



PROVITA

The University Faculty for Life Newsletter

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UFFL Updates

- **2020 *Life and Learning*** is nearing completion and should be sent out towards the beginning of the fall.
- **Lifetime membership** UFFL 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](#).

- **2020 Dues Reminder** Be sure to pay your dues. On-line payment is possible through PayPal and our website, as well as by mailing them to **Fr. Joseph Koterski, S.J.**, University Faculty for Life, Dept. of Philosophy, Fordham University, Bronx, NY 10458. Dues are important for receiving the print copies of our peer reviewed *Life and Learning*.
- **Keep your email address updated** Updates can be made either by the online [membership renewal form](#) or by contacting Fr. Koterski at Koterski@Fordham.edu. Updated email addresses enable one to receive our *ProVita* electronic newsletter as well as important messages about UFFL.
- **Social Media** UFFL 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

Hello Everybody,

Our summer Zoom conference on the prolife ramifications of John Paul II's *Evangelium Vitae* went well, with engaging talks by George Weigel, Prof. Teresa Collett, Rev. Joseph Koterski, S.J., and Kevin Miller. The conference had over 80 registrants and inspired sufficient numbers of members to submit papers directly to Fr. Koterski. The 2020 edition of *Life and Learning* should be out soon.

Plans are underway for our 2021 conference. Our overarching theme is Prolife Feminism, the Law, and Women's Health. This broad topic includes issues surrounding pill-induced abortions, as well as the impact of abortion not only on society, the law, and families, but also on the biological, mental, and spiritual health of women and their partners. Also included is the quest for social policies and laws supportive of pregnancy, embryo rights, fetal well-being, fatherhood, and families. Other topics for this conference include the cultural and legal status of inalienable rights, especially the rights to conscientious objection and to protection from exploitation at the end of life both in the United States as well as around the world.

At our 2020 Board meeting, various Board members were re-elected and so the list of current members are as follows: Peter Caserella; Peter Colosi; Richard Fehring; Barbara Freres; Margaret Hughes (*ProVita* Editor); Joseph Koterski SJ (Secretary & *Life and Learning* Editor); R. Mary Lemmons (President); Kevin Miller (Treasurer); Richard Myers (Vice-President); Kathleen Schmainda; Janet Smith; Matthew Sutton; and Bernadette Waterman-Ward. Please thank them for their service and share with them any ideas for making UFFL stronger.

Don't forget to pay your dues and to vote for prolife candidates running in federal and local elections, especially since Trump's Supreme Court nominees are expected to reverse *Roe v Wade* and make states responsible for abortion rights. Also, Trump has authored some significant prolife executive orders that have deprived the National Institutes of Health from using aborted baby parts in new tax-funded medical research, that have ended American support of pro-abortion initiatives

sponsored by the United Nations (Protecting Life in Global Health Assistance policy), and that would require extending medical care to infants who survive abortions (the Born Alive Executive Order announced on September 23rd). Furthermore, his support for the Little Sisters of the Poor shows his commitment to the inalienable right to conscientious objection. This year your vote really will make a difference and stop the on-going slaughter of innocents in the womb.

God bless you and yours. And thank you for all that you do for life.

Sincerely,

Mary

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

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 UFFL.*

- **Montague Brown, Ph.D.** (Philosophy, St. Anselm College) wrote "Keefe on Human Nature and Immortality: The Importance of Reason and Faith" for the *Saint Anselm Journal*, 15.2 (Spring 2020): 39 – 61.
- **Teresa Stanton Collett, J.D.** (Law, University of St. Thomas) published "Pro-Lifers had hoped for better from John Roberts" in *Washingtonpost.com* (July 3, 2020).
- **Peter J. Colosi, Ph.D.** (Philosophy, Salve Regina University) was interviewed on *Doctor Doctor*, the official radio program of the Catholic Medical Association, along with neurologist Dr. Tom Zabiega, on the topic "Brain Death is Not Death," which aired on

the EWTN global radio network on July 4, 2020.

- **Dr. Colosi** led the “Christian Anthropology and Medical Ethics” panel discussion at the 2020 Virtual Medical Student & Resident Boot Camp of the Catholic Medical Association, June 18, 2020.
- **Dr Colosi** also published “The Coronavirus and the Coming Fall Semester” at *The Imaginative Conservative* (June 11, 2020).
- **Richard Doerflinger, M.A.** (Theology, United States Conference of Catholic Bishops) published “Catholics in America” in the *Catholic Standard* (August 4, 2020).
- **John M. Grondelski, Ph.D.** (Theology, Independent Scholar) published several blog posts in the *National Catholic Register*: “Abortion and Social Justice: The Case of ‘Liberal Eugenics’” (June 7, 2020), “The Deconstruction of Motherhood” (May 10, 2020), “New Jersey Linked to the Liberation of Dachau” (April 29, 2020), “Yes, This Is the Pro-Life Generation” (February 6, 2020), “Auschwitz Began with the Murder of a Single, Innocent Man” (January 27, 2020), “Virginia’s ERA Push Could End in Disaster for All of Us” (January 8, 2020), and “Jerusalem’s Priorities – and Ours” (January 5, 2020). He also published a blog post in *Human Life Review*, “The Meaning of Dachau,” (April 28, 2020), and in *Ethika Polityka*, “Motherhood: First Disintegrating, Now Disappearing,” (May 26, 2020).
- **Dr. Grondelski** reviewed *Abortion Under State Constitutions* by Paul Linton, for *The Human Life Review*, 46.2 (Spring 2020): 69-71.
- **Scott Hahn, Ph.D.** (Theology, Franciscan University of Steubenville) published, with Emily Stimpson Chapman, *Hope to Die: The Christian Meaning of Death and the Resurrection of the Body*. Steubenville, OH: Emmaus Road Publishing, 2020.

- **Robert G. Kennedy, Ph.D.** (Catholic Studies, University of St. Thomas, MN) published “Response to Zamagni and Sedmak: The Common Good as Principle for Business” in the *Journal of Catholic Social Thought*, 17.1 (Winter 2020): 75 – 81.
- **Jeff Koloze, Ph.D.** (English, DeVry University) published “When Culture Is Challenged by Art: Pro-Life Responses in the Art of T. Gerhardt Smith to Cultural Aggression Against the Vulnerable” in *The Catholic Social Science Review*, 25 (2020): 87 – 100.
- **Fr. Joseph Koterski, S.J., Ph.D.** (Philosophy, Fordham) reviewed *Erich Przywara and Postmodern Natural Law: A History of the Metaphysics of Morals* by Graham James McAleer in *International Philosophical Quarterly*, 60.2 (June 2020): 243 – 245.
- **R. Mary Hayden Lemmons, Ph.D.** (Philosophy, University of St Thomas, MN) published “The Life Lessons of Genesis: Moral Guidelines for Today.” In *Festschrift for Father William Kurz, S.J.*, edited by Jeremy Holmes and Kent Lasnoski. Emmaus Academic Press, forthcoming.
- **Kathleen Schmainda, Ph.D.** (Biophysics, Medical College of Wisconsin) co-wrote “Human Fetal Tissue from Elective Abortions in Research and Medicine: Science, Ethics, and the Law,” which appears in *Issues in Law & Medicine*, 35.1/2 (Spring/Fall 2020): 3 – 61.

Upcoming scholarly opportunities

- The [Society of St. Sebastian](#) is accepting [submissions](#) to their *Journal of Bioethics in Law and Culture Quarterly* and their weekly column, *Sebastian’s Point*.
- The [2020 LifeTech Conference](#) will take place on Oct. 24 at Cedarville University in Cedarville, OH.

- The [Society of Catholic Social Scientists](#) will host its 28th annual national conference at Franciscan University of Steubenville from October 23 – 24, 2020.

On Campus

- An extensive list of available jobs and internships for college students and recent graduates is available at the [Students for Life](#) website.
- The [Cardinal O'Connor Conference on Life](#) is scheduled for Saturday, January 30, 2021 at Georgetown University in Washington, DC.

Book Reviews

UFFL 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.

The Nature of Human Persons: Metaphysics and Bioethics. By Jason T. Eberl. Notre Dame IN: Univ. of Notre Dame Press, 2020. Pp. 405. \$75.00 cloth.

Many of the questions in bioethics turn on questions of metaphysics. While there are some theorists who argue that human beings may be killed for utilitarian or ideological reasons, most presume that such killings are morally wrong. Yet their essays are filled with qualifications about whether certain individuals count as truly human: the severely handicapped, those suffering debility on account of age or ability to function, those newly conceived or not yet able to function at a certain level.

For the defense of the vulnerable against such attacks, there is need not only to reinforce the moral prohibition against killing human beings and against experimentations that are not for their good. There is also need for rigorous metaphysical argumentation. It has proven all too easy for semantic gymnastics to define those with certain conditions out of the protected class of human persons.

Jason Eberl's new book does precisely this. His thoroughgoing survey of prominent contemporary theories of human nature provides a way to compare the account of Thomas Aquinas with such positions as substance dualism, emergentism, animalism, constitutionalism, four-dimensionalism, and reductive and non-reductive materialism. Eberl gives each of the positions under study a fair hearing in his effort to show that Thomism provides a better way to understand the problems at issue. There is also a fine defense of the Thomistic position on the question of post-mortal existence.

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, UFFL Vice-President) provides a brief overview of significant legal developments since the last issue of *ProVita*.

The most important legal development in recent months was the United States Supreme Court's June 29, 2020 decision in [June Medical Services v. Russo](#).

I have detailed the twists and turns of this litigation in prior columns; I will briefly summarize the litigation and then focus on the key lessons of the Court's decision.

June Medical Services involved the constitutionality of a Louisiana law requiring doctors who perform abortions to have admitting privileges at local hospitals. In 2016, the Supreme Court invalidated a similar Texas law in *Whole Woman's Health v. Hellerstedt*. The vote in *Whole Woman's Health* was 5-3; the dissenters were Chief Justice Roberts and Justices Thomas and Alito. A federal district court held the Louisiana law unconstitutional. In September 2018, the United States Court of Appeals for the Fifth Circuit distinguished *Whole Woman's Health* from *June Medical Services* and reversed the district federal court's decision, and so concluded that the Louisiana Law is constitutional. In February 2019, the Supreme Court stayed the Fifth Circuit's ruling by a 5-4 vote; Chief Justice Roberts joined with Justices

Breyer, Ginsburg, Kagan, and Sotomayor to stay the ruling. In October 2019, the Supreme Court agreed to review the Fifth Circuit's ruling and the Court heard oral arguments in March 2020.

The Court issued its decision on June 29, 2020, and reversed the Fifth Circuit's decision and agreed with the federal district court that the Louisiana Law is unconstitutional. The vote was 5-4. Justice Breyer's opinion was joined by Justices Ginsburg, Kagan, and Sotomayor. Although he did not join in Justice Breyer's opinion, the Chief Justice provided the crucial fifth vote to invalidate the Louisiana law. Chief Justice Roberts noted that he had "joined the dissent in *Whole Woman's Health* and [that he] continue[s] to believe that the case was wrongly decided." Nevertheless, the Chief Justice stated: "Stare decisis instructs us to treat like cases alike. The result in this case is controlled by our decision four years ago invalidating a nearly identical Texas law. The Louisiana law burdens women seeking viability abortions to the same extent as the Texas law, according to factual findings that are not clearly erroneous. For that reason, I concur in the judgment of the Court that the Louisiana law is unconstitutional."

Justices Thomas, Alito, Gorsuch, and Kavanaugh dissented. Justice Thomas's dissent noted that the Court's prior decisions such as *Roe v. Wade* and *Planned Parenthood v. Casey* "created the right to abortion out of whole cloth, without a shred of support from the Constitution's text. Our abortion precedents are grievously wrong and should be overruled."

The result in *June Medical Services* was certainly a disappointment for the pro-life movement. The Court does not seem willing to engage in the fundamental reconsideration of *Roe* and *Casey* that is so needed. The Court, perhaps waiting for the appointment of additional Justices who might be inclined to reexamine *Roe* and *Casey*, continues to take a cautious approach to the issue of abortion.

But there may be a silver lining. Chief Justice Roberts's key concurring opinion relied on the undue burden approach articulated in *Planned Parenthood v. Casey*. Importantly, Chief Justice Roberts's understanding of that standard, as Justice Kavanaugh's dissent explained, rejected *Whole Woman's Health* cost-benefit standard. Chief Justice Roberts interpreted *Casey* in a way that makes it

more likely that laws regulating abortion will be upheld. For more analysis of Chief Justice Robert's opinion, see the essays by [Erika Bachiochi](#), and [Carter Snead](#).

The promising features of Chief Justice Roberts's concurrence are becoming clear. Just days after the *June Medical Services* decision, the Supreme Court vacated lower court decisions invalidating two Indiana laws (one involving parental notice and the other requiring an ultrasound 18 hours before an abortion) and remanded for further consideration in light of *June Medical*. The lower court decisions had used the balancing approach used by the majority in *Whole Woman's Health*, which has now been repudiated by a [majority of the Supreme Court](#). As one commentator noted, "the decision to send the case back for another look rather than simply deny review suggests that the Supreme Court wants the 7th Circuit to apply the more lenient test outlined in the concurring opinion filed by Chief Justice John Roberts in *June Medical*, which would not include a balancing of the benefits of the law against the burden it places on pregnant women."

A recent decision by the United States Court of Appeals for the Eighth Circuit also indicates the positive dimensions of Chief Justice Roberts's opinion. The Eight Circuit ruling lifted a trial court injunction against four Arkansas abortion laws and returned the case to the lower court to consider the Arkansas laws under the standard set forth in Roberts's opinion.

Courts continue to strike down aggressive state efforts to limit abortion. For example, [courts recently invalidated laws in Tennessee and Georgia](#) that banned abortions after the detection of a fetal heartbeat.

A Scholar's Analysis

Christopher Kaczor, Ph.D. (*Professor of Philosophy at Loyola Marymount University at Los Angeles, Consultant to the United States Conference of Catholic Bishops*) engages recent scholarship on life issues.

Some people hold that the prenatal human being is not the same kind of individual as you or

me, and so there is no serious wrongdoing in ending the life of the prenatal human being. In this brief essay, I'd like to propose a few arguments to that indicate the wrongness of killing these individuals prior to birth.

Of course, the 'man in the street' as opposed to the professional philosopher is likely to need an answer to two prior fundamental questions. First, "Is this individual alive?" A second big question follows, "Is this individual a human being?" Theology, religion, and faith are not needed in order to resolve these questions, nor for that matter the next question in line, "Is it wrong to kill this individual?"

I remember being flummoxed about these issues. When I was in fourth grade in Seattle, my fifth grade friend Kinnon McDonald raised the topic of abortion. He was the youngest of six and took the pro-choice side. I, for whatever reason, took the pro-life side. Kinnon challenged me, "So, tell me honestly. Do you really think a zygote just one single cell is a human being? Just one little dot the size of a period at the end of a sentence is equal to you and me?" "Well," I answered haltingly, "I guess not just *one* cell." "Alright then," Kinnon continued, "what about two cells? Three? Five? Abortion is just the removal of these cells before they are human." I wasn't sure how to reply. His challenge made me wonder.

To Kinnon's question, "Can you really believe that one cell alone is a human being?" we might back up and ask a slightly different question. Are there such things as one celled organisms? Living creatures that are just one cell? The answer to this question is unequivocally yes. No one disputes that an amoeba is a living one celled organism. The same may be said of algae, fungi, and bacteria. So, that an individual organism has only one cell is no obstacle whatsoever for that organism being alive. The question then is, if a human egg and human sperm unite, and create one celled organism called a zygote, is that zygote accurately described as a human being, a member of the species *homo sapiens*? If this creature has a human mother and a human father, is made of human tissue, has human DNA, what kind of creature could this individual be other than human?

In a recent study, "2,899 American adults were surveyed and asked to select the group most qualified to answer the question of when a human's

life begins. The majority selected biologists (81%), which suggested Americans primarily hold a descriptive view. Indeed, the majority justified their selection by describing biologists as objective scientists that can use their biological expertise to determine when a human's life begins." So, when did biologists hold that human life begins? Steven Jacobs surveyed 5,577 biologists from academic institutions in 86 countries in his 2018 study, "Biologists' Consensus on 'When Life Begins.'" Jacobs found that 96% of biologists hold that human life begins at fertilization.

The scientific evidence in answer to the first question is overwhelming. Embryologists answer the question, "Is this individual alive?" by noting that "Human life begins at fertilization" and that "this marks the beginning of each of us as a unique individual." This individual is a living being in as much as it manifests signs of life such as growing proportionately, assimilating nutrition, functioning parts exhibiting unity ordered to the good of the whole organism, responding to their environment, adapting to their environment. An individual zygotic or fetal human being is not a part of another organism (like gametes), and not just a "clump of tissue" like a hair on the barber shop floor. When abortion is not on the mind, these facts are acknowledged. For example, on May 4, 2016, Sarah Knapton, the science editor of the *Telegraph*, wrote, "human embryos have been kept alive in a petri dish for an unprecedented 13 days, allowing scientists to finally see what happens in the mysterious days after implantation in the womb." Of course embryos cannot be *kept* alive, unless they are alive. These human embryos are in a petri dish but they are not parts of the petri dish, so too other human embryos are in their mothers without being parts of their mothers.

The second question, "Is this individual a human being?" can also be answered without recourse to faith, religion, or revelation. This individual arose from human parents who provided human gametes. This individual has human blood (often of a different type of parents), is made of human tissue (differing from parents), and has human DNA (differing from parents). This individual is a human embryo (not pig, dog, or cat embryo). Given all these biological facts, what other species could he or she be?

Almost all defenders of abortion in philosophy admit both the *life* and *humanity* of the living human fetus. The question then arises, is it wrong to kill this individual human being? I'd like to briefly summarize some arguments in defense of the life of prenatal human beings.

First, there is the human rights argument. The founders of the United States held this truth to be self-evident truth: all human beings are created equal, endowed with certain inalienable rights, among these are life, liberty, and the pursuit of happiness. Likewise, if the United Nations Declaration on Human Rights is correct, then all human beings, in all countries, in all conditions, in all circumstances, have basic human rights. Given what we said before, every human embryo, every human fetus, and every human newborn is a human being. So, the conclusion follows that every human embryo, every human fetus, and every human newborn has basic human rights, including the right not be intentionally killed.

A second argument is called the 'future-like-ours' argument formulated by the atheist philosopher Don Marquis in his seminal article, "Why Abortion is Immoral." Marquis asks, what's wrong with killing you or me right now? He answers that killing you or me is not wrong because killing us takes away our future. If you kill me today, I'll miss out on enjoying friendships, going to the movies, learning exciting truths, and loving those whom I will love. Killing you or me is wrong because it deprives an individual of a future like ours. But a newborn human being or a human being in utero also has a future like ours. Abortion and infanticide deprives individuals of enjoying friendships, going to the movies, learning exciting truths, and loving people. So, abortion and infanticide are wrong for the same reason that killing you or me is wrong. All these killings deprive an individual of their valuable futures. It is important to note that the 'future like ours' argument does *not* claim fetal personhood. Even if someone thought that the human being in utero was not a person nevertheless a human being in utero is deprived of a valuable future by abortion.

Here's a third argument offered by Perry Hendricks, "Even If the Fetus Is Not a Person, Abortion Is Immoral: The Impairment Argument." A good person does not deliberately give an individual fetal alcohol syndrome which involves physical deformities, social problems, and serious mental

disability. Some children with fetal alcohol syndrome are unable to count or tell time in seventh grade. Perry then notes, if it is wrong to impair an individual to a particular degree, then it is wrong to impair that individual to *greater* degree. For example, if it is wrong to cut off your hand, it is also wrong to cut off your arm. Killing someone is greater impairment than fetal alcohol syndrome because total physical destruction is a greater impairment than physical deformities, having no social life is worse than just having social problems, having no mental ability at all is a greater impairment than having mental disabilities. If good person does not deliberately give an individual fetal alcohol syndrome, then, Perry concludes, other things being equal, an altruist does not bring about the greater harm of killing that individual.

A fourth argument I first heard from Fr. Ron Tacelli, S.J. of Boston College. The Argument from Inclusivity begins by noting that racism, sexism, religious bigotry, exploitation of native peoples, and slavery have something in common. In all these cases, we have divided the human family into two groups. Those who are like me (my race, my sex, my religion, etc.) deserve protection by law and respect by others. Those who are not like me (other races, other religions, native peoples, enslaved groups) do not deserve fundamental protections and basic rights. Every single time in the course of human history when we have divided the human family into those deserving respect and those not deserving respect, we have made a terrible decision. In hindsight we can learn from history to be inclusive, to protect and respect those who are different from us in race, in sex, in religion, in age, in location, in utero.

A fifth way to defend human beings in utero we can call the Social Justice Argument. Good people promote social justice, i.e. special care to protect the most vulnerable, helpless, and disadvantaged human beings. Newborn and prenatal human beings are among the most vulnerable, helpless, and disadvantaged human beings. They have no voice. They have no vote. They have no means of physically protecting themselves. They are utterly vulnerable and powerless both physically and politically. Good people promote special care to protect those in need, and newborn and prenatal human beings are maximally in need. This is a

Social Justice Argument in defense of prenatal human beings.

You'll note that none of these arguments appeals to faith, religion, or revelation. All of these arguments are ones that any person of good will can accept. And, thankfully, more and more people of good will are accepting.

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 Fall 2020 issue by November 15th. Any contributions should be sent to provita.editor@gmail.com.

Web Resources for research and education

<i>Life and Learning</i> The Journal of the University Faculty for Life		http://uffl.org/pastproceedings.html
UFFL Blog		http://www.uffl.org/blog/
Member web pages and blogs		
Please forward any other member's web pages to provitanews@yahoo.com .		
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.janetesmith.org/	
Bachiochi, Erika	http://bachiochi.com/erika/	

Conferences		
Cardinal O'Connor Conference on Life	http://www.oconnorconference.com/home/	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.
Online resources		
Academia.edu	https://www.academia.edu/	A place to share research.
Bad Cripple Blog: A Resource for Pro-lifers	http://www.badcripple.blogspot.com	A blog written by William Peace, Ph.D., who advocates for the rights of the disabled.
Before Roe v. Wade: Voices that Shaped the Abortion Debate Before the Supreme Court's Ruling (2d edition, 2012)	http://documents.law.yale.edu/before-roe	"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."
Culture of Life Foundation	http://www.cultureoflife.org/	Complex moral issues made simple
Global Health and Human Rights Database	http://www.globalhealthrights.org/	"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.”
Human Life International Truth and Charity	http://www.truthandcharityforum.org/	“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.”
Mirror of Justice	http://mirrorofjustice.blogs.com/	A blog dedicated to the development of Catholic legal theory.
Social Science Research Network (SSRN)	http://ssrn.com/en/	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.”
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/	<p>Bioethics Defense Fund (BDF) is a public-interest law firm whose mission is to advocate for the human 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/	“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.”

Feminists for Life	http://www.feministsforlife.org/	
Healing the Culture	http://healingtheculture.com/	Promotes the Life Principles of UFFL co-founder Robert J. Spitzer, SJ.
The International Center on Law, Life, Faith and Family (ICOLF)	http://icolf.org/	“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.”
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 UFFL 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/	
Women Deserve Better	http://www.womendeservebetter.com/	
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.lifeneews.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

Publisher [University Faculty for Life](#)
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 Columnists [Richard Myers, J.D.](#); [Christopher Kaczor, Ph.D.](#)
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