevin argues the usage of condoms among even married HIV discordant couples is *always* morally evil regardless of disease-prevention, while Rhonheimer takes the opposite view.

- Hannon, Patrick. "AIDS--Some Theological and Moral Issues." *The Furrow* 42 (1991): 71-79.

Argues that three points: 1) that these issues are not confined to sexual morality; 2) that the issue of condom use not be distorted; and 3) that the primary response of Christians ought to be in terms of gospel, not law.

Hannon is professor of moral theology at St. Patrick's College in Maynooth.

- Holloway, Richard. "AIDS: The Church's Response." *The Furrow* 45 (1994): 151-157.

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Text of a talk presented by the Bishop of Edinburgh of the Scottish Episcopal Church.

Iozzio, Mary Jo, with Mary M. Doyle Roche and Elise M. Miranda, eds., *Calling for Justice throughout the World: Catholic Women Theologians on the HIV/AIDS Pandemic*. New York: Continuum, 2008.

Positively reviewed by Laurie Cassidy in *Journal of the Society of Christian Ethics* 31:1 (Spring/Summer 2011): 222-223.

Keenan, James F., S.J., with Jon D. Fuller, S.J., M.D., Lisa Sowle Cahill, and Kevin Kelly, eds. *Catholic Ethicists and HIV/AIDS Prevention*. New York: Continuum, 2000.

Reviewed by Daniel P. Sulmasy in *America* 184 (26 March 2001): 32-34.

Keenan, James F., S.J. "Applying the Seventeenth-Century Casuistry of Accommodation to HIV Prevention." *Theological Studies* 60 (September 1999): 492-512.

\_\_\_\_\_. "HIV Testing of Seminary and Religious-Order Candidates." *Review for Religious* 55 (1996): 297-314.

Kelly, Kevin. "Conclusion: A Moral Theologian Faces the New Millennium in a Time of AIDS." In *Catholic Ethicists and HIV/AIDS Prevention*, 324-332. Edited by James F. Keenan, S.J., Jon Fuller, S.J., Lisa Sowle Cahill, and Kevin Kelly. New York: Continuum, 2000.

\_\_\_\_\_. "Living with HIV/AIDS." *The Tablet* 249 (13 May 1995): 597-599.

Kelly, an English moral theologian, reflects on some of the ethical challenges posed by the AIDS epidemic to some of the traditional understandings of sexual ethics, sin, etc. Using the experience of Africa Kelly notes how the AIDS epidemic involves a number of complex factors, including structural evil, and suggests that intransigence in the Catholic Church's stand against contraception and condom use may be need to be re-examined.

\_\_\_\_\_. *New Directions in Sexual Ethics: Moral Theology and the Challenge to AIDS*. London: Geoffrey Chapman, 1998.

Despite its title, this book is really an (excellent) treatment of Roman Catholic sexual ethics as a whole, and stresses trying to develop a positive theology both of sexuality and applications to issues of sexual ethics.

Reviewed by James Keenan, S.J. in *The Tablet* (4 July 1998): 878-879.

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Kerns, Thomas A. *Ethical Issues in HIV Vaccine Trials in Developing Nations*. New York: St. Martin's Press, 1997.

Kowalewski, Mark R. All Things to All People: The Catholic Church Confronts the AIDS Crisis. Albany: State University of New York Press, 1994.

This book examines the Roman Catholic Church in the United States as it responds to the AIDS crisis and persons with AIDS from a critical sociological perspective using organizational theory.

LaChat, Michael. "Some Ethical Reflections on AIDS." Linacre Quarterly 55 (August, 1988): 56-69.

Consideration of health care issues, disclosure to employees, etc.

Laushway, Francis A., O. P. "The Christian Response to AIDS: A Reflection." Listening 29 (1994): 137-152.

Lindsey, William D. "The AIDS Crisis and the Church: A Time to Heal," *Theology & Sexuality* 2, (March 1995): 11-37.

Malherbe, Jean-François, Zorilla, S., Spinsanti, S. *Il cittadino, il medico e l'AIDS*. Medicina domani, 6. Cinisello Balsamo: Edizioni Paoline, 1991.

McCarrick, Cardinal Theodore. "Pastoral Letter on HIV/AIDS." *Origins* 33 (19 Jun3 2003): 81; 83-86.

Notes that HIV/AIDS is truly a world-wide scourge which has caused untold suffering, McCarrick warns against trusting in messages of "safe sex" and condom usage, since these practices often fail to protect, and that condom usage "contradicts our faith's understanding of sexual union as an expression of spousal love through a mutual and total gift of the self" (p. 84). Embracing chastity is the only acceptable means to combat AIDS. Nevertheless, health care is affirmed as a right for every person, even those who have contracted HIV through failures in chastity. Finally the Cardinal exhorts all to pray to God the Father that a cure can be found for AIDS.

McDermott, John M., S.J. "Is AIDS God's Punishment?" *Homiletic and Pastoral Review* 7 (1991): 32; 50-58.

Rather harsh and conservative article, arguing against being overly compassionate towards AIDS sufferers. McDermott argues that respect for a proper notion of God

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requires us to accept that God does punish sinful behavior, such as homosexual activity, but this punishment is not “vengeful” but rather a call to salvation through acceptance of the Cross and suffering as a means of effecting conversion.

McDermott is a systematic theologian who has taught at Fordham University, the Pontifical Gregorian University (at the time of the article’s publication), then subsequently at the Pontifical Josephinum, and is currently on the faculty of Sacred Heart Seminary in Detroit.

McDonagh, Enda. "Theology In a Time of AIDS." *Irish Theological Quarterly* 60 (1994): 81-99.

Melton, J. Gordon. *The Churches Speak On: AIDS*. The Churches Speak Series. Detroit: Gale Research, 1989.

Contains an introductory essay on the historical background of AIDS, plus discussion of reasons for divergent religious positions on the issue, followed by a collection of unabridged statements and background notes from 45 major churches or religious groups: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.

Murphy, Timothy F., and Walters, LeRoy. "The Moral Significance of AIDS." *The Journal of Medicine and Philosophy* 19 (1994): 519-524.

Murphy, Timothy F. *Ethics in an Epidemic. AIDS, Morality, and Culture*. Berkeley CA, London: University of California Press, 1995.

Nairn, Thomas A. "The Use of Zairian Children in HIV Vaccine Experimentation: A Cross-Cultural Study in Medical Ethics." *The Annual of the Society of Christian Ethics* (1993): 223--243.

Newton, William. “Condoms and HIV: The State of the Debate.” *Linacre Quarterly* 78 (February 2011): 29-44.

Looks at the *status quaestionis* of the debate over the moral legitimacy of using condoms with HIV discordant couples in light of the controversy ignited by Martin Rhonheimer, O.D.’s acceptance of this condom usage in his 2004 *Tablet* article. Newton indicates that a good part of the difficulty comes from the fact that Rhonheimer is “highly respected and doctrinally orthodox” yet holds a position that is considered heterodox by many other moralists who strongly support *Humanae vitae* such as Janet Smith, David Crawford, Benedict Guevin, O.S.B., and Stephen Long. After examining the various positions the author concludes that neither side has definitively proven its case and so we must await for a definitive statement by the Magisterium. Nevertheless, he argues that the

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“contraceptive choice” remains “intrinsically evil,” but the disputed issue is whether condom usage of married HIV discordant couples represents “contraceptive choice” or not.

Newton is assistant professor at the International Theological Institute in Trumau, Austria and can be contacted at [w.newton@iti.ac.at](mailto:w.newton@iti.ac.at)

Nicolson, Ronald. "AIDS: The Ethical Issues." *Missionalia* 22 (November 1994): 227-44.

\_\_\_\_\_. *God in AIDS?* London: SCM, 1996.

Overall, Christine, and Zion, William P., eds. Perspectives on Aids: Ethical and Social Issues. Oxford: Oxford University Press, 1991.

Overberg, Kenneth R., ed. Aids, Ethics & Religion: Embracing a World of Suffering. Maryknoll: Orbis Books, 1994.

Overberg brings together carefully selected articles and essays by those on the front lines—doctors and pastoral ministers, scientists and specialists—that clearly state the challenges for medical, social and religious ministry.

Paterson, Gillian. *Women in the Time of AIDS*. Maryknoll: Orbis, 1997.

Quinn, Msgr. Francis. "The Church and AIDS Prevention." Origins 21 (5 March 1992): 635-636.

Argues against condom distribution in high schools, but does counsel condom use if one has the HIV virus and has already decided to engage in "sinful sexual activity."

Quinn, Msgr. John R. "Distributing Condoms in High Schools." *America* 165 (2 November 1991): 320.

Quinn was Archbishop of San Francisco at the time this article was authored.

Reimer-Barry, Emily. “The Listening Church: How Ethnography Can Transform Christian Ethics.” Ch. 6 in *Ethnography as Christian Theology and Ethics*, 97-117. Edited by Christian Scharen and Anna Marie Vigen. New York: Continuum, 2011.

Reimer-Barry uses her fieldwork on Catholic women suffering from HIV/AIDS in Chicago and Kenya to outline a call for “empathetic listening” that seeks first to discover what is genuinely going on in people’s lives—before moving to a judgment of what the

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proper ethical position might be. In this regard she is particularly critical of Pope Benedict XVI's 2009 negative comments about condom use in Africa which he delivered in an airborne news conference on the way to Africa. Far more effective would have been to land in Africa, talk with a variety of people there who knew the situation first-hand, and then—and only then—presume to take a position on a practical issue like the advisability of condom usage in a situation common in sub-Saharan Africa.

At this writing Reimer-Barry was Assistant Professor of theological ethics at the University of San Francisco.

Richard, John. "Ministry with Those Suffering from HIV/AIDS." Origins 24 (8 December 1994): 433-435.

Russell, Letty M., ed. The Church with AIDS: Renewal in the Midst of Crisis. Louisville: Westminster/John Knox Press, 1990.

Reflections from Catholic and Protestant participants in a National Council of Churches study group.

Schenk, Elizabeth Anne. "Care of the Person with HIV/AIDS: The Biblical Mandate." Ashland Theological Journal 25 (1993): 68-84.

Sesser, Stan. "Letter From Japan: Hidden Death." The New Yorker (14 November 1994): 62-90.

Discusses how AIDS and HIV-positive patients are treated culturally in Japan. The Japanese ethos tends to stigmatize very severely people like AIDS sufferers, while downplaying, almost to the point of denial, the reality of the existence of the HIV virus in Japan. The article chronicles well how cultural traditions can impede a compassionate treatment of those who suffer from this disease.

Sottile-Malona, Beverly. "Condoms and AIDS." *America* 165 (2 November 1991): 317-319.

According to the author, the effectiveness of condoms to reduce the risk of HIV transmission is not as good as the public has been led to believe.

Sottile-Malona is diocesan coordinator of Natural Family Planning for the Diocese of Buffalo, NY.

Smith, Ann. "Where Cafod Stands." *The Tablet* (25 September 2004): 8-9.

Smith, a corporate strategist at Cafod, the Catholic development agency of England and

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Wales, argues that simplistic messages like abstinence and fidelity alone as a response to HIV often are based on erroneous assumptions that fail to take into account more complex economic and cultural realities which if left untended will put more people at risk for HIV transmission. Smith argues that condom usage should be considered as part of the prevention strategy in certain places in the world.

Smith, Janet. "The Morality of Condom Use by HIV-Infected Spouses." *The Thomist* 70 (2006): 27-69.

Smith argues that probably condoms could not be licitly used by HIV discordant couples, but that it may be morally permissible if the condom were perforated, and thus no longer a complete physical block to conception.

Smith, Richard L. *AIDS, Gays, and the American Catholic Church* Cleveland: Pilgrim Press, 1994.

Spohn, William C. "Moral Dimension of AIDS." *Theological Studies* 49 (1988): 89-109.

After many years teaching at the Jesuit School of Theology-at-Berkeley, Spohn is now Professor of Theology at the University of Santa Clara, California.

*The Tablet* 29 April 2006. (An editorial and two articles on AIDS and condom usage).

Thampu, Valson. "AIDS and the Heretical Imperative." *Evangelical Review of Theology* 18 (1994): 60-69.

Reprinted from Thampu's book, AIDS: Heresy and Prophecy. New Delhi, TRACI, 1993.

Thampu critiques secular Western culture which he asserts has imposed biases which must be counteracted by the prophetic dimension of the Gospel, and which also neglect the cultural backgrounds of non-Western societies in developing strategies for confronting a global problem such as AIDS.

Thampu is a member of the TRACI community and lecturer and Chaplain of St. Stephen's College in Delhi, India.

Tokarz, Ronald. *Way of the Cross for Those Who are HIV Positive and For Those Living With AIDS*. Collegeville MN: The Liturgical Press, 1994.

"U.S. Bishops: The Shape of the Debate." America 153 (23 January 1988): 51-52.

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Various episcopal responses to the flap over the NCCB policy statement on AIDS education.

World Council of Churches (WCC). *Facing AIDS: The Challenge, the Churches' Response: A WCC Study Document*. Geneva: WCC Publications, 1997.

Includes the official statement of the WCC Central Committee which came out of a 1994 mandated study.

Wuerl, Archbishop Donald. "Responding as Christians to AIDS." *Origins* 21 (12 March 1992): 642.

Brief diocesan message.

Wuerl was archbishop of Pittsburgh at the time and is currently cardinal archbishop of Washington, D.C.

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Death & Dying, Euthanasia and/or Suicide

*Articles on Death & Dying, Euthanasia and/or Suicide*

Alexander, Marc. "The Problems with Physician-Assisted Suicide." *Origins* 34/42 (7 April 2005): 676-680.

Homily given at the January 20, 2005 annual Red Mass for the start of the legislative session in Honolulu. Fr. Alexander looks at the Oregon physician-assisted suicide law and notes a number of problems with the practices resulting from the law and argues against the adoption of a similar law in Hawaii.

Anderson, J. Kerby. "Euthanasia: a biblical appraisal." *Bibliotheca Sacra* 144 (1987): 208-217.

Badham, Paul. "Euthanasia and the Christian Understanding of God." *Studies in Christian Ethics* 11 (1998): 1-12.

See the Response in the same issue by Alastair V. Campbell and Robin Gill (pp. 13-23), and a rejoinder by Badham (pp. 24-27). The entire issue is devoted to euthanasia.

\_\_\_\_\_. "Should Christians Accept the Validity of Voluntary Euthanasia?" *Studies in Christian Ethics* 8 (2/1995): 1-12.



Becker, Carl B. "Buddhist Views of Suicide and Euthanasia." Philosophy East and West 40 (1990): 543-556.

Originally presented as a paper at the 19th annual convention of the California State University, Fullerton, Philosophy Symposium, held from 1-3 March 1989, and whose theme was "Japanese Morality: East/West Dialogue."

Biggar, Nigel. "God, the Responsible Individual, and the Value of Human Life and Suffering." *Studies in Christian Ethics* 11 (1998): 28-47.

The entire issue is devoted to euthanasia.

Burgess, John P. "Can I Know That My Time Has Come? Euthanasia and Assisted Suicide." *Theology Today* 51 (1994): 204-218.

Cahill, Lisa Sowle. "Bioethical Decisions to End Life." Theological Studies 52 (1991): 107-127.

As part of the annual "Notes in Moral Theology: 1990" Cahill reviews and discusses recent literature on this theme.

Cahill teaches Christian ethics at Boston College.

\_\_\_\_\_. "A 'Natural Law' Reconsideration of Euthanasia." Linacre Quarterly (February, 1977): 47-63.

\_\_\_\_\_. "Respecting life and causing death in the medical context." Concilium 179 (1985): 29-38.

Includes discussion of Pius XII's "The Prolongation of Life."

\_\_\_\_\_. "Euthanasia: The Practical and Social Significance of Double Effect." In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 237-259. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

Conference of Korean Catholic Bishops. "A New Culture of Respect for Human Life." Pastoral Letter by the Conference of Korean Catholic Bishops. Catholic International 3 (1992): 331-333.

Issued in Korean on 8 December 1991 to mark Human Rights Day. Planned during the Bishops' autumn plenary session, the letter warns against the prevailing disregard for life which manifests itself in abortion, suicide, euthanasia, sterilization, and other forms of self-mutilation. The letter is addressed to the Korean government, the Catholic community, and all people of good will.

French translation available in the French edition of Catholic International.

Congregation for the Doctrine of the Faith. “*Jura et bona*. Declaration on Euthanasia.” 5 May 1980. *AAS* 72, 1 (1980) 542-552. English translation found in Austin Flannery, O.P., ed. *Vatican Council II: More Post Conciliar Documents*, 510-517. Vatican Collection, vol. 2. Collegeville MN: The Liturgical Press, 1982. Also found January 29, 2004 at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19800505\\_euthanasia\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19800505_euthanasia_en.html)

Cook, David. "Euthanasia: The State of the Art." *Anvil* 10 (1993): 233-249.

Crane, Jonathan K. “Praying to Die: Medicine and Liturgy.” *Journal of Religious Ethics* 43/1 (March 2015): 1-27.

*Author supplied abstract:* Prayer has long been a staple in the proverbial Jewish medical toolbox. While the vast majority of relevant prayers seek renewed health and prolonged life, what might prayers for someone to die look like? What ethical dimensions are involved in such liturgical expressions? By examining both prayers for oneself to die and prayers for someone else to die, this essay discerns reasons why it may be good and even necessary to pray for a patient's demise.

Foot, Philippa. "Euthanasia." In *Virtues and Vices and Other Essays in Moral Philosophy*, 33-61. Berkeley and Los Angeles: University of California Press, 1981.

Fuchs, Josef, S.J. "Das Problem Todsünde." *Stimmen der Zeit* 119 (1994): 75-86.

Fuller, Jon, M.D., S.J. “Physician Assisted Suicide: An Unnecessary Crisis.” *America* 177 (19-26 July 1997): 9-12.

Argues that if patients could/would trust that their physicians would appropriately treat their pain and anxiety then there would be little need to consider suicide as a means to escape this pain.

Fuller is assistant director of the Clinical AIDS Program at Boston Medical Center and assistant clinical professor of medicine at Boston University School of Medicine, and an ordained Roman Catholic priest.

Gleixner, Hans. "Euthanasie? Moralthistorische und moraltheologische Anmerkungen zum Thema Sterbehilfe." *Theologie und Glaube* 82 (1992): 73-94.

De Haan, Jurriaan. “The Ethics of Euthanasia: Advocates Perspectives.” *Bioethics* 16 (April 2002): 154-172.

The author is on the faculty of law at the University of the Netherlands.

Herring, Basil F. "Euthanasia." Chapter 3 in Jewish Ethics and Halakhah for Our Time: Sources and Commentary, Vol. I, 67-90. The Library of Jewish Law and Ethics, 11. New York: KTAV, 1984.

Hoheisel, Karl. "Suizid. Au einem widersprüchlichen Phänomen der Religions-und Kulturgeschichte." *Arzt und Christ* 37 (1991): 303-313.

Höver, Gerhard. "Philosophisch-anthropologische und theologisch-ethische Aspekte des Suizidproblems." *Arzt und Christ* 37 (1991): 325-334.

Jaffe, Ina (NPR "All Things Considered"). "Videos on End-Of-Life Choices Ease Tough Conversation." National Public Radio "All Things Considered." (March 29, 2015). Available at <http://www.npr.org/blogs/health/2015/03/29/394087394/videos-on-end-of-life-choices-ease-tough-conversation?sc=tw>

This 5 minute story describes how a program in Hawaii uses videos to help terminal patients and their care-givers visualize treatment options in an effort to better acquaint them with what these various procedures will involve, leading then to a better informed end-of-life care choice.

John Paul II, Pope. *Evangelium vitae. Origins* 24 (6 April 1995): 689-730.

Issued 25 March 1995. Treats, among other issues, abortion, contraception, capital punishment, and euthanasia.

Kasene, Peter. "Another Look at Suicide: An African Religious Perspective." AFER African Ecclesial Review 35 (1993): 299-309.

Dr. Kasene bases his observations on the increased number of suicides due to the AIDS epidemic in Africa, and discusses a variety of African views on this subject.

Kaveny, M. Cathleen. "Assisted Suicide, Euthanasia and the Law." *Theological Studies* 58 (1997): 124-148.

Kopfensteiner, Thomas R. "Death with Dignity: A Roman Catholic Perspective." *Linacre Quarterly* 63 (November 1996): 64-75.

Overview of the Roman Catholic position on ordinary and extraordinary means, patient-doctor professional relationships, grounding these principles in fundamental moral theology, and drawing out some conclusions for a false understanding of this principle in

the light of contemporary technological developments.

Kopfensteiner did his doctorate under Klaus Demmer, M.S.C. at the Pontifical Gregorian University in Rome, and teaches Christian ethics at Fordham University.

\_\_\_\_\_. "Protecting a Dignified Death: A Contemporary Challenge for Moral Reasoning." *New Theology Review* 6 (November 1993): 6-27.

Good overview of the basic moral issues involved in a Christian attitude towards death, as well as practical ethical guidelines in approaching patient care in situations such as Persistent Vegetative State (PVS).

Lo, Ping-cheung. "Confucian Ethic of Death with Dignity and Its Contemporary Relevance." *The Annual of the Society of Christian Ethics* 19 (1999): 313-333.

Treats the issues of physician-assisted suicide and voluntary euthanasia from a Confucian perspective and while noting both consonance and dissonance with the current Western debate, Lo concludes that from the Confucian perspective the arguments in favor of these two practices is "less than compelling."

Lo did doctorates in philosophy and theological ethics in the United States and is currently Associate Professor in the Dept. of Religion and Philosophy and Research Fellow at the Center for Applied Ethics at Hong Kong Baptist Seminary.

Loughlin, Michael J. "The Politics of Life and Death: Can robust palliative care curb the appeal of physician-assisted suicide?" *America* (July 24, 2017): 18-27.

Good investigation of many more of the factors that go into the debate over assisted suicide than is usually found in the literature. Loughlin also highlights a palliative care approach being used in a Catholic hospital in Oregon that spends more time and resources to address not just the physical aspects of pain management, but the emotional, familial, medical, etc.

Mathias, Gerald J. "Euthanasia." *Jeevadhara* 32 (1992): 411-434.

Overview of the vocabulary, current situation, and some of the moral issues involved.

May, William F. "After the U.S. Supreme Court Decisions: The Politics of Assisted Suicide and the Church's Role." *Studies in Christian Ethics* 11 (1998): 48-62.

The entire issue is devoted to euthanasia.

McCormick, Richard A., S.J. "Vive la Différence! Killing and Allowing to Die." *America* 177

(6 December 1997): 6-12.

Discusses some recent court cases and bioethical opinions on physician assisted suicide and removal of life support treatments to clarify the distinction between “killing” and “allowing to die.”

Meilaender, Gilbert. “Living Life’s End.” *First Things* 153 (May 2005): 17-21.

Reflects on the basic issues connected with giving or withholding treatment in end-of-life situations. Though most of his theological context is explicitly Protestant (using the later Paul Ramsey’s work) Meilaender uses what Catholics would call the “ordinary/extraordinary” means principle, which he interprets rather narrowly in regards to PVS patients, and he seems to overlook the possibility that some care which he considers to be morally mandatory might in fact simply be prolonging or maintaining an artificial block to the dying process. Nevertheless, his article is reflective and generally non-polemical in tone.

Meilaender was Professor of Religion at Oberlin College and currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

Murphy, Archbishop Thomas. "Environment Where Support for Euthanasia Grows." *Origins* 24 (November 17, 1994): 389-396.

Paris, John, S.J. “The Hour of Our Death: Contemporary Approaches to End of Life Care.” *America* 5 October 2015. Also available at <http://americamagazine.org/print/219543>

Paris outlines the history of doctor–patient relations to end-of-life decisions from the time of Hippocrates to the present, underscoring the contributions that the basic approach of Jesuit casuistry can bring to the discussion.

Paris teaches at Boston College.

Peschke, Karl, S.V.D. "The Pros and Cons of Euthanasia Reexamined." *Irish Theological Quarterly* 58 (1992): 14-24.

Pohier, Jacques, and Mieth, Dietmar. "Suicide and the Right to Die." *Concilium* 179 (1985).

Series of articles on various aspects of the issue of suicide.

Regan, Augustine, C.Ss.R. "From Euthanasia to the Good Death." *Studia Moralia* 15 (1977): 643-677.

Published on the occasion of the *Festschrift* given to Bernard Häring, C.Ss.R. in this

volume of Studia Moralia.

Sacred Congregation for the Doctrine of the Faith. "*Jura et bona*. Declaration on Euthanasia." 5 May 1980. Found in Vatican Council II: More Post Conciliar Documents, 510-517. Edited by Austin P. Flannery, O.P. Collegeville: The Liturgical Press, 1982.

Schlögel, Herbert, O.P. "Der erneute Streit um die Euthanasie--Theologisch-Ethische Aspekte." Die Zeitschrift für Katholische Theologie 114 (1992): 425-439.

*English digest*: "Euthanasia and theology." Theology Digest 41 (1994): 15-19.

Discusses and critiques Peter Singer's concept of personhood and its implications for active and passive euthanasia.

U.S. Catholic Bishops. "Faithful for Life." Origins 25 (29 June 1995): 116-120.

Statement of the United States Catholic Bishops on abortion and euthanasia approved during their June 1995 meeting in Chicago.

Veldhuis, Rulurd. "Tired of Living, Afraid of Dying: Reflections on the Practice of Suicide in the Netherlands." Studies in Christian Ethics 11 (1998): 63-76.

The entire issue is devoted to euthanasia.

Westley, Dick. "In Defense of Euthanasia." Critic 49 (1994): 13-27.

Wildes, Kevin W., S.J. "Ordinary and Extraordinary Means and the Quality of Life." Theological Studies 57 (1996): 500-512.

Good overview of the traditional distinction in Catholic bioethics. See also the "response" to Wildes' article by Gilbert Meilaender, "Ordinary and Extraordinary Treatments: When Does Quality of Life Count?" Theological Studies 58 (1997): 527-531.

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*Books on Death & Dying, Euthanasia and/or Suicide*

Bailey, Don V. The Challenge of Euthanasia: An Annotated Bibliography on Euthanasia and Related Subjects. Lanham: University Press of America, 1990.

Baird, Robert M. and Rosenbaum, Stuart E., eds. Euthanasia: The Moral Issues. Contemporary Issues. Amherst NY: Prometheus Books, 1990.

Barry, Robert Laurence, O.P. Breaking the Thread of Life: On Rational Suicide. New Brunswick, NJ: Transaction Publishers, 1994.

After a discussion of various definitions of suicide, he describes the prevalence of suicide in the ancient world, the Judeo-Christian response, and the emergence of suicide in Japan, India, and the West from the Renaissance to the 20th century. He then examines contemporary literature on suicide; Catholic teaching; suicide as a voluntary decision; the principles regarding the use of analgesic therapy; the social dynamics of suicide; and suicide and pastoral care.

\_\_\_\_\_. Medical Ethics: Essays on Abortion and Euthanasia. American University Studies: Series 7, Theology and Religion, 45. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1989.

Battin, Margaret Pabst. Ethical Issues in Suicide: Second Edition. Englewood Cliffs: Prentice Hall, 1995.

Beckwith, Francis J., and Geisler, Norman L. Matters of Life and Death: *Calm Answers to Tough Questions about Abortion and Euthanasia*. Grand Rapids: Baker Book House, 1991.

Pro-life approach given in question and answer form. Contains the complete texts of *Roe v. Wade*, *Doe v. Bolton*, *Webster v. Reproductive Health Services* and *Cruzan v. Harmon*.

Beckwith teaches philosophy at the University of Nevada and Geisler is an author.

Biet, Peter. Suizidät als Problem christlicher Ethik. Regensburg: S. Roderer, 1990.

Brody, Baruch A., ed. *Suicide and Euthanasia: Historical and Contemporary Themes*. Dordrecht: Kluwer Academic Publishers, 1989.

Reviewed by Melvin J. Brandon in *Ethics* 102 (January 1992): 412-414.

Brody, Baruch A. *Life and Death Decision Making*. New York: Oxford University Press, 1988.

Brody is the Professor of Biomedical Ethics and director of the center for Medical Ethics and Health Policy at Baylor College of Medicine.

Christie, Dolores L. *Last Rights: A Catholic Perspective on End-of-Life Decisions*. Chicago: Rowman Littlefield, 2003.

Dolores Christie teaches at John Carroll University.

Cicccone, Lino. Eutanasia. Problema cattolico o problema di tutti? Roma: Città Nuova, 1991.

Clark, Peter A. "The Transition between Ending Medical Treatment and Beginning Palliative Care: The Need for a Ritual Response." *Worship* 72 (July 1998): 345-354.

Proposes a "Rite of Christian Commitment to the Terminally Ill."

Cobb, John B., Jr. Matters of Life and Death. Louisville: Westminster/John Knox, 1991.

The Committee on Medical Ethics/ Diocese of Washington, D.C. *Assisted Suicide and Euthanasia: Christian Moral Perspectives*. Morehouse, 1997.

Coward, Harold G., Lipner, Julius J., and Young, Katherine K. Hindu Ethics: Purity, Abortion, and Euthanasia. Albany: SUNY Press, 1988.

Cuyás, Manuel, S.J. Eutanasia: L'etica, la libertà e la vita. Moralia cristiana. Casale Monferrato: Piemme, 1989.

Donnelly, John. Suicide: Right or Wrong?. Contemporary Issues. Amherst NY: Prometheus Books, 1990.

Dworkin, Ronald. Life's Dominion: An Argument about Abortion, Euthanasia, and Individual Freedom. New York: Knopf, 1993.

Supports the mother's right to abortion and the individual's right to euthanasia.

Reviewed by Robert J. Araujo, S.J. in Theological Studies 55 (1994): 186-187.

Evans, Abigail Rian. *Is God Still at the Bedside? The Medical, Ethical and Pastoral Issues of Death and Dying*. Grand Rapids: Eerdmans: 2010.

*From the publisher's advertisement:* examines the medical, ethical, theological, pastoral, and legal issues surrounding death and dying from a Christian perspective. Her work is informed by insights from patients, their families, and health care staff and results in a book that will ably assist professionals, patients, and their families in making difficult end-of-life decisions.

Fowler, Richard A., and House H. Wayne. Civilization in Crisis: A Christian Response to Homosexuality, Feminism, Euthanasia, and Abortion. 2nd ed. Grand Rapids: Baker Book House, 1988.

Gomez, Carlos. Regulating Death: Euthanasia and the Case of the Netherlands. Free Press,



1991?

Reviewed by Russel Hittinger in First Things (January, 1992): 48-51.

Gula, Richard M., S.S. *Euthanasia: Moral and Pastoral Perspectives*. New York: Paulist Press, 1995.

Gula was for many years Professor of Moral Theology at St. Patrick's Seminary in Menlo Park, California (San Francisco Archdiocese), and then Professor of Moral Theology at the Franciscan School of Theology in Berkeley before his retirement.

\_\_\_\_\_. *What Are They Saying About Euthanasia?*. New York: Paulist Press, 1986.

Hegelsmann, Rainer, and Merkel, Reinhard, eds. Zur Debatte über Euthanasie. Beiträge und Stellungnahmen. Frankfurt-am-Main: Suhrkamp, 1991.

Kilner, John F., Arlene B. Miller, and Edmund D. Pellegrino, eds. *The Center for Bioethics and Human Dignity Presents Dignity and Dying: A Christian Appraisal*. Horizons in Bioethics Series. Grand Rapids MI: W. B. Eerdmans Publishing Co., 1996.

Contributions from twenty experts in the field.

Küng, Hans, and Walter Jens. Dying with Dignity: A Plea for Personal Responsibility. New York: Continuum, 1996.

Maguire, Daniel. Death by Choice. Garden City: Doubleday and Co.

*En español: La Muerte Librementemente Elegida*. Colección «Teología y Mundo Actual», 41. Santander: Editorial Sal Terrae, 1975.

Manning, Michael, M.D. *Euthanasia and Physician-Assisted Suicide: Killing or Caring?* New York: Paulist Press, 1998.

Manning is a physician turned priest, and considers the arguments each side uses in this debate on self-determination, compassion toward the dying, the distinctions between killing and letting die, the common good, slippery slope, and so on.

May, William F. *Testing the Medical Covenant: Active Euthanasia and Health Care Reform*. Grand Rapids: Wm. B. Eerdmans, 1996.

McMahan, Jeff. *The Ethics of Killing: Problems at the Margins of Life*. Oxford Ethics Series. Oxford: Oxford University Press, 2002.

Looks at cases in which the moral status of the individual is controversial or in doubt, such as embryos, fetuses, animals, and humans who are irreversibly comatose or demented.

Meilaender, Gilbert. *The Limits of Love*. University Park: Pennsylvania State University Press, 1987.

Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender was Professor of Religion at Oberlin College at the time of this writing. He currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

Melton, J. Gordon, ed. *The Churches Speak On: Euthanasia*. The Churches Speak Series. Detroit: Gale Research, 1991.

Misbin, Robert I., ed. *Euthanasia: The Good of the Patient, The Good of Society*. Frederick, MD: University Publishing Group, Inc., 1992.

Moreland, James Porter, and Geisler, Norman L. *The Life and Death Debate: Moral Issues of Our Time*. Westport (CT): Greenwood Press, 1990.

After some introductory material on normative ethics, the authors treat the ethical issues involved in abortion, infanticide, euthanasia, suicide, capital punishment, and war.

Overberg, Kenneth R., ed. *Mercy or Murder?: Euthanasia, Morality and Public Policy*. Kansas City, MO: Sheed & Ward, 1993.

Articles giving both pros and cons on euthanasia.

Rachels, James. *The End of Life: Euthanasia and Morality*. New York: Oxford University Press, 1986.

Regan, Tom, ed. *Matters of Life and Death: New Introductory Essays in Moral Philosophy*. 2nd Ed. New York: Random House, 1980, 1986.

Contains a series of essays on the topic of suicide and euthanasia.

Rothman, Juliet Cassuto. *Saying Goodbye to Daniel: When Death is the Best Choice*. New York: Continuum, 1995.

The moving account of one young man and his family's journey from a tragic accident to death.

Scarnecchia, D. Brian. *Bioethics, Law, and Human Life Issues: A Catholic Perspective on Marriage, Family, Contraception, Abortion, Reproductive Technology, and Death and Dying*. Lanham MD: Rowman and Littlefield, 2010.

Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.

Shannon, Thomas A., ed. *Death and Dying: A Reader*. Readings in Bioethics. Chicago: Rowman Littlefield, 2004.

Shannon is professor emeritus of religion and social ethics at Worcester Polytechnic Institute.

Steffen, Lloyd and Dennis R. Cooley. *The Ethics of Death: Religious and Philosophical Perspectives in Dialogue*. Minneapolis, MN: Fortress, 2014.

The authors engage suicide, physician-assisted suicide, euthanasia, capital punishment, abortion, and war as areas where death poses moral challenges.

Lloyd Steffen is professor of religion studies, university chaplain, and director of both the Dialogue Center and the Prison Project at Lehigh University in Bethlehem, Pennsylvania. Dennis R. Cooley is professor of philosophy and ethics and Associate Director of the Northern Plains Ethics Institute at North Dakota State University in Fargo, North Dakota.

Sullivan, William F. *Eye of the Heart: Knowing the Human Good in the Euthanasia Debate*. Toronto: University of Toronto Press, 2005.

Doctoral dissertation done under Michael Vertin at the University of Toronto. Part One deals with the accounts of two Canadian ALS (Lou Gehrig's disease) sufferers, Sue Rodriguez and Dennis Kay, who had opposite attitudes towards euthanasia. Oddly, instead of following up on Sue and Dennis in his analysis of Lonergan's thought to the issue of euthanasia, Sullivan changes both patient and medical issue by turning to a hypothetical heart-attack patient named Paul. This is an important missed opportunity to bring the central thesis of his book into sharper relief and leaves the stated central issue of euthanasia on the margins of most of his discussion. Part Two gives a long outline of the role of feelings for value judgments in Western philosophy, while Parts Three and Four

exegete Lonergan's theory of the role of the affect and its possible ramifications for the euthanasia debate. An Afterword gives a personal account of how Lonergan's thought has influenced his own work as a doctor. There are copious footnotes, some helpful diagrams which illustrate Lonergan's epistemology, and a good bibliography on primary and secondary sources on Lonergan, though the entries on euthanasia itself are much sparser.

Reviewed by James T. Bretzke, S.J. in *Horizons*. Reviewed by Ronald de Sousa in *Literary Review of Canada* 13/5 (June 2005):11-13. [available online at <http://www.chass.utoronto.ca/~sousa/SULLIVAN.html> ]

Tada, Joni Eareckson. *When is It Right to Die? Suicide, Euthanasia, Suffering, Mercy*. Grand Rapids: Zondervan, 1992.

A quadriplegic and advocate for the rights of the disabled, Tada treats issues of death and dying from a lay perspective to assist the disabled, terminally ill, and their families. Using case histories, including her own effort at suicide as a teenager, she argues that the disabled are particularly susceptible to victimization by right to die advocates. She rejects autonomy, economic, and mercy arguments for such a right. Drawing on the experience of concentration camp survivors, she suggests that the ultimate right is one of attitude—that when we are no longer able to change a situation, we are challenged to change ourselves.

Thomasma, David, and Graber, Glenn C. *Euthanasia: Toward an Ethical Social Policy*. New York: Continuum, 1990.

Intended as a text for college or medical school seminars, and contains also three good cases in the appendix.

Uhlmann, Michael, ed. *Last Rights? Assisted Suicide and Euthanasia Debated*. Grand Rapids: Wm. B. Eerdmans, 1998.

Vaux, Kenneth L. Death Ethics: Religious and Cultural Values in Prolonging and Ending Life. Philadelphia: Trinity Press International, 1992.

Verspiren, Patrick. *Face à celui qui meurt: Euthansie. Acharnement thérapeutique. Accompagnement*. Paris, 1984.

*Traduzione italiana: Eutanasia? Dall'accanimento terapeutico all'accompagnamento dei morenti*. Cinisello Balsamo: Edizioni Paoline, 1985.

Westley, Dick. *What a Modern Catholic Believes about the Right to Life*. Chicago: Thomas More Press, 1973.

Deals with the ethical aspects of abortion and euthanasia.

\_\_\_\_\_. *When It's Right to Die: Conflicting Voices, Difficult Choices*. Mystic CT: Twenty-Third Publications, 1997?

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Reproductive Technologies, Genetics, Cloning, Fetal Experimentation, In-Vitro Fertilization, etc.

Alpern, Kenneth D., ed. The Ethics of Reproductive Technology. N.Y.: Oxford University Press, 1992.

Austriaco, Nicaonor Pier Giorgio, O.P. "An Ovarian Tissue Transplantation and the Metaphysics of Self-Recognition: A Response to Paul Lauritzen and Andrea Vicini." *Theological Studies* 73 (June 2012): 442-450.

Responding to Lauritzen and Vicini's "Oncofertility and the Boundaries of Moral Reflection," *Theological Studies* 72 (2011): 116-130, Austriaco "proposes a metaphysical theory positing that the common ensoulment shared by all the cells in a woman's body is manifested primarily in her immune system's ability to distinguish her own cells from those of another. Human procreation, to be morally licit, has to involve the giving of one's gametes, defined, not by their genetic constitution, but by their being part of the immunologically defined self given in the mutual self-gift that is conjugal love."

Barry, Robert L, O.P., and Kesler, Darrell. "Pharaoh's Magicians: The Ethics and Efficacy of Human Fetal Tissue Transplants." The Thomist 54 (1990): 575-607.

Baruch, Elaine Hoffman; D'Adamo, Amadeo F., Jr.; and Seager, Joni, eds. Embryos, Ethics, and Women's Rights: Exploring the New Reproductive Technologies. Binghamton NY: The Haworth Press, 1988.

Also published as a monograph in Women and Health 13 (1/2 1988).

Bellis, Alice Ogden, and Hufford, Terry L. *Science, Scripture, and Homosexuality*. Nashville: Cokesbury, 2002.

Looks at genetics and the growing evidence that there may be an organic basis for homosexual orientation.

Boss, Judith A. *The Birth Lottery: Prenatal Diagnosis and Selective Abortion*. Values & Ethics Series, 5. Chicago: Loyola University Press, 1993.

Examines the issues of selective abortion in light of prenatal diagnosis involving different genetic disorders, amniocentesis, CVS, etc. Arguments for selective abortion are rebutted, and Boss challenges the ethical use of prenatal diagnosis itself as a tool for selective abortion.

\_\_\_\_\_. "The Moral Justification of Prenatal Diagnosis." In *Live and Learning IV: Proceedings of the Fourth University Faculty for Life Conference Held at Fordham University 3-5 June 1994*, edited by Joseph W. Koterski, S.J., 178-92. Washington, DC: University Faculty for Life, 1995.

Brakeman, Sarah Vaughn, and Weaver, Darlene Fozard, eds. *The Ethics of Embryo Adoption and the Catholic Tradition: Moral Arguments, Economic Reality and Social Analysis*. Springer, 2010.

*From the publisher's advertisement:* In the United States alone, 400,000 frozen embryos created for in vitro fertilization exist but are no longer desired for that purpose. What are we morally obliged or permitted to do about these spare embryos? More of their genetic parents are considering donating these embryos to others to gestate and raise. This practice is politically volatile (figuring in debates about embryonic stem cells) and medically and morally complex. At the present time within the Roman Catholic Church there is no official teaching on embryo adoption. Catholic ethical analyses grapple with the way embryo adoption comports with respect for embryonic human life yet challenges Catholic moral critiques of assisted reproductive technologies. This volume is the first to bring together leading philosophers and theologians to engage Catholic debates about embryo adoption in an interactive format. ... The volume also includes a description of embryo adoption from a physician practitioner along with reflections from a couple who successfully adopted an embryo.

Burtchaell, James Tunstead, C.S.C. "The Use of Aborted Fetal Tissue in Research and Therapy." Chapter 6 in *The Giving and Taking of Life: Essays Ethical*, 155-187. Notre Dame: University of Notre Dame Press, 1989.

Cahill, Lisa Sowle, ed. *Genetics, Theology, and Ethics: An Interdisciplinary Conversation*. New York: Crossroad Publishing, 2005.

Cahill, Lisa Sowle. "The Embryo and the Fetus: New Moral Contexts." *Theological Studies* 54 (1993): 124-142.

Analyzes current uncertainty, arising from recent scientific and technological developments, about the "personhood" of life in the earliest stages of embryonic development, as well as to how human life should be treated in any possible prepersonal stages.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

\_\_\_\_\_. "The Genome Project: More Than a Medical Milestone." *America* 183 (12-19 August 2000): 7-13.

Gives a brief history of the project and outlines some of the main ethical issues in light of Catholic moral teaching, especially social teaching on the common good and public policy.

\_\_\_\_\_. "Stem Cells: A Bioethical Balancing Act." *America* 184 (26 March 2001): 14-19.

\_\_\_\_\_. "What is the Nature of the Unity of Sex, Love and Procreation? A Response to Elio Sgreccia." In *Gift of Life: Catholic Scholars Respond to the Vatican Instruction*, 137-148. Edited by Edmund D. Pellegrino, John Collins Harvey and John P. Langan. Washington, D.C.: Georgetown University Press, 1990.

See paper by Msgr. Elio Sgreccia in the same volume.

Camosy, Charles. "Right Tune, Wrong Words: The Muffled Wisdom of *Dignitas personae*." *Commonweal* (5 June 2009): 9-10.

Balanced and generally positive analysis of *Dignitas personae*, but with some criticisms in terms of tone, presumed audience, and a rhetoric that tends to perpetuate the polarization between "moral-status-conservatives" and "social-justice liberals."

Camosy is professor of Christian ethics at Fordham University.

Chadwick, Derek; Bock, Greg; and Whelan, Julie, eds. *Human Genetic Information: Science, Law, and Ethics*. Ciba Foundation Symposium. Chichester: John Wiley, 1990.

Chapman, Audrey R. *Unprecedented Choices: Religious Ethics at the Frontiers of Genetic Science*. Theology and the Sciences. Minneapolis: Fortress Press, 1999.

Reviewed by James T. Bretzke, S.J. in *America* (May 1999) and by Kevin Wildes, S.J. in *Theological Studies* 62 (March 2001): 183-184.

Childress, James F. "Reproductive Interventions: *Theology, Ethics, and Public Policy*." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 285-309. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Cioffi, Alfred. *The Fetus as Medical Patient: Moral Dilemmas in Prenatal Diagnosis from*

*Catholic Perspective*. Lanham MD: University Press of America, 1995.

Doctoral dissertation done under Klaus Demmer, MSC. at the Pontifical Gregorian University in Rome.

Cole-Turner, Ron, ed. *Human Cloning: Religious Responses*. Louisville: Westminster/John Knox, 1997.

Essays by Karen Lebacqz, Stanley Hauerwas, Abigail Evans, David Byers (of the U.S. Conference of Catholic Bishops), and others.

Congregation for the Doctrine of the Faith [CDF]. *Dignitas personae* (Instruction on Certain Bioethical Questions). 8 September 2008. Found on the Vatican web-site at the following URL:  
[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20081208\\_dignitas-personae\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20081208_dignitas-personae_en.html)

Though approved by Pope Benedict XVI on 20 June 2008 and back-dated to 8 September, this Instruction was not actually released until 8 December 2008. It is meant to update and confirm the previous Instruction *Donum vitae* issued twenty years earlier.

\_\_\_\_\_. *Donum vitae* (Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation). 22 February 1987. *AAS* 80 (1988): 70-102; *Origins* 16 (19 March 1987): 697-; 699-711.

Cook-Deegan, Robert. *The Gene Wars*. Norton: 1993.

Aspects of the Human Genome Project.

Reviewed and discussed by John Seabrook in *The New Yorker* (28 March 1994): 109-114.

Coughlan, Michael. *The Vatican, The Law and the Human Embryo*. Iowa City: University of Iowa Press; London: Macmillan, 1990.

Daniel, William, S.J. "Towards a Theology of Procreation: An Examination of the Vatican Instruction *Donum Vitae*." *Pacifica* 3 (1990): 61-86.

Critiques the CDF argument against IVF as poorly based; a better argument would be drawn on the treatment of the embryo or future child, rather than stressing, as the CDF document did, the failure to respect the dignity of the parents as procreators.

Deane-Drummond, Celia. *Genetics and Christian Ethics*. New Studies in Christian Ethics.



Cambridge: Cambridge University Press, 2006.

Uses a virtue ethics approach, especially prudence and justice, in looking at issues such as genetic screening, gene patenting, gene therapy, genetic counseling, and feminist concerns.

DeGrazia, David. *Creation Ethics: Reproduction, Genetics, and Quality of Life*. Oxford University Press, 2012.

Deals with a range of issues from abortion to wrongful life and responsible procreation, including genetic engineering and obligations to future generations. Using the framework of moral philosophy the author seeks to develop a theory of human identity, deployed in the context of genetic enhancement. He also includes overviews of wrongful life and the nonidentity problem.

Dunstan, G.R., and Seller, Mary J., eds. *The Status of the Human Embryo: Perspectives from Moral Tradition*. London: Oxford University Press, 1988.

Reviewed by Agneta Sutton in *Heythrop Journal* 32 (1991): 271-272.

Feinberg, John S. "A Baby at any Cost and by any Means? The Morality of *In Vitro* Fertilization and Frozen Embryos." *Trinity Journal* 14 (1993): 143-173.

Adapted from *Ethics for a Brave New World* by John S. and Paul D. Feinberg (Westchester IL: Crossway, 1993).

Feinberg is Professor of Biblical and Systematic Theology at Trinity Evangelical Divinity School.

Fitzgerald, Kevin, S.J. "Little Lamb, Who Made Thee?" *America* 176 (29 March 1997): 3.

Editorial on the report of the successful cloning of an adult sheep.

Fitzgerald was at the time a research professor in molecular genetics at Loyola University's Cardinal Bernardin Cancer Center in Chicago and now teaches at Georgetown University.

Flaman, Paul. *Genetic Engineering, Christian Values and Catholic Teaching*. Mahwah: Paulist Press, 2002.

*From the publisher's advertisement:* Within the context of Christian and Catholic teaching on creation, sin, redemption and Incarnation, Flaman examines the morality of the foremost ethical issues posed in genetic engineering in a widely encompassing resource

for science and religion teachers, students in grades 7 through 12, university instructors and students, and seminarians. Because of its newsworthy subject matter, it will also be of interest to the wider general public. Topics include cloning, eugenics, genetically engineered food, and biological warfare. This timely and controversial book is a must-read for students and teachers of science and theology. It also includes discussion questions.

Fullam, Lisa, D.V.D., Th. D. "Virtue for Genomics: Curiosity and Scepticism in Genetic Research." *Irish Theological Quarterly* (2003) 307-308.

Exploring the middle ground between abstract and applied ethics from the perspective of virtue ethics, the author writes out a number of virtues pertinent to genomics related to the area of human reproductive cloning, especially giving special attention to the virtues of curiosity and scepticism.

Fullam is a veterinarian–theologian who teaches theological ethics at the Jesuit School of Theology-Santa Clara.

Fullam, Lisa, and O'Neill, William R., S.J. "Bioethics and Public Policy." *Theological Studies* 71 (2010): 168-189.

In the light of the Congregation for the Doctrine of the Faith's 2008 Instruction on Certain Bioethical Questions, *Dignitas personae*, and Benedict XVI's 2009 social Encyclical Charity in Truth, *Caritatis in veritate*, authors first look at embryonic stem cell research and HIV/AIDS prevention and treatment before turning to public policy implications in religiously pluralistic societies.

Fullam is a veterinarian and theological ethicist with a ThD from Harvard, and O'Neill has his PhD in theological ethics from Yale. Both are associate professors at the Jesuit School of Theology Santa Clara.

Galston, William A. "Catholics, Jews, and Stem Cells: When Believers Beg to Differ." *Commonweal* (20 May 2005): 13-17.

Galston looks at some of the writings of contemporary Jewish theologians on the issues connected with stem cell to show both important convergences and divergences with some of the underlying theological principles and premises operative in both Catholic and Jewish theology, and the ways in which these similarities and differences might affect public policy approaches to this concrete moral issue.

Galston is professor of Public Affairs at the University of Maryland and Director of the Institute of Philosophy and Public Policy. From 1993 to 1995 he was President Clinton's deputy assistant for domestic policy.

Grabowski, John S. "Made not begotten: A theological analysis of human cloning." *Homiletic and Pastoral Review* 98 (June 1998): 16-21.

Originally presented at a conference on "The Moral Challenge of Cloning Technology" sponsored by the Center for Jewish and Christian Values" in Washington, D.C., on 24 Jun 1997.

Grabowski teaches moral theology at Catholic University of America.

Harvey, John Collins. "Introduction to the Biological and Medical Aspects of In Vitro Fertilization." In *In Gift of Life: Catholic Scholars Respond to the Vatican Instruction*, 45-51. Edited by Edmund D. Pellegrino, John Collins Harvey and John P. Langan. Washington, D.C.: Georgetown University Press, 1990.

Harvey is a medical doctor and ethician.

Hoose, Bernard. "Ethics and Genetics," *The Way* 35 (January 1995): 55-62.

Iglesias, Teresa. IVF and Justice: Moral, Social and Legal Issues Related to Human 'in vitro' Fertilisation. London: Linacre Centre, 1991.

Irving, Dianne N. "'Conceptual Transfer' in Bioethics: Abortion, Human Embryo Research, and Psychiatric Research." In *Live and Learning IV: Proceedings of the Fourth University Faculty for Life Conference Held at Fordham University 3-5 June 1994*, edited by Joseph W. Koterski, S.J., 193-215. Washington, DC: University Faculty for Life, 1995.

Jans, Jan. "God or Man? Normative Theology in the Instruction *Donum Vitae*." *Louvain Studies* 17 (1992): 48-64.

Janssens, Louis. "Artificial Insemination: Ethical Considerations." *Louvain Studies* 5 (1980): 3-29.

Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Classic article for the expression of the principle of totality in the personalist model. Janssens' personalist moral system is critiqued by Brian Johnstone, C.Ss.R. in the latter's "From Physicalism to Personalism," *Studia Moralia* 30 (1992): 71-96.

Johnstone, Brian V., C.Ss.R. "The Instruction of «Donum Vitae» and Its Reception." *Studia Moralia* 26 (1988): 209-229.

Johnstone, an Australian, was professor of moral theology at the Alphonsonianum in Rome for many years and currently teaches at the Catholic University of America in Washington, D.C.

Kaveny, M. Cathleen. "Jurisprudence and Genetics." *Theological Studies* 60 (March 1999): 135-147.

Part of the annual "Notes on Moral Theology" section.

Kelly, Kevin T. *Life and Love: Towards a Christian Dialogue on Bioethics*. Collins Flame Book. Collins, 1987.

Examines the views of various churches on the subject, especially that of in-vitro fertilization. It is important to keep in mind that this book was written *before* the Congregation for the Doctrine of the Faith issued its 1987 Instruction *Donum vitae* which proscribed most reproductive technologies.

Kenny, Maureen Junker, and Cahill, Lisa Sowle, eds. *The Ethics of Genetic Engineering*. *Concilium* (2/1998).

Entire issue devoted to this theme.

Lauritzen, Paul. *Cloning and the Future of Human Embryo Research*. New York: Oxford University Press, 2001.

Lauritzen is professor of religious ethics and director of the Program of Applied Ethics at John Carroll University in Cleveland.

\_\_\_\_\_. "Neither Person Nor Property: Embryo Research and the Status of the Early Embryo." *America* 184 (26 March 2001): 20-23.

\_\_\_\_\_. "Outwitting Cancer: The Ethics of Oncofertility Treatments." *Commonweal* (13 February 2009): 16-19.

Discusses the ethical issues which arise in possible treatment of oncofertility arising from childhood cancers, and some of the problems and prospects such treatments pose in light of current Church teaching on reproductive technologies as put forth in *Donum vitae* and *Dignitas personae*.

\_\_\_\_\_. *Pursuing Parenthood: Ethical Issues in Assisted Reproduction*. Bloomington: Indiana University Press, 1993.

Reviewed by Maura Ryan in *Theological Studies* 55 (1994): 185-186.

Lauritzen, Paul, and Vicini, Andrea, S.J. "Oncofertility and the Boundaries of Moral Reflection," *Theological Studies* 72 (2011): 116-130.

Authors present a careful reflection on unforeseen moral problems for the Catholic moral tradition around issues of conception and the inseparability of the procreative and unitive dimensions that arise with the now possible transplantation of an identical twin of her ovarian tissue to her sister suffering from cancer. For a rather puzzling rebuttal see Nicaonor Pier Giorgio Austriaco, O.P. "An Ovarian Tissue Transplantation and the Metaphysics of Self-Recognition: A Response to Paul Lauritzen and Andrea Vicini." *Theological Studies* 73 (June 2012): 442-450.

Long, Stephen A. "Reproductive Technologies and the Natural Law." *National Catholic Bioethics Quarterly* (Summer 2002): 221-228.

Long's views here are critiqued as being quite confused by Martin Rhonheimer in his "Natural Law as a 'Work of Reason': Understanding the Metaphysics of Participated Theonomy." In *Searching for a University Ethic: Multidisciplinary, Ecumenical, and Interfaith Responses to the Catholic Natural Law Tradition*, 272-281. Edited by John Berkman and William C. Mattison, III. Grand Rapids: Wm. B. Eerdmans, 2014.

Long teaches at Ave Maria University in Florida.

Lund-Molfese, Nicholas C., and Kelly, Michael L., eds. *Human Dignity and Reproductive Technology*. Lanham MD: University Press of America, 2003.

This book brought together philosophers, theologians, scientists, lawyers, and scholars from across the United States.

Magill, Gerard. *Genetics and Ethics. An Interdisciplinary Study*. St. Louis: St. Louis University Press, 2005.

Includes chapters on Genes and Gender, Gene Therapy, and Genetization.

MaGill is professor of health-care ethics at the Center for Healthcare Ethics at Duquesne University in Pittsburgh.

McCarthy, Jeremiah J. "Compassionate Interdependence: An Approach to the New Genetics." *Josephinum* 8 (Winter/Spring 2001): 90-105.

Proposes a model of "compassionate interdependence" which calls for an attitude of reverence for the inherent limitations each person possesses in respect to his or her own genetic endowment.

Msgr. McCarthy is rector/president of St. John's Seminary of Camarillo (Los Angeles Archdiocese).

McCormick, Richard A., S.J. "Ethics and Genetic Research." In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 260-274. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

\_\_\_\_\_. "Who Or What Is the Preembryo?" Chapter 14 in Id. *Corrective Vision: Explorations in Moral Theology*, 176-188. Kansas City: Sheed: Ward, 1994.

Seminal article originally published in 1991 on ethical and theological issues involving ensoulment, personhood of the fetus, embryonic research, and the like.

Meilaender, Gilbert. *The Limits of Love*. University Park: Pennsylvania State University Press, 1987.

Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender was Professor of Religion at Oberlin College and currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

Messer, Neil. "Human Cloning and Genetic Manipulation: Some Theological and Ethical Issues." *Studies in Christian Ethics* 12 (2/1999): 1-16.

Mitchell, C. Ben, Edmund D. Pellegrino, Jean Bethke Elshtain, John F. Kilner, and Scott B. Rae, *Biotechnology and the Human Good*. Washington, D.C.: Georgetown University Press, 2007.

Multi-disciplinary team of authors address the foundational theological, philosophical and ethical issues connected with many of the issues involved in biotechnological development, as well as deeper cultural and societal perceptions of these issues.

Reviewed by James T. Bretzke, S.J. in the *Journal for the Society of Christian Ethics* (forthcoming).

O'Mahoney, P.J. *A Question of Life: Its Beginning and Transmission. A Moral Perspective on the New Genetics in the West, U.S.S.R., Poland and East Germany*. London: Sheed and Ward, 1989.

Pellegrino, Edmund D., John Collins Harvey and John P. Langan, eds. *Gift of Life: Catholic Scholars Respond to the Vatican Instruction*. Washington, D.C.: Georgetown University

Press, 1990.

Papers presented at a conference sponsored by Georgetown University on the CDF document, *Donum vitae (Instruction on Respect for Human Life in its Origins and on the Dignity of Procreation, Replies to Certain Questions of the Day)*. Papers are divided into Clinical and Technical Aspects, Moral-Theological Foundations, and Impact on Legislation and Public Policy. The English translation of *Donum vitae* is also included.

Peters, Ted. *Playing God? Genetic Determinism and Human Freedom*. New York: Routledge, 1997.

Reviewed by Gregory Peterson in *Zygon* 25 (March 2000): 195-197.

Peters, Ted, Lebacqz, Karen, and Bennet, Gaymon. *Sacred Cells? Why Christians Should Support Stem Cell Research*. Lanham MD: Rowman and Littlefield, 2008.

Peters is Professor of Systematic Theology at Pacific Lutheran Theological Seminary and the Graduate Theological Union in Berkeley; Lebacqz is Professor Emerita of the Pacific School of Religion and the Graduate Theological Union in Berkeley; Bennett is director of ethics at the Synthetic Biology Engineering Research Center at the University of California, Berkeley.

Peterson, James C. *Changing Human Nature: Ecology, Ethics, Genes and God*. Grand Rapids: Eerdmans, 2010.

Peterson argues for the moral permissibility and even advisability of human genetic manipulation in a number of cases in which harmful genetic mutations can be corrected, though his arguments for allowing for genetic enhancement, rather than cures of diseases, is less convincing.

Reviewed by Dolores Christie in *Journal of the Society of Christian Ethics* 33/1 (Spring/Summer 2013): 187-188.

Poole, Joyce. "Ethical Problems Arising from New Reproductive Techniques." In *Christian Ethics: An Introduction*, 290-303. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Post, Stephen G. "The Judeo-Christian Case Against Human Cloning." *America* 176 (21-28 June 1997): 19-22.

Post is associate professor of bioethics at the Center for Biomedical Ethics, Case Western Reserve University in Cleveland.

Reardon, Laurence. "The Ethics of Fetal Tissue Transplant Research: A Review." *Linacre Quarterly* 66 (August 1999): 21-34.

Rhonheimer, Martin, O.D. *Ethics of Procreation and the Defense of Human Life: Contraception, Artificial Fertilization, and Abortion*. Edited by William F. Murphy, Jr. Washington, D.C.: Catholic University of America Press, 2010.

Martin Rhonheimer is professor of ethics and political philosophy at the Pontifical University of the Holy Cross (Santa Croce) the Opus Dei school in Rome.

Ryan, Maura A. *The Ethics and Economics of Assisted Reproduction: The Cost of Longing*. Moral Tradition Series. Washington, D.C.: Georgetown University Press, 2001.

Taking the experience of infertility as a crisis of the self, the spirit, and the body, she argues for the place of reproductive technologies within a temperate, affordable, sustainable, and just health care system.

Reviewed by Michael W. Gallagher in *Theological Studies* 63 (December 2002): 868-869.

\_\_\_\_\_. "Particular Sorrows, Common Challenges: Specialized Infertility Treatment and the Common Good." *The Annual of the Society of Christian Ethics* (1994): 187-206.

Scarnecchia, D. Brian. *Bioethics, Law, and Human Life Issues: A Catholic Perspective on Marriage, Family, Contraception, Abortion, Reproductive Technology, and Death and Dying*. Lanham MD: Rowman and Littlefield, 2010.

Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.

Schüller, Bruno, S.J. "Paranesis and Moral Argument in *Donum Vitae*." In *Gift of Life: Catholic Scholars Respond to the Vatican Instruction*, 81-98. Edited by Edmund D. Pellegrino, John Collins Harvey and John P. Langan. Washington, D.C.: Georgetown University Press, 1990.

Sgreccia, Msgr. (later Cardinal) Elio. "Moral Theology and Artificial Procreation in Light of *Donum Vitae*." In *Gift of Life: Catholic Scholars Respond to the Vatican Instruction*, 115-135. Edited by Edmund D. Pellegrino, John Collins Harvey and John P. Langan. Washington, D.C.: Georgetown University Press, 1990.



See response by Lisa Cahill in the same volume.

- \_\_\_\_\_. "The Slippery Slope Toward "Brave New World." *Catholic International* 5 (1994): 20-22.

Bishop (now Cardinal) Sgreccia, as the then Secretary of the Pontifical Council for the Family, presents his ethical reflections on the idea of cloning human beings, in the wake of the report of the first human cloning achieved in October 1993 at George Washington University.

- Shannon, Thomas A, and Walter, James, J. *The New Genetic Medicine: Theological and Ethical Reflections*. Chicago: Rowman Littlefield , 2003.

Shannon was professor of religion and social ethics at Worcester Polytechnic Institute and Walter is Austin and Ann O'Mally Professor of Bioethics and director of the Bioethics Institute at Loyola Marymount University.

- Shannon, Thomas A. and Wolter, Allan B., O.F.M. "Reflections on the Moral Status of the Pre-Embryo." *Theological Studies* 51 (1990): 603-626.

Reviews the scientific literature to help determine when the early human embryo becomes an individual, a single entity, and analyzes the claim to personhood in the light of these findings.

- Shannon, Thomas A., ed.. *Reproductive Technologies: A Reader*. Readings in Bioethics. Chicago: Rowman Littlefield , 2003.

Shannon was professor of religion and social ethics at Worcester Polytechnic Institute.

- Shannon, Thomas A. "Cloning, Uniqueness, and Individuality" *Louvain Studies* 19 (1994): 283-306.

- \_\_\_\_\_. "Ethical Issues in Genetics." *Theological Studies* 60 (March 1999): 111-123.

Part of the annual "Notes on Moral Theology" section.

- \_\_\_\_\_. "Issues and Values in Genetic Engineering: A Survey." *Chicago Studies* 33 (1994): 196-204.

- \_\_\_\_\_. *Made in Whose Image? Genetic Engineering and Christian Ethics*. Humanity Books, 2001.

- \_\_\_\_\_. *What Are They Saying About Genetic Engineering?*. New York: Paulist Press, 1985.

Snow, Nancy E., ed. *Stem Cell Research: New Frontiers in Science and Ethics*. Notre Dame: University of Notre Dame Press, 2003.

Reviewed by Maria Cimperman, O.S.U. in *Theological Studies* 66 (March 2005): 232-233.

Srampickal, Thomas. "Artificial Insemination and In Vitro Fertilization." *Jeevadhara* 32 (1992): 468-483.

Stober, Spencer S., and Yarri, Donna. *God, Science, and Designer Genes: An Exploration of Emerging Genetic Technologies*. Santa Barbara: ABC-Clio Praeger, 2009.

Seemingly designed as an undergraduate textbook this cross-disciplinary book offers biological, theological, and ethical general background in Part One before turning to a consideration of opportunities, challenges, and risks connected with genetic technologies.

The authors teach biology and theology respectively at Alvernia University in Reading PA.

Reviewed by James T. Bretzke, S.J. in the *Journal for the Society of Christian Ethics* (forthcoming).

Sulmasy, Daniel P., O.F.M. "The New Genetics: Medical Opportunities and Ethical Challenges." *Chicago Studies* 41 (Spring 2002): 60-69.

Sutton, Agneta. *Prenatal Diagnosis: Confronting the Ethical Issues*. London: Linacre Centre, 1990.

Suzuki, David, and Knudston, Peter. *Genethics: The Clash between the New Genetics and Human Values*. Cambridge: Harvard University Press, 1989.

Walter, James J. "Presuppositions to Moral Judgments on Human Genetic Manipulation." *Chicago Studies* 33 (1994): 228-239.

Walter is currently professor of bioethics at Loyola Marymount University in Los Angeles.

\_\_\_\_\_. "Theological Issues in Genetics." *Theological Studies* 60 (March 1999): 124-134.

Part of the annual "Notes on Moral Theology" section.

Waters, Brent, and Cole-Turner, Ronald, eds. *God and the Embryo: Religious Voices on Stem Cell and Cloning*. Washington, D.C.: Georgetown University Press, 2003.

This book, edited by Brent Waters and Robert Cole-Turner, grew out two public gatherings. The first was an October 2001 research colloquy on the “Ethics of Human Embryonic Stem Cell Research,” held at Garrett-Evangelical Theological Seminary in Evanston, Illinois and which was co-sponsored by the Center for Ethics and Values and *Science and Spirit* magazine. The second was a panel discussion on “The Moral Status of the Embryo” held at the National Press Club in Washington D.C. in February 2002 and sponsored by the Pew Forum on Religion and Public Life. The book is divided into three parts and contains an appendix which includes a cross-section of various official religious statements regarding stem cell research as well as the statement on human cloning by the President’s Council on Bioethics. Part One deals with frameworks for the debate, Part Two turns to the moral status of embryos, and Part Three considers some of the ethical issues connected with research.

Reviewed by James T. Bretzke, S.J. in *Catholic Studies: An Online Journal* <http://www.catholicbooksreview.org/2003/waters.htm>; and by Francis T. Hannafey, S.J. in *Theological Studies* 66/2 (June 2005): 478-479.

Waters is director of the Center for Ethics and Values, and assistant professor of Christian Social Ethics at Garrett-Evangelical Theological Seminary. Cole-Turner is the Professor of Theology and Ethics at Pittsburgh Theological Seminary and a ordained minister in the Church of Christ.

Waters, Brent. *This Mortal Flesh: Incarnation and Bioethics*. Grand Rapids MI: Brazos Press, 2009.

Reflection on the Christian moral life of selected bioethical issues (mostly in the area of biotechnology and stem cell research) in light of the doctrine of the incarnation.

White, Robert J. "The Aborted Fetus: A Commercial Prize?" *America* 153 (23 January 1988): 53-54.

Wilson, William. “Cloning and Cloning Technologies: The Case for Nuclear Replacement.” *Louvain Studies* 24 (Spring 1999): 73-77.

Wuerl, Bishop Donald. “Pastoral Letter on Human Embryonic Stem Cell Research.” *Origins* 34/42 (7 April 2005): 674-676.

Pastoral Letter by the Bishop of Pittsburgh dated 22 February 2005 and released on March 11<sup>th</sup> of that year. Wuerl in particular attacks the principle of the “end justifies the means” in the stem cell research debate, and argues for utilization of alternative sources of stem cells such as adult stem cells.

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## Health Care Issues and Professional Medical Ethics

Ashley, Benedict M. O.P., and O'Rourke, Kevin, O.P. *Ethics of Health Care: An Introductory Textbook*. 3<sup>rd</sup> ed. Washington, D.C.: Georgetown University Press, 1994, 2002.

Designed as a basic textbook for college undergraduates, which has been widely used in many seminary settings as well. It is useful to get a good overview of the general principles though the authors do not adequately and completely articulate the moral theories with which they disagree (such as proportionalism), nor do they acknowledge or examine the debates concerning some of their own ethical premises (such as the debate over intrinsically evil acts). At the conclusion of each chapter the authors offer several "Cases for Evaluation," though these are by and large constructed to illustrate a single "right" answer based on moral principles, and often seem to pay insufficient attention the complexity of morally relevant features and the nuance of a sound pastoral response which would be found in most real-life situations.

\_\_\_\_\_. *Healthcare Ethics: A Theological Analysis*. 3<sup>rd</sup> ed. St. Louis: Catholic Health Association of the United States, 1989. 4<sup>th</sup> ed. Washington, D.C.: Georgetown University Press, 1997.

\_\_\_\_\_. With DeBlois, Jean, C.S.J. *Health Care Ethics: A Catholic Theological Analysis*. 5<sup>th</sup> ed. Washington, D.C.: Georgetown University Press, 2006.

Sister Jean DeBlois, a nurse-ethician, joins Frs. Ashley and O'Rourke in this popular, if somewhat conservative "Catholic" treatment of health-care ethics. The authors base their approach and discussion on the Catholic Magisterium and the Ethical and Religious Directives for Catholic Health Services Directives promulgated by the United States Catholic Conference of Bishops. In the treatment of the case of an ectopic pregnancy (cf. p. 82) the authors explicitly hold that the direct removal of the fetus (as distinguished from the removal of the fallopian tube with the fetus inside) is morally licit and not a direct abortion, and would be in accord with Directive 48 of the Ethical and Religious Directives for Catholic Health Services. The book has an imprimatur from the Vicar General of the Archdiocese of Chicago and lists Rev. Patrick Boyle, S.J. as Censor.

Branson, Roy. "Bioethics as Individual and Social: The Scope of a Consulting Profession and Academic Discipline." *Journal of Religious Ethics* 3 (1975): 111-140.

Brennan, Troyen. *Just Doctoring: Medical Ethics in the United States*. Berkeley: University of California Press, 1992?

Reviewed by J. Brian Benestad in America 168 (22 May 1993): 20;22.

Bullock, Bishop William. "Assessing Burdens and Benefits of Medical Care." Origins 21 (30

January 1992): 553-555.

Statement released 16 January 1992.

Cahill, Lisa Sowle. "Catholicism, ethics and health care policy." Theology Digest 34 (1987): 303-316.

Presented as the 1986 Bellarmine Lecture at St. Louis University.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

Campbell, Alastair V. Health as Liberation: Medicine, Theology, and the Quest for Justice. Cleveland, OH: The Pilgrim Press, 1995.

Caplan, Arthur L. *If I Were a Rich Man Could I Buy a Pancreas?: And Other Essays on the Ethics of Health Care*. Bloomington: Indiana University Press, 1992.

Caplan, Arthur L., McCartney, James J., and Sisti, Dominic A., eds. *Health, Disease, and Illness: Concepts in Medicine*. Washington, D.C.: Georgetown University Press, 2004.

Cates, Diana Fritz, and Lauritzen, Paul, eds. *Medicine and the Ethics of Care*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2002.

Catholic Hospital Association of the United States and Canada. *Ethical and Religious Directives for Catholic Hospitals*. 2nd ed. St. Louis: Catholic Hospital Association of the United States and Canada, 1955, 1959.

Example of pre-Vatican II biomedical ethical and pastoral directives.

Clark, Peter A., S.J. *To Treat or Not to Treat: The Ethical Methodology of Richard A. McCormick, S.J. as Applied to Treatment Decisions for Handicapped Newborns*. Omaha: Creighton University Press, 2003.

Reviewed by Mary Jo Iozzio in *Theological Studies* 66 (March 2005): 230-231.

Coward, Harold, and Ratanakul, Pinit, eds. *A Cross-Cultural Dialogue on Health Care Ethics*. Centre for Studies in Religion and Society, University of Victoria. Waterloo, Ontario: Wilfrid Laurier University Press, 1999.

Curran, Charles E. "Absolute Norms and Medical Ethics." In Absolutes in Moral Theology?, 108-153. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

*En español: ¿Principios Absolutos en Teología Moral? «Teología y Mundo Actual», 24.*  
Traducción de José María Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

\_\_\_\_\_. Issues in Sexual and Medical Ethics. Notre Dame: University of Notre Dame Press, 1978.

DeCrane, Susanne M. *Aquinas, Feminism, and the Common Good*. Moral Traditions Series.  
Washington, D.C.: Georgetown University Press, 2004.

Revised doctoral dissertation that gives a very carefully articulation of the anthropology of Thomas Aquinas, his understanding of the common good, and then brings this into conversation with hermeneutical theory and a liberationist approach to feminist ethics. The final chapter, “The Retrieved Principle of the Common Good and Health Care in the United States,” applies this Thomistic and feminist understanding to argue that health care should be considered a fundamental human right.

Devettere, Raymond J. *Practical Decision Making in Health Care Ethics: Cases and Concepts*.  
4<sup>th</sup> ed. Washington, D.C.: Georgetown University Press, 2016.

With a PhD from Louvain, Devettere teaches health care ethics at Emmanuel College and as an adjunct at Boston College and is a member of the ethics committee at Newton-Wellesley Hospital in Boston.

Devine, Richard J., C.M. *Good Care, Painful Choices: Medical Ethics for Ordinary People*.  
New York: Paulist Press, 1996.

Consists of five sections: 1) preliminary questions for moral decision-making; 2) questions relating to the beginning of life; 3) questions regarding illness and disease; 4) end of life issues; and 5) general health-care issues.

Dunn, H. P. Ethics for Doctors, Nurses and Patients. Staten Island, NY: Alba House, 1994.

Patrick Dunn, M.D., is an obstetrician and gynecologist in Auckland, New Zealand. He bases his teaching on natural law and official Catholic teaching. The topics he treats include: some basic principles of Christian medical ethics; official ethics codes; doctor-patient relationships; death and euthanasia; abnormal children; reproduction; contraception; sterilization; abortion; homosexuality; fertility; pregnancy and delivery; and sexology.

Duncan, A.S. Dictionary of Medical Ethics. London, 1977.

Ellos, William J., S.J. Ethical Practice in Clinical Medicine. Case Studies by John Douard.  
New York: Routledge, 1990.

Issues discussed include death and dying, truth-telling, confidentiality, and physician-patient relationships. The ethical theory employed is based on the principles of virtue ethics taken from Plato, Aristotle, Thomas Aquinas, the Scottish 'moral sense' philosophers, William James, John Dewey, as well as some contemporary ethicists. Case studies based on contemporary medical practice are interspersed throughout the text.

Englehardt, H. Tristram, Jr., and Cherry, Mark J., eds. *Allocating Scarce Medical Resources: Roman Catholic Perspectives*. Washington, D.C.: Georgetown University Press, 2002.

Flynn, Eileen P. *Hard Decisions: Forgoing and Withdrawing Artificial Nutrition and Hydration*. Kansas City: Sheed & Ward, 1990.

Gillon, Raanan and Lloyd, Ann, ed. *Principles of Health Care Ethics*. New York: John Wiley & Sons, 1993.

Contains ninety articles on a wide range of issues in health care ethics. Each of the one hundred contributors was asked to consider the "four principles" of health care-autonomy, beneficence, nonmaleficence, and justice-and their application. The articles are grouped under five headings: 1) Approaches to Applied Health Care Ethics (the "four principles" and the views of Catholics, Anglicans, Jews, Muslims, Buddhists, Humanists, feminists, etc.); 2) Relationships (the doctor patient relationship, consent, confidentiality, etc.); 3) Moral Problems (abortion, pediatrics, the elderly, euthanasia, etc.); 4) Health Care Ethics and Society (health-care management, medical research, drug addiction, AIDS, etc.); 5) Problems of Scientific Advance (genetic manipulation, transplants, brainstem death, animal experimentation, etc.). A 42-page index provides access.

Dr. Gillon is director, Imperial College Health Service; visiting professor of medical ethics, St. Mary's Hospital Medical School; and editor of the Journal of Medical Ethics. Ann Lloyd, technical editor of the Journal of Medical Ethics, is also a freelance journalist.

Häring, Bernard, C.Ss.R. *Medical Ethics*. Rev. ed. Middlegreen: St. Paul Publications, 1972, 1974.

Hauerwas, Stanley. *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped and the Church*. Notre Dame: University of Notre Dame Press, 1986.

Reviewed by Kenneth Vaux in *Journal of Religion* 67 (1987): 400-401.

Hennaux, Jean-Marie, S.J. "Une Charte d'éthique médicale. Analyse critique." *Nouvelle Revue Théologique* 114 (1992): 35-68.

Cet article présente et analyse la Charte éthique publiée en décembre 1989 par l'Université Catholique de Louvain. Il en montre le souci de rejoindre les problèmes

réels, mais aussi les imprécisions et les insuffisances morales graves. Il en constate enfin les désaccords avec la doctrine de l'Eglise.

Herring, Basil F. "Truth and the Dying Patient." Chapter 2 in Jewish Ethics and Halakhah for Our Time: Sources and Commentary, Vol. I, 47-66. The Library of Jewish Law and Ethics, 11. New York: KTAV, 1984.

Holmes, H[elen]. Berquart, and Purdy, Laura M. Feminist Perspectives in Medical Ethics. Bloomington: Indiana University Press, 1992.

Iozzio, Mary Jo. "Justice is a Virtue both in and out of Healthcare." *Irish Theological Quarterly* 63 (1998): 151-166.

Briefly considers various interpretations of the principle of justice as it relates to health care and then outlines a "virtue theory of just case as an alternative to utilitarian, contract, principle and feminist theories in biomedical ethics" which is then illustrated with a neonatal case.

At this writing Iozzio taught ethics at Barry University in Florida.

Jeffrey, Peter. "Brain Death: A Survey of the Debate and the Position in 1991." The Heythrop Journal 33 (1992): 307-323.

Jonsen, Albert R. . "The Confessor as Experienced Physician: Casuistry and Clinical Ethics." In *Religious Methods and Resources in Bioethics*, 165-180. Edited by Paul F. Camenisch. Dordrecht: Kluwer Academic Publishers, 1994.

Presentation of the method of casuistry for the medical profession.

\_\_\_\_\_. *The New Medicine and the Old Ethics*. Cambridge: Harvard University Press, 1990?

Kaveny, M. Cathleen and Keenan, James F. "Ethical Issues in Health-Care Restructuring." Theological Studies 56 (1995): 136-150.

Keane, Philip S., S.S. Health Care Reform: A Catholic View. New York: Paulist Press, 1993.

Discusses the ways in which Catholic theology can contribute to the debate on health care.

Reviewed by Daniel P. Sulmasy, O.F.M., M.D. in Theological Studies 55 (1994): 187.

Kelly, David F. *Contemporary Health Catholic Health Care Ethics*. Washington, D.C.: Georgetown University Press, 2004. 2<sup>nd</sup> Edition with Gerard Magill and Henk ten Have, 2013.



\_\_\_\_\_. *Critical Care Ethics: Treatment Decisions in American Hospitals*. Kansas City: Sheed & Ward, 1991.

\_\_\_\_\_. "Methodological and Practical Issues in the *Ethical and Religious Directives for Catholic Health Care Services*." *Louvain Studies* 23 (Winter 1998): 321-337.

Kelly, Kevin. "A Medical and Moral Dilemma." *The Month* 26 (April 1993): 138-144.

Discusses the British case of Tony Bland, a victim of the Hillsborough soccer disaster, who had been in an irreversible coma for four years and who died at age 22 after his feeding machine was switched off. Kelly discusses this case against the background of Roman Catholic medical ethics and argues that the decision to forego further medical treatment was in fact in accord with the tradition of Roman Catholic medical ethics.

Kelly is a moral theologian who lectured for many years at Heythrop College while pastor of a poor parish in Liverpool.

\_\_\_\_\_. "Rest for Tony Bland." *The Tablet* 247 (13 March 1993): 332-334.

Another exposition of Kelly's reflections on the Tony Bland case.

Kentucky Bishops. "Health Care Coverage: Whose Responsibility?" *Origins* 35:28 (22 December 2005).

Statement underlines that health care is a basic human right, and whose responsibility which is shared through all levels and institutions of society and not just individuals themselves, adding that no one should be denied health care because of inability to pay.

Kilner, John E. *Who Lives? Who Dies? Ethical Criteria in Patient Selection*. New Haven: Yale University Press, 1990.

Reviewed by Nancy J. Duff in *Theology Today* 48 (1991): 120.

Kopfensteiner, Thomas. "The Meaning and Role of Duress in the Cooperation of Wrongdoing." *Linacre Quarterly* 70 (May 2003): 150-158.

Considers the impact of "duress" in reference to provisions for sterilizations in Catholic health care partnerships.

LaChat, Michael. "Some Ethical Reflections on AIDS." *Linacre Quarterly* 55 (August, 1988): 56-69.

Consideration of health care issues, disclosure to employees, etc.

Lammers, Stephen E., and Verhey, Allen, eds. On Moral Medicine: Theological Perspectives in Medical Ethics. Grand Rapids: William B. Eerdmans, 1987.

An outgrowth of a project undertaken by the Park Ridge Center. Essays treat the following ethicists: Paul Ramsey, James M. Gustafson, Stanley Hauerwas, Richard McCormick, William F. May, James F. Childress, Germain Grisez, Immanuel Jakobovits, and Bernard Häring.

Lavastida, José I. *Health Care and the Common Good: A Catholic Theory of Justice*. Lanham MD: University Press of America, 2000.

Reviewed by Mary Jo Iozzo in *Theological Studies* 62 (March 2001): 186-188.  
Lavastida is president and rector of Notre Dame Seminary in New Orleans.

Lantos, John D., M.D. *The Lazarus Case: Life and Death Issues in Neonatal Intensive Care*. Baltimore: The Johns Hopkins University Press, 2001.

Reviewed by James T. Bretzke, S.J. in *America* 186 (29 April 2002): 24-26.

Malherbe, J.F. *Per un'etica della medicina*. Cinisello Balsamo: E.P., 1989.

Marty, Martin E. *Health and Medicine in the Lutheran Tradition: Being Well*. Health/Medicine and the Faith Traditions. New York: Crossroad, 1983.

May, William F. The Patient's Ordeal. University of Indiana Press, 1997

Discusses the predicament of patients who confront catastrophic illness, the conflict between physicians' paternalism and patients' autonomy, challenges the medical profession's principle of "unconditional fight against biological death," and also describes a set of virtues and vices for the elderly.

Favorably reviewed by Paul J. Philibert, O.P. in *America* (18 April 1992): 326-329.

\_\_\_\_\_. The Physician's Covenant: Images of the Healer in Medical Ethics. Philadelphia: Westminster Press, 1983.

Reviewed by E. Clinton Gardner in *Journal of Religion* 66 (1986): 214-215.

McCartney, James J., O.S.A. "Issues in Death and Dying (Including Newborns). In Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J., 263-284. Edited by Charles E. Curran. New York: Paulist Press, 1990.

McCormick, Richard A., S.J. "The Consistent Ethic of Life Under Challenge: Can Catholic

Health Care Offer Leadership?" *Theology Digest* 42:4 (Winter 1995): 323-334.

McCormick (died 2000) was the John A. O'Brien Professor of Christian Ethics at the University of Notre Dame.

\_\_\_\_\_. *Health and Medicine in the Catholic Tradition*. New York: Crossroad, 1984.

Traduzione italiana: Salute e medicina nella traduzione cattolica. Una tradizione in evoluzione. Torino: Ed. Camilliane, 1986.

\_\_\_\_\_. *How Brave a New World? Dilemmas in Bioethics*. Washington, D.C.: Georgetown University Press, 1981.

\_\_\_\_\_. "Value Variables in the Health-Care Reform Debate." *America* 168 (29 May 1993): 7-13.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994.

McCormick discusses ten cultural biases which impact negatively in American society in terms of a Christian moral appreciation of the real issues in various aspects of health care.

McGuire, Alistair, et. al., eds. Providing Health Care: The Economics of Alternative Systems of Finance and Delivery. Oxford: Oxford University Press, 1991.

McIntyre, Moni, I.H.M. "Christian Social Ethics and Health Care: Toward a Spirituality for a Biotechnical Age." The Way 32 (1992): 292-300.

McIntyre teaches theology at Duquesne Univeristy.

Meilaender, Gilbert. *The Limits of Love*. University Park: Pennsylvania State University Press, 1987.

Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender was Professor of Religion at Oberlin College and currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

\_\_\_\_\_. "Ordinary and Extraordinary Treatments: When Does Quality of Life Count?" *Theological Studies* 58 (1997): 527-531.

Response to Kevin Wildes' "Ordinary and Extraordinary Means and the Quality of Life."

*Theological Studies* 57 (1996): 500-512. Meilaender argues that in cases when others must make decisions for incapacitated patients judgments based on “quality of life” are inappropriate and must be avoided in order to respect the patient’s actual condition.

Mouw, Richard J. "Biblical Revelation and Medical Decisions." In *Revisions: Changing Perspectives in Moral Philosophy*, 182-202. Edited by Stanley M. Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame Press, 1983.

Originally appeared in the *Journal of Medicine and Philosophy* 4 (1979): 367-382.

Nolan, Kieran. "The Problem of Care for the Dying." In *Absolutes in Moral Theology?*, 249-260. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

*En español: ¿Principios Absolutos en Teología Moral? «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.*

O'Rourke, Kevin D., O.P. and Brodeur, Dennis. *Medical Ethics: Common Ground for Understanding*. 2 Volumes. St. Louis: The Catholic Health Association of the United States, 1986, 1989.

Fr. O'Rourke is professor of medical ethics at the St. Louis University School of Medicine, and Fr. Brodeur is a priest of the Diocese of Providence and senior vice president for stewardship, SSM Health Care System, in St. Louis. The first volume came out of their efforts to build education and research programs in health care ethics at St. Louis U., while the second volume seeks to continue this work, and to reach a wider audience by addressing contemporary problems arising from scientific research, medical practice and health care.

O'Rourke, Kevin D., O.P. and Boyle, Philip, O.P. *Medical Ethics: Sources of Catholic Teachings*. St. Louis: Catholic Health Association of the United States, 1989; 3<sup>rd</sup> ed. Washington, D.C.: Georgetown University Press, 1999.

Reviewed by Edmund D. Pellegrino, M.D. in *Theological Studies* 51 (1990): 772-773.

Palmer, L.I. *Law, Medicine, and Social Justice*. Louisville: Westminster/John Knox Press, 1989.

Panicola, Michael R., and David M. Belde, John Paul Slosar, and Mark F. Repenshek. *An Introduction to Health Care Ethics: Theological Foundations, Contemporary Issues, and Controversial Cases*. Winona MN: St. Mary's Press, 2008; Revised and Expanded Edition, 2011.

Parsons, Patricia, and Parsons, Arthur, M.D. *Hippocrates Now! Is Your Doctor Ethical?*

Toronto: University of Toronto, 1995.

Designed as a general introduction to issues in contemporary medical ethics.

Reviewed by Myles N. Sheehan, S.J., M.D. in *Theological Studies* 57 (1996): 388.

Pellegrino, Edmund D., John P. Langan, and John Collins Harvey. *Catholic Perspectives on Medical Morals: Foundational Issues*. Philosophy and Medicine, 34. Dordrecht: Kluwer Academic, 1989.

Pellegrino, Edmund D., and David C. Thomasma. The Christian Virtues in Medical Practice. Washington, DC: Georgetown University Press, 1996.

Through an examination of a virtue-based ethics, this book proposes a theological view of medical ethics that helps the Christian physician reconcile faith, reason, and professional duty.

Poole, Joyce. The Harm We Do: A Catholic Doctor Confronts Church, Moral, and Medical Teaching. Mystic CT: Twenty-Third Publications, 1997.

Smith, David H. Health and Medicine in the Anglican Tradition: Conscience, Community and Compromise. Health, Medicine, and the Faith Traditions. New York: Crossroad, 1986.

\_\_\_\_\_. *Life and Morality: Contemporary Medico-Moral Issues*. Dublin: Gill and MacMillan, 1996.

Reviewed by Peter Donnelly in *Gregorianum* 83 (2/2002): 385-386.

Sonnenfeld, Alfred. "Wer oder was ist Tot beim Hirntod? : Der Hirntod in ethischer Perspektive." *Forum Katholische Theologie* 10 (1994): 30-59.

Sparks, Richard C. *To Treat or Not to Treat: Bioethics and the Handicapped Newborn*. New York: Paulist Press, 1988.

Survey of the ethical literature regarding the treatment and/or non-treatment of handicapped newborns.

Sulmasy, Daniel P., O.F.M. *The Rebirth of the Clinic: An Introduction to Spirituality in Health Care*. Washington, D.C.: Georgetown University Press, 2006.

Sweet, Leonard I. *Health and Medicine in the Evangelical Tradition: "Not by Might Nor Power."* Health/Medicine and the Faith Traditions. Valley Forge: Trinity Press International, 1994.

Sweet is Chancellor of United Theological Seminary in Dayton, OH.

Vaux, Kenneth L. *Health and Medicine in the Reformed Tradition: Promise, Providence and Care*. Health, Medicine, and the Faith Traditions. New York: Crossroad, 1984.

Welch, Edward M. "Plain Talk About Health Care." *America* (21 February 2005): 8-10.

Argues that the discussion over health care should begin with a reconceptualization of some of the issues and attendant myths regarding national or universal health care.

Welch is a professor in the School of Labor and Industrial Relations at Michigan State.

Wildes, Kevin W., S.J. "Ordinary and Extraordinary Means and the Quality of Life." *Theological Studies* 57 (1996): 500-512.

Good overview of the traditional distinction in Catholic bioethics. See also the "response" to Wildes' article by Gilbert Meilaender, "Ordinary and Extraordinary Treatments: When Does Quality of Life Count?" *Theological Studies* 58 (1997): 527-531.

Wuthrow, Robert. Act of Compassion: Caring for Others and Helping Ourselves. Princeton: Princeton University Press, 1992?

Reviewed by J. Brian Benestad in *America* 168 (22 May 1993): 20;22.

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### Sustaining Life, Nutrition & Hydration and Hospice Care

Barry, Robert L., O.P. "Feeding the Comatose and the Common Good in the Catholic Tradition." *The Thomist* 53 (1989): 1-30.

Bretzke, James T., S.J. "A Burden of Means: An Overlooked Aspect of the PVS Debate." *Landas* 18/2 (2004): 211-230.

<http://www.usfca.edu/fac-staff/bretzkesj/InterpretingMagisterialEndOfLifeTeachings.pdf>

The struggle over the removal of the feeding tube of Terri Schiavo, the Florida woman who has been in a PVS condition for thirteen years, has occasioned a great deal of attention and debate in the ethical, political, and religious arenas. Numerous op ed pieces and longer position papers have appeared over the last several months. The Catholic Bishops of Florida have also entered the fray with a statement which seems to come down on the side of Terri's parents and Governor Jeb Bush. However, the Florida Bishops' statement also seems either to have overlooked, or rendered a rather problematic assessment in regards to an important dimension of the traditional principle of ordinary

and extraordinary means which has been widely employed in health care ethics. This overlooked aspect is the notion of burden of treatment. This article gives a brief rehearsal of the ordinary/extraordinary means principle as it relates to the Terri Schiavo case and provide of brief summary of some of the representative assessments that have appeared in the press. The major focus of the article, though, centers in on the notion of burden of treatment and will use a position adopted by the Philippine Bishops in the Filipino Catechism to critique the position adopted by the Florida Bishops. Furthermore, the conflicting ecclesial positions will also help to illustrate in greater depth some of the issues regarding the claims and competencies of Church authorities when they enter into a particular case with the aim of providing moral guidance.

\_\_\_\_\_. "A Burden Of Means: Interpreting Recent Catholic Magisterial Teaching on End-of-Life Issues." *Journal of the Society of Christian Ethics* 60/2 (Fall/Winter 2006): 183-200.

Available online at  
<http://www.usfca.edu/fac-staff/bretzkesj/InterpretingMagisterialEndOfLifeTeachings.pdf>

This article first presents general guidelines for interpreting magisterial documents using *Lumen gentium*'s triple criteria of considering the character, manner, and frequency of magisterial teaching in order to better determine the relative authority and weight of the magisterial teaching. Next these criteria are applied to a careful reading of the Pope John Paul II's various documents that deal with end-of-life issues, especially his controverted March 2004 Address to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas. This analysis concludes that the Pope did *not* in fact assert that artificial hydration and nutrition had to be used in virtually every medical case, such as patients diagnosed to be in a persistent vegetative state.

This article won the "Best Article of the Year" Award for 2006 given by the College Theology Society and also was highlighted in an article in *Religious and Ethics News Weekly* and is available online at  
<http://www.pbs.org/wnet/religionandethics/week919/exclusive.html>

Brown, Karen. "This Was Not the Good Death We Were Promised." *New York Times* (January 7, 2018) at  
<https://www.nytimes.com/2018/01/06/opinion/sunday/hospice-good-death.html>

Narrates the illness and death of her father, illustrating some of the very practical problems that arise when hospice care services are over-stretched.

Callahan, Daniel. "The Sanctity of Life Seduced: A Symposium on Medical Ethics." *First Things* (April 1994): 13-27.

Following Callahan's initial article (pp. 13-15), individual critical responses are offered by Gilbert Meilaender, Christine Whitbeck, Msgr. William B. Smith, M. Therese Lysaught, William E. May, and Eric Cassell, plus a response to the responses by Callahan.

Caplan, Arthur L., McCartney, James J., and Sisti, Dominic A., eds. *The Case of Terri Schiavo: Ethics at the End of Life*. Amherst NY: Prometheus Books, 2006.

Contains a Foreword by Jay Wolfson, Terri Schiavo's Court-appointed Guardian *Ad Litem*, as well as a wide variety of articles detailing the medical, moral, legal, and ecclesial issues connected with the Terri Schiavo case, and representing a range of positions on these various aspects.

Catholic Bishops of Pennsylvania. "Nutrition and Hydration: Moral Considerations." *Linacre Quarterly* 59 (1992): 8-30.

Statement released 14 January 1992.

Also found in *Origins* 21 (30 January 1992): 541.

Argues that termination of nutrition and hydration of patients in a persistent vegetative state (PVS) is "euthanasia by omission," and therefore cannot be morally tolerated.

Several other articles on this issue by conservative moralists in this same issue of Linacre Quarterly. For a different point of view, and a critique of the Pennsylvania Bishops see Richard A. McCormick, S.J. "'Moral Considerations' Ill Considered." America 166 (14 March 1992): 210-214. McCormick argues that the bishops' statement disagrees with other episcopal statements and is an overly specific application of general moral principles of a controverted case, and therefore cannot enjoy the same magisterial authority as a more general statement.

Coleman, Gerald, S.S. "Moral Questions of Nutrition and Hydration." *Catholic San Francisco* (12 December 2003). Internet archive version found January 29, 2004 at <http://catholic-sf.org/121203.html> [Essentially the same article appears in *America* (3 April 2004) under the title "Take and Eat: Morality and Medically Assisted Feeding."

Coleman's excellent article on the Catholic Church's principle of ordinary and extraordinary means is developed in reference to the Terri Schiavo PVS case in Florida.

Coleman is Rector-President of St. Patrick's Seminary in Menlo Park, California (Archdiocese of San Francisco).

\_\_\_\_\_. "Take and Eat: Morality and Medically Assisted Feeding." *America* (3 April 2004): 16-



20.

Essentially the same article first appeared under the title “Moral Questions of Nutrition and Hydration” in *Catholic San Francisco* (12 December 2003).

Connolly, Robert G., M.D. “Terri Schiavo Case—A Complex Medical and Moral Reality.” *Catholic Voice* (Diocese of Oakland) 12 January 2005.

Dr. Connolly suggests that the “pro-life” support in the Schiavo case is misdirected in demonizing opponents of maintaining artificial nutrition and hydration in her case, since this support overlooks and/or oversimplifies many of the key medical aspects of the Schiavo condition, especially in misconstruing what constitutes “burden” and “ordinary/extraordinary means.”

Diamond, Eugene F., M.D. "Comment on Nutrition and Hydration." *Linacre Quarterly* 59 (1992): 31-33.

One of several other articles on this issue by conservative moralists in this same issue of *Linacre Quarterly*, as well as the statement of the Catholic Bishops of Pennsylvania, "Nutrition and Hydration: Moral Considerations."

Ford, Norman, S.D.B. “The Debate Goes On.” *The Tablet* (1 May 2004): 8-9.

While agreeing “in principle” with Pope John Paul II’s position enunciated in the latter’s 20 March 2004 address to the th Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas," Ford argues that a concrete medical assessment of a PVS patient’s condition might warrant the withholding of artificial hydration and nutrition on the grounds that it is not in this or that specific case an instance of “ordinary means.” Ford’s brief piece is quite good for outlining some of the pertinent medical issues that need to be taken into consideration in assessing what constitutes burden and ordinary means in the PVS scenario. A brief rebuttal to Ford in the form of a side-bar entitled “In Defence of Just Being” is offered by Dr. Helen Watt, the director of the Linacre Center for Healthcare Ethics in London.

Ford is director of the Caroline Chisholm Centre for Health Ethics in Melbourne.

\_\_\_\_\_. “Determining What Is Best for Patients.” *Origins* 33:43 (8 April 2004): 751-752.

One of several papers given at the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas" in March 2004 in Rome.

Hamel, Ronald, and Panicola, Michael. "Must We Preserve Life? The Narrowing of Catholic Teaching." *America* (19-26 April): 6-13.

In light of the Terri Schiavo case the authors rehearse the Catholic tradition in regards to hydration and nutrition and then consider two principal ways in which that tradition is being revised by recent magisterial and theological pronouncements (including Pope John Paul II's March 20, 2004 address to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas." Finally the authors conclude with a reflection on the ramifications of these revisions.

Hamel is senior director for ethics of the Catholic Health Association, St. Louis, and Panicola is vice president of ethics of SSM Health Care, St. Louis.

Harvery, John Collins, M.D., and Hamel, Ronald. "On Withdrawing Medically Administered Nutrition and Hydration," *Origins* 33:43 (8 April 2004): 748-751.

Hoose, Bernard. "Life and Death Issues." Chapter 3 in *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. 79-112. London: Geoffrey Chapman, 1994.

John Paul II, Pope. Address of John Paul II to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas." (20 March 2004). *Origins* 33:43 (8 April 2004): 737-740. Internet version found April 3, 2004 at the following URL:  
[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2004/march/documents/hf\\_jp-ii\\_spe\\_20040320\\_congress-fiamc\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/march/documents/hf_jp-ii_spe_20040320_congress-fiamc_en.html)

In this address the Pope asserts that artificial hydration and nutrition is not a medical treatment but a basic and natural means of preserving life, and thus is always morally obligatory. This address occasioned great debate among moral theologians, bioethicists, and health care professionals since it represented a substantial shift in the Church's understanding of the assessment of ordinary and extraordinary means, and would have a great number of practical ramifications for a host of other issues, such as allocation of scarce health care resources, advanced health care directives, and the like.

\_\_\_\_\_. "Address of John Paul II to the Participants in the 19th International Conference of the Pontifical Council for Health Pastoral Care." 11 November 2004.  
[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/2004/november/documents/hf\\_jp-ii\\_spe\\_20041112\\_pc-hlthwork\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/november/documents/hf_jp-ii_spe_20041112_pc-hlthwork_en.html)

"The refusal of aggressive treatment is neither a rejection of the patient nor of his or her life. Indeed, the object of the decision on whether to begin or to continue a treatment has nothing to do with the value of the patient's life, but rather with whether such medical

intervention is beneficial for the patient. The possible decision either not to start or to halt a treatment will be deemed ethically correct if the treatment is ineffective or obviously disproportionate to the aims of sustaining life or recovering health. Consequently, the decision to forego aggressive treatment is an expression of the respect that is due to the patient at every moment."

Keating, Bernard. "L'alimentation et l'hydratation artificielle des patients en état végétatif permanent: la discussion américaine et les interventions romaines récentes." *Laval théologique et philosophique* 64/2 (juin 2008): 485-525.

*Redacted from the Abstract:* Based on the 2005 Terri Schiavo PVS case this article analyses "the American theological discussion and the recent Roman interventions regarding artificial nutrition and hydration for patients in a permanent vegetative state."

Kelly, Kevin. "Rest for Tony Bland." *The Tablet* 247 (13 March 1993): 332-334.

Discusses the British case of Tony Bland, a victim of the Hillsborough soccer disaster, who had been in an irreversible coma for four years and who died at age 22 after his feeding machine was switched off.

Kelly is a moral theologian who lectures at Heythrop and also is pastor of a poor parish in Liverpool.

Kilner, John F., Arlene B. Miller, and Edmund D. Pellegrino, eds. *The Center for Bioethics and Human Dignity Presents Dignity and Dying: a Christian Appraisal*. Horizons in Bioethics Series. Grand Rapids MI: W. B. Eerdmans Publishing Co., 1996.

Kopfensteiner, Thomas R. "Death with Dignity: A Roman Catholic Perspective." *Linacre Quarterly* 63 (November 1996): 64-75.

Overview of the Roman Catholic position on ordinary and extraordinary means, patient-doctor professional relationships, grounding these principles in fundamental moral theology, and drawing out some conclusions for a false understanding of this principle in the light of contemporary technological developments.

Kopfensteiner did his doctorate under Klaus Demmer, M.S.C. at the Pontifical Gregorian University in Rome, and teaches Christian ethics at Fordham University.

\_\_\_\_\_. "Protecting a Dignified Death: A Contemporary Challenge for Moral Reasoning." *New Theology Review* 6 (November 1993): 6-27.

Good overview of the basic moral issues involved in a Christian attitude towards death, as well as practical ethical guidelines in approaching patient care in situations such as

PVS.

Lavastida, Fr. José I. "Nutrition and hydration at the end of life." *Homiletic & Pastoral Review* (March 2011): 28-31; 39-41.

Lavastida is president and rector of Notre Dame Seminary in New Orleans.

May, William E. "Comment on Nutrition and Hydration." *Linacre Quarterly* 59 (1992): 34-36.

One of several other articles on this issue by conservative moralists in this same issue of *Linacre Quarterly*, as well as the statement of the Catholic Bishops of Pennsylvania, "Nutrition and Hydration: Moral Considerations."

McCormick, Richard A., S.J. "'Moral Considerations' Ill Considered." *America* 166 (14 March 1992): 210-214.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994.

Critiques the statement issued on 12 December 1991 of the Pennsylvania bishops entitled "Nutrition and Hydration: Moral Considerations" (*Origins* 30 January 1992). McCormick argues that the bishops' statement disagrees with other episcopal statements and is an overly specific application of general moral principles of a controverted case, and therefore cannot enjoy the same magisterial authority as a more general statement.

McMahon, Msgr. Kevin. "Should Nutrition and Hydration Be Considered Medical Therapy?" *Origins* 33:43 (8 April 2004): 744-747.

One of several papers given at the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas" in March 2004 in Rome.

National Conference of [U.S.A.] Catholic Bishops Committee for Pro-Life Activities. "Nutrition and Hydration: Moral and Pastoral Reflections." In *VI National Conference of Catholic Bishops, Pastoral Letters and Statements of the United States Catholic Bishops*, 429-448. Edited by Patrick W. Carey. 1998.

Reflection on the medical/moral issues surrounding the persistent vegetative state. Reprinted in *Journal of Contemporary Health Law & Policy* 15 (Spring 1999).

O'Rourke, Kevin, O.P. "Reflections on the Papal Allocution Concerning Care for PVS Patients." ND (but received in 2005).

Paris, John S.J., James Keenan, S.J. and Kenneth Himes, OFM, “*Quaestio Disputata: Did John Paul II’s Allocation on Life-Sustaining Treatments Revise Tradition?*” *Theological Studies* 67 (2006): 163-174.

A Response to Thomas A. Shannon and James J. Walter’s “Assisted Nutrition and Hydration and the Catholic Tradition.” *Theological Studies* 66 (2005): 651-662.

Quay, Paul M., S.J. "The Sacredness of the Human Person: Cessation of Treatment." *Linacre Quarterly* 59 (1992): 76-91.

One of several other articles on this issue by conservative moralists in this same issue of *Linacre Quarterly*, as well as the statement of the Catholic Bishops of Pennsylvania, "Nutrition and Hydration: Moral Considerations."

Shannon, Thomas A., and Walter, James J. “Assisted Nutrition and Hydration and the Catholic Tradition.” *Theological Studies* 66 (2005): 651-662.

See the response by John Paris, S.J., James Keenan, S.J. and Kenneth Himes, OFM, “*Quaestio Disputata: Did John Paul II’s Allocation on Life-Sustaining Treatments Revise Tradition?*” *Theological Studies* 67 (2006): 163-174.

Tarantino, Lynda M. "Withdrawal of Life Support: Conflict Among Patient Wishes, Family, Physicians, Courts and Statutes, and the Law." *Buffalo Law Review* 42 (1994): 623-652.

Tuohey, John F. “The Pope on PVS: Does JP II’s Statement Make the Grade?” *Commonweal* (18 June 2004): 10-12.

Evaluation of Pope John Paul II’s March, 2004 address on artificial hydration and nutrition, using the genre of a feedback to a doctoral student’s dissertation project.

Tuohey holds the chair in applied health-care ethics at Providence St. Vincent Medical Center in Portland, Oregon.

Watt, Helen. “In Defence of Just Being.” *The Tablet* (1 May 2004): 9.

This brief article is a rebuttal to Norman Ford’s piece entitled “The Debate Goes On” in the same issue of *The Tablet* in which Ford takes a nuanced position regarding the possible withdrawal of artificial hydration and nutrition in some PVS patients, even in light of Pope John Paul II’s 20 March 2004 address to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas" in which the Pope claims that artificial hydration and nutrition is not a medical treatment and should *always* therefore be considered ordinary means and morally obligatory.

Dr. Helen Watt, the director of the Linacre Center for Healthcare Ethics in London.

Westley, Dick. *What a Modern Catholic Believes about the Right to Life*. Chicago: Thomas More Press, 1973.

Deals with the ethical aspects of abortion and euthanasia.

Winkler, Earl. "Is the Killing/Letting-Die Distinction Normatively Neutral?" *Dialogue* 30 (1991): 309-326.

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Pregnancy Dilemma Issues (Ectopic, Hysterectomy, Tubal Ligation, Uterine Isolation, etc.)

*N.B.* See also the section Phoenix 2009-2010 "Abortion" Case To Save Life of the Mother [this section is under construction so check back later for updates]

Anderson, Marie A., Robert L. Fastiggi, David E. Hargroder, Rev. Joseph C. Howard Jr., and C. Ward Kischer. "Ectopic Pregnancy and Catholic Morality: A Response to Recent Arguments in Favor of Salpingostomy and Methotrexate." *National Catholic Bioethics Quarterly* 11/1 (Spring 2011): 667-684.

In light of recent defenses of as the use of salpingostomy and methotrexate in treating ectopic pregnancies by otherwise conservative Catholic ethicists, such as William E. May, Christopher Kaczor, and Martin Rhonheimer, OD the article examines their arguments for the revised assessments to determine whether there are sound reasons to believe that these two methods do not constitute the direct and immediate killing of innocent human beings before concluding in the negative and calling upon a definitive proclamation by the Congregation for the Doctrine of the Faith on this *Quaestio disputata*.

Anderson is an obstetrician and gynecologist; Fastiggi, is a professor of systematic theology at Sacred Heart Major Seminary in Detroit; Hargroder, MD, is a bariatric, and trauma surgeon; Howard is a Catholic priest and a graduate student in moral theology and bioethics at the Catholic University of America and Kischer, is a professor emeritus of human embryology at the University of Arizona College of Medicine in Tucson.

Bretzke, James T., S.J. "The Phoenix Case Not Heard Moral Triangle" Power Point Presentation [Uploaded May 18, 2012]  
<https://www2.bc.edu/james-bretzke/PhoenixCaseNotHeardMoralTriangle.ppsx>

This presentation was reported in the June 8, 2012 online version of the National Catholic

Reporter and a further report is found in the 2012 Proceedings of the CTSA, available online at <http://ejournals.bc.edu/ojs/index.php/ctsa/issue/view/235/showToc>

Congregation for the Doctrine of the Faith. "Responses on Uterine Isolation and Related Matters." 31 July 1993. Latin text published in *L'Osservatore Romano*; English translation found in *Origins* 24 (1 September 1994): 211-212. Available online at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_31071994\\_uterine-isolation\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_31071994_uterine-isolation_en.html)

The CDF replied that a hysterectomy could not be performed to avert future pregnancy even if it is probably foreseen that such a pregnancy might endanger the life or health of the mother, since this would amount to a case of direct sterilization, which is always illicit.

Diamond, Eugene F., M.D. "Linacre Institute Paper: Moral and Medical Considerations in the Management of Extrauterine Pregnancy." *Linacre Quarterly* 66 (August 1999): 5-15.

Gives an overview of the current treatment options for ectopic pregnancies and discusses each of these options from the perspective of the principle of the double effect and direct and indirect abortion.

Foran, John E., M.D. "Ectopic Pregnancy: Current Treatment Options, *de jure* *de* *Humanae* *Vitae*." *Linacre Quarterly* 66 (February 1999): 21-28.

Very critical of removal of the fetus in ectopic pregnancies—calling it a "direct abortion" and asking for a strong condemnation of this practice by the CDF.

MaGill, Gerard. "*Quaestio Disputata*. Threat of Imminent Death in Pregnancy: A Role for Double-Effect Reasoning." *Theological Studies* 72 (December 2011): 848-878.

After reviewing in a remarkably balanced manner the facts of the Phoenix case and the particular arguments pro and con for allowing for the termination of the pregnancy to save the life of the mother Magill concludes by outlining his own position that the principle of the double effect clarifies that "causing the death of the fetus" while avoiding a direct physical one constitutes an indirect and unintended side effect and therefore is justified in traditional Catholic bioethical reasoning. The article has numerous footnotes that present virtually all of the responsible relevant literature on the case to date.

MaGill is professor of health-care ethics at the Center for Healthcare Ethics at Duquesne University in Pittsburgh.

May, William E. *The Management of Ectopic Pregnancies: A Moral Analysis*. Braintree MA: The Fetal Tissue Issue, 1994.

Moraszewski, Albert, O.P. *Managing Tubal Pregnancies P+T*. Pope John Center, 1996.

O'Donnell, Thomas J., S.J. "'Uterine Isolation' Unacceptable in Catholic Teaching." *Linacre Quarterly* 61 (1994): 58-61.

In the aftermath of the CDF ruling O'Donnell recants his earlier position on the acceptability of this procedure. However, he gives no arguments, other than the fact of the Vatican statement, for his change of position.

Philips, Kristine, and DuLac, J. Freedom. "She chose to die so she could give birth. Now her newborn is dead, too.." *Washington Post* (September 21, 2017):  
[https://www.washingtonpost.com/news/to-your-health/wp/2017/09/21/she-chose-to-die-s-o-she-could-give-birth-now-her-newborn-is-dead-too/?tid=sm\\_Fb&utm\\_term=.00c44f63177b1](https://www.washingtonpost.com/news/to-your-health/wp/2017/09/21/she-chose-to-die-s-o-she-could-give-birth-now-her-newborn-is-dead-too/?tid=sm_Fb&utm_term=.00c44f63177b1)

News chronicle of a woman, Carrie DeKlyen, suffering from brain cancer who elected to forego chemotherapy to protect her unborn daughter who in turn died shortly after Carrie (on life support) delivered her by Caesarian section.

Prusak, Bernard G. "Double Effect, All Over Again: The Case of Sister Margaret McBride." *Theoretical Medicine and Bioethics* 32/4 (2011): 271-283. (Online publication 20 May 2011 and available at <http://philpapers.org/rec/PRUDEA>).

Using the well-known 2009 "Phoenix 'Abortion' Case" Prusak re-examines the traditional text-book rendition of the 4 criteria of the principal of the double effect, and argues that from a philosophical perspective the criterion that "the evil effect in question may not be the means to the good effect" does not stand up to critical philosophical inquiry. Rather than do away entirely with PDE reasoning and casuistry, Prusak calls for a revision of the problematic criterion.

Prusak teaches at Villanova University.

Rhonheimer, Martin, O.D. *Vital Conflicts in Medical Ethics: A Virtue Approach to Craniotomy and Tubal Pregnancies*. Edited by William F. Murphy, Jr. Washington, D.C.: The Catholic University Press of America, 2009.

A study originally commissioned by the Congregation for the Doctrine of the Faith in 2000 and which was ordered published (first in German) "so that the theses it contains could be discussed by specialists." While Rhonheimer does not follow what he considers to be a "weighing of goods" approach to moral analysis (which he identifies as the theory of proportionalism condemned in *Veritatis splendor*) he does take issue with traditionalistic arguments that in his view are now "obsolete," "outdated," and ultimately misconstrue the correct meaning of discerning the distinction between "direct" and



“indirect” in terms of abortion.

Rhonheimer is professor of moral theology at Santa Croce, the Opus Dei school in Rome.

Sgreccia, Cardinal Elio. *Manuale di Bioetica*. Milano: Editrice Vita e Pensiero, 1988.

In Spanish: *Manual de bioética: Fundamentos y ética biomédica*. Madrid: Biblioteca de Autores Cristianos, 2009.

See the critique of Martin Rhonheimer, O.D. in footnote 12, pp. 6-7 in the latter's *Vital Conflicts in Medical Ethics: A Virtue Approach to Craniotomy and Tubal Pregnancies*, ed. William F. Murphy, Jr. (Washington, D.C.: The Catholic University Press of America, 2009), of some of the Cardinal's reasoning on abortion in cases in which Sgreccia maintains that if it is only possible to save the mother rather than the child then both mother and child should be sacrificed.

United States Conference of Catholic Bishops Committee on Doctrine. "The Distinction between Direct Abortion and Legitimate Medical Procedures." Washington, DC: U.S. Conference of Catholic Bishops, 23 June 2010. Found at the following URL (accessed June 19, 2012): [www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf](http://www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf)

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Phoenix 2009-2010 “Abortion” Case To Save Life of the Mother [this section is under construction so check back later for updates]

*N.B.* See also the section Pregnancy Dilemma Issues (*Ectopic, Hysterectomy, Tubal Ligation, Uterine Isolation, etc.*) for related treatment of the theoretical bioethical issues *outside* of the context of the Phoenix case.

ABC. "Nun Excommunicated After Saving a Mother's Life With Abortion." ABC News Web site. Embedded video file. 1 June 2010. Found at the following URL: <http://abcnews.go.com/WN/Media/church-excommunicates-nun-authorized-emergency-abortion-save-mothers/story?id=10799745>

American Life League. "Abortion, Dissension, and Excommunication." YouTube video. 15 June 2010. Found at the following URL: [http://www.youtube.com/watch?v=D1\\_UX1cTCx4](http://www.youtube.com/watch?v=D1_UX1cTCx4)

\_\_\_\_\_. "We Support Bishop Olmsted in His Defense of Catholic Teaching on Abortion and Human Personhood." 2010. Online letter to Bishop Thomas J. Olmsted. Found at the following URL: <http://www.supportolmsted.com>

Beattie, Tina. "In the Balance." The Tablet Web site. 5 June 2010. Found at the following

URL: <http://www.thetablet.co.uk/article/14789>

Bretzke, James T. S.J. "The Cases *Not* Heard: Moral Methodology & the Phoenix "Abortion" Debate" Selected Session of the Catholic Theological Society of America (CTSA) Annual Convention. St. Louis MO, June 9, 2012. Power Point presentation available online at <https://www2.bc.edu/james-bretzke/PhoenixCaseNotHeardMoralTriangle.ppsx> ; Presentation handout available at <https://www2.bc.edu/james-bretzke/CaseNotHeardMoralTriangleHandout.pdf>

Brophy, M.D. William H. "Catholic doctors support Olmsted." *Arizona Republic* Web site. 19 May 2010. Found at the following URL: <http://www.azcentral.com/arizonarepublic/opinions/articles/2010/05/19/20100519wedlets192.html>

The writer is president of the Catholic Physicians Guild of Phoenix.

Catholic Healthcare West. "St. Joseph's Hospital and Medical Center Termination of Pregnancy and ERDs 45 and 47 Factsheet." San Francisco: Catholic Healthcare West, 2010.

Factsheet released by CHW following the termination of a pregnancy of a woman suffering from acute pulmonary hypertension by doctors at St. Joseph's Hospital, Phoenix, AZ.

Catholic Healthcare West administrators for mission and/or ethics. E-mail to bishops with CHW hospitals in their dioceses. 27 May 2010.

Catholic News Agency Staff. "Phoenix bishop receives worldwide support for stand on abortion." *Catholic News Agency/EWTN News*. 26 May 2010. Found at the following URL: <http://www.catholicnewsagency.com/news/phoenix-bishop-receives-worldwide-support-for-stand-on-abortion/>

Catholic News Service. "Nun excommunicated, loses hospital post over decision on abortion." *Catholic News Service* Web site. 18 May 2010. Found at the following URL: <http://www.catholicnews.com/data/stories/cns/1002085.htm>

Cavanaugh, Thomas A. "Double Effect Reasoning, Craniotomy, and Vital Conflicts: A Case of Contemporary Catholic Casuistry." *National Catholic Bioethics Quarterly* (Autumn 2011): 453-463.

Cavanaugh, who teaches philosophy at the University of San Francisco, first critiques the approach of Germain Grisez's defense of craniotomies to save the life of the mother, as well as the "vital conflicts" reasoning of Martin Rhonheimer, O.D. and then dismisses

efforts of bioethicians such as M. Therese Lysaught to use this reasoning analogously to support decision of the St. Joseph's Hospital ethics board in Phoenix to terminate the pregnancy of a woman in 2009 who was dying from pulmonary hypertension. Cavanaugh finishes by invoking Pope John Paul II's notion of "moral martyrdom" found in *Veritatis splendor* that he applies to this case concluding that the Phoenix case would be a good exemplar of "the position that there are certain acts from which one ought to refrain, regardless of the outcomes" and that "[m]oral martyrs witness to justice, its ubiquitous reach, and its absolute demands" (p. 463).

Clancy, Michael. "Nun at St. Joseph's Hospital rebuked over abortion to save woman." *Arizona Republic* Web site. 19 May 2010. Found at the following URL: <http://www.azcentral.com/arizonarepublic/news/articles/2010/05/15/20100515phoenix-catholic-nun-abortion.html>

\_\_\_\_\_. "Nun excommunicated for allowing abortion." *National Catholic Reporter* Web site. 18 May 2010. Found at the following URL: <http://ncronline.org/news/justice/nun-excommunicated-allowing-abortion>

*Commonweal*. "A Pattern of Missteps." Editorial. *Commonweal* Web site. 4 June 2010. Found at the following URL: <http://commonwealmagazine.org/pattern-missteps>

Doyle, Fr. Thomas P. "Shades of grey in a world of apparent absolutes." *National Catholic Reporter* Web site. 26 May 2010. Found at the following URL: <http://ncronline.org/news/justice/shades-grey-world-apparent-absolutes>

Ehrich, Fr. John. "Abortion performed at St. Joseph's Hospital." *Respect Life 1*, no. 1 (June/July 2010). Found at the following URL: <http://www.diocesephoenix.org/mfrl/documents/respectlifenewsjune2010.pdf>

The author has an STL in moral theology from the Alphonsianum in Rome and is the medical ethics director for the Diocese of Phoenix.

Filteau, Jerry. "Bishops' doctrine committee: 'direct abortion always wrong.'" *National Catholic Reporter* Web site. 24 June 2010. Found at the following URL: <http://ncronline.org/news/bishops-doctrine-committee-direct-abortion-always-wrong>

\_\_\_\_\_. "Gray areas of excommunication." *National Catholic Reporter* Web site. 22 June 2010. Found at the following URL: <http://ncronline.org/news/faith-parish/gray-areas-excommunication>

Fullam, Lisa. "More Phoenix, and scandal." *DotCommonweal*. Entry posted 29 May 2010. Found at the following URL: <http://www.commonwealmagazine.org/blog/?p=8570>

Fullam is a veterinarian and teaches moral theology at the Jesuit School of Theology in Berkeley, CA.

Gallicho, Grant. "Everything you need to know about the case of Sr. Margaret McBride." *DotCommonweal*. Entry posted 23 June 2010. Found at the following URL: <http://www.commonwealmagazine.org/blog/?p=8811>

Hagerty, Barbara Bradley. "Nun Excommunicated For Allowing Abortion." *National Public Radio* Web site. 19 May 2010. Found at the following URL: <http://www.npr.org/templates/story/story.php?storyId=126985072&ps=cprs>

Kaveny, Cathleen. "What If Bishop Olmsted Had Been The Decider?" *DotCommonweal*. Entry posted 21 May 2010. Found at the following URL: <http://www.commonwealmagazine.org/blog/?p=8437>

Kaveny is professor of law and theology at the University of Notre Dame.

\_\_\_\_\_. "What Is Abortion Anyway?" *DotCommonweal*. Entry posted 20 May 2010. Found at the following URL: <http://www.commonwealmagazine.org/blog/?p=8409>

Kristof, Nicholas D. "Sister Margaret's Choice." *New York Times* 26 May 2010.

Liccione, Michael. "Excommunicating Intentions." *On the Square. First Things*. 21 May 2010. Found at the following URL: <http://www.firstthings.com/onthesquare/2010/05/excommunicating-intentions>

Lysaught, M. Therese. "Moral Analysis of Procedure at Phoenix Hospital." *Origins* 40/33 (27 January 2011): 537-549.

Lysaught, a bioethician at Marquette University, submitted this extended analysis of the Phoenix case at the request of Catholic Healthcare West, the parent institution of St. Joseph's Hospital. It was transmitted to Bishop Olmsted who acknowledged receipt of the analysis but ultimately decided the analysis was incorrect.

MaGill, Gerard. "Quaestio Disputata. Threat of Imminent Death in Pregnancy: A Role for Double-Effect Reasoning." *Theological Studies* 72 (December 2011): 848-878.

After reviewing in a remarkably balanced manner the facts of the Phoenix case and the particular arguments pro and con for allowing for the termination of the pregnancy to save the life of the mother Magill concludes by outlining his own position that the principle of the double effect clarifies that "causing the death of the fetus" while avoiding a direct physical one constitutes an indirect and unintended side effect and therefore is justified in traditional Catholic bioethical reasoning. The article has numerous footnotes

that present virtually all of the responsible relevant literature on the case to date.

MaGill is professor of health-care ethics at the Center for Healthcare Ethics at Duquesne University in Pittsburgh.

Martin, James, S.J. "Canon Lawyer: Sister's Excommunication 'Null and Void.'" *In All Things*. Entry posted 17 June 2010. Found at the following URL:  
[http://www.americamagazine.org/blog/entry.cfm?blog\\_id=2&entry\\_id=3013](http://www.americamagazine.org/blog/entry.cfm?blog_id=2&entry_id=3013)

National Public Radio. "Nun Excommunicated for Allowing Abortion." All Things Considered online. MP3 audio file. 19 May 2010. Found at the following URL:  
[http://public.npr.org/anon.npr-mp3/npr/atc/2010/05/20100519\\_atc\\_12.mp3?dl=1](http://public.npr.org/anon.npr-mp3/npr/atc/2010/05/20100519_atc_12.mp3?dl=1)

O'Brien, Jon. "Diocese of Phoenix Maligns Nun, Errs on Canon Law." *RH Reality Check*. Entry posted 20 May 2010. Found at the following URL:  
<http://www.rhrealitycheck.org/blog/2010/05/20/diocese-phoenix-maligns-catholic-errs-canon>

O'Rourke, Kevin, O.P. "Complications; A Catholic Hospital, a Pregnant Mother, and a Questionable Excommunication." *America* (2-9 August 2010): 15-16. Also found on the *America* Web site (posted 2 August 2010):  
[http://www.americamagazine.org/content/article.cfm?article\\_id=12399](http://www.americamagazine.org/content/article.cfm?article_id=12399)

\_\_\_\_\_. "What Happened in Phoenix?" *America* Web site. 21 June 2010. Found at the following URL:  
[http://www.americamagazine.org/content/article.cfm?article\\_id=12348&comments=1#readcomments](http://www.americamagazine.org/content/article.cfm?article_id=12348&comments=1#readcomments) [Later published in a print edition of *America*]

Phoenix Roman Catholic Diocese. "Statement of the Diocese of Phoenix Re: Situation at St. Joseph's Hospital." Press release. Phoenix, AZ: Roman Catholic Diocese of Phoenix, 14 May 2010.

\_\_\_\_\_. "Questions and Answers Re: The Situation at St. Joseph's." Press release. Phoenix, AZ: Roman Catholic Diocese of Phoenix, 18 May 2010.

Prusak, Bernard G. "Double Effect, All Over Again: The Case of Sister Margaret McBride." *Theoretical Medicine and Bioethics* 32/4 (2011): 271-283. (Online publication 20 May 2011 and available at <http://philpapers.org/rec/PRUDEA>).

Using the well-known 2009 "Phoenix 'Abortion' Case" Prusak re-examines the traditional text-book rendition of the 4 criteria of the principal of the double effect, and argues that from a philosophical perspective the criterion that "the evil effect in question may not be the means to the good effect" does not stand up to critical philosophical

inquiry. Rather than do away entirely with PDE reasoning and casuistry, Prusak calls for a revision of the problematic criterion.

Prusak teaches at Villanova University.

Roberts, Tom. "Ethicists fault bishop's action in Phoenix abortion case." *National Catholic Reporter* Web site. 8 June 2010. Found at the following URL:  
<http://ncronline.org/news/ethicists-fault-bishop%E2%80%99s-action-phoenix-abortion-case>

Tammeus, Bill. "Thomas J. Olmsted: Portrait of a policy-driven bishop." *National Catholic Reporter* Web site. 3 June 2010. Found at the following URL:  
<http://ncronline.org/news/people/thomas-j-olmsted-portrait-policy-driven-bishop>

United States Conference of Catholic Bishops Committee on Doctrine. "The Distinction between Direct Abortion and Legitimate Medical Procedures." Washington, DC: U.S. Conference of Catholic Bishops, 23 June 2010. Found at the following URL (accessed June 19, 2012):  
[www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf](http://www.usccb.org/doctrine/direct-abortion-statement2010-06-23.pdf)

Winters, Michael Sean. "Sister of Mercy." *The Tablet* Web site. 5 June 2010. Found at the following URL: <http://www.thetablet.co.uk/article/14787>

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#### Miscellaneous Issues

Alora, Angela Tan, and Lumitao, Josephine M. *Beyond a Western Bioethics: Voices from the Developing World*. Clinical Medical Ethics Series. Washington, D.C.: Georgetown University Press, 2001.

Beauchamp, Thomas L. "What's So Special about the Virtues." In *Virtue and Medicine: Explorations in the Character of Medicine*, 307-327. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Bertini, John E., Jr., M.D., and Moraczewski, Albert, O.P. "Semen Analysis and the Infertile." *Ethics and Medics* 25 (June 2000): 3-4.

Argues that the only morally licit method for obtaining sperm for semen analysis is through the use of a perforated silastic sheath.

Callahan, Daniel. "Ethics, Aging and Technology." *Concilium* (3/1991): 23-27.

\_\_\_\_\_. Setting Limits: Medical Goals in an Aging Society. New York: Simon and Schuster, 1987.

Camosy, Charles C. *Too Expensive to Treat? Finitude, Tragedy, and the Neonatal ICU*. Grand Rapids: Eerdmans, 2010.

*From the publisher's advertisement:* looks at the emotionally charged and expensive world of the neonatal intensive care unit to examine the hard truth about health care rationing in the United States. While fully affirming the human worth of even the tiniest baby, Camosy maintains that all people have equal dignity and should have an equal right to a proportionate share of community health care resources. Readers may find Camosy's arguments provocative, even troubling — but the conversation he draws them into is one that cannot be ignored.

Camosy is very involved with the pro-life movement and teaches at Fordham.

Caplan, Arthur L., ed. *When Medicine Went Mad: Bioethics and the Holocaust*. Totowa NJ: Humana Press, 1992.

Contains eighteen essays on a variety of issues raised by the use of medicine and science by the Nazis.

Elster, Jon, ed. *The Ethics of Medical Choice*. New York: St. Martin's Press, 1994.

The Ethics of Medical Choice sows through examples in France, Germany, Norway, and the United States the way in which the issue of equality of access by potential beneficiaries is handled.

Enemark, Christian. *Biosecurity Dilemmas: Dreaded Diseases, Ethical Responses, and the Health of Nations*. Washington, D.C.: Georgetown University Press, 2017.

*From the publisher:* Examines conflicting values and interests in the practice of "biosecurity," the safeguarding of populations against infectious diseases through security policies. Biosecurity encompasses both the natural occurrence of deadly disease outbreaks and the use of biological weapons. Christian Enemark focuses on six dreaded diseases that governments and international organizations give high priority for research, regulation, surveillance, and rapid response: pandemic influenza, drug-resistant tuberculosis, smallpox, Ebola, plague, and anthrax. The book is organized around four ethical dilemmas that arise when fear causes these diseases to be framed in terms of national or international security: protect or proliferate, secure or stifle, remedy or overkill, and attention or neglect. For instance, will prioritizing research into defending against a rare event such as a bioterrorist attack divert funds away from research into commonly occurring diseases? Or will securitizing a particular disease actually stifle research progress owing to security classification measures? Enemark provides a comprehensive analysis of the ethics of securitizing disease and explores ideas and policy recommendations about biological arms control, global health security, and public health

ethics.

Enemark is Professor of International Relations at the University of Southampton in the United Kingdom,

Fuchs, Josef, S.J. "Disposing of Human Life: *Recent Problems in Bioethics*." Chapter 13 in *Christian Morality: The Word Became Flesh*, 189-201. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

*Traduzione italiana*: "Disporre della vita umana? *Problemi di odierna bioetica*." In *Il Verbo si fa carne; teologia morale*. Casale Monferrato, Piemme, 1989.

\_\_\_\_\_. "Gibt es eine katholische medizinische Moral? *Stimmen der Zeit* 113 (1988): 103-111.

*English digest*: "Is There a Catholic Medical Moral?" *Theology Digest* 35 (1988): 203-208.

Fullam, Lisa, and O'Neill, William R., S.J. "Bioethics and Public Policy." *Theological Studies* 71 (2010): 168-189.

In the light of the Congregation for the Doctrine of the Faith's 2008 Instruction on Certain Bioethical Questions, *Dignitas personae*, and Benedict XVI's 2009 social Encyclical Charity in Truth, *Caritatis in veritate*, authors first look at embryonic stem cell research and HIV/AIDS prevention and treatment before turning to public policy implications in religiously pluralistic societies.

Fullam is a veterinarian and theological ethicist with a ThD from Harvard, and O'Neill has his PhD in theological ethics from Yale. Both are associate professors at the Jesuit School of Theology Santa Clara.

Gallagher, Raphael, C.Ss.R. "Catholic Medical Ethics: A Tradition Which Progresses." In *Catholic Ethicists and HIV/AIDS Prevention*, 271-281. Edited by James F. Keenan, S.J., Jon Fuller, S.J., Lisa Sowle Cahill, and Kevin Kelly. New York: Continuum, 2000.

Hanson, Mark J. *Claiming Power Over Life: Religion and Biotechnology Policy*. Washington, D.C.: Georgetown University Press, 2001.

Hauerwas, Stanley M. *Naming the Silences: God, Medicine, and the Problem of Suffering*. Grand Rapids: Eerdmans, 1990.

Discusses religious aspects of suffering, the problem of evil, etc.

\_\_\_\_\_. "On Medicine and Virtue: A Response." In *Virtue and Medicine. Explorations in the*



Character of Medicine, 347-355. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Herring, Basil F. "The Definition and Determination of Death." Chapter 2 in Jewish Ethics and Halakhah for Our Time: Sources and Commentary, Vol. 2, 39-84. The Library of Jewish Law and Ethics, 11. New York: KTAV, 1984.

\_\_\_\_\_. "Medical Practice, Research, and Self-Endangerment." Chapter 1 in Jewish Ethics and Halakhah for Our Time: Sources and Commentary, Vol. 2, 1-38. The Library of Jewish Law and Ethics, 11. New York: KTAV, 1984.

\_\_\_\_\_. "Organ Transplantation." Chapter 3 in Jewish Ethics and Halakhah for Our Time: Sources and Commentary, Vol. 2, 85-128. The Library of Jewish Law and Ethics, 11. New York: KTAV, 1984.

Homes, Helen Bequaert, and Purdy, Laura M., eds. Feminist Perspectives in Medical Ethics. Bloomington IN: Indiana University Press, 1992.

Most of the essays appeared in the 1989 issues of Hypatia: A Journal of Feminist Philosophy.

Iozzio, Mary Jo. "Radical Dependence and the *Imago Dei*: Bioethical Implications of Access to Healthcare for People with Disabilities." *Christian Bioethics* 23.3 (2017): 234-260.

At this writing Iozzio is a professor of Christian ethics at the Boston College School of Theology & Ministry.

Jensen, Steven J., ed. *The Ethics of Organ Transplantation*. Washington, D.C.: Catholic University of America Press, 2012.

Looks at questions such as harvesting organs in limit cases and related topics.

Jensen is associate professor of philosophy at the University of St. Thomas in Houston specializing in ethics and medieval philosophy.

Kaczor, Christopher. "The Tragic Case of Jodie and Mary: Questions about Separating Conjoined Twins." *Linacre Quarterly* 70 (May 2003): 159-170.

Against Cardinal Cormac Murphy-O'Connor and William May, Kaczor argues that the separation of Jodie and Mary was morally licit, though not morally obligatory.

Kamm, F.M. *Morality, Mortality--Volume I: Death and Whom to Save from It*, Oxford Ethics Series. New York: Oxford University Press, 1993.

This book examines specifically what differences between persons are relevant to the distribution of any scarce resource, discussing for example, the distribution (and acquisition) of bodily organs for transplantation.

\_\_\_\_\_. *Morality, Mortality--Volume II: Rights, Duties and Status*, Oxford Ethics Series. New York: Oxford University Press, 1996.

The second volume begins with a discussion of the questions of moral (in)equivalence of killing and letting die, harming and not aiding, intending and foreseeing harm, and also focuses on the methodology used in analyzing these questions. Part II of this volume offers an examination of the so-called Survival Lottery and Trolley Problem, and some other closely related dilemma situations, for the purpose of developing a principled account of when harming some to save others is permissible and impermissible. Part III is concerned with the further examination of the relation between restrictions on conduct and prerogatives not to make sacrifices, and the contrast between a victim-focused and agent-relative account of rights.

Kopfensteiner, Thomas. "The Meaning and Role of Duress in the Cooperation of Wrongdoing." *Linacre Quarterly* 70 (May 2003): 150-158.

Considers the impact of "duress" in reference to provisions for sterilizations in Catholic health care partnerships.

Lamb, David. *Organ Transplants and Ethics*. London: Routledge, 1990.

Lenhart, Erik, OFM, Cap. "People Born with Intersex Conditions: Pastoral and Bioethical Considerations." *National Catholic Bioethics Quarterly* 15/3 (Autumn 2015): 453-463. Also available at [https://www.pdcnet.org/pdc/bvdb.nsf/purchase?openform&fp=ncbq&id=ncbq\\_2015\\_0015\\_0003\\_0453\\_0463&onlyautologin=true](https://www.pdcnet.org/pdc/bvdb.nsf/purchase?openform&fp=ncbq&id=ncbq_2015_0015_0003_0453_0463&onlyautologin=true)

Maltarello, G. "Nota su vita umana e diritto civile." *Palestra del Clero* 70 (1991): 649-652.

Marty, Martin E. and Peerman, Dean G., eds. *New Theology No. 10: The Ethical and Theological Issues Raised by Recent Developments in the Life Sciences*. New York: Macmillan, 1973.

Meilaender, Gilbert. "The Virtues. A Theological Analysis." In Virtue and Medicine. Explorations in the Character of Medicine, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Meilaender was Professor of Religion at Oberlin College at this writing. He currently holds the Board of Directors Chair in Christian Ethics at Valparaiso University, Indiana.

Nairn, Thomas A. "The Use of Zairian Children in HIV Vaccine Experimentation: A Cross-Cultural Study in Medical Ethics." The Annual of the Society of Christian Ethics (1993): 223--243.

Nielsen, Kai. "Critique of Pure Virtue: Animadversions on a Virtue-Based Ethics." In Virtue and Medicine. Explorations in the Character of Medicine, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Also found as Chapter 11 in Nielsen's own book, Why Be Moral?, 229-244. Buffalo: Prometheus, 1989.

Nielsen is professor of philosophy at the University of Calgary, Alberta.

Rasanathan, J.K.K. et al. "Engaging human rights in the response to the evolving zika virus epidemic." *American Journal of Public Health* 107/4 (April 2017): 525-531.

Author supplied abstract: In late 2015, an increase in the number of infants born with microcephaly in poor communities in northeast Brazil prompted investigation of antenatal Zika infection as the cause. Zika now circulates in 69 countries, and has affected pregnancies of women in 29 countries. Public health officials, policymakers, and international organizations are considering interventions to address health consequences of the Zika epidemic. To date, public health responses have focused on mosquito vector eradication, sexual and reproductive health services, knowledge and technology including diagnostic test and vaccine development, and health system preparedness. We summarize responses to date and apply human rights and related principles including nondiscrimination, participation, the legal and policy context, and accountability to identify shortcomings and to offer suggestions for more equitable, effective, and sustainable Zika responses.

Regan, Tom, ed. *Matters of Life and Death: New Introductory Essays in Moral Philosophy*. 2nd Ed. New York: Random House, 1980, 1986.

Contains a series of essays on the topic of neo-natal ethical issues.

Robinson, Ian, ed. *Life and Death Under High Technology Medicine*. New York: St. Martin's Press, 1994.

This book considers the major social and cultural consequences of recent developments in high technology medicine. Many developments at the frontiers of medicine are challenging our ideas about when life begins and ends, and the possibilities in between. They require a re-examination of our understanding of the nature of social life and our cultural identity.

Ryan, Maura. "Beyond a Western Bioethics?" *Theological Studies* 65 (March 2004): 158-177.

Part of the annual "Notes on Moral Theology" issue.

Ryan teaches theological ethics at the University of Notre Dame.

Schlögel, Herbert, O.P. "Organtransplantation." *Stimmen der Zeit* 119 (1994): 376-382.

Twiss, Sumner B. "Alternative Approaches to Patient and Family Medical Ethics: Review and Assessment." Review of *Dax's Case: Essays in Medical Ethics and Human Meaning*, edited by Lonnie D. Kliever, and of *The Patient's Ordeal*, by William F. May. In *Religious Studies Review* 21 (October 1995): 263-76.

Vicini, Andrea, S.J., M.D. "L'astrobiologia e Noi: Le implicazioni sociali e politiche di una scienza «nuova» [Astrobiology and Us. The social and political implications of a «new» science] *La Civiltà Cattolica* 2017 (4003): 3-15.

From the author supplied English abstract of the Italian article: Astrobiology «studies the origin and evolution of life on Earth and the possible variety of life elsewhere». It is an interdisciplinary field of scientific research in rapid development. A team of scholars, composed of theologians and astrobiologists has been investigating the social implications of this new branch of science. Their findings have become an opportunity to evaluate how scientific research is conducted today and to propose, in this regard, a number of ethical paradigms. In addition, to understand whether and how theology and astrobiology can be mutually supportive; in particular whether and how astrobiological research can promote a theological understanding of creation, and of human life founded on, and animated by, the Incarnation.

Vicini, a pediatrician and theological ethicist, looks at a range of biotechnological developments that have helped shaped contemporary ethical discourse, especially in the areas of neurosciences, oncofertility and synthetic biology.

Vicini teaches at the Boston College School of Theology & Ministry.

\_\_\_\_\_. "Bioethics: Basic Questions and Extraordinary Developments." *Theological Studies* 73 (March 2012): 169-187.

\_\_\_\_\_. "Imaging in Severe Disorders of Consciousness: Rethinking Consciousness, Identity and Care in a Relational Key." *Journal of the Society of Christian Ethics* 32/1 (2012): 169-191.

Walter, James J. "The Meaning and Validity of Quality of Life Judgments in Contemporary Roman Catholic Medical Ethics." *Louvain Studies* 13 (1988): 195-208.

Walter is Professor of Bioethics at Loyola Marymount University, Los Angeles.

Ziegler, J.G. "Moraltheologischen Kriterien für eine gesetzliche Regelung der Organtransplantation." *Trier Theologische Zeitschrift* 89 (1980): 35-49.

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#### INTERNET SITES RELATED TO BIOETHICS

\*N.B. Listing here does not indicate endorsement of any of the positions or documents contained on these web-sites, but merely that they could be potential research resources.

Canadian Catholic Bioethics Institute  
<http://www.utoronto.ca/stmikes/bioethics/>

Catholic Health Association of the USA:  
<http://www.chausa.org/>

Ethics of Cloning Humans  
<http://people.msos.edu/~tritt/sf/cloning.humans.html>

The National Catholic Bioethics Center  
<http://www.ncbcenter.org/>

[From its own web-site]} (*NCBC*), established in 1972, conducts research, consultation, publishing and education to promote human dignity in health care and the life sciences, and derives its message directly from the teachings of the Catholic Church. The results of this research are available through this website and our various educational and publishing activities, workshops and seminars.

*N.B.* Despite its name this organization is *not* an organ of the United States Catholic Conference of Bishops and its positions tend to be exceedingly conservative and often fail to recognize (or at least admit) that many positions are *not* (yet) settled by the Magisterium and thus still fall within the principle of probabilism in the Church

President's Council on Bioethics  
<http://www.bioethics.gov/>

Terri Schindler-Schiavo Foundation  
<http://terrisfight.org/>

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BRETZKE'S ONLINE POWER POINT PRESENTATIONS ON ASPECTS OF BIOETHICS

***Catholic Moral Tradition & Health-Care Principles [updated August 10, 2016]***

<https://www2.bc.edu/james-bretzke/CatholicMoralTraditionAndHealthCarePrinciples.ppsx>

***Death and Dying Catholic Debates [uploaded August 10, 2016]***

<https://www2.bc.edu/james-bretzke/DeathAndDyingCatholicDebates.ppsx>

***The Phoenix Case Not Heard Moral Triangle Power Point Presentation [Uploaded May 18, 2012]***

<https://www2.bc.edu/james-bretzke/PhoenixCaseNotHeardMoralTriangle.ppsx>

This presentation was reported in the June 8, 2012 online version of the *National Catholic Reporter* and a further report is found in the 2012 *Proceedings of the CTSA*, available online at <http://ejournals.bc.edu/ojs/index.php/ctsa/issue/view/235/showToc>

For bibliography on this case see <https://www2.bc.edu/james-bretzke/PhoenixAbortionBibliography.pdf>

***Reproductive Issues & Debates Power Point Presentation [uploaded August 3, 2016]***

<https://www2.bc.edu/james-bretzke/ReproductiveIssuesAndDebates.ppsx>