

ment holds that Seventh-day Adventists may use medicine to minimize suffering, but are not required to use means that will merely prolong the process of dying. After truthful disclosure of prognosis, treatment decisions should be left to the patient or family members, at all times ensuring that the dignity of the patient is respected. Seventh-day Adventists do not condone mercy-killing, assisted suicide, or euthanasia.

Seventh-day Adventist. General Conference. **Guidelines on Abortion.** *Adventist Review* 169: 1388, 31 December 1992.

Intended to provide pastoral guidance to individuals facing the issue of abortion, this is a consensus statement and does not reflect official Church policy. The statement affirms that life is a sacred and magnificent gift from God and states that the decision to seek abortion is one of grave moral consequence appropriate only for most serious reasons. Ultimately the decision rests with the pregnant woman, supported by the Church community, and aided by “accurate information, biblical principles and the guidance of the Holy Spirit” (p. 3). A footnote includes Adventist “Principles for a Christian View of Human Life.”

Seventh-day Adventist. General Conference. **Special Issue on Abortion.** *Update* 9(3): 1-8, 3 September 1993.

Abortion guidelines adopted by the Conference in October 1992 are presented along with commentaries on the guidelines and Adventist views of abortion.

UNITARIAN UNIVERSALIST

Unitarian Universalist Association. Department for Social Justice. **RESOLUTIONS AND RESOURCES: A SOCIAL RESPONSIBILITY HANDBOOK.** Boston, MA: Unitarian Universalist Association. Department for Social Justice, 1994. [looseleaf format].

All general resolutions and resolutions of immediate witness passed by each General Assembly since 1961 are collected here. Resolution topics include: nursing home reform, home health care, mental health, development of hospices, legality of living wills, a national health plan,

opposing AIDS discrimination, the right to die with dignity, AIDS/HIV crisis, travel rights of HIV-infected people, universal health care, and resolutions (the first dated 1963) on abortion and the right to choose.

UNITED CHURCH OF CHRIST

United Church of Christ. Office for Church in Society. **THE PROPHETIC VISION: SOCIAL POLICY STATEMENTS, UNITED CHURCH OF CHRIST GENERAL SYNODS 1957-1992.** Cleveland, OH: United Church of Christ, 1992. 158 p.

Textual excerpts of all social policy statements passed by the biennial general assemblies since the denomination’s founding in 1957 cover: abortion, AIDS, genetic engineering, health, population and family planning, reproductive technologies, and the right to die.

United Church of Christ. The UCC Council for Health and Human Services Ministries and the UCC Chaplains in Health Care. **MAKING END OF LIFE DECISIONS: UNITED CHURCH OF CHRIST PERSPECTIVES.** Cleveland, OH: United Church of Christ, 1993. 28 p.

The Church has prepared a resource guide for its membership that discusses decision making at the end of life, including making decisions for oneself and for others, ethical approaches, UCC perspectives, and challenges to the Church. A glossary and study questions are also included.

ROMAN CATHOLICISM

Ashley, Benedict, and O’Rourke, Kevin D. **ETHICS OF HEALTH CARE: AN INTRODUCTORY TEXTBOOK,** 2d ed. Washington, DC: Georgetown University Press, 1994. 285 p.

Prepared as an undergraduate text, this work covers fundamental questions about health and responsibility, the ethical principles of health care, and norms of Christian decision. These principles are applied to such issues as: human research and the allocation of resources, sexuality and reproduction, surgical and genetic reconstruction of the human body, psychotherapy, death and dying, and pastoral and religious

responsibilities in healing.

Cahill, Lisa Sowle. **Abortion, Sex and Gender: The Church's Public Voice.** *America* 168(18): 6-11, 22 May 1993.

Professor Cahill discusses the Catholic Church's views on abortion and her own, noting the Church's ambivalence about both sex and women. Cahill argues that reduced focus on isolated sex acts and their relationship to the procreative process, greater respect for women, and shared responsibility of men and women for the family will enhance the Church's ability to garner respect for the unborn.

Cassidy, Joseph D., and Pellegrino, Edmund D. **A Catholic Perspective on Human Gene Therapy.** *International Journal of Bioethics* 4(1): 11-18, March 1993.

The authors identify six Catholic Christian norms, that, in conjunction with the principle of Christian charity, guide their moral assessment of several types of genetic manipulation. These norms are: accountable stewardship, preservation and protection of the nature and destiny of humankind, respect for life, respect for persons, equality of value of each person, and charitable justice in the distribution of resources.

Catholic Bishops of Pennsylvania. **Nutrition and Hydration: Moral Considerations.** *Linacre Quarterly* 59(1): 8-30, February 1992.

The Catholic Bishops of Pennsylvania offer their religious perspective on withholding or withdrawing nutrition and hydration. They provide a clear discussion of states of unconsciousness, methods of providing nourishment, and criteria to determine whether treatment is ordinary or extraordinary. In almost every instance a moral obligation exists to provide nourishment to an unconscious person. (See also commentaries on following pages.)

Catholic Health Association. **CARE OF THE DYING: A CATHOLIC PERSPECTIVE.** St. Louis: Catholic Health Association, 1993. 67 p.

The Catholic tradition affirms the sanctity of life, God's dominion and human stewardship of the gift of life, and prohibition of killing; these principles inform its goal to help dying patients

live well until they die. While euthanasia and assisted suicide seem to be receiving increasing support, Catholic institutions are challenged to work against the tide to create a community supportive of the values of life; to advocate balancing patient autonomy and state interests in life; to work to achieve holistic and palliative care for the dying; and to strive to relieve all forms of pain.

Catholic Health Association. Special Task Force on Pain Management. **Pain Management: Theological and Ethical Principles Governing the Use of Pain Relief for Dying Patients.** *Health Progress* 74(1): 30-39, 65, January-February 1993.

The task force attempts to define pain and suffering and addresses societal and clinical concerns regarding pain and its control. While it notes that some individuals may choose to endure pain as a redemptive participation in Christ's passion, the Vatican *Declaration on Euthanasia* allows the use of high levels of painkillers even if life foreseeably will be shortened.

Catholic Health Association of the United States. **HUMAN GENETICS: ETHICAL ISSUES IN GENETIC TESTING, COUNSELING, AND THERAPY.** St. Louis, MO: The Association; 1990. 43 p.

Issued by CHA as a "resource for ethical consultation and decision making in medical genetics," this work reviews the current scientific techniques in genetics; relates ethical problems and considerations in genetic testing and gene therapy; and makes recommendations for genetic services in Catholic health care institutions. Respect for non-directive counseling is urged, and somatic cell or parental gonadal cell therapy is cited as effective treatment for genetic diseases, that avoids morally negative alternatives.

Catholic Health Association of the United States. **MANUAL OF GUIDELINES ON CLINICAL-ETHICAL ISSUES.** St. Louis, MO: The Association, 1990. 97 p.

Practical guidance on the development and formation of policies on clinical ethics is of-

ferred. Sample policies, information about the teaching of the Catholic Church, and suggestions for further reading on institutional ethics committees, informed consent/collaborative decision making, life-sustaining treatment, surgical sterilization, and rape are provided.

Catholic Health Association of the United States; and Conference of Major Religious Superiors of Men's Institutes of the United States. **THE GOSPEL ALIVE: CARING FOR PERSONS WITH AIDS AND RELATED ILLNESSES—A PASTORAL DOCUMENT.** St. Louis, MO: The Association and the Conference, 1988. 128 p.

Portraying the AIDS epidemic as a moment in time when God draws near demanding recognition and response, this document asserts that the Gospel requires a compassionate and open response to those with AIDS; the provision of medical care; and efforts to ensure that justice, love, and mercy are taught and reflected in public policy. Chapters on AIDS in the Church, ethical and legal considerations for health care providers, and an appendix with sample policies on a variety of issues for medical and corporate settings are included.

Curran, Charles E. **CONTRACEPTION: AUTHORITY AND DISSENT.** New York: Herder and Herder, 1969. 239 p.

Sparked by *Humanae Vitae*, the papers in this volume examine whether dissent from such authentic, noninfallible papal teaching is legitimate. Contributions discuss the function of the magisterium and historical cases of accepted dissent before turning to an analysis of the encyclical itself.

Ford, John C.; Grisez, Germain; Boyle, Joseph; Finnis, John; May, William E. **THE TEACHING OF HUMANAЕ VITAE: A DEFENSE.** San Francisco: Ignatius Press, 1988. 219 p.

In his general introduction to the debate regarding *Humanae Vitae*, Grisez identifies two common forms of dissent: (1) questions of consistency in the Church's teaching because the Church accepts birth regulation by abstinence but not by contraception, and (2) questions of the infallibility or authority of the Church's teaching. The two essays in this book attempt to

respond to these objections.

Griese, Orville N. **CATHOLIC IDENTITY IN HEALTH CARE: PRINCIPLES AND PRACTICE.** Braintree, MA: The Pope John Center, 1987. 537 p.

Prepared especially for health professionals and pastoral personnel, this volume offers discussion of: lawful and unlawful means of dealing with fertility issues, contraception, abortion, euthanasia, application of the principle of double effect to problems in pregnancy, organ transplantation, treatment for rape victims, and issues of confidentiality and AIDS. It also provides a multi-page, quick reference commentary on the "Ethical and Religious Directives for Catholic Health Facilities" and a detailed index.

Heaney, Stephen J., ed. **ABORTION: A NEW GENERATION OF CATHOLIC RESPONSES.** Braintree, MA: Pope John Center, 1992. 359 p.

Heaney compiled this book for individuals searching for an understanding of "why the Church's position (on abortion) makes sense" (p. xiv), those looking for well-reasoned arguments on either side of the abortion debate, and those influenced by non-Church teaching but uncertain in their hearts. Interdisciplinary contributions cover: personhood; moral methodology and applications; feminist issues; pluralism, dissent, and the magisterium; and Church, public policy and the law.

McCormick, Richard A. **THE CRITICAL CALLING: REFLECTIONS ON MORAL DILEMMAS SINCE VATICAN II.** Washington, DC: Georgetown University Press, 1989. 414 p.

McCormick discusses the way moral theology in the Catholic Church has evolved during the twentieth century. He considers changes in Catholic positions on specific issues—e.g., genetic technology, sterilization, nutrition and hydration, and AIDS.

McCormick, Richard A. **HEALTH AND MEDICINE IN THE CATHOLIC TRADITION: TRADITION IN TRANSITION.** New York: Crossroad Publishing Company, 1984. 173 p.

Basing his discussion on the 1975 United States Catholic Conference “Ethical Guidelines for Catholic Health Care Institutions,” McCormick provides the reader with a thematic understanding of the Catholic Church’s approach to “being well,” an appreciation of the complexity of the denomination’s living tradition (the Popes and the magisterium), and its defined pattern of authority in this book from the Project Ten series.

McCormick, Richard A. **‘Humanae Vitae’ 25 Years Later.** *America* 169(2): 6-12, 17 July 1993. McCormick summarizes the historical and more recent response to *Humanae Vitae*, the Papal encyclical addressing contraception. He reviews the proposals for moving beyond the current impasse on the issue.

McCormick, Richard A. **“Moral Considerations” Ill Considered.** *America* 166(9): 210-14: 14 March 1992.

McCormick offers a comment critical of the Pennsylvania Bishops’ position on the withdrawal of artificial nutrition and hydration. He calls their moral reasoning questionable and states that their position that such withdrawal from a patient in PVS is “murder by omission” focuses on the effect, not the benefit, of such treatment.

Moraczewski, Albert S. **The Human Genome Project and the Catholic Church.** *International Journal of Bioethics* 2(4): 229-34, December 1991.

Based on Pope John Paul II’s brief comments on genetic manipulation, Moraczewski maintains that experimental genetic interventions may be morally acceptable if their aim is the improvement of the human biological status, the normal biological nature of the human person is respected, no harm is inflicted on the process of human generation or on human embryos, and new classes of marginalized people are not created.

National Conference of Catholic Bishops. **Call to Compassion and Responsibility: A Response to the HIV/AIDS Crisis.** *Origins* 19(26): 421, 423-434, 30 November 1989.

In a revised version of the 1987 statement, *The Many Faces of AIDS: A Gospel Response*, the United States Catholic Conference asserts the dignity and worth of all persons and attempts to address the ethical and spiritual dimensions of the HIV/AIDS crisis. The Church is called to provide pastoral care and medical and social services to AIDS patients and their families and friends in the compassionate and understanding manner of Christ. The Conference encourages AIDS education and urges those with AIDS to live in a manner that does not put others at risk. The Church affirms its position that the gift of sexuality should only be expressed in a monogamous, heterosexual and married relationship.

National Conference of Catholic Bishops. **Resolution on Health Care Reform.** *Origins* 23(7): 97, 99-102, 1 July 1993.

The resolution states that health care is a right because of the sanctity and dignity of human life and that persons are made in the image of God. Eight criteria for reform and four key policy priorities are identified.

National Conference of Catholic Bishops. Administrative Committee. **Statement on Euthanasia.** *Origins* 21(16): 257-58, 26 September 1991.

The distinction between suicide or active euthanasia and the refusal of disproportionately burdensome medical treatment are emphasized. Catholics and all persons of good will are exhorted to reject proposals to legalize euthanasia because such measures capitalize on confusion, ambivalence, and fear about the use of life-sustaining technology rather than seek loving solutions that respect the dignity and gift of human life.

National Conference of Catholic Bishops. Committee for Pro-Life Activities. **Nutrition and Hydration: Moral and Pastoral Reflections.** *Origins* 21(44): 705-12, 9 April 1992.

The Bishops’ statement provides basic moral principles based on respect for the dignity of the human person and God’s gift of life and uses these principles in a series of questions and responses to clarify the Church’s position on nutrition and hydration. In some limited instances medically assisted nutrition and hydra-

tion represent an unreasonable burden, but the Conference argues for a general presumption in favor of medically assisted nutrition and hydration and against routine classification of PVS patients as terminal; however, it states that this teaching is only preliminary.

O'Rourke, Kevin D., and Boyle, Philip, **MEDICAL ETHICS: SOURCES OF CATHOLIC TEACHING**. 2nd ed. Washington, DC: Georgetown University Press, 1993. 347 p.

In an effort to help people understand the theological foundations for Catholic teachings on issues in medical ethics, Dominicans O'Rourke and Boyle review values informing Church positions and the meaning of the formation of conscience. They provide topically arranged excerpts from official statements of the Church, including *Humanae Vitae*, *Donum Vitae*, *On the Christian Meaning of Human Suffering*, *Declaration on Euthanasia*, and *Prolongation of Life*, and provide references to the full documents.

O'Rourke, Kevin D., and DeBlois, Jean. **Removing Life Support: Motivations, Obligations—An Opinion on NCCB Committee for Pro-Life Activities' Statement on Artificial Hydration and Nutrition**. *Health Progress* 73(6): 20-27, 38, July-August 1992.

The authors note that the document represents pastoral teaching and is not intended to be regarded as authentic or infallible. They argue that the Bishops' thesis in favor of artificial nutrition and hydration in almost all cases is: (1) contrary to Catholic theological tradition because it overemphasizes the value of mere physiological function; (2) contrary to goal of medicine; and (3) contrary to the common belief of the faithful on the issue.

Pellegrino, Edmund D.; Harvey, John Collins; and Langan, John P., eds. **GIVE OF LIFE: CATHOLIC SCHOLARS RESPOND TO THE VATICAN INSTRUCTION**. Washington, DC: Georgetown University Press, 1990. 198 p.

Three aspects of the encyclical, *Donum Vitae* are discussed: clinical and technical aspects, moral- theological foundations, and the impact on legislation and public policy.

Pellegrino, Edmund D.; Langan, John P.; and Harvey, John Collins, eds. **CATHOLIC PERSPECTIVES ON MEDICAL MORALS: FOUNDATIONAL ISSUES**. Boston: Kluwer Academic, 1989. 307 p.

In the face of increasing pluralism in U.S. society and the Catholic denomination, this volume attempts to clarify the philosophical and theological foundations for Catholic medical ethics. The tradition of Catholic teaching on medical morality and its sources of moral insight are examined in the belief that the Church's charity-based "agapeistic" ethic is a viable and rich alternative to secular medical ethics.

Smith, Janet B. **HUMANA VITAE: A GENERATION LATER**. Washington, DC: Catholic University of America Press, 1991. 425 p.

Smith holds the papal prohibition of artificial contraception to be "true, wise, and authentically Christian" (p. xv), and attempts to provide a philosophical defense for the encyclical. She examines documents from the papal advisory commission, reviews Pope John Paul II's defense and the Church's understanding of Christian marriage, counters the major opposing arguments, and provides a new translation of the text from the Latin version.

Teo, B. **Organ Donation and Transplantation: A Christian Viewpoint**. *Transplantation Proceedings* 24(5): 2114-15, October 1992.

Theologian Teo notes that the Catholic tradition believes that good health care for the sick and dying builds communal bonds and reveals God's love and care for the world. Organ transplantation has the potential to build global bonds, but its ethical defensibility depends on absolute respect for the human person, before and after death, and the noncommercial and fair distribution of organs.

Wildes, Kevin Wm. **In the Light of the Splendor: Veritatis Splendor and Moral Theology**. *Kennedy Institute of Ethics Journal* 4(1): 13-25, March 1994.

Veritatis Splendor's (text and Vatican summary in *Origins* 23(18): 297, 299-336, 14 October 1993) discussion of fundamental questions

regarding moral theology has ramifications for thinking about birth control, artificial reproduction, sterilization, and abortion. Wildes reviews issues in Roman Catholic moral theology relevant to *Veritatis Splendor*, summarizes major themes of the encyclical, and outlines three tensions unresolved by the encyclical: the nature of the moral act, the role of moral theologians, and the relationship of faith and reason in moral theology.

Wildes, Kevin Wm.; Abel, Francesc; and Harvey, John C., eds. **BIRTH, SUFFERING, AND DEATH: CATHOLIC PERSPECTIVES AT THE EDGES OF LIFE**. Boston: Kluwer Academic, 1992. 234 p.

Catholic moral theology focuses on issues raised by the varieties of medical treatment available for the dying of all ages, from preivable embryos to the frail elderly. Essays treat: pain control; HIV infection; artificial nutrition and hydration; theological reflections on dignity, solidarity and the sanctity of life; and responsibility and obligation.

This Scope Note was prepared by Laura Jane Bishop, M.A., a Georgetown University doctoral candidate, and Research Assistant at the National Reference Center for Bioethics Literature (NRC) and Mary Carrington Coutts, M.L.S., a Reference Librarian at the NRC. Literature available through September 1994 is represented in this Scope Note.

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