



PROVITA

The University Faculty for Life Newsletter

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Letter from the President

Hello Everybody,

I hope to see you at our [2024 conference](#) back at the University of St. Thomas at 2115 Summit Ave, St. Paul, Minnesota.

This year’s special focus is on **Biotechnology at the Beginning and End of Life**. Biotechnology threatens the beginning of life through its development of lethal technology (e.g., the tools of assisted suicide) and its willingness to exploit vulnerable human beings for profit (e.g. ending the dead donor rule to facilitate organ transplantation, selling baby parts, and embryo-experimentation). Human life is becoming increasingly trivialized. Papers on biotech at the beginning and end of life, human dignity, abortion, assisted suicide, brain death, embryo banks, embryo experimentation from the perspective of biology, medicine, law,

philosophy, theology, and the social sciences are, accordingly, especially welcomed. Paper proposals should not be longer than one page. For additional details, please consult this link to our [Call for Proposals](#).

We are fortunate this year in the excellence of our keynote speakers. Our 2024 Rupert and Timothy Smith Lecture will be given by Charles Camosy, Ph.D. Dr. Camosy is Professor of Medical Humanities at Creighton University School of Medicine and the Msgr. Curran Fellowship Chair in Moral Theology at St. Joseph Seminary in New York. He will be speaking on “Language, Vulnerable Populations, and the Pro-Life Movement.”

Christopher DeCock, M.D. is a pediatric neurologist & epileptologist, an observer for the *Uniform Law Commission’s Drafting Committee on Revising the Uniform Determination of Death Act (UDDA)* and Pediatric Clerkship Director for the University of North Dakota School of Medicine and Health Sciences. He will be speaking twice. His keynote address focuses on UDDA-revisions and is entitled “Gerrymandering the Meaning of Death: Why ‘Dead Enough’ is not Good Enough.” Dr. DeCock will also be joining Dr. Joseph Eble and Heidi Klessig on the panel discussing whether there is a possibility of using neurological criteria for accurately determining death.

Our third keynote speaker is Sr. Deidre Byrne, MD, retired Army Colonel, surgeon, and family practice specialist. She will be sharing her discovery of how nursing homes are practicing euthanasia. Her talk is entitled: “Euthanasia: Coming to a Nursing Home Near You.”

Between these awesome talks and your colleagues’ papers, there will be lots of opportunity to hang out with the friendly, cool kids fighting the

culture of death. Here is a link to our [Eventbrite Registration webpage](#).

Until then, don't forget to check out Prof. Myer's superb analyses of developing legal situations on the pro-life front in his column, *Legal Realities*.

Those seeking inspiration for a paper proposal may well find it below in Christopher Kaczor's column, *A Scholar's Analysis*. Dr. Kaczor focuses on the fascinating issues raised by Dr. Calum Miller. Hope to see you in June.

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 "A Very Private, Very Public Matter: Contraception and Religious Freedom" in *The Palgrave Handbook of Religion and State Volume I*, ed. Shannon Holzer. Cham, Switzerland: Palgrave MacMillan, 2023.
- **Prof. Alvaré** also published "Christianity and Family Law" in *The Oxford Handbook of Christianity and Law*, ed. John Witte, Jr. and Rafael Domingo. New York: Oxford University Press, 2024.
- **Gerard V. Bradley, J.D.** (Law, University of Notre Dame Law School) published "The Death and Resurrection of Establishment Doctrine" in *Duquesne Law Review*, 61:1 (Winter 2023).
- **Teresa Collett, J.D.** (Law, University of St. Thomas Law School) argued before the U.S. Court of Appeals for the Second Circuit on behalf of a viable unborn baby, Baby

Nicholas, and his mother and grandmother, that the New York Reproductive Health Act provision redefining persons protected by New York's homicide laws to exclude viable unborn children after affording such protections for 200 years was unconstitutional. The argument was covered by a [short article in Courthouse News](#).

- **Peter J. Colosi, PhD** (Philosophy, Salve Regina University) Co-authored, together with Joseph M. Eble, MD and John A. Di Camillo, PhD, BeL, *Catholics United on Brain Death and Organ Donation: A Call to Action*, a statement endorsed by 151 Catholic health care professionals, theologians, philosophers, ethicists, lawyers, apologists, pro-life advocates, and others, including a brain death survivor. (Feb 27, 2024 at CatholicCulture.org).
- **Richard Fehring, Ph.D., R.N.** (Nursing, Marquette University), with Mary Schneider and Mary Lee Barron, published *Living with Your Fertility: The Marquette Method of NFP*. Milwaukee, WI: College of Nursing Faculty Research and Publications, 2023. (https://epublications.marquette.edu/nursing_fa/985).
- **John Finnis, D.Phil.** (Law, University of Notre Dame) published "Practical Reason and Private Law: Some Sketches" in *The American Journal of Jurisprudence*, 68:2 (October 2023).
- **Christopher Kaczor, Ph.D.** (Philosophy, Loyola Marymount University) published "The Declaration of Independence: Inalienable Rights, the Creator, and the Political Order" in *Nova et Vetera*, 21:1 (Winter 2023).
- **Melissa Moschella, Ph.D.** (Philosophy, Catholic University of America) published "Contextualizing, Clarifying, and Defending the Doctrine of Double Effect" in *Journal of Ethics & Social Philosophy*, 26:2 (2023).
- **Paul Vitz, Ph.D.** (Psychology, New York University) published, with Craig Steven Titus, "Strengthening the Clinician's Self-Care

and Resilience Based on the Catholic Christian Meta-Model of the Person” in *Integratus*, 1:3 (October 2023).

Upcoming scholarly opportunities

- The [University Faculty for Life](#) will host its thirty-third annual meeting from June 7 -8, 2024 at the University of St. Thomas in St. Paul, MN. The theme of the conference is “Biotechnology at the Beginning and End of Life.” 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 9 – 16, 2024, in Ave Maria, FL.

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*.

As noted in my [last column](#), the Dobbs decision did not settle the legal controversies about abortion. In fact, the United States Supreme Court will take up two abortion cases this Spring. These cases will be the Court’s first significant consideration of abortion since the Dobbs decision.

On March 26, 2024, the Court will hear oral arguments in [FDA v. Alliance for Hippocratic Medicine and Danco Laboratories v. Alliance for Hippocratic Medicine](#). The cases involve challenges to the FDA’s approval of the abortion drug mifepristone. Mifepristone is part of a two drug regimen given to women seeking a medical abortion. The FDA approved the drug in 2000 and then expanded its availability in 2016 and 2021. The more recent actions allowed these abortions without in-person doctor visits. The 2016 actions also

allowed these abortions later in pregnancy; these abortions used to be limited to the first seven weeks of pregnancy but are now allowed up to 10 weeks of pregnancy. Moreover, the abortion drugs can be prescribed by telemedicine and no longer need to be prescribed by physicians.

A federal district court rejected the FDA’s approvals. On appeal, the Fifth Circuit upheld important parts of the trial court’s order. The trial court ruling has been on hold pending Supreme Court review and the drug is widely available. Pro-life groups contend that the lifting of restrictions has endangered the health of women. Since the restrictions were lifted, there has been a significant increase in complications and emergency room visits.

On April, 24, 2024, the Court will hear oral arguments [Moyle v. United States and Idaho v. United States](#). These cases involve the interaction between a federal law that requires hospitals receiving Medicare funding to offer “necessary stabilizing treatment” to pregnant women in emergencies and an Idaho law that makes it a crime to provide an abortion except in a handful of narrow circumstances, including to save the life of the mother.

After Dobbs, the Biden administration went to federal court in Idaho, implausibly arguing that the federal law, the Emergency Medical Treatment and Labor Act, overrides Idaho’s pro-life laws. The Biden administration contends that the federal law requires abortions to be performed when necessary to provide health care to pregnant women even when Idaho law would make such abortions illegal. The Biden Administration’s efforts have led to conflicting lower court rulings. The administration’s efforts succeeded in the Idaho litigation, but its efforts were rejected in litigation in Texas. A federal judge in Idaho barred the state from enforcing its law to the extent that it conflicts with EMTALA, but in early January 2024 the Supreme Court put the judge’s ruling on hold and agreed to consider the case.

Decisions in these Supreme Court cases are expected by late June or early July 2024.

There are ongoing battles about assisted suicide. Numerous states are considering laws that would legalize assisted suicide or increase its availability in states where the practice is already legal (by eliminating the residency requirement for example). Some of those efforts have been rejected (in Maryland and Virginia, for example) although others are still being considered in various states.

International developments with respect to abortion and assisted suicide are also worth noting. [France recently enshrined the right to abortion in its Constitution](#). In February 2024, [Ecuador’s Supreme Court legalized assisted suicide and euthanasia](#). A dissenting judge noted that “euthanasia opens the door for a culture of death instead of a culture of life.” [Canada continues to expand the availability of assisted suicide](#).

Another important development relating to life issues is a recent decision from the Alabama Supreme Court dealing with IVF. The decision, *LePage v. Center for Reproductive Medicine*, allowed parents to pursue a wrongful death suit for the negligent destruction of their IVF embryos. Alabama law allows wrongful death suits for the death of an unborn child from conception onward. The Court said that Alabama law does not provide “an unwritten exception ...for extrauterine children—that is, unborn children who are located outside of a biological uterus at the time they are killed.” The decision strongly affirms the status of the unborn. The decision has provoked intense reaction. As [Ed Whelan](#) has stated, “many ... seem to be made deeply uncomfortable by having to face the biological reality that the life of a human being begins at conception, whether that human being is in utero or in vitro.”

¹ Miller has authored or coauthored the following essays “Human organisms begin to exist at fertilization” *Bioethics* 31.7 (2017) 534-542; “Beyond infanticide: How psychological accounts of persons can justify harming infants” *The New Bioethics* 24.2 (2018) 106-121; “In defense of single issue voting on abortion” *Journal of the Oxford Graduate Theological Society*, 2.2 (2021) 40-51.

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*.

Usually, the reflections of this column focus on a particular topic, but this issue we will be focusing on the work of a particular person, Dr. Calum Miller, who graduated from the University of Oxford Medical School in 2015 and who writes thoughtful essays about a wide variety of topics of interest to readers of *ProVita*.

I first ran across Miller’s work in connection with the ethics of abortion. He has written a number of articles addressing the topic.¹ In an important contribution to legal discussions, Miller argues that laws allowing abortion do not in fact save the lives of more women in comparison to laws forbidding abortion all things considered. He writes, “Rather than being a silver bullet to reduce deaths from abortion, abortion legalisation has resulted in a vast increase in the number of abortions, without any appreciable decrease in abortion mortality or maternal mortality. There is some evidence mortality, and certainly morbidity, have even increased since legalisation.”² In an online essay “A Common Argument for Legalizing Abortion Is Wrong,” Miller points out, “the actual maternal-death statistics from South Africa show very clearly that maternal deaths from abortion have been steadily *increasing* since abortion was legalized. Maternal deaths in general doubled or tripled in the years following legalization, mostly because of the HIV/AIDS epidemic, but evidence shows that legalized abortion contributes significantly to STD transmission.”³ These negative results of legalization are true not just in South Africa but also in

² Calum Miller, “Legalization of Abortion and Maternal Mortality in Ethiopia” *Ethiopian Medical Journal* 60.2 (2022) 189-193, at 192.

³ Calum Miller, “A Common Argument for Legalizing Abortion Is Wrong” *National Review Online* <https://www.nationalreview.com/2024/01/a-common-argument-for-legalizing-abortion-is-wrong/>

elsewhere in Africa, “Rwanda legalized abortion in 2012. Prior to this, abortion was responsible for around 3 percent of maternal deaths, but upon legalization this doubled to 6–7 percent of maternal deaths.”⁴ Likewise, outside Africa, Miller notes, “Malta and Poland have the lowest maternal mortality ratios in the world, and they prohibit more than 99 percent and 98 percent of abortions, respectively. Malta has had no maternal deaths in over ten years.”⁵ He concludes, “Every life lost to unsafe abortion is a tragedy, and we should make every effort to protect these women’s lives, in our own countries and abroad. But legalizing abortion on demand, the evidence increasingly shows, is only likely to worsen the problem.”⁶ Miller’s argument challenges, with extensive empirical evidence, the view that we must legalize abortion to save the lives of women who will seek out abortion whether it is legal or not.

In his essay, “Why Biblical Arguments for Abortion Fail,” Miller examines three different passages from Scripture Genesis 2:7; Exodus 21:22–25; and Numbers 5:11–31 that seem to point to the unborn human being having lesser moral status than other human beings, which (if true) may open the door to the permissibility of abortion.⁷

Miller’s approach is to engage directly with the Biblical texts which proponents claim justify a lesser moral status for unborn human beings. In this essay, he is not addressing how the Bible might inform our views about abortion generally, nor whether the Bible condemns abortion, but solely about the question of the value of the human being in utero in comparison with the value of human beings after birth. Although in this essay I cannot summarize his arguments, Miller, who also has an MA in Biblical Studies, comes to this conclusion:

In summary, none of the passages considered can plausibly be used as a basis for attributing lesser worth to unborn human beings. In fact, one of them plausibly supports

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ C. Miller, “Why Biblical Arguments for Abortion Fail Christian Bioethics” 29.1 (2023) 11-20.

the pro-life view, and another (Genesis 2:7) points to a similar passage in the Bible describing God’s breath reaching unborn life (Ecclesiastes 11:5). The passages are even less plausibly used in support of abortion, since even those who have held unborn human (or at least early unborn human) beings to be less valuable in Judeo-Christian history have still unanimously affirmed the unlawfulness of abortion except where the mother’s life is at risk. While a comprehensive consideration of positive Biblical evidence against abortion is beyond the scope of this article, I have at least demonstrated that the most promising evidence from the Hebrew Bible in favor of a lesser moral status for unborn human beings is not at all persuasive.⁸

Miller’s evaluation of the Biblical texts helps make sense of the unanimity of the Judeo-Christian tradition in considering abortion impermissible.

In another important contribution, Miller’s work highlights the value to patients of informing them of the physical and psychological benefits of traditional Jewish and Christian religious practice. In his prize winning essay, “A case for informing patients of the mental health benefits of religion,” Miller writes, “given that *some* kinds of religious engagement are positively associated with *some* kinds of improved mental health, doctors should be able to inform those with the relevant mental health needs of the benefits of the relevant kinds of religious engagement.”⁹ In order to establish his thesis, he considers the current guidelines for health care professions which are ambiguous about whether this kind of communication is permitted. He also considers various counter arguments to his proposal, such as the fact that doctors qua health care professionals are not experts in religious matters, and patients are seeking out their expertise in medical, not religious matters.

⁸ Miller, “Why Biblical Arguments for Abortion Fail Christian Bioethics” 18.

⁹ Calum Miller, “A case for informing patients of the mental health benefits of religion” Royal College of Psychiatrists, No.43 (2017) 51-61 at 55, emphasis in the original.

He notes, “For in the absence of a recommendation of religious engagement, mere information implies no value judgment whatsoever. It merely gives the patients the empirical facts, according to which they can decide according to their own value system whether the facts constitute sufficient reason to pursue a management option.”¹⁰ So, Miller’s proposal is not different in kind from information about the effects of smoking, leaving the decision about whether the patient will continue to smoke in the hands of the patient.

Finally, in his essay "Do Animals Feel Pain in a Morally Relevant Sense?", Miller takes on a question of wide importance for questions of how to treat animals, for questions of late term abortion, and for issues of theodicy.¹¹ If Descartes is right that animals do not actually experience pain but only appear to be experiencing pain, then the standard defense of animal rights given by philosophers like Peter Singer don’t work. If the late term fetus has a nervous system that is similar to other animals, and these animals do feel pain, then the late term fetus is also capable of feeling pain. Finally, some theodicies say that God allows evil to preserve free will. Other theodicies say that God allows evil as a just punishment for sin. But if animals have no free will, then they cannot be allowed to experience suffering for the sake of their free-will. And if animals are incapable of sinning (and if animals do not suffer the effects of the fall as do the children of Adam) then their suffering cannot be accounted for as a just punishment. For this reason, C.S. Lewis in the *Problem of Pain* raised the question of the suffering of animals and noted its connection to God’s allowance of evil. Other recent work, such as B. Kyle Keltz’s *Thomism and the Problem of Animals Suffering* and Christopher Southgate’s book *Monotheism and the Suffering of Animals in Nature*, have taken up the subject more recently.¹²

Miller does not deny that animals feel pain, but he denies that the reasons given for holding that animals feel pain are good ones. The first is pain behavior. He notes that some pain reflexes are mediated outside of consciousness, and so are not the result of conscious pain. It is, in other words, too simplistic to say that pain behavior is always caused by the experience of pain, for pain behavior may be an instinctual and unconscious reaction of an organic body to move away from potential danger.

Next Miller notes that not all kinds of pain are morally problematic. C.S. Lewis makes a similar move in his book *The Problem of Pain* in distinguishing pains. Miller notes that (contra Bentham) other factors than intensity and duration are relevant for determining whether suffering is morally problematic:

Miller concludes his investigation noting:

there is significant reason to doubt the common sense view that animals feel pain in a morally relevant sense. The reasons commonly offered in support of the view are unpersuasive, and it is clear that a comprehensive account of morally relevant pain allows for significant disagreement over whether animals are victims of such. There is substantial room for empirical confirmation of one view or the other, and we should wait to see the results of such investigation before investing too much confidence in intuition. Even those who – like myself – remain convinced that animals do feel morally relevant pain are presented with powerful reasons for humility in that view.¹³

If it were true that animals do not feel pain in the morally relevant sense, then this would have significant implications for a variety of questions. Should we eat meat? Advocates for vegetarianism point to the suffering of animals as a justification, but this is called into question if animals do not feel

¹⁰ Miller, “A case for informing patients of the mental health benefits of religion” 8.

¹¹ Calum Miller, "Do Animals Feel Pain in a Morally Relevant Sense?" *Philosophia* 49, no. 1 (2021/03/01 2021): 373-92. <https://doi.org/10.1007/s11406-020-00254-x>.

¹² B. Kyle Keltz, *Thomism and the Problem of Animals Suffering*. (Eugene, OR: Wipf and Stock, 2020).

Christopher Southgate, *Monotheism and the Suffering of Animals in Nature* (New York: Cambridge University Press, 2023). See too, B. Kyle Keltz, *Bringing Good Even Out of Evil: Thomism and the Problem of Evil* (New York: Lexington Books, 2022).

¹³ Miller, "Do Animals Feel Pain in a Morally Relevant Sense?" 391.

morally relevant pain. Likewise, the problem of evil in relation to God's existence becomes easier to solve if animals do not experience morally relevant pain. Miller himself is not committed to the thesis that animals do not feel morally relevant pain, but he does provide resources for thinking through the question that calls into question an easy and dogmatic affirmative answer.

In sum, the work of Calum Miller is a wonderful combination of philosophic rigor, empirical orientation, and imaginative reconsideration of topics of great importance in bioethics both theoretical and practical.

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](#).
- **2024 Dues Reminder** Many thanks to all those who have already paid the 2024 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. Updated email addresses enable one to receive our *ProVita* electronic newsletter as well as important messages about UFFL.
- **Social Media** UFFL is on Facebook and LinkedIn. On Facebook, you can "like" the "University Faculty for Life" page. Our blog can be found at www.uffl.org/blog/. There is also an active "University Faculty for Life" subgroup of the "Pro-life Professionals" group on LinkedIn.

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 2024 issue by May 1st. Any contributions should be sent to 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](#)

ProVita 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. Editorial correspondence can be sent to the editor at provita.editor@gmail.com.

2024 University Faculty for Life Conference Call for Proposals

University Faculty for Life Call for Proposals 2024

University Faculty for Life (uffl.org) invites paper proposals for our upcoming June conference, June 7-8, 2024 at the University of St. Thomas, 2115 Summit Ave, St. Paul, MN. Registration is online through Eventbrite at <https://www.eventbrite.com/e/university-faculty-for-life-biotechnology-at-the-beginning-and-end-of-life-tickets-851206821517?aff=oddtcreator>

This year's special focus is on ***Biotechnology at the Beginning and End of Life***. Biotechnology threatens the beginning of life through its development of lethal technology (e.g., the tools of assisted suicide) and its willingness to exploit vulnerable human beings for profit (e.g. ending the dead donor rule to facilitate organ transplantation, selling baby parts, and embryo-experimentation). Human life is becoming increasingly trivialized. Papers on biotech at the beginning and end of life, human dignity, abortion, assisted suicide, brain death, embryo banks, embryo experimentation from the perspective of biology, medicine, law, philosophy, theology, and the social sciences are, accordingly, especially welcomed. Paper proposals should not be longer than one page.

**Send proposals to Dr. Bernadette Waterman Ward at bward@udallas.edu/
Deadline for priority consideration May 6th.**

Headlining our conference this summer will be our 2024 *Rupert and Timothy Smith Award* recipient, **Charles Camosy**, Ph.D. (<https://www.charlescamosy.com/>), "Language, Vulnerable Populations, and the Pro-Life Movement"; **Sr. Deidre Byrne**, M.D., Retired U.S. Army Colonel (Family Medicine & General Surgery), "Euthanasia Coming to a Nursing Home Near You"; and **Christopher DeCock**, M.D. (Pediatric Neurology & Epileptologist, Observer for the *Uniform Law Commission Drafting Committee on Revising the Uniform Determination of Death Act* (UDDA) and Pediatric Clerkship Director for the University of North Dakota School of Medicine and Health Sciences, "Gerrymandering the Meaning of Death: Why 'Dead Enough' is Not Good Enough."

Web Resources for Research and Education

<p><i>Life and Learning</i> The Journal of the University Faculty for Life</p>	
<p>UFFL Blog</p>	
<p>Member web pages and blogs Please forward any other member’s web pages to provita.editor@gmail.com.</p>	
Beckwith, Francis	Lemmons, Rose Mary Hayden
Bachiochi, Erika	Smith, Janet E.
Colosi, Peter	Irving, Diane
Koloze, Jeff	
<p>Online Resources</p>	
<p>Bad Cripple Blog: A Resource for Pro-lifers</p>	<p>A blog written by William Peace, Ph.D., who advocates for the rights of the disabled.</p>
<p>Before Roe v. Wade: Voices that Shaped the Abortion Debate Before the Supreme Court's Ruling (2d edition, 2012)</p>	<p>“In this ground-breaking book, Linda Greenhouse, a Pulitzer Prize-winning journalist who covered the Supreme Court for 30 years for The New York Times, and Reva Siegel, a renowned professor at Yale Law School, collect documents illustrating cultural, political, and legal forces that helped shape the Supreme Court’s decision and the meanings it would come to have over time.”</p>
<p>Culture of Life Foundation</p>	<p>Complex moral issues made simple</p>
<p>Global Health and Human Rights Database</p>	<p>“The Global Health and Human Rights Database is a free online database of law from around the world relating to health and human rights. Developed by Lawyers Collective and the O’Neill Institute for National and Global Health Law at Georgetown University, in collaboration with a worldwide network of civil society partners, the database offers an interactive, searchable, and fully indexed website of case law, national constitutions and international instruments.”</p>
<p>Human Life International Truth and Charity</p>	<p>“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>Life Issues</p>	<p>Updated daily with articles to provide “clear thinking about crucial issues.”</p>
<p>Mirror of Justice</p>	<p>A blog dedicated to the development of Catholic legal theory.</p>

National Museum of Health and Medicine, Human Developmental Anatomy Collection, Stage 1a	From the Carnegie Stages of Human Embryonic Development.
Social Science Research Network (SSRN)	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	United States Conference of Catholic Bishops
Witherspoon Institute Public Discourse	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	International research collaboration, Scientific information dissemination, Professional education, Consultation, Expert testimony, Program evaluation, Grant writing
Journals and Online Publications	
Charlotte Lozier Institute (Susan B. Anthony List)	The education and research arm of the Susan B. Anthony List
Ethika Politika	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	
Linacre Quarterly	Journal of the Catholic Medical Association.
Post-Abortion Review	“Documents abortion's injustice and harm to women”
Organizations	
Americans United for Life	
Bioethics defense fund	<p>Bioethics Defense Fund (BDF) is a public-interest law firm whose mission is to advocate for the human right to life via litigation, legislation and public education.</p> <p>BDF provides legal expertise and public education on the issues of healthcare rights of conscience, abortion and its impact on women, human cloning/destructive human embryo research, and end of life issues including physician-assisted suicide and healthcare rationing.</p>

Catholic Medical Association	
Center for Bioethics and Human Dignity	“The Center for Bioethics & Human Dignity explores the nexus of biomedicine, biotechnology, and our common humanity. Within a Judeo-Christian Hippocratic framework, we anticipate, interpret, and engage the pressing bioethical issues of our day. As a center of rigorous research, theological and conceptual analysis, charitable critique, and thoughtful engagement, we bring clarity to the complex issues of our day.”
Feminists for Life	
Healing the Culture	Promotes the Life Principles of UFFL co-founder Robert J. Spitzer, SJ.
The International Center on Law, Life, Faith and Family (ICOLF)	“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	
News	
Bioedge	LifeNews.com
National Right to Life News	LifeSiteNews