



# PROVITA

## The University Faculty for Life Newsletter

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Winter 2023

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### Letter from the President

Hello Everybody,

Now that abortion is a problem for state legislatures, the work of reclaiming American culture has become pressing. Is it time to abandon gradualism and campaign for complete bans? Perhaps, given that pro-abortion rhetoric now promotes the killing of prenatal children as a mother’s right. What public policies would save lives? What pro-life arguments are most likely to succeed?

These questions are on the table at our upcoming June conference on “Post-Dobbs: Public Policy Issues.” Fortunately, we have these excellent keynote speakers to help us analyze our current situation:

- **Clarke Forsythe, J.D.** Senior Counsel, Americans United for Life. Published *Abuse of Discretion* (2013) and *Politics for the Greatest Good* (2009). His talk: “The Limits of Law”
- **Richard Doerflinger.** Served 36 years at the Secretariat of Pro-Life Activities at the United States Conference of Catholic Bishops. His talk: “After Dobbs: The Challenge in Culture and Politics.”
- **Donna Harrison, M.D.** Served over ten years as President of the American Association of Pro-Life Obstetricians and Gynecologists (AAPLOG). Publishes articles on abortion and maternal health. Her talk: TBA
- **Richard M. Fehring, Ph.D., RN, FAAN.** Our 2023 Smith Award Winner and Professor Emeritus, Director of Marquette University’s Institute for Natural Family Planning. He is also a prime developer of the evidence-based and highly effective Marquette Method of natural family planning and has [numerous publications](#). His talk: “The Challenges of a Pro-life Professor and NFP Researcher.”

The conference will be on the beautiful St. Paul campus at the University of St. Thomas. (About 15 minutes by freeway from the MSP airport, Mall of American and excellent hotels. Dorms will also be available.)

Also, although priority consideration of one paragraph abstracts is underway, it is not too late to submit one to Dr. Barbara Freres at, [bjfreres@stitch.edu](mailto:bjfreres@stitch.edu). Please see our website at [UFFL.org](http://UFFL.org) for additional details. Registration details should be posted in about a week.

Not to be missed is this issue's Legal Realities column by Prof. Myers and the Scholar's Analysis column by Dr. Christopher Kaczor. Both columns delve into the aftermath of the Court's decision to reverse Roe.

Best,

Mary

**R. Mary Hayden Lemmons, Ph.D.**

UFFL President

## 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.*

- **Helen M. Alvaré, J.D.** (Law, George Mason Law) published *Religious Freedom After the Sexual Revolution*. Washington, DC: The Catholic University of America Press, 2022.
- **Peter J. Colosi, PhD** (Philosophy, Salve Regina University, Newport, RI) is Guest Editor of the special issue on *The Moral Dimensions of Assisted Reproductive Techniques* of *The Linacre Quarterly*, 89.4 (November 2022).
- **Dr. Colosi** also published the In Focus piece, “[Death, Dying and the Dignity of Life, What the Church Teaches \(and Why\) about Physician Assisted Suicide and Euthanasia](#)” in *Our Sunday Visitor* (Nov. 20-26, 2022).
- **Dr. Colosi** presented “A Philosophical Argument for the Reality of the Spiritual Soul as Foundational for a Catholic Approach to Psychology” at the Society of Catholic Social Scientists 30th Annual National Conference St. Vincent College, Latrobe, PA (October 28-29, 2022).
- **Fr. John Conley, S.J., Ph.D.** (Philosophy, Loyola University, Maryland) reviewed *The Political Philosophy of Fénelon* by Ryan Patrick Hanley in the *Journal of the History of Philosophy*, 60.4 (2022).
- **Francis Beckwith, Ph.D.** (Philosophy, Baylor University) published “Violinists, Burglars, People Seeds, Samaritans and Reluctant Bone Marrow Donors: Why Do We Need Analogies to Pregnancy in Order to Understand It?” in *Agency, Pregnancy, and Persons: Essays in Defense of Human Life*, edited by Nicholas Colgrove, Bruce P. Blackshaw, Daniel Rodger. New York: Routledge, 2022.
- **Richard Fehring, Ph.D., R.N.** (Nursing, Marquette University) was awarded the 2022 American Academy of Nursing Edge Runner Award for the Marquette Model of Natural Family Planning and Fertility Awareness Based Method at the AAN meeting in Washington, DC this past November. The Edge Runners initiative recognizes evidence-based nurse-designed models of care and interventions that impact cost, improve healthcare quality, and enhance consumer satisfaction.
- **Dr. Fehring** collaborated on “Menstrual Cycle Parameters are not Significantly Different After Covid-19 Vaccination” in *Journal of Women's Health*, 31.8 (Online, August 2022).
- **Christopher Kaczor, Ph.D.** (Philosophy, Loyola Marymount University) published “The Artificial Womb and the End of Abortion” in *Agency, Pregnancy, and Persons: Essays in Defense of Human Life*, edited by Nicholas Colgrove, Bruce P. Blackshaw, Daniel Rodger. New York: Routledge, 2022.
- **Melissa Moschella, Ph.D.** (Philosophy, Catholic University of America) reviewed *Conceiving People: Genetic Knowledge and the Ethics of Sperm and Egg Donation* by Daniel Groll in the *Review of Metaphysics*, 76.1 (September 2022).

- **Matthew Sutton, Ph.D.** (Theology, St. John’s University) published *Compassionate Presence: The Trinitarian Spirituality of Adrienne von Speyr*. Brooklyn: Angelico Press, 2022.
- **Bernadette Waterman Ward, Ph.D.** (English, University of Dallas) published “Catholic Bishops Fail in Defending Conscience,” the lead article in *Public Discourse*, March 15, 2022.  
  
**Dr. Ward** also published *Eliot’s Angels: George Eliot, Rene Girard, and Mimetic Desire* (University of Notre Dame Press, June 2022).
- **Paul Vitz, Ph.D.** (Psychology, New York University) published, with Craig Titus, “Psychology and the Soul: A New Perspective on an Old Interpretation” in the *Journal of Psychology and Christianity*, 41.2 (Summer 2022).

## Upcoming scholarly opportunities

- The [University Faculty for Life](#) will host its thirty-third annual meeting from June 2 -3, 2023 at the University of St. Thomas in St. Paul, MN. The theme of the conference is “After Roe: Public Policy Issues.” There is still time to submit an abstract for priority consideration. For details see [uffl.org](#).
- The Catholic Medical Association will host its [Medical Resident and Student Boot Camp](#) from June 11 – 18, 2023, in Ave Maria, FL.

## On Campus

- The [deNicola Center for Ethics and Culture](#) at Notre Dame is accepting applications for their one week summer [Vita Institute](#), which offers formation for leadership in the Pro-Life movement.
- An extensive list of available jobs and internships for college students and recent graduates is available at the [Students for Life](#) website.
- [National Right to Life](#) is accepting applications from college students for [Summer 2023 and Fall 2023 internships](#).

## 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 Supreme Court's June 2022 decision in [Dobbs v. Jackson Women's Health Organization](#) was a major victory for the pro-life movement. *Roe v. Wade* (1973) and *Planned Parenthood v. Casey* (1992) protected a newly created constitutional right to abortion. Under *Roe* and *Casey*, the right to an abortion was virtually unlimited. States had some ability to regulate abortion but little freedom to prohibit abortion at any stage during pregnancy.

*Dobbs* changed all this. The Court, in an opinion by Justice Alito, overruled *Roe* and *Casey*. The Court rejected the view that there was a fundamental right to abortion. The Court did not of course outlaw abortion; the Court's decision largely returned the issue to the political process. As Justice Alito summarized:

“*Roe* was egregiously wrong from the start. Its reasoning is exceptionally weak, and the decision has had damaging consequences. And far from bringing about a national settlement of the abortion issue, *Roe* and *Casey* have enflamed debate and deepened division. It is

time to heed the Constitution and return the issue of abortion to the people's elected representatives....That is what the Constitution and the rule of law demand.”

Since Dobbs, the debate over abortion has largely moved to the states. States have, as most observers predicted, taken very different positions on the issue. Some states, such as California and New York, allow liberal access to abortion. Other states, such as Oklahoma and Texas and Arkansas, sharply limit access to abortion.

An important legal development has been a focus on state constitutional law. Due to Dobbs, the United States Constitution has largely been removed from the abortion debate. But those supporting abortion have increasingly argued that there is a right to an abortion under various state constitutional provisions. Some of these cases have relied on arguments under state due process provisions. Some have relied on state provisions that explicitly protect a right to privacy. Some of these cases have also relied on the notion that the right to religious liberty protects the choice to obtain an abortion. These arguments have had mixed success thus far. For example, [the South Carolina Supreme Court recently relied on the South Carolina Constitution to invalidate a South Carolina law prohibiting abortion after 6 weeks gestation](#). In contrast, [the Idaho Supreme Court upheld an Idaho law restricting abortion](#) and in so doing rejected the argument that the Idaho Constitution contained a fundamental right to abortion.

There are important cases dealing with state constitutional challenges to laws restricting abortion still pending in states such as Indiana, Florida, Kentucky, and Michigan.

The Biden Administration has also tried to use federal law to support abortion. Rachel Morrison outlines some of these efforts in this [essay](#). In early January 2023, [the FDA issued regulations promoting the expansion of chemical abortions](#).

There was also an important development in December 2022 with regard to assisted suicide. In 1997, in *Washington v. Glucksberg*, the United States Supreme Court rejected the argument that there is a fundamental right to assisted suicide. Since then, most efforts to legalize assisted suicide have occurred via state legislation or the initiative and referendum process. There has been increasing

legalization, although assisted suicide is still illegal in 2/3 of the states. In marked contrast to the situation with respect to abortion, the courts have not played a large role in the debate about assisted suicide.

There have been efforts to create a state constitutional right to assisted suicide, but those efforts have typically failed, even in states with Supreme Courts that have reputations for adventuresome decisions.

The most recent example of this phenomenon occurred in Massachusetts. The Supreme Judicial Court of Massachusetts is not thought of as a bastion of judicial restraint. That was the court, after all, that was the first to create a right to same sex marriage.

It surprised some observers, therefore, that [the Supreme Judicial Court of Massachusetts recently rejected the argument that there is a fundamental right to assisted suicide](#). This decision is incredibly important. This exercise of judicial restraint allows the pro-life movement to continue to protect life without the distorting effect of judicial usurpation.

## 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. A version of this essay appears in the [National Catholic Bioethics Quarterly](#).*

The September 2022 of *Commonweal* magazine features an all black cover with ominous red lettering of the title, “Abortion after Dobbs.” The seven essays on the topic of the overturning of *Roe v. Wade* reflect, for the most part, the cover’s doomy take on the end of *Roe*.

Cathleen Kaveny criticizes the argument against abortion from analogy with slavery, “There was no moral good to be preserved on the pro-slavery side. Human beings cannot be owned. They cannot be treated as merely instruments of the will of another. In the slavery debate, moral balance was neither necessary nor possible. But abortion is different. Here, both sides of the debate perceive genuine goods. A woman’s bodily integrity and

moral autonomy is a good. Protecting fetal life is a good.” It is true that human beings ought not be owned, and they should not be treated as merely instruments of the will of another. But this is exactly what takes place in abortion. One human being, vulnerable and dependent, is treated as a disposal means, as mere property to be destroyed and discarded by another. Of course, a woman’s bodily integrity and moral autonomy is a good, just as a person’s right to own property and exercise free-choice in what they buy and sell, is a good. But these goods are limited by the basic rights of other human beings, whether they be black human beings or unborn human beings. Just as the legal right to property ought not to also include the right to buy and sell human beings, so too the legal right to control one’s own body ought not to include the right to intentionally kill human beings prior to birth and after birth.

George Scialabba’s contribution “The High Price of Dobbs” begins with the straightforward assertion, “At no point in the first and second trimesters, nor in the third, when the mother’s life or health is at stake, does the fetus-sans thoughts, sans emotions, sans experiences, sans everything--a have any rights that override those of the woman....” He continues that “millions of Americans think differently is a source of puzzlement and distress to me, as well as, I hope, humility. But with all the good will I can muster, I’m unable to find any plausibility in their view.” Some puzzles are easy to solve. So, for all those people of good will with humility to understand the rational basis for what millions of Americans (and Pope Francis and the Catholic Church) hold, may I suggest reading the following books? *Abortion and Unborn Human Life* or *Defending Life: A Moral and Legal Case Against Abortion Choice* as well as the recently released third edition of my own book *The Ethics of Abortion: Women’s Rights, Human Life, and the Question of Justice* make a case, based on reason, evidence, and logic, that all human beings deserve basic human rights, both before and after birth. *Pace* Scialabba, none of the works appeal to the Catholic faith, the immortal soul, or the Holy Bible to justify the equal protection of all human beings. Scialabba defends *Roe* by means of the ostrich defense which simply ignores the pro-life case as expressed in these books (and many other books and articles) using reasons and evidence that are acceptable to persons

of good will regardless of their religious or non-religious beliefs.

In her essay, “Beyond Bans,” Lisa Fullam repeats the charge that, “Women with ectopic pregnancies who are not treated until their lives are on the cusp of being lost.” But as Alexandra DeSanctis said, “I took it upon myself to read every pro-life law currently in place, and I compiled my findings into an article, published on the [National Review](#) homepage yesterday. My findings? Every pro-life law has an explicit exception allowing doctors to exercise their medical judgment and perform necessary procedures if a mother is at risk of death or substantial impairment. Many of the laws also contain a section noting explicitly that ectopic pregnancy and post-miscarriage treatment aren’t classified as abortion procedures.”

Fullam points out that poor and disadvantaged women will not be able to get abortions, but rich and privileged women will be able to. This disparity is true of abortion law. And it is also true of traffic law. Rich and privileged women are, presumably, able to skirt around tickets for running red lights more easily than poor and disadvantaged women. Likewise, rich and privileged women are, presumably, able to evade paying income taxes more easily than poor and disadvantaged women. Disparity of enforcement and ability to evade legal requirements are always in play, in every law including murder, as O.J. Simpson’s legal team taught us, so these conditions pose no special problem for laws of equal protection of human beings prior to birth.

Fullam continues, “While an embryo, from conception, does have different DNA than its mother, it is also true that from implantation until viability the developing fetus is intimately and exclusively bound to the mother. Those giant posters of apparently free-floating fetuses seen at pro-life rallies sell a biological fiction: there is no such thing as a living, developing fetus that is not utterly dependent on the well-being of its mother. ... In keeping with the Catholic principle of subsidiarity, shouldn’t these decisions be made by those closest to them: the pregnant woman, her partner, and the physician?” The principle of subsidiarity is an important aspect of Catholic social thought, but as St. John Paul II pointed out:

the guiding principle of Pope Leo’s Encyclical [*Rerum novarum*], and of all of the

Church's social doctrine, is a *correct view of the human person* and of his unique value, inasmuch as "man ... is the only creature on earth which God willed for itself." God has imprinted his own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity, as the Encyclical frequently insists. In effect, beyond the rights which man acquires by his own work, there exist rights which do not correspond to any work he performs, but which flow from his essential dignity as a person. (Centessimus Annus 11).

The principle of subsidiarity rests upon the dignity of the person for if human persons don't have dignity, then it is hard to see why we should respect their decisions. To invoke the principle of subsidiarity as a justification for killing an innocent person (denying this individual's dignity) involves a fundamental contradiction. Respect for the individual persons affected by the decision is the condition for the possibility of the principle of subsidiarity. So, there is an inherent incoherence in using the principle of subsidiarity to justify killing human persons which is the most radical way to disrespect them.

Fullam writes, "First, let's take biology seriously. While an embryo, from conception, does have different DNA than its mother, it is also true that from implantation until viability the developing fetus is intimately and exclusively bound to the mother. Those giant posters of apparently free-floating fetuses seen at pro-life rallies sell a biological fiction: there is no such thing as a living, developing fetus that is not utterly dependent on the well-being of its mother" (30). This is a straw man critique because no intelligent person seeing a photograph of human being in utero thinks that this individual is giant or free-floating. Every intelligent person also knows the prenatal human being is intimately bound and utterly dependent on the mother. What moral significance do these facts have?

Mothers and fathers have serious duties to provide care for their own minor sons and daughters. Is being dependent and vulnerable a reason to discount the value of an individual? Catholic moral theology (and sound philosophical reasoning) does not engage in such discounting. Human beings who are weak, poor, or unwanted have equal basic

dignity as human beings who are strong, rich, and desirable. Indeed, a proper conception of social justice puts a priority on caring for those who are most vulnerable, unloved, and dependent. As Vice-President Hubert H. Humphrey pointed out, "It was once said that the moral test of government is how that government treats those who are in the dawn of life, the children; those who are in the twilight of life, the elderly; and those who are in the shadows of life, the sick, the needy and the handicapped." The vulnerability and dependency of the weakest among us calls us to care, love, and support. Fullam's case for abortion ends up justifying not just abortion, but a wholesale rejection of the most fundamental principle of Catholic moral theology (and sound philosophy), the inherent dignity and value of every human being as made in God's image and called to heavenly communion with God. To reject this principle is to reject the Gospel as found in every word and action of Jesus of Nazareth. In what he said and what he did, Jesus taught us: nobody is a nobody. The weakest, the lowest, the smallest, the most vulnerable, and the most despised human being is loved by God, so those who love God love everyone without exception. To deny any human being this consideration is to deny the teaching of Jesus.

Fullam writes, "Further, rape and incest must be allowed as justifications for legal termination of pregnancy if the mother wishes. Otherwise, we are in effect allowing a man to legally commandeer a woman's body for nine months, after which she is faced with the agonizing choice of whether to raise or give up for adoption a child conceived by violence, who is the child of her attacker and is also her own. This is a violation of the personhood of women" (31). Even in countries with strong pro-life laws, a man is not allowed to legally commandeer a woman's body for nine months. In some cases, a rapist may be dead or imprisoned so is unable to even see the women in question let alone commandeer her body.

Evil people can force innocent people into agonizing choices. King Henry VIII forced Thomas More to choose between acknowledging the King as Head of the Church in England or facing martyrdom by beheading. To rape someone is to undermine their freedom and to harm them seriously. To rape someone is intrinsically evil, and it is an act that should never be done to anyone in any

circumstance. To abort someone is to undermine someone's freedom entirely and irrevocably and to harm the individual in the most serious way possible by depriving them of any chance to have any of the goods of this life. If rape is wrong, then abortion is also wrong.

A basic principle, morally and legally, is that two wrongs do not make a right. Legally forbidding men and women from intentionally killing innocent people does not undermine their personhood, since a norm against intentionally killing innocent human beings is binding on all human beings, male and female alike. The woman who is raped but carries the pregnancy to term acts in radical contradiction to the actions of her attacker. Rather than taking freedom away, she gives freedom. Rather than harming the vulnerable, she helps the vulnerable. Rather than do something intrinsically evil, she does something historically good. As Martin Luther King Jr said, "Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that."

Finally, Fullam appears to the Angelic doctor, "Aquinas argued that the purpose of the law is not to legislate all of morality, but to serve the common good. It seems clear that post-*Dobbs* bans and restrictions are not merely confusing, not merely cruel and unjust, but also a direct assault on the common good" (31).

Aquinas did indeed argue that the human law ought not to repress all vices "but only the more grievous vices, from which it is possible for the majority to abstain" (ST I-II, 96, 2). So, is abortion a grievous vice? Or is abortion more akin to a vice that is not grievous and from which most cannot abstain, like overeating? In *Evangelium vitae*, St. John Paul II indicated, "I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being." (EV 62). If intentionally killing an innocent human being is not grievous, then it is hard to think of any action that one human being can do to another that is grievous. Killing a person is, in a way, worse than slavery for killing a person deprives that individual permanently and totally from all the goods that they had a chance to enjoy in this life. By contrast, slaves can be freed. Is it possible to abstain from abortion?

Almost all people do. Even women who do get abortions only rarely have more than 2 or 3 in their entire lifetimes. Overeating is a possibility at every meal; crisis pregnancy happens a handful of times in most lifetimes. In vain does Fullam invoke Aquinas to justify legal abortion.

## Reminders

- **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](#).
- **2023 Dues Reminder** Many thanks to all those who have already paid the 2023 dues! Annual dues are \$40. On-line payment is possible through PayPal and our website, as well as by mailing them to **Dr. Margaret Hughes**, University Faculty for Life, Thomas Aquinas College, 231 Main Street, Northfield, MA 01360. Dues are important for receiving the print copies of our peer reviewed *Life and Learning*.
- **Keep your email address updated** Updates can be made by contacting **Dr. Margaret Hughes** at [provita.editor@gmail.com](mailto:provita.editor@gmail.com). 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/](http://www.uffl.org/blog/). There is also an active "University Faculty for Life" subgroup of the "Pro-life Professionals" group on LinkedIn.

Please begin to think about items for next issue, which will come out in the spring. 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 Spring 2023 issue by May 1<sup>st</sup>. Any contributions should be sent to [provita.editor@gmail.com](mailto:provita.editor@gmail.com).

## Masthead

Publisher [University Faculty for Life](#)  
 Editor [Margaret I. Hughes, Ph.D.](#)  
 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 UFFL can be found on our web site at [uffl.org](http://uffl.org). Editorial correspondence can be sent to the editor at [provita.editor@gmail.com](mailto:provita.editor@gmail.com).

## Web Resources for Research and Education

*Life and Learning*  
 The Journal of the University Faculty for Life

### UFFL Blog

### Member web pages and blogs

Please forward any other member’s web pages to [provita.editor@gmail.com](mailto:provita.editor@gmail.com).

Beckwith, Francis	Lemmons, Rose Mary Hayden
Bachiochi, Erika	Smith, Janet E.
Colosi, Peter	Irving, Diane
Koloze, Jeff	



## Online Resources

<p><a href="#">Bad Cripple Blog: A Resource for Pro-lifers</a></p>	<p>A blog written by William Peace, Ph.D., who advocates for the rights of the disabled.</p>
<p><a href="#">Before Roe v. Wade: Voices that Shaped the Abortion Debate Before the Supreme Court's Ruling (2d edition, 2012)</a></p>	<p>“In this ground-breaking book, Linda Greenhouse, a Pulitzer Prize-winning journalist who covered the Supreme Court for 30 years for The New York Times, and Reva Siegel, a renowned professor at Yale Law School, collect documents illustrating cultural, political, and legal forces that helped shape the Supreme Court’s decision and the meanings it would come to have over time.”</p>
<p><a href="#">Culture of Life Foundation</a></p>	<p>Complex moral issues made simple</p>
<p><a href="#">Global Health and Human Rights Database</a></p>	<p>“The Global Health and Human Rights Database is a free online database of law from around the world relating to health and human rights. Developed by Lawyers Collective and the O’Neill Institute for National and Global Health Law at Georgetown University, in collaboration with a worldwide network of civil society partners, the database offers an interactive, searchable, and fully indexed website of case law, national constitutions and international instruments.”</p>
<p><a href="#">Human Life International Truth and Charity</a></p>	<p>“The <i>Truth and Charity Forum</i> is an online publication of Human Life International (HLI), dedicated exclusively to the sacredness and gift of all human life, the mission and vocation of the family, and the right to live in accord with our Catholic faith.”</p>
<p><a href="#">Life Issues</a></p>	<p>Updated daily with articles to provide “clear thinking about crucial issues.”</p>
<p><a href="#">Mirror of Justice</a></p>	<p>A blog dedicated to the development of Catholic legal theory.</p>
<p><a href="#">National Museum of Health and Medicine, Human Developmental Anatomy Collection, Stage 1a</a></p>	<p>From the Carnegie Stages of Human Embryonic Development.</p>
<p><a href="#">Social Science Research Network (SSRN)</a></p>	<p>SSRN (the Social Science Research Network). “Our vision was (and still is) to enable scholars to share and distribute their research worldwide, long before their papers work their way through the multi-year journal refereeing and publication process.”</p>
<p><a href="#">USCCB Human Life and Dignity web page</a></p>	<p>United States Conference of Catholic Bishops</p>
<p><a href="#">Witherspoon Institute Public Discourse</a></p>	<p>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.</p>
<p><a href="#">World Expert Consortium for Abortion Research and Education</a></p>	<p>International research collaboration, Scientific information dissemination, Professional education, Consultation, Expert testimony, Program evaluation, Grant writing</p>

<b>Journals and Online Publications</b>	
<a href="#">Charlotte Lozier Institute (Susan B. Anthony List)</a>	The education and research arm of the Susan B. Anthony List
<a href="#">Ethika Politika</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.
<a href="#">Human Life Review</a>	
<a href="#">Linacre Quarterly</a>	Journal of the Catholic Medical Association.
<a href="#">Post-Abortion Review</a>	“Documents abortion’s injustice and harm to women”
<b>Organizations</b>	
<a href="#">Americans United for Life</a>	
<a href="#">Bioethics defense fund</a>	<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>
<a href="#">Catholic Medical Association</a>	
<a href="#">Center for Bioethics and Human Dignity</a>	“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.”
<a href="#">Feminists for Life</a>	
<a href="#">Healing the Culture</a>	Promotes the Life Principles of UFFL co-founder Robert J. Spitzer, SJ.
<a href="#">The International Center on Law, Life, Faith and Family (ICOLF)</a>	“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	Publishes the <i>National Catholic Bioethics Quarterly</i>
Prolife Center at the University of St. Thomas	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	
Women Deserve Better	
<b>News</b>	
Bioedge	LifeNews.com
National Right to Life News	LifeSiteNews