



PROVITA

The University Faculty for Life Newsletter

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UFL Updates

- **2019 Life and Learning Conference** The **2019 Life and Learning Conference** will break with tradition and be held on a **Thursday and Friday**, June 6th and 7th. The conference will take place at Mundelein Seminary/University of St. Mary of the Lake. Besides the standard topics, the conference’s special topic is “The Disabled and Life Issues.” Call for Proposal Deadline is May 21st. See the [President’s Letter](#) for details. Register for the conference [here](#).

- **Lifetime membership** UFL offers Lifetime Membership. Five hundred dollars will enable you to support our mission more easily throughout your golden years. More details are posted on our [website](#).
- **Dues Reminder** Be sure to pay your dues. On-line payment is possible through PayPal and our website.
- **When paying your dues, please confirm your current email address** If necessary, please update *both* your email address and your mailing address using the [membership renewal form](#). Dues can also be sent to **Fr. Joseph Koterski, S.J.**, University Faculty for Life, Dept. of Philosophy, Fordham University, Bronx, NY 10458.
- **Social Media** UFL is on Facebook and LinkedIn. On Facebook, you can “like” the “University Faculty for Life” page. Our blog can be found at www.uffl.org/blog/. There is also an active “University Faculty for Life” subgroup of the “Pro-life Professionals” group on LinkedIn.

Letter from the President

R. Mary Hayden Lemmons, Ph.D., President of UFL, Associate Professor of Philosophy, University of St. Thomas, St. Paul, MN.

Please consider contributing a paper to this year's conference. Our focus topic is "The Disabled and Life Issues" with topics on abortion, infanticide, and euthanasia welcomed as well. Proposals received by May 21st will receive priority consideration. Please see the [Call for Papers](#) for additional details. Also, this year, the conference is on Thursday and Friday (June 6-7) at beautiful Mundelein Seminary at University of St. Mary of the Lake outside of Chicago.

Our keynote speakers include Elizabeth Schiltz, J.D., Miguel Romero, Ph.D., and Jeffrey Tranzillo, Ph.D. Professor Schiltz is the John D. Herrick Professor of Law at the University of St. Thomas. She will be speaking on "The Contradictory Expressive Functions of the Americans with Disabilities Act and Physician Assisted Suicide Laws." Dr. Romero teaches in the Department of Religious and Theological Studies at Salve Regina University and will be speaking on "Disability, Beauty and the Goodness of the Body." Dr. Tranzillo published *John Paul II on the Vulnerable* and will be speaking on "Life Issues and Disability in Light of the Christian Humanism of Saint John Paul II." Our 2019 Smith Award recipient is Dr. Thomas Cavanaugh. Dr. Cavanaugh teaches philosophy at the University of San Francisco and has published both *Double Effect Reasoning* and *Hippocrates' Oath and Asclepius' Snake*. He will offer some reflections at our concluding banquet on Friday night. In addition, four specialty panels will focus on key legal issues, pre-natal diagnosis, spirituality of suffering, and brain death.

Tickets for registration, on-campus meals, and rooms can be purchased from the Eventbrite link on our website. Don't delay – on-campus housing is limited. The hotels that are nearest to Mundelein include Candlewood (847-247-9900) and for a little more money, Doubletree (847-949-5100). Doubletree has a shuttle service.

If flying in to the conference, Mundelein conference services recommend the airport at O'Hare and the American Taxi (costs about \$40-

\$50). Be aware that Mundelein is about an hour from the airport and more from the center of Chicago.

Finally, please help publicize our conference by sending our Call for Proposals to fellow prolife scholars, and by inviting fellow prolife scholars to become members.

Thank you for all you do for life!

Looking forward to seeing you in June,

Mary

P. S. Don't forget to check out, in this issue of *ProVita*, Prof. Richard Myers's column on current legal developments, Dr. Christopher Kaczor's reflections on aborting fetuses with life limiting abnormalities, and Fr. Joseph Koterski's insightful book reviews.

Member News & Publications

In which we highlight the activities of our organization, members, and chapters, including publications, talks, and consultations.

Note: all names in **bold** are members of UFL.

- **Peter J. Colosi, Ph.D.** (Philosophy, Salve Regina University) published "Discussing the Spiritual Soul in the Classroom" in *The National Catholic Bioethics Quarterly*, 18.3 (Autumn 2018): 417 – 426.
- Dr. Colosi** was interviewed on *Doctor Doctor*, the official radio program of the Catholic Medical Association, on his method of "Charity and Clarity" as a way to engender rich discussion of difficult medical ethical issues in the classroom. The interview aired January 11, 2019 on redeemer radio and is available [online](#).
- **Dr. Colosi** is also co-organizing the 5th [Theology of the Body International Symposium](#) in Holland, June 28-30, 2019.
- **John Crosby, Ph.D.** (Philosophy, Franciscan University of Steubenville) published "On the

Difference between the Cosmological and the Personalist Understanding of the Human Being” in *Quaestiones Disputatae*, 9.2 (Spring 2019): 112 – 125.

- **Richard Doerflinger, M.A.** (Theology, United States Conference of Catholic Bishops) published several articles in the *Catholic Standard*: “Deleting the Ethics Gene” (January 4, 2019), “Building a Wall Against Life” (January 25, 2019), “Congress and Infanticide” (March 4, 2019) and “Losing Our Humanity to Robots?” (March 28, 2019).
- **Richard Fehring, Ph.D., R.N.** (Nursing, Marquette University) co-wrote “Young Women’s Knowledge About Fertility and Their Fertility Health Risk Factors,” which appeared in *JOGNN: Journal of Obstetric, Gynecologic & Neonatal Nursing*, 48.2 (March 2019): 152 – 162.
- **Dr. Fehring** also published “Contraception and Natural Family Planning: the Impact on the Sexual Lives of Couples?” in *Anthropotes*, 35 (2018): 101-126.
- **Dr. Fehring** presented “Use of Natural Family Planning During the Postpartum Breastfeeding Transition to Fertility “ at a Medical Conference sponsored by FACTS - Modern Fertility Awareness for Family Planning and Precision Women’s Health in Cleveland on February 23rd, and at the American Association of Pro-Life Obstetricians and Gynecologists conference in Indianapolis on April 5th.
- **Anne Barbeau Gardiner**, (English, John Jay College CUNY) published “Parental Love vs. Loveless Rights” in *New Oxford Review*, 86.1 (January/February 2019): 43 – 46.
- **James Hanink, Ph.D.** (Philosophy, Loyola University Marymount, Emeritus) contributed a chapter, “Ethical Theory and the Specification of Human Rights” to *Metaphysics of Human Rights*, ed. Luca Di Donato and Elisa Grimi. Wilmington, DE: Vernon Press, 2019. 53 – 74.
- **Thomas Hilgers, M.D.** (Medicine, Creighton School of Medicine) co-wrote “A Quantitative Self-Assessment of Seminarians’ Response to a Curriculum Addition on Marriage, Sexuality, FertilityCare, and Naprotechnology: The Kenrick–Glennon Experience (2006–2015),” which appears in *Linacre Quarterly* online (February 15, 2019).
- **Christopher Kaczor, Ph.D.** (Philosophy, Loyola Marymount University) reviewed Hippocrates’ Oath and Asclepius’ Snake by Thomas Cavanaugh, for *America*, 220:4 (February 18, 2019): 54.
- **Sr. Hanna Klaus, M.M.S., M.D.** (Medicine, TeenSTAR) published “Response to Q&A Request: Counseling Adolescent Girls about Abstinence and Not Using Contraceptives” in *Linacre Quarterly* online (March 6, 2019).
- **Fr. Joseph Koterski, S.J., Ph.D.** (Philosophy, Fordham) co-edited, with Graham Oppy, *Theism and Atheism: Opposing Arguments in Philosophy*. Farmington Hills, MI: Gale, 2019.
- **R. Mary Lemmons, Ph.D.** (Philosophy, University of St. Thomas, MN) published “Countering the Crisis of American Democracy with the Thomistic Personalism of Aquinas and John Paul II” in *Quaestiones Disputatae*, 9.2 (Spring 2019): 218 – 249.
- **Clara Sarrocco, Ph.D.** (Religious Studies, Institute of Religious Studies) helped to organize “End of Life Issues,” an event sponsored by the Long Island chapter of the University Faculty for Life, at Sacred Heart Church in Glendale, NY on April 3rd. Coverage of the event can be found [here](#).
- **Lynn Wardle, J.D.** (Law, Brigham Young University) wrote, with Willian Duncan and Laurence Nolan, *Family and Succession Law in the United States*. Frederick, MD: Wolters Kluwer Law & Business, 2019.

Upcoming scholarly opportunities

- [University Faculty for Life](#) will host its annual conference from June 6 – 7 at Mundelein Seminary/University of St. Mary of the Lake. Please see [UFL Updates](#), the [President's Letter](#), and the [Call for Proposals](#) in this newsletter for more information.
- The [Society of Catholic Scientists](#) will host its annual conference from June 7 – 9, 2019, at the University of Notre Dame, in South Bend, IN. The topic of the conference is "What does it mean to be human?"
- The Catholic Medical Association will also host its [Medical Resident and Student Boot Camp](#) from June 9 – 16, 2019, at the University of St. Mary of the Lake in Mundelein, IL.
- The [2019 Educational Conference of the Catholic Medical Association](#), whose theme will be "Physician, Heal Thyself: Living a Fulfilled Life in Medicine" will take place in Nashville, TN from September 26 – 29, 2019.
- The annual national conference of the [Society of Catholic Social Scientists](#) will take place in Steubenville, OH, at Franciscan University of Steubenville from October 25 – 26, 2019. The call for papers is [here](#).

On Campus

- [Americans United for Life](#) is accepting applications from first or second year law students for their Legal Fellows summer program, as well as applications from undergraduates for summer internships. More information about summer opportunities at AUL is [here](#).

- [Concerned Women for America](#) is accepting applications from college students for summer internships. The deadline is May 1st.
- [Feminists for Life](#) is accepting applications from college students for fall, winter, and spring internships, including telecommuting internships. To apply, email a resume, phone number, a cover letter explaining the applicant's beliefs, history with the pro-life and women's causes (especially Feminists for Life) and sample writing or design (depending on your interest) to info@feministsforlife.org.
- [National Right to Life](#) is sponsoring the [National Right to Life Academy](#), a five week academic summer course for college students, in Charleston, SC and Washington, DC, from July 5 – August 9, 2019. [Applications](#) are due as soon as possible.

Book Reviews

UFL Members are invited to submit book reviews for consideration for publication. Please email the editor at provita.editor@gmail.com for more information and to submit a review.

A Critical Introduction to the Ethics of Abortion: Understanding the Moral Arguments by Bernie Cantens. New York: Bloomsbury Academic, 2019. Pp. 244.

The project Bernie Cantens has chosen for this book is to provide an accurate account of the main philosophical arguments on both sides of the abortion debate. Using the terminology of David Boonin, Cantens speaks of "abortion-defenders" and "abortion-critics." His choice of representative authors on both sides is admirable, and his decision to devote separate chapters to those who use personhood arguments for showing the moral permissibility of abortion, those who use such arguments for showing the moral wrongness of abortion, and those who hold that we cannot adequately determine the concept of personhood is helpful. As a resource of courses that want students to engage this debate, this book will be valuable in displaying the structure of the arguments as well as

for exposing certain weaknesses in the positions examined. But the author's own proclivity for evaluating the positions under discussion only from the viewpoints of utilitarianism, Kantian deontology, and a rather weak version of virtue ethics could leave the impression that the arguments have been adequately handled. There is no mention of natural law theory, an inadequate treatment of the biological questions that need to be investigated as part of an ethical analysis of abortion, and a disproportionate emphasis on contemporary ideologies related to feminism, empowerment, and eugenics.

Reviewed by **Joseph Koterski, S.J., Ph.D.**
(Philosophy, Fordham University)

Human Embryos, Human Beings: A Scientific and Philosophical Approach by Samuel B. Condic and Maureen L. Condic. Washington, D.C.: The Catholic University of America, 2018. Pp. 285.

What a difference it makes for a book on abortion and the moral status of human embryos to have it written jointly by a professor of neurobiology and a professor of Thomistic philosophy. Produced by a sister-brother team, this volume offers an integrated vision of what contemporary embryology has learned about nascent human life and of what a metaphysics articulated in terms of potency and act as well as matter and form can provide for the proper understanding of the ontological status of the unborn. Part of this book sets forth a detailed account of recent developments in biology. It also explains at length the fallacies in various contemporary philosophical defenses of abortion when their proponents fail to take into account the ontological status of the unborn, especially in light of contemporary medical science.

Reviewed by **Joseph Koterski, S.J., Ph.D.**
(Philosophy, Fordham University)

Legal realities

Richard S. Myers, J.D. (*Professor of Law at Ave Maria School of Law, UFL Vice-President*) provides a brief overview of significant legal developments since the last issue of *ProVita*.

As noted in my column in the [Fall 2018](#) issue of *ProVita*, the most important recent legal development is the changing composition of the United States Supreme Court. With the additions of Justices Gorsuch and Kavanaugh, it appears that there is a 5-4 majority to end the legal regime of *Roe v. Wade* and *Planned Parenthood v. Casey*. There is no certainty about this, however. Back in 1989, it appeared that there was a majority to overrule *Roe v. Wade*. But that didn't happen, and there are those who speculate that the current Court will not take this momentous step.

The Court has more than one opportunity to revisit *Roe* and *Casey*. Most of the attention in recent months has focused on [June Medical Services, L.L.C v. Gee](#), which involves the constitutionality of a Louisiana law requiring that abortionists have admitting privileges at local hospitals. In 2016, before Justices Gorsuch and Kavanaugh joined the Court, the US Supreme Court invalidated a similar Texas law in *Whole Woman's Health v. Hellerstedt*. In September 2018, the United States Court of Appeals for the Fifth Circuit, in the *June Medical Services v. Gee* case, [distinguished the Whole Woman's Health case and upheld the Louisiana admitting privileges law](#). The court of appeals noted the "stark differences" between the facts and the evidence in the Texas case and those in the Louisiana case. Unlike the situation in Texas, there was no evidence that any abortion facility would close in Louisiana due to the admitting privileges law and so the law did not constitute an "undue burden" on the right to abortion.

In January 2019, [the Fifth Circuit refused, by a vote of 9-6, to rehear June Medical Services](#). Those challenging the constitutionality of the Louisiana law then went to the US Supreme Court seeking a stay of the Fifth Circuit's ruling, which would have allowed the law to go into effect. On February 7, 2019, [the Court granted the stay while the Court decides whether to hear the case](#). The Court's decision was 5-4, with Chief Justice Roberts joining

four Justices (Justices Breyer, Ginsburg, Kagan, and Sotomayor) who were in the majority in *Whole Woman's Health*. Chief Justice Roberts was in dissent in *Whole Woman's Health*. The dissenters were Justices Alito, Gorsuch, Kavanaugh, and Thomas.

The Court is likely to give full consideration to the case, but that likely won't happen until the Supreme Court's 2019-2020 Term. A decision will not likely come before June of 2020.

Chief Justice Roberts's vote to join Justices Breyer, Ginsburg, Kagan, and Sotomayor has led to much speculation about whether he will ultimately side with the Court's conservatives to limit or overrule *Roe* and *Casey*. It seems unlikely that the Chief Justice will abandon the position he took in the *Whole Woman's Health* case.

There are other abortion cases that the Supreme Court might review in the near future. Perhaps the most notable is *Box v. Planned Parenthood of Indiana and Kentucky Inc.* In this case, the United States Court of Appeals for the Seventh Circuit struck down provisions of an Indiana statute that banned abortion when the person performing the abortion knows the woman is seeking an abortion due to disability, sex, or race. The court also [invalidated a provision that required that the remains of aborted babies be disposed of in a dignified manner](#). Indiana has [asked the Supreme Court to review this ruling](#). The case presents two issues: (1) whether a state may require health-care facilities to dispose of fetal remains in the same manner as other human remains, i.e., by burial or cremation; and (2) whether a state may prohibit abortions motivated solely by the race, sex or disability of the fetus and require abortion doctors to inform patients of the prohibition. The Court has not yet decided whether to hear this Indiana case. Perhaps the Court is waiting until it decides how to handle *June Medical Services v. Gee*.

There has been a great deal of activity in state legislatures to pass laws limiting abortion. States have recently passed laws prohibiting dismemberment abortions, prohibiting abortions due to various discriminatory reasons (race, sex, or disability of the unborn child), and prohibiting abortions after a fetal heartbeat is detectable. Some of these laws have been challenged and held unconstitutional by federal courts. For example, [Iowa's heartbeat law was struck down in January](#)

2019. These cases are working their way to the US Supreme Court. Those defending the constitutionality of these laws hope that by the time the cases reach the Court the Court may have modified or overruled *Roe* and *Casey*.

On the other hand, on January 22, 2019 (the 46th anniversary of *Roe v. Wade*), [New York passed a law to protect the right to abortion in almost all circumstances](#). The Reproductive Health Act removed the requirement that only physicians can perform abortion, effectively allows abortion until birth, and repealed the legal protections for babies who survive abortions. The Act also removed protections for criminal acts of violence against an unborn child.

Laws similar to New York's law have been proposed in a number of states and these proposals have engendered much controversy. There was much public attention to the effort in Virginia, especially after the Governor made comments that seemed to defend infanticide. The Virginia proposal was ultimately defeated. There have been federal efforts to address this situation. For example, [efforts, thus far unsuccessful, have been made to pass the Born-Alive Abortion Survivors Protection Act](#).

There have been continuing efforts to defund Planned Parenthood and other abortion providers. These efforts have met with mixed success. One piece of good news was [the recent decision in *Planned Parenthood v. Hodges*](#). On March 12, 2019, the United States Court of Appeals for the Sixth Circuit, by a vote of 11-6, upheld the constitutionality of Ohio's law prohibiting state funding of organizations (such as Planned Parenthood) that perform abortions.

There have been a number of recent proposals in various states to legalize assisted suicide. As of this writing (late March 2019), [a recently passed New Jersey law legalizing assisted suicide is awaiting the signature of the Governor](#), who is expected to sign the law. New Jersey would join California, Oregon, Washington, Vermont, Colorado, Hawaii, and the District of Columbia where assisted suicide is currently legal. Approximately 21% of the US population live in places where assisted suicide has been legalized. Physician assisted suicide is also legal in Montana due to a court decision.

A Scholar's Analysis

Christopher Kaczor, Ph.D. (Professor of Philosophy at Loyola Marymount University at Los Angeles, Consultor to the United States Conference of Catholic Bishops) engages recent scholarship on life issues. A longer version of this article appears in *National Catholic Bioethics Quarterly*.

There are hard cases of abortion, and then there are really hard cases. In her article “Abortion for life-limiting foetal anomaly: Beneficial when and for whom?” Helen Watt tackles a most challenging case.¹ She writes, “The wrenching choice to abort an often much-wanted pregnancy for life-limiting or life-threatening foetal anomaly is one that many will recoil from judging, feeling perhaps that the only possible response is not only profound sympathy for the traumatized parents of the born and unborn child but also unqualified support for the abortion choice itself.”² Nevertheless, Watt notes that ethical judgment still cannot be abdicated. Let us posit, for the sake of our ethical considerations here, that the diagnosis is accurate and that in fact the prenatal human being will die soon after birth.

One defense of abortion when the human being in utero may die soon after birth is as a kind of euthanasia. According to this perspective, it is in the child’s best interest to die so as to avoid any pain even of the briefest kind. The killing, on this view, is an altruistic action for the child’s own benefit.

Watt notes that defenses of this kind often presuppose a strongly dualistic view of the human self as one thing and the human body as another. In one version of this view, death liberates the soul from the prison of the body. Watt has, in other works, addressed this mistaken view of human anthropology, sometimes called body-self dualism.³ We are not souls trapped in bodies nor minds making use of bodies. To lethally attack someone’s

body is to attack the human being in question, not to liberate the soul from a prison.

Yet another way to defend abortion when the human being in utero may die soon after birth is for the sake of others, in order to avoid suffering for the family and especially the mother. If expectant mothers do not choose abortion after lethal fetal diagnosis, so the argument goes, they will regret their decision.

This defense of abortion also depends on an empirical claim about the likely consequences of continuing a pregnancy when they baby has a life-limiting diagnosis. In fact, the empirical evidence suggests that almost all women do not regret giving birth, even if their baby will die soon after birth, and that abortion in such cases leads to less positive outcomes.⁴ For example, a study from the *Journal of Clinical Ethics* entitled, “‘I Would Do It All Over Again’: Cherishing Time and the Absence of Regret in Continuing a Pregnancy after a Life-Limiting Diagnosis” examines these cases.⁵ The authors write, “Some—or perhaps many—people assume that ending a pregnancy shortly after a diagnosis of an LLFC [Life Limiting Fetal Condition] would subsequently relieve regret and lesson the grief parents anticipate from carrying a baby with severe problems.”⁶ In fact, however, data “from this study and others suggest that more profound regret comes from failure to spend as much time with their children as they would like, even during pregnancy.”⁷ When asked, “Do you have any regrets about continuing the pregnancy?” the study found an overwhelming and emphatic lack of regret:

Absence of regret was articulated in 97.5 percent of participants. Parents valued the baby as a part of their family and had opportunities to love, hold, meet, and cherish their child. Participants treasured the time together before and after the birth. Although emotionally difficult, parents

¹ Helen Watt, “Abortion for life-limiting foetal anomaly: Beneficial when and for whom?” *Clinical Ethics* 12.1 (2016) 1-10.

² Watt, “Abortion for life-limiting foetal anomaly” 1.

³ See, Helen Watt, *The Ethics of Pregnancy, Abortion and Childbirth: Exploring Moral Choices in Childbearing*. New York and Abingdon: Routledge, 2016.

⁴ I draw here on my essay, “Do Women Regret Giving Birth When the Baby is Doomed to Die?” in *Public Discourse*,

January 23, 2019.

<https://www.thepublicdiscourse.com/2019/01/47802/>

⁵ Charlotte Wool, Rana Limbo, and Erin M. Denney-Koelsch, “‘I Would Do It All Over Again’: Cherishing Time and the Absence of Regret in Continuing a Pregnancy after a Life-Limiting Diagnosis” *The Journal of Clinical Ethics* 29, no. 3 (Fall 2018): 227-36.

⁶ Wool et al, “I Would Do It All Over Again” 228.

⁷ *Ibid.*

articulated an empowering, transformative experience that lingers over time.⁸

Mothers described multiple factors leading to a strong lack of regret. The first was an experience of love. In the words of one mother, “All my son knew was love.”⁹ Another wrote, “We are rich in love because of her.”¹⁰ A second dimension was the cherishing of time with the short-lived son or daughter, “We would not trade those six hours for anything in the world.”¹¹ Another mother said, “I will always cherish the time I had with her.”¹² A third dimension involves meeting the child, “My family was able to be present when she was born and everyone got to meet her and hold her while she was alive.”¹³ And finally, mothers spoke of the joy of holding their child, “I got to hold my baby for an hour... no regrets.”¹⁴ Another mother said, “I got the chance to see her, hold her and honor her sweet life.”¹⁵ Parents reported self-transformation and growth.

Another study, from the *Journal of Prenatal and Perinatal Psychology and Health*, found similar results for parents who chose to continue a pregnancy after a lethal fetal diagnosis. The authors found that “After the birth, and at the time of the baby’s death, parents expressed thankfulness that they were able to spend as much time with their baby as possible.”¹⁶ They describe one case as follows:

During pregnancy Melissa was not ready to plan his birth/death, she just wanted to enjoy the pregnancy and feeling Caleb alive inside. Even after birth of her stillborn son this mother enjoyed being with her baby, “It was wonderful. We had him all wrapped in a special blanket and I held him. We had some family come in and our priest

came in. I got to like show him off. I was kind of like introducing people to him and everybody has said to me that like they were kind of in shock. I promise you. I was gloriously happy.”¹⁷

Another study, this one in the *Journal of Palliative Medicine*, can to this conclusion:

One surprising finding was that many couples felt that their baby’s birth was joyful, even if the baby was stillborn or died shortly after birth. One mother: “I promise you, I was gloriously happy. I felt his angel glow or something.” Several participants in this study described their baby as “perfect,” and enjoyed looking at all of the baby’s features for family resemblance.¹⁸

Though it is incredibly difficult, women who continued their pregnancies despite a lethal fetal diagnosis did not regret giving birth but found joy and peace.

In stark contrast, the consequences of abortion in cases of fetal incompatibility with life and other fetal anomalies do not show positive results. A meta-analysis appearing in the *Journal of Obstetric, Gynecologic & Neonatal Nursing* entitled “The Tragedy of Choosing after Positive Prenatal Diagnosis” summarized numerous findings on the effects of abortion following prenatal diagnosis of fatal as well as non-fatal impairments. This study found that “Couples experienced selective termination as traumatic, regardless of the prenatal test revealing the fetal impairment or stage in pregnancy in which the termination occurred.”¹⁹ Moreover, the researchers found that, “Women who terminated pregnancies following positive prenatal diagnosis, especially by CVS [chorionic villus

⁸ Ibid., 227.

⁹ Ibid., 231.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Côté-Arsenault, Denise et al. “We want what’s best for our baby: Prenatal Parenting of Babies with Lethal Conditions” *Journal of prenatal & perinatal psychology & health* vol. 29,3 (2015): 157-176 at 170.

¹⁷ Ibid.

¹⁸ Côté-Arsenault, Denise and Erin Denney-Koelsch. ““Have no regrets:” Parents’ experiences and developmental tasks in pregnancy with a lethal fetal diagnosis” *Social science & medicine* (1982) vol. 154 (2016): 100-9, at 106.

¹⁹ Margarete Sandelowski, Julie Barroso, “The Tragedy of Choosing After Positive Prenatal Diagnosis,” *Journal of Obstetric, Gynecologic & Neonatal Nursing*, Volume 34, Issue 3, 2005, Pages 307-318, at 312.

sampling], wanted to mourn but felt they did not deserve to mourn.”²⁰ In contrast to the feelings of peace, joy, and love felt by those who had continued pregnancies despite fetal life limiting diagnosis, many women who chose abortion felt conflicted by inner disharmony:

The strategies women used to reconcile conflicts engendered by selective termination—denying the personhood of the baby, limiting the information they sought about the baby, transferring agency for choice to others, adopting a stance of moral relativity, avoiding disclosing or selectively disclosing the event to others—worked briefly but the women ultimately felt as if they were betraying themselves and their babies.²¹

The meta-study found that, “Couples, health care providers, family, and friends underestimated the intensity and duration of feelings of loss following selective termination.”²²

More evidence that abortion does not help maternal psychological well-being was found in a study from Duke University, “Women who terminated reported significantly more despair ($p = 0.02$), avoidance ($p = 0.008$) and depression ($p = 0.04$) than women who continued the pregnancy. Organizational religious activity was associated with a reduction in grief (Perinatal Grief Scale subscales) in both women ($p = 0.02$, $p = 0.04$ and $p = 0.03$) and men ($p = 0.047$). Conclusion There appears to be a psychological benefit to women to continue the pregnancy following a lethal fetal diagnosis.”²³

In her essay, Watt cites other powerful evidence that it is not likely that aborting avoids negative outcomes for the mother:

One study found that among women who had terminated because of foetal anomaly, “67% screened positive for post-traumatic stress at 6 weeks, 50% at 6 months and 41% at 12 months. Emotional distress

was experienced by 53% at 6 weeks, 46% at 6 months, and 43% at 12 months, and grief by 47% at 6 weeks, 31% at 6 month and 27% at 12 months. Depression was diagnosed in 30% at 6 weeks, 39% at 6 months and 32% at 12 months.” Another study found that “termination of pregnancy due to foetal malformation is an emotionally traumatic major life event which leads to severe post-traumatic stress response and intense grief reactions which are still evident 2–7 years after the procedure.” Yet another study found that “among 196 women aborting for foetal abnormality, grief and post-traumatic symptoms did not decrease between 2 and 7 years after the event . . . pathological post-traumatic scores were found in 17.3% of participants.”²⁴

The empirical evidence suggests that abortion in cases of a fetal life limiting condition does not typically benefit the mother but that giving birth does benefit the mother.

Women who receive a lethal fetal diagnosis deserve our compassion and help. Fortunately, organizations such as Caring to Term²⁵ and Perinatal Hospice & Palliative Care²⁶ provide information and support for these tremendously difficult situations. Watt emphasizes the alternatives to abortion provided by such groups. “As with adult palliative care, the aim of neonatal palliative care is holistic: responding to all forms of suffering – physical, psychological, relational and spiritual – of the baby and family. Pain and symptom control are addressed, in addition to maximizing the experience of the baby, by giving opportunities for cuddles, bathing, dressing in special clothes, religious ceremonies and meeting relatives and friends. There are many opportunities for taking photographs, foot and handprints and other mementos.”²⁷ Unfortunately, doctors sometimes pressure women into getting abortions and do not share with them the information that is necessary to make an informed choice. Those who receive a lethal diagnosis deserve

²⁰ Ibid. 313.

²¹ Ibid. 313.

²² Ibid.

²³ Cope, Heidi L et al. “Pregnancy continuation and organizational religious activity following prenatal diagnosis of a lethal fetal defect are associated with improved psychological outcome.” *Prenatal diagnosis* 35 8 (2015): 761-768 at 761.

²⁴ As cited by Watt, “Abortion for life-limiting foetal anomaly” 5-6.

²⁵ <http://carryingtotermin.org/>

²⁶ <https://www.perinatalhospice.org/>

²⁷ Watt, “Abortion for life-limiting foetal anomaly” 4.

to know the truth that 97.5 percent of women who continue pregnancies when the baby will have a short life-span have no regrets about doing so—and that abortion does not have similar outcomes. Numerous studies have come to the same conclusion: giving life rather than aborting is likely to lead to greater psychological benefit for women whose baby has a life-limiting condition.²⁸

Please begin to think about items for next issue, which will come out over the summer. We need:

- Notices of member's publications, presentations and other activities,
- Calls for papers and notices of upcoming conferences.
- Citations of relevant significant research in any discipline, whether from a pro-life perspective, neutral, or the opposing perspective.
- Useful online and print resources.
- Reviews of promising prolife publications.

Please submit all contributions for the Summer 2019 issue by July 15th. Any contributions should be sent to provita.editor@gmail.com.

²⁸ A version of this article is to be found in the *National Catholic Bioethics Quarterly*.

Call for Proposals: 2019 Life and Learning Conference



CALL FOR PROPOSALS

29th ANNUAL CONFERENCE 2019 JUNE 6-7

Mundelein Seminary
University of St. Mary of the Lake



"The Disabled and Life Issues"

Thomas Cavanaugh, Ph.D.

Professor of Philosophy

University of San Francisco

2019 Smith Award

*Hippocrates' Oath
and Asclepius' Snake, 2018*

Double-Effect Reasoning, 2006

PLENARY SPEAKERS

Dr. Miguel Romero, Ph.D.

Religious and Theological
Studies Salve Regina
University

"Disability, Beauty, and the
Goodness of the Body"

Prof. Elizabeth Schiltz, J.D.

John D. Herrick Professor of Law
University of St. Thomas School of Law

"The Contradictory Expressive Functions
of the Americans with Disabilities Act and
Physician Assisted Suicide Laws"

Jeffrey Tranzillo, Ph.D.

Independent Scholar

"Life Issues and Disability
in Light of the Christian
Humanism of Saint John
Paul II."

Specialty Panels: Legal Issues; Prenatal Testing for Down syndrome; Spirituality of Suffering; Brain Death

Proposals Due for Priority Consideration May 21, 2019

Submissions on "The Disabled and Life Issues" as well as abortion, infanticide, and euthanasia are welcome. All proposals should be one page (maximum) including the proposed paper's working title; full contact information and a brief abstract. Email proposals to Professor Barbara Freres at bjfreres@stitch.edu. Excellent conference papers are eligible for publication in our peer-reviewed proceedings, *Life and Learning*. For more information see www.uflf.org.

Web Resources for research and education

<i>Life and Learning</i> The Journal of the University Faculty for Life		http://uffl.org/pastproceedings.html
UFL Blog		http://www.uffl.org/blog/
<p>Member web pages and blogs</p> <p>Please forward any other member's web pages to provitanews@yahoo.com.</p>		
Beckwith, Francis	http://www.patheos.com/blogs/returntorome/	
Colosi, Peter	http://peterjcolosi.com/	
Lemmons, Rose Mary Hayden	http://courseweb.stthomas.edu/rmlemmons/	
Smith, Janet E.	http://www.janetsmith.org/	
Bachiochi, Erika	http://bachiochi.com/erika/	
<p>Conferences</p>		
Cardinal O'Connor Conference on Life	http://www.oconnorconference.com/home/	Co-sponsored by UFL. Held in conjunction with the annual March for Life in January.
Notre Dame Center for Ethics and Culture Fall Conference	http://ethicscenter.nd.edu/programs/fall-conference-videos	Held in November
Prolife World Congress	http://www.prolifeworldcongress.org/	The most recent Congress took place in Guatemala in October 2016. The site is in Spanish.
<p>Online resources</p>		
Academia.edu	https://www.academia.edu/	A place to share research.

<p>Bad Cripple Blog: A Resource for Pro-lifers</p>	<p>http://www.badcripple.blogspot.com</p>	<p>A blog written by William Peace, Ph.D., who advocates for the rights of the disabled.</p>
<p>Before Roe v. Wade: Voices that Shaped the Abortion Debate Before the Supreme Court's Ruling (2d edition, 2012)</p>	<p>http://documents.law.yale.edu/before-roe</p>	<p>“In this ground-breaking book, Linda Greenhouse, a Pulitzer Prize-winning journalist who covered the Supreme Court for 30 years for The New York Times, and Reva Siegel, a renowned professor at Yale Law School, collect documents illustrating cultural, political, and legal forces that helped shape the Supreme Court’s decision and the meanings it would come to have over time.”</p>
<p>Culture of Life Foundation</p>	<p>http://www.cultureoflife.org/</p>	<p>Complex moral issues made simple</p>
<p>Global Health and Human Rights Database</p>	<p>http://www.globalhealthrights.org/</p>	<p>“The Global Health and Human Rights Database is a free online database of law from around the world relating to health and human rights. Developed by Lawyers Collective and the O’Neill Institute for National and Global Health Law at Georgetown University, in collaboration with a worldwide network of civil society partners, the database offers an interactive, searchable, and fully indexed website of case law, national constitutions and international instruments.”</p>
<p>Human Life International Truth and Charity</p>	<p>http://www.truthandcharityforum.org/</p>	<p>“The <i>Truth and Charity Forum</i> is an online publication of Human Life International (HLI), dedicated exclusively to the sacredness and gift of all human life, the mission and vocation of the family, and the right to live in accord with our Catholic faith.”</p>
<p>Mirror of Justice</p>	<p>http://mirrorofjustice.blogs.com/</p>	<p>A blog dedicated to the development of Catholic legal theory.</p>
<p>Social Science Research Network (SSRN)</p>	<p>http://ssrn.com/en/</p>	<p>SSRN (the Social Science Research Network). “Our vision was (and still is) to enable scholars to share and distribute their research worldwide, long before their papers work their way through the multi-year journal refereeing and publication process.”</p>

USCCB Human Life and Dignity web page	http://usccb.org/issues-and-action/human-life-and-dignity/index.cfm	United States Conference of Catholic Bishops
Witherspoon Institute Public Discourse	http://www.thepublicdiscourse.com/	Public Discourse is an online publication of the Witherspoon Institute that seeks to enhance the public understanding of the moral foundations of free societies by making the scholarship of the fellows and affiliated scholars of the Institute available and accessible to a general audience.
World Expert Consortium for Abortion Research and Education	http://www.wecareexperts.org/	International research collaboration, Scientific information dissemination, Professional education, Consultation, Expert testimony, Program evaluation, Grant writing
Journals and online publications		
Charlotte Lozier Institute (Susan B. Anthony List)	http://www.lozierinstitute.org/	The education and research arm of the Susan B. Anthony List
Ethika Politika	http://ethikapolitika.org/	Ethika Politika is a publication of the Center for Morality in Public Life. Its purpose is to put the search for wisdom at the service of good practical decisions, and to engage contemporary ethical and cultural issues from an elevated yet common sense perspective.
Human Life Review	http://www.humanlifereview.com/	
Linacre Quarterly	http://cathmed.org/issues_resources/linacre_quarterly/	Journal of the Catholic Medical Association.
Post-Abortion Review	http://www.theunchoice.com/pblresearch.htm	“Documents abortion's injustice and harm to women”
Organizations		
Bioethics defense fund	http://www.bdfund.org/	Bioethics Defense Fund (BDF) is a public-interest law firm whose mission is to advocate for the human

		<p>right to life via litigation, legislation and public education.</p> <p>BDF provides legal expertise and public education on the issues of healthcare rights of conscience, abortion and its impact on women, human cloning/destructive human embryo research, and end of life issues including physician-assisted suicide and healthcare rationing.</p>
Catholic Medical Association	http://cathmed.org/	
Center for Bioethics and Human Dignity	http://cbhd.org/	<p>“The Center for Bioethics & Human Dignity explores the nexus of biomedicine, biotechnology, and our common humanity. Within a Judeo-Christian Hippocratic framework, we anticipate, interpret, and engage the pressing bioethical issues of our day. As a center of rigorous research, theological and conceptual analysis, charitable critique, and thoughtful engagement, we bring clarity to the complex issues of our day.”</p>
Feminists for Life	http://www.feministsforlife.org/	
Healing the Culture	http://healingtheculture.com/	Promotes the Life Principles of UFL co-founder Robert J. Spitzer, SJ.
The International Center on Law, Life, Faith and Family (ICOLF)	http://icolf.org/	<p>“The International Center on Law, Life, Faith and Family (ICOLF) was established with a view to producing, compiling and providing a broad range of resources and materials for a number of interested parties working on “Law, life, faith and family” issues on the national, regional and international levels.”</p>
National Catholic Bioethics Center	http://www.ncbcenter.org/	Publishes the <i>National Catholic Bioethics Quarterly</i>
Prolife Center at the University of St. Thomas	http://www.stthomas.edu/law/academics/prolifecenter/	Founded and headed by UFL member Teresa Collett to defend the sanctity of human life by training law students and lawyers, by assisting

		government officials in drafting, passing and defending prolife laws, and developing the necessary legal scholarship necessary to create a culture of life.
Society of Catholic Social Scientists	http://catholicsocialscientists.org/Content/Organization/	
News		
Bioedge	http://www.bioedge.org/	Bioethics News around the world
National Right to Life News	http://www.nationalrighttolifenews.org/news/#.Sp5dWSo	
LifeNews.com	http://www.lifenews.com/	
LifeSiteNews	http://www.lifesitenews.com/	
Anti-life resources		
Guttmacher Institute	http://www.guttmacher.org/	Research arm of Planned Parenthood Federation. Guttmacher Policy Review Perspectives on Sexual and Reproductive Health . International Perspectives on Sexual and Reproductive Health
RH Reality Check	http://rhrealitycheck.org/	Reproductive and Sexual Health and Justice News, Analysis and Commentary

Masthead

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Pro Vita is the quarterly online newsletter of the [University Faculty for Life](#). Its purpose is to promote research, dialogue and publication by faculty who respect the value of human life from inception to natural death, especially focusing on abortion, euthanasia, and infanticide. More information about UFL can be found on our web site at uffl.org. Editorial correspondence can be sent to the editor at provita.editor@gmail.com.