



# PROVITA

The Online Newsletter of the  
University Faculty for Life

with links to additional online information vital for prolife scholarship



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**I**n this edition we look ahead to the 2017 Life and Learning Conference in Minneapolis, Minnesota. We also focus on the many recent accomplishments of our members, and welcome Professors Richard Myers and Christopher Kaczor as our new columnists for Legal Realities and Scholarship Alerts respectively. Look for the blue text throughout the newsletter for links to other online sources.

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**APRIL 7<sup>TH</sup>.** This year’s conference will be hosted by the University of St. Thomas in Minneapolis on June 9<sup>th</sup> and 10<sup>th</sup> and is co-sponsored by [Our Sunday Visitor Institute](#). Besides our standard topics, we will focus on the conference theme: “Fundamental Issues in Bioethics.” Plenary Speaker, **David Prentice** (Ph.D. Biochemistry; Vice-President and Research Director of the Charlotte Lozier Institute; Advisory Board Member for the Midwest Stem Cell Therapy Center; Adjunct Professor of Molecular Genetics at the John Paul II Institute; founding member of Do No Harm: The Coalition of Americans for Research Ethics, and an advisory board member for the Center for Bioethics and Human Dignity) will speak on “**Bioethics, Biotechnology and Policy: Current Challenges.**”

- **Patrick Lee** (Ph.D. Philosophy; Director of the Center for Bioethics and Professor of Philosophy at the Franciscan University at Steubenville; John N. and Jamie D. McAleer Professor of Bioethics) will be speaking on “**Human Dignity at the Margins of Life.**”
- **Kevin Fitzgerald, S.J.**, (Ph.D. Bioethics; Ph.D. Molecular Genetics; Dr. David Lauler Chair of Catholic Health Care Ethics in the Center for Clinical Bioethics at Georgetown University; Associate Professor in Georgetown’s Department of Oncology focusing on abnormal gene expression in cancer, and on ethical issues in biomedical research and medical genomics; founding member of Do No Harm’; a member of the ethics committee for the March of Dimes, the Genetic Alliance IRB, and the Stem Cell Research Commission for the State of Maryland) will be speaking on “**The Promise & Peril of Genomic Medicine.**”

## UFL Updates

- **2017 Life and Learning Conference. PROPOSAL DEADLINE**

- The 2017 Smith Award Recipient and Saturday's banquet speaker is **Robert Spitzer, S.J.**, (Ph.D. Philosophy; President of the Spitzer Center for Ethical Leadership and the Magis Center of Reason and Faith, Star of EWTN's *Father Spitzer's Universe*, retired president of Gonzaga University) will be speaking on "***The Inescapability of the Pro-life Stance.***"
- In addition, this conference continues the innovation introduced at our last conference, namely, Specialty Panels that offer in-depth investigation of an issue. Another innovation that we are trying this year is a session of 10-15 minute book presentations in which authors can briefly explain the pro-life aspect of their books. We will also have a book table where members can display their books.
- To register and for additional details, please see the [UFL website](#) and the [CALL FOR PROPOSALS](#). Please share the [poster announcing the Call for Proposals](#) widely.
- ***2017 Scholarly Achievement Award Deadline May 27, 2017.*** The University Faculty for Life **Scholarly Achievement Award in Creative Writing, Literary Criticism, or Research** has encouraged students---both graduate and undergraduate---since 2004 to submit their best academic work for the cause of life.

The University Faculty for Life Essay Contest is a significant way that pro-life students can be challenged to build their publication portfolios, be recognized by pro-life academics for their work, and, most importantly, exercise their talents to advance the cause of life. For additional details see [below](#).

- ***Lifetime membership.*** UFL is now offering 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](#).

- ***Life and Learning Proceedings.*** Selected peer-reviewed papers from UFL's 2016 conference are now available on the [UFL web page](#). The print edition of *Life and Learning XVI: Proceedings of the Twenty-Sixth Annual Conference* has been printed and distributed. Send questions to Fr. Koterski at [koterski@fordham.edu](mailto:koterski@fordham.edu).
- ***Dues Reminder*** Be sure to pay your 2017 dues and update your mailing address using the [membership renewal form](#). We will be using the updated list to mail out paper copies of our proceedings, *Life and Learning*. Dues can be sent to Fr. Joseph Koterski, S.J., University Faculty for Life, Dept. of Philosophy, Fordham University, Bronx, NY 10458.
- ***Social Media*** Don't forget, UFL is on Facebook, Twitter, and LinkedIn. On Facebook, you can "like" the "University Faculty for Life" page. On Twitter follow "Faculty4Life". Our blog can be found at [www.ufl.org/blog/](http://www.ufl.org/blog/). There is also an active "University Faculty for Life" subgroup of the "Pro-life Professionals" group on LinkedIn.

## Letter from the President

Dear Pro-life Friends,

This is a letter of hope, warning, and gratitude.

The hope of this letter is that, under the new administration in D.C., the pro-abortion and pro-euthanasia onslaught will be stopped and a pro-life sea-change will occur.

The warning of this letter is that the anti-life movement will intensify its efforts within states and that truth will have such an uphill battle that our organization will become even more indispensable. We will need to redouble our efforts.

The gratitude of this letter is multi-dimensional. *First*, Michael Novak, a longtime member of our Advisory Board, recently died. To him, UFL remains indebted. He was a light of truth for the 20<sup>th</sup> century. May his example help inspire us

in the 21<sup>st</sup> century to also witness the truth however we best can. And on the behalf of UFL members, I extend our condolences to his family and dear friends. William Saunders has kindly eulogized him for us on page three.

Second, on the behalf of UFL, I thank our upcoming plenary speakers, David Prentice, Patrick Lee, and Kevin Fitzgerald as well as Fr. Robert Spitzer, our 2017 Smith Award recipient. I also thank the organizers of the upcoming 2017 Specialty Panels: Kathleen Schmainda, Richard Myers, Weronika Janczuk, and Paul A. Byrne.

Third, I thank Robert Gotcher for his many years of making *ProVita* such an excellent newsletter. I also thank Margaret Hughes for volunteering to edit and produce *ProVita* as well as our new columnists Richard Myers and Christopher Kaczor. Prof. Myers will keep us up to date on changing legal realities as Prof. Kaczor will on emergent scholarship. With these additions, *ProVita* will continue to excel as your guide to prolife issues.

Fourth, I thank Fr. Joseph Koterski, S.J., Ph.D. for continuing to edit *Life and Learning* and especially for getting the 2016 conference proceedings on-line and to the printer so quickly. I also thank him for being hard at work on getting our publications caught up.

Fifth, I thank all our hard-working board members, especially Prof. Barbara Freres for her crucial work on our conferences.

Finally, I thank each of you for all that you do for life.

Looking forward to seeing you in June,

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

*P.S. Why aka? "Rose Mary" goes back generations in my family and so Mom was "Rose" and I was "Mary." Now that she has passed on to her richly deserved eternal reward, it seems fitting to use my entire name.*

## In Memoriam

The renowned Catholic intellectual Michael Novak died recently. As every reader will know, Novak was a prolific writer, whose work ranged widely over the decades, and he was a very public intellectual, highly influential not only in Catholic, but in national conservative, circles. Readers will likely remember his close relationship and exchange (along with Fr. Richard Neuhaus and George Weigel) with John Paul II. It is one aspect of this relationship that readers may not know about on which I would like to offer a brief comment.

Novak, Weigel and Neuhaus started the Tertio Millennio summer seminar in Poland. That seminar taught post-college graduates, chiefly from Central Europe, about the principles of the free society and relied heavily on Catholic social teaching. But Novak also began a similar seminar a few years later in his ancestral nation, Slovakia, a key state in the heart of Central Europe. Called the Free Society Seminar (FSS), and now lead by Robert Royal of the Faith & Reason Institute, the FSS, in which I am one of the professors, teaches a small group of students, composed mainly of Slovaks, other Central Europeans and Americans. It engages intellectual, political and moral issues in a manner similar to Tertio Millennio.

The point I wish to make is this: through the FSS, Michael Novak did a great work in the service of the Church. Many of the young leading intellectuals - chiefly, but not all, Catholics - in Central Europe have been influenced by it positively. It will help shape a region that struggles under the twin threats of Western consumerism and hedonism and heavy-handed Russian influence. As he aged, Michael Novak was no longer able to teach in the FSS. However, I was there when he returned for the 10th anniversary. Not only did he give a standing room only address in Bratislava, but the event was filmed and carried on Slovak television. In subsequent days, I would turn on the television and Michael was often there - carefully considering matters at the heart of Catholic social teaching, in a gentle and thoughtful way. I think John Paul II would have been pleased.

Michael has legions of friends and students in Central Europe. The FSS is one small but important part of his legacy.

Rest in peace, my friend.

*William Saunders, J.D (President, Fellowship of Catholic Scholars) pays tribute to Michael Novak, a long-time member of the Board of Advisors and good friend of University Faculty for Life.*

## Member News & Publications

**I**n 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.

- **Charles K. Bellinger, Ph.D.** (Theology, Trinity Christian University) published *Jesus v. Abortion: They Know Not What They Do*. Eugene, OR: Cascade Books, 2016.
- **Gerard V. Bradley, J.D.** (Law, University of Notre Dame) published “Feticide and U.S. Law” in *Ethics & Medics* 42.2 (February 2016): 1 – 2.
- **Thomas Cavanaugh, Ph.D.** (Philosophy, University of San Francisco) published “Dignity, Pet-Euthanasia and Person Euthanasia” in *G.E.M. Anscombe and Human Dignity*, ed. John Mizzoni (Neumann Press, 2016).
- **Peter J. Colosi, Ph.D.** (Philosophy, Salve Regina University) published “Ratzinger, Habermas and Pera on Public Reason and Religion,” *Logos: A Journal of Catholic Thought and Culture* 19.3 (Summer, 2016): 148 – 169.
- **Prof. Colosi** made two presentations at the fourth annual Catholic Medical Student Boot Camp of the Catholic Medical Association on June 20-25, 2016, held at St.

Charles Borromeo Seminary in Philadelphia. One was entitled: “Christian Anthropology and Bioethics”; the other “Foundational Bioethical Principles and How to Apply Them.” Colosi is a co-founder and member of the organizing committee for this camp. The CMA Medical Student and Resident Boot Camp is a five-day intensive formation experience of prayer, study, practical training and mentoring with leading Catholic Medical Association physicians, priests and moral theologians. The goals of this Catholic medical student formation project are designed to assist Catholic medical students to: 1) More fully live and understand the Catholic faith and moral tradition in order to thrive as faithful Catholic physicians; 2) Develop skills to help organize Catholic support groups within medical schools and residency programs; 3) Evangelize Catholics and non-Catholics encountered throughout medical training. Here is a short video about the camp: <https://www.youtube.com/watch?v=U5JXgCG61Aw>

- **Ralph Frasca, Ph.D.** (Communication, Mount St. Mary’s University, Emmitsburg) published “Abortion in the Early American Press: Secular and Catholic Approaches to the Pre-Born Child” in *U.S. Catholic Historian* 34.1 (Winter 2016): 27 - 51.
- **James Hitchcock, Ph.D.** (History, St. Louis University) published *Abortion, Religious Freedom, and Catholic Politics*. New Brunswick, NJ: Transaction Publishers, 2016.
- **Christopher Kaczor, Ph.D.** (Philosophy, Loyola Marymount University, Los Angeles) published “Against Euthanasia for Children: A Response to Bovens” in *Journal of the Institute of Medical Ethics* 42.1 (January 2016): 55 – 58.
- **Prof. Kaczor** also published “Philosophy and Theology” in the *National Catholic Bioethics Quarterly* 16.3 (September 2016): 515 - 521. The article is republished in this issue of *ProVita*, [below](#).

➤ **Rose Lemmons, Ph.D.** (Philosophy, University of St. Thomas, MN) published *Woman as Prophet in the Home and the World: Interdisciplinary Studies* with Lexington Books 2016 (322 pages). This anthology explicates John Paul II's philosophy and theology of women in the context of contemporary feminism, Thomistic virtues, spirituality of women saints, and contemporary problems---especially in relationship to promoting life, human dignity, and respectful love in marriages and society. Lexington Book's 30% off Discount code LEX30Auth17 (good until 2/28/2018). Hardback ISBN 978-1-4985-4208-1 (\$70 after discount); Ebook ISBN 978-1-4985-4209-8 (\$69.99 after discount). Lexington's phone 1-800-462-6420.

➤ **Prof. Lemmons's *Ultimate Normative Foundations: The Case for Aquinas's Personalist Natural Law*** is coming out in April as a paperback with an updated Index (490 pages). This book establishes that normativity has necessary characteristics explicable only through the natural law formulation developed by Aquinas and based on loving God and neighbor, albeit in terms other than Christian charity and updated by the personalism of John Paul II. The resulting personalist natural law can counter objections rising from classical and contemporary metaethics, alternative ethical theories, antithetical interpretations of Aquinas's natural law, and the problem of suffering. Lexington Book's 30% Discount Code LEX30AUTH17 (good until 12/31/2017). Paperback ISBN 978-1-4985-5654-5 (\$38.49 after discount). Hardback ISBN 978-0-7391-4795-5 (\$88.50 after discount). Lexington's phone 1-800-462-6420.

➤ **Richard Stith, J.D., Ph.D.** (Law, Valparaiso University) published "When Choice Itself Hurts the Quality of Life" on the [Consistent-Life Network blog](#). The article was republished in *Human Life Review* (Fall 2016).

➤ **Richard Weikart, Ph.D.** (History, California State University, Stanislaus), wrote a film review: "The Loving Truth: A New Film Confronting the 'Euthanasia Deception,'" [National Right to Life News Today, September 25, 2016](#).

## Upcoming scholarly opportunities

➤ The 2017 Life and Learning Conference will take place in Minneapolis at the University of St. Thomas's Law School on June 9 and 10. The theme of this year's conference is "Fundamental Issues in Bioethics." The call for proposals is [here](#).

➤ The [2017 Annual Educational Conference of the Catholic Medical Association](#) will meet in Denver on September 7 – 9, 2017. The theme will be, "Medicine at the Service of Marriage and Family: Transforming the Culture with Love and Truth."

➤ The [Veritas Center for Ethics in Public Life](#) at the Franciscan University of Steubenville will host a conference on "The Catholic Church in World Affairs" on April 28 – 29, 2017. The conference is co-sponsored by the Society of Catholic Social Scientists and Franciscan University's Political Science Department. Details are [here](#).

➤ The annual national meeting and conference of the [Society of Catholic Social Scientists](#) will be held at the Franciscan University of Steubenville on October 27 – 28, 2017. The call for papers can be found [here](#).

## On Campus

➤ The [2017 Cardinal O'Connor Conference on Life](#), co-sponsored by the

University Faculty for Life, took place at Georgetown University on January 28, the day after the March for Life. The theme for the conference was “Towards a Truly Pro-Life Politics,” and included a keynote lecture by Reggie Littlejohn, the founder of Women’s Rights Without Frontiers, and a panel with Ross Douthat, Kim Daniels, Charles Camosy and Roberta L. Bayer. Around 600 students, clergy, and others participated.

➤ [Students for Life of America](#) has publicized the opportunity for scholarships for students involved in Pro-Life Clubs to take the *Equipped for Life* course offered by the Equal Rights Institute. The information about the [course](#) and the [scholarship](#) are here.

## Legal realities

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

There have been significant developments with respect to assisted suicide. At the time of the Supreme Court's decision in *Washington v. Glucksberg* in 1997, no US state had a law authorizing assisted suicide. Oregon's law (the Death with Dignity Act) went into effect a few months after the *Glucksberg* decision. Since that time, other states have also legalized assisted suicide. There are now seven jurisdictions that authorize assisted suicide. After Oregon, Washington and Vermont followed. A court decision in Montana opened the door to physician-assisted suicide there. In 2009, the Montana Supreme Court held that a doctor who assisted in the death of a terminally ill, mentally competent patient would be immune from a homicide prosecution. The Court did not consider, however, the broader issue of whether there was a constitutional right to die under Montana's Constitution.

California's End of Life Option Act was signed in 2015 and went into effect in June 2016. That is certainly the most significant development

since California accounts for just over 12% of the US population.

In recent months, two other jurisdictions have joined this list. In November 2016, [Colorado voters approved Proposition 106](#)--the Colorado End of Life Options Act--and that law went into effect on December 16, 2016. The [DC City Council approved DC's Death with Dignity Act](#) in November 2016 and that law went into effect on February 20, 2017, when Congress failed to exercise its authority to disapprove the law.

There is a slow but discernible trend towards legalizing assisted suicide in the US. This trend hasn't moved in a straight line. Other states have resisted efforts to legalize assisted suicide. Some states, such as Ohio, have strengthened their laws banning assisted suicide. In December 2016, [Governor John Kasich signed a law that strengthened Ohio's law banning assisted suicide by making assisted suicide a felony](#). Despite such instances, however, the recent developments in this area are quite worrisome.

There have been troublesome developments with respect to local laws that burden the free speech of pro-life resource centers. Several states and local communities have passed laws requiring pro-life centers to post signs with information about government funded abortion centers. In October 2016, in *National Institute of Family and Life Advocates v. Harris*, [the United States Court of Appeals for the Ninth Circuit upheld California's law requiring such notification](#). On the other hand, other courts around the country, such as in Texas, Maryland, and New York, [have invalidated or largely invalidated laws that placed similar restrictions on pro-life centers](#). This issue is likely headed to the US Supreme Court in the not too distant future.

Since the election in November, there have been encouraging developments at the national level. By an Executive Order, [President Trump reinstated the Mexico City Policy](#), which prevents US money from funding organizations that perform or promote abortions around the world. In addition, [the US House passed the No Taxpayer Funding of Abortion Act](#), which would make the Hyde Amendment permanent.

There also have been increasing efforts to restrict abortion in the states. [States have passed](#)

laws banning abortion to prevent fetal pain and others have banned dismemberment abortions. More than a dozen states ban abortions of unborn children capable of experiencing pain. Kentucky recently joined those states when [Governor Matt Bevin signed the Pain-Capable Unborn Child Protection Act](#). Seven states currently ban dismemberment abortions and other states are considering similar legislation. For example, on February 8, 2017, [the Pennsylvania Senate approved a ban on dismemberment abortions](#).

Perhaps the most significant development in the last few months concerns the composition of the US Supreme Court. President Trump has nominated Judge Neil Gorsuch to replace Justice Antonin Scalia who passed away in February 2016. [Judge Gorsuch's record suggests that he would not support constitutional challenges to laws restricting abortion](#) or banning assisted suicide and that he would support conscience protection for those opposed to performing or assisting or funding such practices. Judge Gorsuch wrote a book published by Princeton University Press entitled "The Future of Assisted Suicide and Euthanasia" in which he argued against the legalization of assisted suicide. In that book, he defended the view that "human life is fundamentally and inherently valuable, and that the intentional taking of human life by private persons is always wrong." [Judge Gorsuch's confirmation hearings are scheduled to begin on March 20, 2017](#).

## Scholarship Alerts

**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. This article will also appear in the *National Catholic Bioethics Quarterly*.

Kate Greasley in her article, "[Abortion and Regret](#)" considers prolife arguments from the

experience of women who regret their abortions. An asymmetry exists between women with crisis pregnancies who give birth and women with crisis pregnancies who get abortions.<sup>1</sup> Among women who abort, some do not regret their experiences but others experience profound regret. Among women who give birth, virtually none regret their choice and virtually all believe it was the right decision.

What is the moral significance, if any, of this asymmetry? In *The Ethics of Abortion*, I highlighted this asymmetry in the context of a discussion of justifications for abortion that do not deny fetal personhood, such as the violinist argument. The violinist argument depends upon assessing the burdens of continuing a pregnancy. According to Thomson, if you could save the unborn human being through just five minutes effort, it would be wrong not to extend the effort. On the other hand, pregnancy is a huge imposition, imposing a substantial burden on the woman in question, so she is doing nothing wrong in detaching herself from the prenatal human being.

But, as David Boonin points out in his book *A Defense of Abortion*, to set the analogy straight we must also consider the burdens and costs of abortion itself.<sup>2</sup> So, within this context, I cited in *The Ethics of Abortion* empirical evidence as well as anecdotal evidence the choice of abortion is often regretted but that the choice of giving birth is almost never regretted.<sup>3</sup> Maya Angelou provides a striking example in her essay, "[The Decision that Changed My Life: Keeping My Baby](#)." She writes:

*When I was 16, a boy in high school evinced interest in me, so I had sex with him — just once. And after I came out of that room, I thought, Is that all there is to it? My goodness, I'll never do that again! Then, when I found out I was pregnant, I went to the boy and asked him for help, but he said it wasn't his baby and he didn't want any part of it. I was scared to pieces. Back then, if you had money, there were some girls who got abortions, but I couldn't deal with that idea. Oh, no. No. I knew there was somebody inside me. So I decided to keep the baby.*

<sup>1</sup> Kate Greasley, "Abortion and Regret" *Journal of Medical Ethics* 38 (2012) 705-711

<sup>2</sup> David Boonin, *A Defense of Abortion* (New York: Cambridge University Press, 2003) 241.

<sup>3</sup> Christopher Kaczor, *The Ethics of Abortion: Human Life, Women's Rights, and the Question of Justice*. Second edition (New York: Routledge, 2015) 180-184.

*I'm telling you that the best decision I ever made was keeping that baby! Yes, absolutely. [My Son] Guy was a delight from the start — so good, so bright, and I can't imagine my life without him. Years later, when I was married, I wanted to have more children, but I couldn't conceive. Isn't it wonderful that I had a child at 16? Praise God!*<sup>4</sup>

To generalize, both continuing a pregnancy and getting an abortion can significantly burden a woman. But one choice leads almost always to the joy described by Maya Angelou. The other choice leads sometimes to serious regret and other times does not lead to serious regret. So, if the violinist argument is going to correspond to the reality of crisis pregnancy, it must take into account that a crisis pregnancy brings certain and possible burdens whether or not abortion is chosen.

Greasley's retort ignores the context of my remarks in assessing the violinist defense of abortion. Rather, she notes, quite properly, that the emotion of regret does not always accurately track the moral impermissibility of an action. Someone might have the emotion of regret, but the action in question was nevertheless morally permissible. I seriously regret not turning out for the cross-country team my freshman year of high school, but this regret is not a sign that it was ethically wrong for me not to turn out for the cross-country team. Likewise, if the emotion of regret is missing, this lack is not necessarily a sign that the action was permissible. I do not experience the emotion of regret for every time I did something wrong my freshman year (in part because I do not remember every time I did something wrong, and I have no feelings about deeds I have forgotten). Yet, the fact that I lack the emotion of regret is no sign that my immoral actions were not in fact wrong.

Moreover, as Aristotle pointed out,<sup>5</sup> a virtuous person will take pleasure and experience pain in different actions than a vicious person. The vicious person delights in doing vicious actions. The virtuous person delights in doing virtuous actions. The otherwise vicious person suffers in doing virtuous actions. If he is compelled to do what is right, say by fear of public shame, he does not enjoy performing just actions. Rather it pains the vicious

person to do what it would give joy to the virtuous person to do. Likewise, the otherwise virtuous person suffers in doing vicious actions (say because she has a rare moment of weakness of will). So, pains such as the regret of a choice and pleasures such as satisfaction in a choice do not determine the rightness or wrongness of the choice in part because the character of the agent influences what sort of actions give pleasure or pain to the agent.

So, where does this leave us in terms of the permissibility of abortion? On Aristotle's view, a virtuous person will be pained at doing an unjust action but a vicious person will not be pained at doing an unjust action. So, if abortion is impermissible, the unjust killing of an innocent human being, it is the kind of action that an otherwise virtuous person would likely experience serious regret at having performed. On the other hand, a vicious person would likely not experience serious regret at having done such a deed. If Aristotle's analysis of character is correct, and if abortion is an unjust action, his analysis makes sense of the disparate experiences of women who choose abortion.

On the other hand, if abortion is ethically permissible, we can still explain the difference between the women who seriously regret their abortion and those who do not. In a just war, soldiers may licitly use violence in order to stop the aggressive actions of enemy soldiers. This use of violence, even though ethically permissible, may nevertheless lead to post-traumatic stress syndrome, with its potentially devastating emotional repercussions. These negative emotions do not, however, make impermissible the violence used against enemy combatants by soldiers fighting in a just war.

If we adopt the violinist defense of abortion, the burdens of pregnancy and the burdens of abortion are relevant for determining whether abortion is ethically permissible. The burdens and benefits of an action include all the certain and possible consequences that accompany and follow the action. Greasley suggests that some possible consequences should be excluded from consideration, "it is clear that the question of what is

<sup>4</sup> Steven Ertelt, "Maya Angelou: The Decision That Changed My Life: Keeping My Baby" 5/28/14

<http://www.lifenews.com/2014/05/28/maya-angelou-the-decision-that-changed-my-life-keeping-my-baby/>

<sup>5</sup> Aristotle, *Nicomachean Ethics*, 1173b20-22.

best to do is still one that [the person considering getting an abortion] must grapple with at the time of the decision, and that she cannot be helped along by the understanding that she would, in any event, ultimately be unable to regret choosing motherhood.” But surely, if we are to compare the burdens and benefits of two courses of action, the fact that one course of action promises freedom from serious emotional disturbances is at least one important factor in making the decision. How could it be totally irrelevant unless we are to simply dismiss the importance of possible future consequences all together? On what basis do we select some possible future consequences as relevant but dismiss others as irrelevant?

It is true that the best choice may not be the choice that precludes all regret, but it is also true that potential regret cannot be ignored if we are to make a properly informed judgment. It is therefore a non-sequitur to claim “using the possibility or likelihood of regrets to deter women from abortion is rationally unfounded at best, and at worst, emotionally manipulative.”<sup>6</sup> Surely, we cannot choose wisely by ignoring relevant factors, including the emotional impact of the choice on all involved.

Consider the following case. A woman chooses to get an abortion in her first pregnancy. Later, she tries to get pregnant but despite years of effort never is able to conceive again. She may come to regret her abortion, since the pregnancy she aborted turned out to be her only pregnancy. Suppose that this case of aborting-your-only pregnancy happens to a large number of women, with numerous support groups and self-help books written to help women suffering from their abortion induced sterility. Surely, even aside from concerns about prenatal life, the fact that abortion makes many women sterile must be taken into account in order to make a sound moral decision about whether to continue a pregnancy. If a woman knew with certainty that this pregnancy was her first and her last, this fact may determine whether abortion is (all things considered) really in her over all, long term best interest. Similarly, if a woman knew with certainty that this abortion would cause her serious

emotional disturbance for years to come, it would be absurd not to take this fact into account. What is more or less likely to happen is also relevant to take into account.

The pro-life view of course does not hinge on these factors. The permissibility of intentionally killing a human being prior to birth does not depend upon the emotional reactions of mother, father, abortionist, or anyone else. Intentionally killing innocent human beings is wrong, and its wrongness does not hinge on anyone’s emotional reactions. However, in the context of the violinist argument, the actual and the possible burdens and the benefits of aborting are to be compared to the actual and possible burdens of not aborting. Thomson’s original argument simply ignores the actual and possible costs of abortion. The interests of women and their informed consent for the procedures cannot be secured by ignoring the experience of thousands and thousands of women who experience searing regret following their abortions. Moreover, if abortion is unjust, it is never in the moral interests of someone to get one.

In their article, “[Morally Relevant Potential](#),” David B. Hershenov and Rose J. Hershenov explore another way to ground fetal moral worth.<sup>7</sup> First, they distinguish between *something being in an individual’s interest* on the one hand and *someone taking an interest in something* on the other. Learning to read is in a young child’s interest, but a young child may not take an interest in learning to read. Put in other terms, it is good for a young child to learn to read (it is in her interest) but the young child may not recognize that literacy is good for her and so take no interest in learning to read. Another example, eating “broccoli is in a child’s interest, but he is not interested in it.”<sup>8</sup> Living things, such as plants, animals, and human beings, have an interest in health and physical flourishing. Some things are good for them (such as proper nourishment) and other things are bad for them (such as disease and premature death). How does this apply to the human being in utero or ex utero?

Our contention is that the *morally relevant sense of potential is determined by what is healthy*

<sup>6</sup> Kate Greasley, “Abortion and Regret” 711.

<sup>7</sup> David B. Hershenov and Rose J. Hershenov, “Morally Relevant Potential,” *Journal of Medical Ethics* 41.3 (2015) 268-271.

<sup>8</sup> Hershenov and Hershenov, “Morally Relevant Potential” 268.

*development or proper functioning for things of that kind in their design environment.* The potential of a healthy human fetus is to develop a mind of great cognitive and affective abilities that will enable it to enter into various rewarding relationships with others and exercise a range of cognitive skills that enable it to think and act in valuable ways unlike any other kind of living being. So its potential means that it will be greatly harmed if deprived of that valuable future.<sup>9</sup>

The healthy development of a plant extends only to activities such as growth and assimilation of nutrition. By contrast, the healthy development of a human being extends also to goods such as friendship, knowledge, and personal integrity. They write, “Health is a *necessary* condition for flourishing and *constitutive* of a good deal of valuable well-being in a healthy person. The living *always* have an interest in health-produced flourishing. All flourishing depends upon health being present (to some) degree, and every living being has an interest in health at every stage of its life, including its fetal stages.”<sup>10</sup> Morally relevant potential is, as they note, determined by proper functioning.

The Hershenovs consider the objection that a newborn or a prenatal human being cannot have intrinsic value based on his or her potential because such a view leads to absurdities. This objection, raised by Michael Tooley and Peter Singer among others, is that if potentiality invests an individual with basic rights, then all of our skin cells have a right to life, since via cloning all our skin cells have the potential to become adult human beings. If a rationality serum were invented, every kitten would have the potential to become rational and would thereby have a right to life as well. Replies to these kinds of objections typically distinguish between the intrinsic potential or activity potentiality enjoyed by the newborn or human being in utero and the merely extrinsic potential or passive potentiality that could be gained by a skin cell through cloning or by a kitten through a rationality serum.

<sup>9</sup> Hershenov and Hershenov, “Morally Relevant Potential” 269, emphasis in the original.

<sup>10</sup> Hershenov and Hershenov, “Morally Relevant Potential” 269, emphasis in the original.

<sup>11</sup> The Hershenovs view these distinctions as problematic in defending the rights of human beings prior

The Hershenovs understanding of potential suggests an alternative response to the objections raised against basing a fetal right to live on his or her potential. Since the proper functioning of a kitten does not include rationally functioning, the example given by Tooley is irrelevant. Similarly, the potential of a skin cell to become a person through cloning is irrelevant, since the proper functioning of a skin cell does not include developing into a rational being. So, the distinction between intrinsic and extrinsic potentiality is not needed to defend the right to live of human beings in utero, nor is the distinction between active and passive potentiality needed.<sup>11</sup> Is this account compatible with the equal basic worth of all human beings? The Hershenovs write, “Alternatively, the harm may be as great, if not greater, for the younger fetus or newborn, but they have less intrinsic value, and so their interests matter less than older children with more value.”<sup>12</sup> It is true that a newborn has “less intrinsic value” than an older child? On one view, all human beings in whatever stage of development (fetal, neonatal, toddler, adult, senior) not only have intrinsic value but equal intrinsic value. But perhaps this claim of equality is misplaced. Suppose for the sake of argument that 24-carat gold has intrinsic value. You can certainly imagine more or less amounts of 24-carat gold. Or let’s say, the virtues have intrinsic value. Virtues are good not merely as a means but splendid as ends in themselves. Supposing that the thesis of the unity of the virtues is false, you could imagine someone who had only the virtue of courage, and another person who had more intrinsic value because he had both the virtue of courage and the virtue of justice. So, the death of a courageous person would be less harmful than the death of a courageous and just person, since the later person would have more intrinsic value. This conclusion is compatible with holding that all human beings have equal basic worth, since in addition to this equal basic worth we would add other factors of value such as having the virtues.

to birth, but their echoing of the critics of others, I’ll leave unexplored for now.

<sup>12</sup> Hershenov and Hershenov, “Morally Relevant Potential” 270.

Further disambiguating the term “interests” is Peter Koch’s article, “[Ambiguous Interests: Maternal Desires and Fetal Interests.](#)” He distinguishes between three senses of the term illustrated by the following examples:

- 1) It is in the fetus’ best interest that the mother not smoke while pregnant.
- 2) Francesca revealed her interest in studying art history in Florence.
- 3) Shane expressed an interest in suicide to the clinician, knowing that he would be admitted to the hospital and fed.<sup>13</sup>

The first example is of *implied interests* the realization of which promotes the welfare of the one with the interest. Although no fetus knows about fetal alcohol syndrome, every human being in utero has an implied interest in avoiding fetal alcohol syndrome. The second example is of cognitive interests in which an agent has desires or preferences which can either be expressed if communicated to others or not expressed if such desires or preferences are not revealed to others. Cognitive interests may be in contradiction to implied interests, as when a drug addict desires to get another fix (cognitive interest), even if the fix will prompt a collapse of recovery and a huge set back for long term health and happiness (implied interests). The addict on the verge of death may not have a cognitive interest in sobriety, but he has an implied interest in sobriety. The third example is “inauthentic interests” in which expressed interest contradict cognitive interests. In Koch’s example, Shane does not have a cognitive interest in suicide, but makes the threat of suicide simply in order to secure food from the hospital. Other forms of inauthentic interests include the communications of those not in a sound state of mind such as toddlers and the intoxicated.

In this article, Koch critiques the view that the pregnant mother always is more knowledgeable than others about the implied fetal interests. Even though there is always a physical bond between mother and child, this physical unity does not give expectant mothers knowledge about what serves the implied interests of their prenatal son or daughter. Use of a particular medical treatment might be in the implied fetal interests but unless the mother happens also to

be a physician and happens to know about the medical condition of her son or daughter in utero, the mother would not be aware what is medically indicated and in her child’s implied interests.

Another way maternal interests and fetal interests might be related is that fetal interests just are whatever the women’s cognitive interests are. “This would imply that concern about the fetus is only a concern about the desires of the mother for the fetus, whatever these desires may be—even for the death of the fetus if she does not want to give birth” or for the disability of the fetus if she wants to continue heavy drug use throughout the pregnancy. Early death or grave disability is obviously not in the fetal implied interest, so we cannot reduce fetal interests to maternal cognitive interests. If interests ground moral worth, then fetal implied interests can ground fetal worth.

## Opposing Views

**I**n which we draw attention to scholarly journal and online articles and resources regarding abortion, infanticide, and euthanasia representing opposing sides of the issue.

➤ *Bioethics* published an article entitled “Pro-Life Arguments Against Infanticide and Why They do not Work” by Joona Räsänen, in which she argues against Christopher Kaczor’s objections to Alberto Giubilini and Francesca Minerva’s article “After-Birth Abortion: Why Should the Baby Live?” 30.9 *Bioethics* (November, 2016): 656 – 662.

➤ Linda J. Beekman’s article “Abortion in the United States: The Continuing Controversy,” in which she examines the current state of the debate over abortion in the United State, and concludes that feminists must continue to champion abortion along with a wider range of social issues, appears in

<sup>13</sup> Peter Koch, “Ambiguous Interests: Maternal Desires and Fetal Interests,” *American Journal of Bioethics* Volume 16, Issue 2 (2016) 31-33.

*Feminism & Psychology* 27.1 (February 2017): 101 – 114.

➤ “Better Never to Have Been Born: Christian Ethics, Anti-Abortion Politics, and the Pro-Life Paradox” by Dan Thomas, was published in the *Journal for Religious Ethics*. The author argues that many American Christians, who hold that those who die before they are capable of sinning go to heaven, are not consistent in arguing against abortion, since the souls who are aborted will be saved from the ability to sin and so will be welcomed into heaven while avoiding the risk of losing heaven through sin. 44.3 *Journal for Religious Ethics* (September 2016): 518 – 542.

➤ The *Cambridge Quarterly of Healthcare Ethics* published an article about the ethics of acceding to requests for euthanasia from prisoners in “Euthanasia for Detainees in Belgium: The Case of Frank van Den Bleeken” by Katrien Devolder. She examines the case of the first prisoner who requested euthanasia under Belgium’s Euthanasia Act of 2002. She argues that, based on arguments from autonomy, the prisoner’s euthanization is justified.

## Editor’s Corner

The Sisters of Life in New York City hosted a day of prayer for life at St. Patrick’s Cathedral on Jan. 22. This was, coincidentally, the same day and time as the New York City Women’s March – at which pro-life groups reportedly were not welcome – which concluded in front of the Trump Tower on Fifth Avenue just opposite the entrance to St. Patrick’s Cathedral.

Every fifteen or twenty minutes, a large roar from the marchers would erupt on Fifth Avenue. The roar was unintelligible; there was noise, but not words.

Inside the Cathedral, however, words were clear, intelligible, and conveyed meaning in a way

such that those listening could receive them and respond to them.

This contrast provides, I think, an icon of the importance of the pro-life scholarship, to which *ProVita* is dedicated. The use of words to clearly articulate the value of life and the way in which life ought to be protected conveys, not only the meaning of those propositions, but the goodness of that meaning, and concern for the reader, that he receive and understand that meaning.

I use this editorial as an occasion for reflecting on the importance of words and the Pro-Life movement, not primarily because of the two events on Jan. 22, but rather because Robert Gotcher is stepping down as the editor of *ProVita*. He has edited these pages for the last five years, and, in that time, has demonstrated care and precision in language, and particular attention to the use of words to convey meaning in a way that it can be received. As I have looked over all the past issues of *ProVita*, I have become especially aware of and appreciate Robert’s careful and caring use of words. The high standard of language that he has set for the newsletter conveys his own commitment and dedication to pro-life scholarship and to the goodness of human life. I am grateful for the example he has set, and hope to follow that example in using words well to convey the value and goodness of human life.

Please begin to think about items for next issue, which will come out in July. 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 issue by June 19<sup>th</sup>. Any contributions should be sent to [provitanews@yahoo.com](mailto:provitanews@yahoo.com).

## Call for Proposals: 2017 Life and Learning Conference



27<sup>th</sup> ANNUAL CONFERENCE JUNE 9-10 2017  
 University of St. Thomas, MN  
 Co-sponsored by *Our Sunday Visitor Institute*



### CALL FOR PROPOSALS

#### FUNDAMENTAL ISSUES IN BIOETHICS

2017 Smith Award Recipient

**Robert Spitzer, S.J. Ph.D.**

Banquet Talk  
*The Inescapability of the Pro-life Stance*



- \*Star of EWTN's Father Spitzer's Universe
- \*Former president of Gonzaga University
- \*Author of Eight Books
- \*Founding Member of University Faculty for Life
- \*Founding Director of the Magis Center and the Spitzer Center

**PLENARY SPEAKERS**



David Prentice, Ph.D. Biochemistry  
*Bioethics, Biotechnology and Policy: Current Challenges*



Patrick Lee, Ph.D. Philosophy  
*Human Dignity at the Margins of Life*



Kevin Fitzgerald, S.J., Ph.D. Bioethics; Ph.D. Molecular Genetics  
*The Promise & Peril of Genomic Medicine*

**Specialty Panels and Panelists**

Life Issues in Biomedical Research (Kathleen Schmainda; James L. Sherley; Rev. John Waiss; Tara Sander Lee; Jean Peduzzi-Nelson; Bryon Johnson; Maria Feeney); The Law and Pro-life Issues (Richard Myers & TBA); Pro-life Sustainability (Weronika Janczuk & TBA); Brain Death (Paul A. Byrne & TBA); Theology and Bioethics (Paul J. Wojda, Ryan MacPherson); Book Presentations

**Proposals Due April 7<sup>th</sup> for Priority Consideration**

Submissions on the fundamentals of bioethics, specialty panel topics as well as abortion, infanticide, and euthanasia are welcome. All proposals should be one page (maximum) including the proposed paper's working title or your published book's title and publisher/date, full contact information and a brief abstract. Email proposals to Professor Barbara Freres at [bjfreres@stritch.edu](mailto:bjfreres@stritch.edu). Excellent conference papers are eligible for publication in our peer-reviewed proceedings, *Life and Learning*. For more information see [www.uflf.org](http://www.uflf.org).

## University Faculty for Life Scholarly Achievement Award in Creative Writing, Literary Criticism, or Research

\$600 total prizes

Possible presentation of work at annual conference

Opportunity for publication

University Faculty for Life is accepting submissions from college or university students for its Scholarly Achievement Award. The contest is open to undergraduate and graduate students (including postsecondary students) enrolled in any higher education institution (community college, medical school, seminary, university, etc.).

The contest has three categories: Creative Writing, Literary Criticism, and Research. Multiple submissions are permitted. Work submitted in any category must demonstrate the application of a life-affirming perspective on abortion, infanticide, euthanasia, or related issues.

The student scholars who win in any category may be offered an opportunity to read their work before the annual conference of University Faculty for Life to be held 9-10 June 2017 at the University of St Thomas (Minneapolis, Minnesota). They may have their work published on UFL's website and in conference proceedings. Finally, first-place winners in each category will receive \$200.

University Faculty for Life is an organization of scholars dedicated to the intellectual and scholarly inquiry of abortion, infanticide, euthanasia, and related issues. Since an increasing majority of college and university students are pro-life, UFL members would like to help these students by encouraging them to strive for scholarly excellence as they examine the life issues and by assisting them in building a publications portfolio.

**Entries must be emailed or postmarked before 11:59 PM EST Saturday, 27 May 2017**

### Rules

1. Students must be enrolled in a higher education institution at the time of submission; a photo or emailed copy of an identification card with current institutional sticker will suffice.
2. The student shall affirm in a cover letter that the work submitted is the student's original work. Please enclose address and contact information in this letter.
3. Literary criticism or research submissions must be a minimum of ten but no more than thirty pages; creative writing submissions must be no more than twenty pages. All submissions must be double-spaced.
4. Students retain the right of publication.
5. A panel of judges will evaluate submissions based on the quality of research and the demonstration of strong communication and critical thinking skills. Correct grammar and punctuation are required. Research must follow either the *APA Manual*, the *MLA Handbook for Writers of Research Papers*, or the latest editions of citation manuals in the students' fields. The judges reserve the right to give a second place, third place, honorable mention, or no award if the quality of the submissions merits such action. The decision of the judges is final.
6. Students should submit their work electronically in Word format to [DrJeffKoloze@att.net](mailto:DrJeffKoloze@att.net). The cover letter and a hard copy of the paper may be mailed to UFL Scholarly Achievement Award, 10019 Granger Road, Garfield Heights, Ohio 44125-3101.

## Web Resources for research and education

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

<b>Online resources</b>		
Academia.edu	<a href="https://www.academia.edu/">https://www.academia.edu/</a>	A place to share research.
Before Roe v. Wade: Voices that Shaped the Abortion Debate Before the Supreme Court's Ruling (2d edition, 2012)	<a href="http://documents.law.yale.edu/before-roe">http://documents.law.yale.edu/before-roe</a>	“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	<a href="http://www.cultureoflife.org/">http://www.cultureoflife.org/</a>	Complex moral issues made simple
Global Health and Human Rights Database	<a href="http://www.globalhealthrights.org/">http://www.globalhealthrights.org/</a>	“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	<a href="http://www.truthandcharityforum.org/">http://www.truthandcharityforum.org/</a>	“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	<a href="http://mirrorofjustice.blogs.com/">http://mirrorofjustice.blogs.com/</a>	A blog dedicated to the development of Catholic legal theory.
Social Science Research Network (SSRN)	<a href="http://ssrn.com/en/">http://ssrn.com/en/</a>	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	<a href="http://usccb.org/issues-and-action/human-life-and-dignity/index.cfm">http://usccb.org/issues-and-action/human-life-and-dignity/index.cfm</a>	United States Conference of Catholic Bishops
Witherspoon Institute Public Discourse	<a href="http://www.thepublicdiscourse.com/">http://www.thepublicdiscourse.com/</a>	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	<a href="http://www.wecareexperts.org/">http://www.wecareexperts.org/</a>	International research collaboration, Scientific information dissemination, Professional education, Consultation, Expert testimony, Program evaluation, Grant writing
<b>Journals and online publications</b>		
Charlotte Lozier Institute (Susan B. Anthony List)	<a href="http://www.lozierinstitute.org/">http://www.lozierinstitute.org/</a>	The education and research arm of the Susan B. Anthony List
Ethika Politika	<a href="http://ethikapolitika.org/">http://ethikapolitika.org/</a>	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	<a href="http://www.humanlifereview.com/">http://www.humanlifereview.com/</a>	
Linacre Quarterly	<a href="http://cathmed.org/issues_resources/linacre_quarterly/">http://cathmed.org/issues_resources/linacre_quarterly/</a>	Journal of the Catholic Medical Association.
Post-Abortion Review	<a href="http://www.theunchoice.com/pblresearch.htm">http://www.theunchoice.com/pblresearch.htm</a>	“Documents abortion's injustice and harm to women”

### Organizations

<p>Bioethics defense fund</p>	<p><a href="http://www.bdfund.org/">http://www.bdfund.org/</a></p>	<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>
<p>Catholic Medical Association</p>	<p><a href="http://cathmed.org/">http://cathmed.org/</a></p>	
<p>Center for Bioethics and Human Dignity</p>	<p><a href="http://cbhd.org/">http://cbhd.org/</a></p>	<p>“The Center for Bioethics &amp; 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>
<p>Feminists for Life</p>	<p><a href="http://www.feministsforlife.org/">http://www.feministsforlife.org/</a></p>	
<p>Healing the Culture</p>	<p><a href="http://healingtheculture.com/">http://healingtheculture.com/</a></p>	<p>Promotes the Life Principles of UFL co-founder Robert J. Spitzer, SJ.</p>
<p>The International Center on Law, Life, Faith and Family (ICOLF)</p>	<p><a href="http://icolf.org/">http://icolf.org/</a></p>	<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	<a href="http://www.ncbcenter.org/">http://www.ncbcenter.org/</a>	Publishes the <i>National Catholic Bioethics Quarterly</i>
Prolife Center at the University of St. Thomas	<a href="http://www.stthomas.edu/law/academics/prolifecenter/">http://www.stthomas.edu/law/academics/prolifecenter/</a>	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	<a href="http://catholicsocialscientists.org/Content/Organization/">http://catholicsocialscientists.org/Content/Organization/</a>	
<b>News</b>		
Bioedge	<a href="http://www.bioedge.org/">http://www.bioedge.org/</a>	Bioethics News around the world
National Right to Life News	<a href="http://www.nationalrighttolifenews.org/news/#.Sp5dWSo">http://www.nationalrighttolifenews.org/news/#.Sp5dWSo</a>	
LifeNews.com	<a href="http://www.lifenews.com/">http://www.lifenews.com/</a>	
LifeSiteNews	<a href="http://www.lifesitenews.com/">http://www.lifesitenews.com/</a>	
<b>Anti-life resources</b>		
Guttmacher Institute	<a href="http://www.guttmacher.org/">http://www.guttmacher.org/</a>	Research arm of Planned Parenthood Federation. <a href="#">Guttmacher Policy Review Perspectives on Sexual and Reproductive Health</a> . <a href="#">International Perspectives on Sexual and Reproductive Health</a>
RH Reality Check	<a href="http://rhrealitycheck.org/">http://rhrealitycheck.org/</a>	Reproductive and Sexual Health and Justice News, Analysis and Commentary

## Masthead

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Columnists    Richard Myers, J.D.; Christopher Kaczor, Ph.D.  
Web Support   Stephen Feher of the Ridgefield Group

*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](http://uffl.org). Editorial correspondence can be sent to the editor at [provitanews@yahoo.com](mailto:provitanews@yahoo.com)