

Catholic Bioethics For A New Millennium

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Excellent. Anthony Fisher brings a different perspective to Catholic bioethics, steeping it in Catholic foundations such as human dignity, solidarity, and charity, rather than concentrating on norms and rules, making it much more personal and character-forming than other bioethics books.

Catholic Bioethics for a New Millennium by Anthony Fisher

Catholic Bioethics for a New Millennium originated in presentations to healthcare center s sponsored by the Vatican or other bishops' groups. There is of course nothing inherently wrong

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Philosophical argument is complemented by Catholic theology and analysis of social and biomedical trends, to make this an auspicious example of a new generation of Catholic bioethical writing which has relevance for people of all faiths and none.

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An example of a new generation of Catholic bioethical writing, which addresses significant areas of contemporary interest including conscience, cooperation, artificial nutrition and bio lawmaking. Life and death dilemmas such as abortion, stem cells, transplants and euthanasia are treated accessibly for students of ethics and theology as well as medical practitioners.

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The Roman Catholic Church has had a significant impact upon the formulation and application of moral values and principles to a wide range of controversial issues in bioethics. Catholic leaders, theologians, and bioethicists have elucidated and marshaled arguments to support the Church's definitive positions on several bioethical issues, such as abortion, euthanasia, and reproductive cloning.

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Can the Hippocratic and Judeo-Christian traditions be synthesized with contemporary thought about practical reason, virtue and community to provide real-life answers to the dilemmas of healthcare today? Bishop Anthony Fisher discusses conscience, relationships and law in relation to the modern-day controversies surrounding stem cell research, abortion, transplants, artificial feeding and euthanasia, using case studies to offer insight and illumination. What emerges is a reason-based bioethics for the twenty-first century; a bioethics that treats faith and reason with equal seriousness, that shows the relevance of ancient wisdom to the complexities of modern healthcare scenarios and that offers new suggestions for social policy and regulation. Philosophical argument is complemented by Catholic theology and analysis of social and biomedical trends, to make this an auspicious example of a new generation of Catholic bioethical writing which has relevance for people of all faiths and none.

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"In this revision of his already classic text, William May shows us once again the wisdom of the Catholic Church's moral tradition in its application to contemporary bioethics. Illuminating and engaging -- and with the attention to nuance that marks all of May's writing." -- Edward J. Furton, M.A., Ph.D., Ethicist and Director of Publications, The National Catholic Bioethics Center "With so much bioethical thinking supporting the 'culture of death,' I can think of no better champion of a 'culture of life' than Professor William E. May. Professor May has given us a book which is useful not only for its masterful summery of the moral magisterium on bioethics, but also for its treatment of such issues as contraception, artificial reproduction, the care of the dying, human experimentation, and the definition of death and organ transplants." -- Dr. Mark S. Latkovic, Associate Professor of Moral Theology, Sacred Heart Major Seminary What the Church teaches -- and why -- on issues of euthanasia, in vitro fertilization, genetic counseling, assisted suicide, living wills, persistent vegetative state, organ transplants, and more.

Catholic health care is one of the key places where the church lives Catholic social teaching (CST). Yet the individualistic methodology of Catholic bioethics inherited from the manualist tradition has yet to incorporate this critical component of the Catholic moral tradition. Informed by the places where Catholic health care intersects with the diverse societal injustices embodied in the patients it encounters, this book brings the lens of CST to bear on Catholic health care, illuminating a new spectrum of ethical issues and practical recommendations from social determinants of health, immigration, diversity and disparities, behavioral health, gender-questioning patients, and environmental and global health issues.

This book is an introductory explanation of Catholic theological thinking on bioethics. It differs from the majority of bioethics texts by explaining Catholic theology, and not philosophy.

Besides ethical questions raised at the beginning and the end of life, Nicanor Austriaco, O.P., discusses the ethics of the clinical encounter, human procreation, organ donation and transplantation, and biomedical research.

Drawing on multiple interconnected scriptural and spiritual sources, the Jewish tradition of ethical reflection is intricate and nuanced. This book presents scholarly Jewish perspectives on suffering, healing, life, and death, and it compares them with contemporary Christian and secular views. The Jewish perspectives presented in this book are mainly those of orthodox scholars, with the responses representing primarily Christian-Catholic points of view. Readers unfamiliar with the Jewish tradition will find here a practical introduction to its major voices, from Spinoza to Jewish religious law. The contributors explore such issues as active and passive euthanasia, abortion, assisted reproduction, genetic screening, and health care delivery. Offering a thoughtful and thought-provoking dialogue between Jewish and Christian scholars, Jewish and Catholic Bioethics is an important contribution to ecumenical understanding in the realm of health care.

A Liberal Catholic Bioethics opens a new dialogue between Christian reasoning and belief and secular positions in bioethics. The well documented book covers in detail internal and external debates and positions of Roman Catholic theology and hierarchy: issues of contraception and abortion, palliative care and euthanasia, caring humanely for the demented, the use and abuse of modern technology in medicine. The doctrine of Papal infallibility is identified as a main reason in hindering and suppressing a dialogue within the church, with the faithful and with other religious and humanist positions. Were the Borgia Popes infalliable, was Pope Urban infalliabe when he condemned Galileo, the author asks. He thus carries the debate far beyond specific bioethics issues towards a more humane medicine and culture.

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