

# BIOETHICS BIBLIOGRAPHY

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### MAGISTERIAL STATEMENTS AND/OR DOCUMENTS

Bernardin, Joseph Cardinal. *Consistent Ethic of Life*. Edited by Thomas G. Feuchtmann. 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.

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

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

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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, bioethicians, 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).

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Sacred 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.

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.

Sacred 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.

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.

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

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

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.

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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GENERAL WORKS:

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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 Gregory and Percival.

Beauchamp, Tom L., and Childress, James F. *Principles of Biomedical Ethics*. 4th edition. New York and Oxford: 1979, 1983, 1989, 1994.

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 justice. 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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Essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.)

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: Citadella 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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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 Wachter, 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 is 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.

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

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Overview of the past twenty years of bioethics, since the coining of the term in Van Ruesselaer 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.

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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.

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Fuchs is Professor Emeritus 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

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 ethician.

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.

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

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Holderegger, Adrian. Grundlagen der Moral und der Anspruch des Lebens: Themen der Lebenstrik. 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, 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.

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.

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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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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.

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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.

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

May, William E. "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.

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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.

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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.

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.

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

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.

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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.

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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.

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.

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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.

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

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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.

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, J.B., Jr. "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 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.

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\_\_\_\_\_. "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.

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.

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.

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SPECIFIC ISSUES:

*Bioethics Bibliography*

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.

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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.

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.

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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.

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.

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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 Univeristy 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.

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."

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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.

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.

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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.

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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.

Ciccone, 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.

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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.

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 now is Professor of Moral Theology at the Franciscan School of Theology in Berkeley.

\_\_\_\_\_. 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.

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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.

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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.

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

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

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

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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.

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

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

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.

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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.

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

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

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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.

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

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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 is a research professor in molecular genetics at Loyola University's Cardinal Bernardin Cancer Center in Chicago.

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 moral theology at the Jesuit School of Theology-at-Berkeley.

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

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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.

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Grabowski teaches moral theology at Catholic University of America.

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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,

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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, is professor of moral theology at the Alphonsianum in Rome.

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

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

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

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

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

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

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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.

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.

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.

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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.

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.

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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. 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.

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Bishop Sgreccia, 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 is 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 is professor of religion and social ethics at Worcester Polytechnic Institute.

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

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

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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.

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

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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.

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.

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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 Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

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

Devettere, Raymond J. *Practical Decision Making in Health Care Ethics: Cases and Concepts*. 2<sup>nd</sup> ed. Washington, D.C.: Georgetown University Press, 2002.

Devettere teaches health care ethics at Emmanuel College and 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-

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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.

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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.

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 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.

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

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\_\_\_\_\_. "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.

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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 L. *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.

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.

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McCormick is the John A. O'Brien Professor of Christian Ethics at the University of Notre Dame.

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McIntyre teaches theology at Duquesne University.

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

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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.

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Sweet is Chancellor of United Theological Seminary in Dayton, OH.

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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.

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Sustaining Life, Nutrition & Hydration

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

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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.

- \_\_\_\_\_. "The Pope Has a Feeding Tube; Why Can't Terri?: Interpreting Recent Catholic Magisterial Teaching on End-of-Life Issues. *Journal of the Society of Christian Ethics* (forthcoming)  
<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 paper 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>

- 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.

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

Statement released 14 January 1992.

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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.

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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.

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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."

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.

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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.

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.

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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).

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.

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

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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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## Miscellaneous Issues

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.

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.

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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.

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.

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.

Foran, John E., M.D. "Ectopic Pregnancy: Current Treatment Options, *deju vu* 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.

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, Piemonte, 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.

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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.

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\_\_\_\_\_. "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*.

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.

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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.

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Lamb, David. Organ Transplants and Ethics. London: Routledge, 1990.

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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.

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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>

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

These presentations were constructed and presented as either independent talks to adult non-specialist audiences or as part of larger courses in moral theology or applied ethics.

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***Bioethical Challenges Power Point Presentation [uploaded September 17, 2003]***

<http://www.usfca.edu/fac-staff/bretzkesj/BioethicalChallenges.htm>

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<http://www.usfca.edu/fac-staff/bretzkesj/CatholicDebatesOnEndOfLifeAndStemCells.htm>

***End of Life Catholic Issues: [Uploaded June 30, 2005]***

<http://www.usfca.edu/fac-staff/bretzkesj/EndOfLifeCatholicIssues.htm>

***End of Life Debates on Catholic Tradition and Teaching [uploaded October 28, 2005]***

<http://www.usfca.edu/fac-staff/bretzkesj/EndOfLifeCatholicDebates.htm>

***Ethical Responses to HIV/AIDS Pandemic [uploaded December 1, 2005]***

<http://www.usfca.edu/fac-staff/bretzkesj/EthicalResponseToAIDS.htm>

***HIV/AIDS Moral Triangle Analysis Power Point Presentation [uploaded August 23, 2004]***

<http://www.usfca.edu/fac-staff/bretzkesj/HIVAIDSMoralTriangle.htm>

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**Killing or Letting Die? Terri Schiavo Debate in the Catholic Moral Context**

<http://www.usfca.edu/fac-staff/bretzkesj/SchiavoKillingOrLettingDie.htm>

***Liminal Questions in Bioethics(Genetics, Stem Cell Research, Reproductive Issues)***

<http://www.usfca.edu/fac-staff/bretzkesj/LiminalBioethics.htm>