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Article Document 1

Nobis, Nathan

Abortion, metaphysics and morality: a review of Francis Beckwith's defending life: a moral and legal case against abortion choice.

The Journal of medicine and philosophy 2011 Jun; 36(3): 261-73

Abstract: In *Defending Life: A Moral and Legal Case Against Abortion Choice* (2007) and an earlier article in this journal, "Defending Abortion Philosophically" (2006), Francis Beckwith argues that fetuses are, from conception, prima facie wrong to kill. His arguments are based on what he calls a "metaphysics of the human person" known as "The Substance View." I argue that Beckwith's metaphysics does not support his abortion ethic: Moral, not metaphysical, claims that are part of this Substance View are the foundation of the argument, and Beckwith inadequately defends these moral claims. Thus, Beckwith's arguments do not provide strong support for what he calls the "pro-life" view of abortion.



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Article Document 2

Foster, Angel M; Dennis, Amanda; Smith, Fiona

Do religious restrictions influence ectopic pregnancy management? A national qualitative study.

Women's health issues : official publication of the Jacobs Institute of Women's Health 2011 Mar-Apr; 21(2): 104-9

Abstract: In the United States, ectopic pregnancies are relatively common and associated with significant maternal morbidity and mortality. The Ethical and Religious Directives for Catholic Health Care Services (the Directives) govern the provision of care in Catholic-affiliated hospitals and prohibit the provision of abortion in almost all circumstances. Although ectopic pregnancies are not viable, some Catholic ethicists have argued that the Directives preclude physicians at Catholic hospitals from managing tubal pregnancies with methods and procedures that involve "direct" action against the embryo.



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Article Document 3

Nasir, Mohamad Abdun; Asnawi

The majelis ulama's fatwa on abortion in contemporary Indonesia

The Muslim World 2011 January 25; 101(1): 33-52



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<http://onlinelibrary.wiley.com/doi/10.1111/j.1478-1913.2010.01341.x/pdf> (link may be outdated)



Article Document 4

Shaw, David M

Justice and the fetus: Rawls, children, and abortion.

Cambridge quarterly of healthcare ethics : CQ : the international journal of healthcare ethics committees 2011 Jan; 20(1): 93-101



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Nadi, Muhammad Ibrahim Sa'd

al-Ijhad bayna al-hazr wa-al-ibahah, dirasah fiqhiah muqaranah [Abortion between prohibition and permissibility, a comparative jurisprudential study]

Alexandria, Egypt: Dar al-Fikr al-Jami'i, 2011. 169 p.



* Book Document 6

Kaczor, Christopher

THE ETHICS OF ABORTION: WOMEN'S RIGHTS, HUMAN LIFE, AND THE QUESTION OF JUSTICE

New York: Routledge, 2011. 246 p.

Call number: [HQ767.15 .K33 2011](#)



Article Document 7

Gorincour, Guillaume; Tassy, Sébastien; Siméoni, Umberto; Le Coz, Pierre

Ethical issues on pregnancy termination: impact of new imaging modalities.

Fetal diagnosis and therapy 2011; 30(1): 1-8

Abstract: To explicate the ontological statuses of both the fetus and neonate as a basis for clinical ethical judgments about the obligations of both physicians and pregnant women to protect the life and health of both the fetus and the neonate.



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Chapter Document 8

Aciduman, Ahmet; Ilgili, Önder; Sems, Sehriyar

Voluntary induced abortion in Turkey: why 10 weeks?

In: Arda, Berna; Rispler-Chaim, Vardit, eds. Islam and Bioethics. Ankara [Turkey]: Ankara University; 2011: 195-206

Call number: [R725.59 .I85 2010](#)



Chapter Document 9

Necco, Elisabetta

The bioethics looks on abortion in Islam. A special case: Egypt

In: Arda, Berna; Rispler-Chaim, Vardit, eds. Islam and Bioethics. Ankara [Turkey]: Ankara University; 2011: 77-84

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Article Document 10

Alamri, Y.A.

Islam and abortion

JIMA: Journal of the Islamic Medical Association of North America 2011; 43(1): 1-2 [Online]. Accessed: http://jima.imana.org/article/view/5755/43_1-4 [2011 March 17]



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Tanne, Janice Hopkins

US hospital loses Catholic designation after performing a lifesaving abortion.

BMJ (Clinical research ed.) 2010 December 29; 341: c7434



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Hare, Christopher D.

At the original position as a fetus: Rawlsian political theory and Catholic bioethics

The National Catholic Bioethics Quarterly 2010 Winter; 10(4): 677-686



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Stephens, Moira; Jordens, Christopher F.C.; Kerridge, Ian H.; Ankeny, Rachel A.

Religious perspectives on abortion and a secular response

Journal of Religion and Health 2010 December; 49(4): 513-535



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Sasongko, Teguh, H.; Salmi, Abd Razak; Zilfalil, Bin Alwi; Albar, Mohammed Ali; Mohd, Zabidi Azhar

Permissibility of prenatal diagnosis and abortion of fetuses with severe genetic disorder: type 1 spinal muscular atrophy

Annals of Saudi Medicine 2010 November-December; 30(6): 427-431 [Online]. Accessed:

http://www.saudiannals.net/temp/AnnSaudiMed306427-5497479_151614.pdf [2011 May 16]



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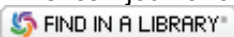
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An ethically justified practical approach to offering, recommending, performing, and referring for induced abortion and feticide.

American journal of obstetrics and gynecology 2010 Nov; 203(5): e9; author reply e9



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Dadlez, E.M.; Andrews, William L.

Post-abortion syndrome: creating an affliction

Bioethics 2010 November; 24(9): 445-452



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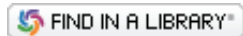
Article Document 17

Shaw, Dorothy

Abortion and human rights.

Best practice & research. Clinical obstetrics & gynaecology 2010 Oct; 24(5): 633-46

Abstract: Abortion has been a reality in women's lives since the beginning of recorded history, typically with a high risk of fatal consequences, until the last century when evolutions in the field of medicine, including techniques of safe abortion and effective methods of family planning, could have ended the need to seek unsafe abortion. The context of women's lives globally is an important but often ignored variable, increasingly recognised in evolving human rights especially related to gender and reproduction. International and regional human rights instruments are being invoked where national laws result in violations of human rights such as health and life. The individual right to conscientious objection must be respected and better understood, and is not absolute. Health professional organisations have a role to play in clarifying responsibilities consistent with national laws and respecting reproductive rights. Seeking common ground using evidence rather than polarised opinion can assist the future focus.



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Article Document 18

Mahmood, Tahir

Abortion and post-abortion care - volume II. Preface.

Best practice & research. Clinical obstetrics & gynaecology 2010 Oct; 24(5): 551-4



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Article Document 19

Nordgren, Irene

[What is a human being, then?] = Vad är då en människa?

Läkartidningen 2010 March 24-30; 107(12): 848-849



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Article Document 20

Finné, Elisabet

[The value of life is not affected by the moment of conception being a multistep process] = Livets värde påverkas inte av om befruktningsögonblicket är en process i många steg.

Läkartidningen 2010 March 24-30; 107(12): 849-850



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Muthumbi, Jane W.

PARTICIPATION, REPRESENTATION, AND GLOBAL CIVIL SOCIETY: CHRISTIAN AND ISLAMIC FUNDAMENTALIST ANTI-ABORTION NETWORKS AND UNITED NATIONS CONFERENCES

Lanham, MD: Lexington Books, 2010. 139 p.

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Haugen, David; Musser, Susan; and Lovelace, Kacy, eds.
ABORTION

Detroit: Greenhaven Press, 2010. 206 p.

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Roberts, Melinda A.

ABORTION AND THE MORAL SIGNIFICANCE OF MERELY POSSIBLE PERSONS: FINDING MIDDLE GROUND IN HARD CASES

Heidelberg/New York : Springer Verlag, 2010. 189 p.

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Meyers, Chris

THE FETAL POSITION: A RATIONAL APPROACH TO THE ABORTION DEBATE

Amherst, NY: Prometheus Books, 2010. 216 p.

Call number: [HQ767.15 .M49 2010](#)  FIND IN A LIBRARY®



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Sproul, R.C.

ABORTION: A RATIONAL LOOK AT AN EMOTIONAL ISSUE

Orlando, FL: Reformation Trust Publishing, 2010. 233 p.

Call number: [HQ767.15 .S67 2010](#)  FIND IN A LIBRARY®



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O'Brien, George Dennis

THE CHURCH AND ABORTION: A CATHOLIC DISSENT

Lanham, MD: Rowman & Littlefield, 2010. 171 p.

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Lee, Patrick

ABORTION AND UNBORN HUMAN LIFE

Washington, DC: Catholic University of America Press, 2010. 177 p.

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Alters, Sandra M.

ABORTION: AN ETERNAL SOCIAL AND MORAL ISSUE

Detroit, MI: Gale Cengage Learning, 2010. 168 p.



Article Document 29

Khorfan, Rhami; Padela, Aasim I.

The bioethical concept of life for life in Judaism, Catholicism, and Islam: abortion when mother's life is in danger

JIMA: Journal of the Islamic Medical Association of North America 2010; 42(3): 99-105 [Online]. Accessed: http://jima.imana.org/article/view/5351/42_3-4 [2011 March 17]



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Lafaye, Caroline Guibet

Parental refusal to terminate pregnancy in face of a strongly negative prognosis of neonatal viability

Ethical Perspectives 2009 December; 16(4): 485-508



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Article Document 31

Murphy, William F.; Rigali, Justin; Wester, John C.

Keep abortion funding out of health care

Origins 2009 November 19; 39(24): 385-387



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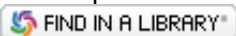
Article Document 32

Samtani B, Suraj; Jadue Z, Mariana; Beca I, Juan Pablo

[How does Hinduism analyze an ethical clinical dilemma]. = Cómo enfrenta el hinduismo un dilema ético-clínico.

Revista médica de Chile 2009 Nov; 137(11): 1511-5

Abstract: It is indispensable for physicians to understand and recognize the fusion of different cultures, to deliver the best possible service to patients with different cultural backgrounds, especially when ethical-medical problems are involved. The Hindu community in Chile differs in significant ways with the western culture. This is especially true for some issues such as the belief in reincarnation or gender inequality, among others. These discrepancies can be relevant for the analysis of several bioethical problems. Therefore, it is necessary to understand the different beliefs, traditions and Hindu visions. We hereby present a review of Hinduism, its relation with medical practice and, as an example, a case of abortion in a Hindu family. Reviewing the traditions, beliefs and methods will help to understand and respect the beliefs of different cultures in contemporary and globalized bioethics.



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Barilan, Y.M.

Judaism, human dignity and the most vulnerable women on Earth.

American Journal of Bioethics 2009 November; 9(11): 35-37



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Article Document 34

Gray, Stephanie

A kidney versus the uterus

Ethics and Medics 2009 October; 34(10): 1-2



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* Article Document 35

Gerrard, J.W.

Is it ethical for a general practitioner to claim a conscientious objection when asked to refer for abortion?

Journal of Medical Ethics 2009 October; 35(10): 599-602

Abstract: Abortion is one of the most divisive topics in healthcare. Proponents and opponents hold strong views. Some health workers who oppose abortion assert a right of conscientious objection to it, a position itself that others find unethical. Even if allowance for objection should be made, it is not clear how far it should extend. Can conscientious objection be given as a reason not to refer when a woman requests her doctor to do so? This paper explores the idea of the general practitioner (GP) who declines to make a direct referral for abortion, asking the woman to see another GP instead. The purpose is to defend the claim that an appeal to conscientious objection in this way can be reasonable and ethical.



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* Article Document 36

Di Nucci, E.

On how to interpret the role of the future within the abortion debate.

Journal of Medical Ethics 2009 October; 35(10): 651-652

Abstract: In a previous paper, I had argued that Strong's counterexamples to Marquis's argument against abortion—according to which terminating fetuses is wrong because it deprives them of a valuable future—fail either because they have no bearing on Marquis's argument or because they make unacceptable claims about what constitutes a valuable future. In this paper I respond to Strong's criticism of my argument according to which I fail to acknowledge that Marquis uses "future like ours" and "valuable future" interchangeably. I show that my argument does not rely on not acknowledging that "future like ours" and "valuable future" are interchangeable; and that, rather, it is exactly by replacing "future like ours" with "valuable future" that I construct my argument against Strong. I conclude with some remarks on how Marquis's concept of "future like ours" should be interpreted.



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O'Malley, Seán P.

Defense of Catholic funeral of Sen. Edward Kennedy

Origins 2009 September 17; 39(15): 245-256



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Article Document 38

Rigali, Justin

Health care reform legislation should be 'abortion neutral'

Origins 2009 August 13; 39(11): 184-185



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Wills, Susan E.

Rev. Thomas M. King, SJ (1929-2009)

National Right to Life News 2009 July-August; 36(7-8): 16



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Flannagan, Matthew

Boonin's defense of the sentience criterion: a critique

Ethics and Medicine 2009 Summer; 25(2): 95-106



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Article Document 41

Byrnes, W. Malcolm

Confessions of a "pro-life" Obama supporter

National Catholic Bioethics Quarterly 2009 Summer; 9(2): 241-244



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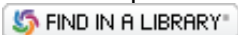
* Article Document 42

Strong, C.

.Reply to Di Nucci: why the counterexamples succeed.

Journal of Medical Ethics 2009 May; 35(5): 326-327

Abstract: In my essay, a critique of "the best secular argument against abortion" I reconstructed and criticised two versions of Don Marquis's well-known argument against abortion. In critiquing the version I call the "essence argument", I presented counterexamples to one of the premises in that argument. In this issue of the journal, Ezio Di Nucci takes note of the fact that I used the term "valuable future" in the premise but used the term "future like ours" in the counterexamples. Because the terms are different, Di Nucci claimed that my counterexamples had no bearing on the premise and are therefore unsuccessful. The main error in Di Nucci's objection is a failure to acknowledge that Marquis uses the terms "valuable future" and "future like ours" interchangeably. For the purpose of reconstructing Marquis's argument, the term "valuable future" is to be taken in a sense that means the same as "future like ours". Once this point is recognised, Di Nucci's objection falls apart.



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* Article Document 43

Di Nucci, E.

Abortion: Strong's counterexamples fail.

Journal of Medical Ethics 2009 May; 35(5): 304-305

Abstract: This paper shows that the counterexamples proposed by Strong in 2008 in the Journal of Medical Ethics to Marquis's argument against abortion fail. Strong's basic idea is that there are cases--for example, terminally ill patients--where killing an adult human being is prima facie seriously morally wrong even though that human being is not being deprived of a "valuable future". So Marquis would be wrong in thinking that what is essential about the wrongness of killing an adult human being is that they are being deprived of a valuable future. This paper shows that whichever way the concept of "valuable future" is interpreted, the proposed counterexamples fail: if it is interpreted as "future like ours", the proposed counterexamples have no bearing on Marquis's argument. If the concept is interpreted as referring to the patient's preferences, it must be either conceded that the patients in Strong's scenarios have some valuable future or admitted that killing them is not seriously morally wrong. Finally, if "valuable future" is interpreted as referring to objective standards, one ends up with implausible and unpalatable moral claims.



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Dogan, Hanzade; Demirhan Erdemir, Aysegül

Abortion from the viewpoint of Islam and Ottomans

Journal of the International Society for the History of Islamic Medicine (JISHIM) 2009-2010 April-October; 8-8(15-16-17-18): 115-116 [Online]. Accessed:http://www.ishim.net/ishimj/JISHIM15_16_17_18.pdf [2010 Decemeber 20]



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Hentoff, Nat

Conscientious objectors to killing pre-birthers

Free Inquiry 2009 April-May; 29(3): 24-25



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News Document 46

Rocca, Francis X.

Vatican official defends child's abortion

Washington Post 2009 March 21; p. B7



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News Document 47

Brazil: 9-year-old has abortion despite Church's objections

New York Times 2009 March 5; p. A15



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Article Document 48

Moore, Steven C.

A tragic inheritance: a personal perspective on the abortion debate

America 2009 February 16; 200(5): 19-20



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Kelly, James R.

Finding renewal: why the pro-life movement should return to its roots

America 2009 February 16; 200(5): 11-14



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* Article Document 50

Tupa, Anton

Killing, letting die, and the mortality of abortion

Journal of Applied Philosophy 2009 February; 26(1): 1-26

Abstract: David Boonin, in his A Defense of Abortion, argues that abortions that involve killing the foetus are morally permissible, even if granting for the sake of argument that the foetus has a right to life. His primary argument is an argument by analogy to a 'trolley case'. I offer two lines of counterargument to his argument by analogy. First, I argue that Boonin's analogy between his trolley case and a normal unwanted pregnancy does not hold. I revise his trolley case in light of my objections. Second, I argue that Boonin's arguments for the permissibility of killing, when applied to this revised trolley case — and by extension, typical unwanted pregnancies — do not succeed in justifying killing.



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Burke, Denise M.

The Freedom of Choice Act: endangering the unborn, women, and Catholic health care

Ethics and Medics 2009 February; 34(2): 1-3



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Stith, Richard

Abortion as betrayal

Human Life Review 2009 Winter-Spring; 35(1-2): 71-76



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VITAL CONFLICTS IN MEDICAL ETHICS: A VIRTUE APPROACH TO CRANIOTOMY AND TUBAL PREGNANCIES

Washington, DC: Catholic University of America Press, 2009. 162 p.

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Tooley, Michael; Wolf-Devine, Celia; Devine, Philip E.; and Jaggar, Alison M.

ABORTION: THREE PERSPECTIVES

New York: Oxford University Press, 2009. 258 p.

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Klusendorf, Scott

THE CASE FOR LIFE: EQUIPPING CHRISTIANS TO ENGAGE THE CULTURE

Wheaton, IL: Crossway Books, 2009. 254 p.

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Luper, Steven

Abortion

In his: The Philosophy of Death. Cambridge, UK; New York: Cambridge University Press, 2009: 197-218

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Warren, Mary Anne

Abortion

In: Kuhse, Helga; Singer, Peter, eds. A Companion to Bioethics. 2nd edition. Chichester, UK; Malden, MA: Wiley-Blackwell, 2009: 140-148

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Ilyas, Muhammad; Alam, Mukhtar; Ahmad, Habib; Sajid-ul-Ghafoor

Abortion and protection of the human fetus: religious and legal problems in Pakistan

Human Reproduction and Genetic Ethics 2009; 15(2): 55-59

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McLachlan, Hugh V.

Abortion and Dawkins' fallacious account of the so-called 'Great Beethoven Fallacy'

Human Reproduction and Genetic Ethics 2009; 15(2): 44-54

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Mackler, Aaron L.

Jewish perspectives on abortion

In: Lizza, John P., ed. Defining the Beginning and End of Life: Readings on Personal Identity and Bioethics. Baltimore, MD: Johns Hopkins University Press, 2009: 281-293

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Groenhout, Ruth E.

Abortion

In her: Bioethics: A Reformed Look at Life and Death Choices. Grand Rapids, MI: Faith Alive Christian Resources, 2009: 65-77

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Sachedina, Abdulaziz

Terminating early life

In his: Islamic Biomedical Ethics: Principles and Application. Oxford; New York: Oxford University Press, 2009: 125-144

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Steinbock, Bonnie; London, Alex John; Arras, John D., eds.

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In their: Ethical Issues in Modern Medicine: Contemporary Readings in Bioethics. 7th edition. Boston: McGraw-Hill, 2009: 535-667

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Kavanaugh, John F.

Abortion absolutists

America 2008 December 15; 199(20): 8



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<http://www.americamagazine.org/archives.cfm> (link may be outdated)



* Article Document 65

Camosy, Charles C.

Common ground on surgical abortion? -- engaging Peter Singer on the moral status of potential persons.

Journal of Medicine and Philosophy 2008 December; 33(6): 577-593

Abstract: The debate over surgical abortion is certainly one of the most divisive in ethical discourse and for many it seems interminable. However, this paper argues that a primary reason for this is confusion with regard to what issues are actually under dispute. When looking at an entrenched and articulate figure on one side of the debate, Peter Singer, and comparing his views with those of his opponents, one finds that the disputed issue is actually quite a narrow one: the moral status of potential persons. Finding this common ground clears the conceptual space

for a fruitful argument: the thesis of which is that most, including Singer, who argue that potential persons do not have full personal moral status fail to make the necessary distinction between natural potential (which confers moral status) and practical potential (which admittedly does not).



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Haas, John M.

Conscience protections for health care workers: NCBC letter to U.S. Department of Health and Human Services

National Catholic Bioethics Quarterly 2008 Winter; 8(4): 735-738



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George, Francis E.

Statement on abortion and politics

Origins 2008 November 20; 38(24): 387



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News Document 68

Salmon, Jacqueline L.

Some abortion foes shifting focus from ban to reduction

Washington Post 2008 November 18; p. A1, A15



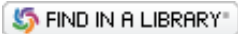
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Bishops urge dual approach to life issues [news]

America 2008 November 3; 199(14): 7



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<http://www.americamagazine.org/archive.cfm> (link may be outdated)



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Diamond, Eugene F.

Clarification of the goals statement "every child should be born wanted"

Linacre Quarterly 2008 November; 75(4): 291-293



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* **Article** Document 71

Stretton, D.

Critical notice – defending life: a moral and legal case against abortion choice by Francis J Beckwith [book review]

Journal of Medical Ethics 2008 November; 34(11): 793-797

Abstract: Francis Beckwith's Defending life: a moral and legal case against abortion choice defends the pro-life position on moral, legal and political grounds. In this critical notice I consider three key issues and argue that Beckwith's treatment of each of them is unpersuasive. The issues are: (1) whether abortion is politically justified by the principle that we should err on the side of liberty in the face of reasonable disagreement over the moral status of the fetus; (2) whether the fetus's natural capacity or genetic propensity to develop rationality and communication is sufficient to give it a moral right to life; and (3) whether abortion is morally justified on the basis of bodily rights. I also show that Beckwith's book fails to consider several important issues and arguments.



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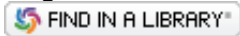


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Rigali, Justin; Murphy, William F.

Clarification on the church's approach to abortion

Origins 2008 October 30; 38(21): 331-332



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Halperin, Mordechai

Termination of pregnancy: legal, moral and Jewish aspects

Jewish Medical Ethics and Halacha 2008 October; 6(2): 41-51



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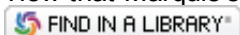
* **Article** Document 74

Strong, C.

A critique of "the best secular argument against abortion"

Journal of Medical Ethics 2008 October; 34(10): 727-731

Abstract: Don Marquis has put forward a non-religious argument against abortion based on what he claims is a morally relevant similarity between killing adult human beings and killing fetuses. He asserts that killing adults is wrong because it deprives them of their valuable futures. He points out that a fetus's future includes everything that is in an adult's future, given that fetuses naturally develop into adults. Thus, according to Marquis, killing a fetus deprives it of the same sort of valuable future that an adult is deprived of in being killed and this makes abortion seriously wrong. Commentators have raised a number of objections to Marquis's argument, to which he has satisfactorily responded. In this paper, difficulties with Marquis's argument that have not been considered by previous commentators are pointed out. A main thesis of this paper is that Marquis does not adequately defend his argument against several important objections that he himself has raised. These new considerations support the view that Marquis's argument is unsuccessful.



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Kirkpatrick, David D.

Abortion issue again dividing catholic votes; a theological dispute felt in a swing city [Scranton, PA]



<http://www.nytimes.com> (link may be outdated)



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Hopkins, Patrick D.

Can echnology fix the abortion problem?: Ectogenesis and the real issues of abortion

International Journal of Applied Philosophy 2008 Fall; 22(2): 311-326



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Bissonnette, Joe

Should we show pictures of aborted babies?

Human Life Review 2008 Fall; 34(4): 15-21



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Marcin, Raymond B.

God's littlest children and the right to live: the case for a positivist pro-life overturning of Roe

Journal of Contemporary Health Law and Policy 2008 Fall; 25(1): 38-75



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Lupton, M.

Termination of pregnancy by telemedicine: an ethicist's viewpoint.

BJOG: An International Journal of Obstetrics and Gynaecology 2008 August; 115(9): 1071-1073



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Pear, Robert

Abortion proposal sets condition on aid

New York Times 2008 July 15; p. A17



<http://www.nytimes.com> (link may be outdated)



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Urbina, Ian

Catholic aid for abortion creates stir in Virginia

New York Times 2008 July 3; p. A16



<http://www.nytimes.com> (link may be outdated)



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"Europa debe revisar sus políticas abortistas" [Europe must revise its abortion policy]

Vida y Etica 2008 June; 9(1): 127-129



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Advierten sobre la despenalización [Warning on decriminalization: the Church speaks out on "abortion at will" in official circles]

Vida y Etica 2008 June; 9(1): 123-124



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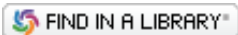


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Stallworth, Paul T.

United Methodism on abortion

Human Life Review 2008 Summer; 34(3): 108-110



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Marquis, D.

Abortion and human nature

Journal of Medical Ethics 2008 June; 34(6): 422-426



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Popik, Jennifer

Great-great grandson says Wilberforce would have fought abortion

National Right to Life News 2008 April; 35(4): 22 [Online]. Accessed:

<http://www.nrlc.org/news/2008/NRL04/Wilberforce.html> [2009 November 6]



<http://www.nrlc.org/news/> (link may be outdated)



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Padovano, Anthony T.; Harth, Elfriede; Grzywacz, Anka; Baneke, Franz; Baars, Henk

Theological observations on visiting an abortion clinic

Conscience 2008 Spring; 29(1): 16-23



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Carhart, LeRoy H.; Crane, Donna; Furedi, Ann; Saletan, William; Shannon, Denise

Abortion: freedom and responsibility in the 21st century

Conscience 2008 Spring; 29(1): 9-15



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Coggon, John

Problems with claims that sanctity leads to "pro-life" law, and reasons for doubting it to be a convincing "middle way"

Medicine and Law: The World Association for Medical Law 2008 March; 27(1): 203-213

Abstract: This paper focuses on the idea of pro-life arguments and the sanctity of life doctrine in the context of debates on end-of-life law. Advocates of the sanctity doctrine are often thought of as being pro-life, which has potentially troublesome implications in policy debate. I explore what it means to be pro-life, and consider sanctity's relation to this. I question the coherence and appeal of truly pro-life law, and law that is premised on the sanctity doctrine. The analysis allows me to examine and reject the idea that the sanctity doctrine is reasonably described as a 'middle way' that we should enshrine in policy and practice.



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Kaczor, Christopher

Philosophy and theology: late versus early abortion

National Catholic Bioethics Quarterly 2008 Spring; 8(1): 161-172



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Di Mauro, Dennis R.

A LOVE OF LIFE: CHRISTIANITY'S CONSISTENT PROTECTION OF THE UNBORN

Eugene, OR: Wipf & Stock, 2008. 163 p.

Call number: [HQ767.2 .D56 2008](#)

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Aramesh, Kiarash

Ethical issues in healthcare for mother and fetus = Ākhlāgh dar murāghēbat hāyē salamāt-ē mādār va jānīn

Second International Congress of Medical Ethics in Iran 2008 April 16-18 Accessed:

<http://mehr.tums.ac.ir/Default.aspx?lang=en> [2010 November 1]

Abstract: The speaker described the views of secular pro-choice and pro-life groups on abortion and care of the pregnant woman and fetus and then discusses the views of world religions such as Islam, Christianity, and Judaism. Aramesh discussed the "maternal fetal conflicts and ethical dilemmas that arise in the care of pregnant women". He discussed the rape, multiple children and financial problem cases and Islamic law on abortion. His presentation included case studies and the views of the Shia, Sunni, Malki, Hanbel, Hanafi and Shafei branches of Islam concerning embryonic development from the time of fertilization to the end of eight week after fertilization.

<http://mehr.tums.ac.ir> (link may be outdated)



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Fadlallah, Muhammad Husain

Abtreibung und Empfängnisverhütung

In Eich, Thomas: *Moderne Medizin und islamische Ethik: Biowissenschaften in der muslimischen Rechtstradition*.

Freiburg im Breisgau: Herder, 2008: 40-44

Call number: [KBP3115 .M63 2008](#)



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Sekaleshfar, Farrokh B.

Abortion perspectives of Shiah

Studies in ethics, law and technology 2008; 3(2) article 4

Abstract: Islam comprises a set of doctrinal, jurisprudential and ethical beliefs and regulations, extrapolated from a number of legal sources that vary according to denomination. The Islamic sources of legislation from which Shiah jurisprudents derive law and social policy include the Quran, traditions and reason. In this paper, we shall first outline the method of extrapolating rulings – from the Shiah perspective – and then illustrate how different legal mechanisms are put into play when verdicts are issued in relation to different aspects of abortion. The main function of jurisprudents lies in their understanding of the verses of the Quran and traditions. The two pivotal concepts extracted from the transmitted texts that constitute the driving force and rationale behind Shiah jurisprudential rulings are those of personhood and ensoulment.



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May, William E.

Contraception and respect for human life

In his: *Catholic Bioethics and the Gift of Human Life*. 2nd edition. Huntington, IN: Our Sunday Visitor Pub. Division, 2008: 127-164

Call number: [R725.56 .M325 2008](#)



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Novak, David

A Jewish view of abortion (1974)

In: Rashkover, Randi; Kavka, Martin, eds. *Tradition in the Public Square: A David Novak Reader*. Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008: 266-278

Call number: [BM602 .T73 2008](#)



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Sutton, Agneta

Abortion: quality versus sanctity of life

In her: *Christian Bioethics: A Guide for the Perplexed*. London; New York: T & T Clark, 2008: 34-47

Call number: [QH332 .S87 2008](#)



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Munson, Ronald, ed.

Abortion

In his: *Intervention and Reflection: Basic Issues in Medical Ethics*. 8th edition. Belmont, CA: Thomson Wadsworth, 2008: 546-621

Call number: [R724 .I57 2008](#)



* Article Document 99

Lang, Gerald

Nudging the responsibility objection

Journal of Applied Philosophy 2008; 25(1):56-71

Abstract: The 'Responsibility Objection' to Judith Thomson's famous argument for the permissibility of abortion challenges the relevance of her 'Violinist Analogy' to certain types of voluntary unwanted pregnancy, on the grounds that those pregnancies, even though they may be unwanted, are pregnancies for which the woman can be plausibly held responsible. This article considers the force of a number of recent objections to the Responsibility Objection, advanced by Harry Silverstein, David Boonin, and Jeff McMahan, and judges them to be unpersuasive. It is concluded that, in the absence of further considerations, the Responsibility Objection carries force.



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Purdy, Laura

Exporting the "culture of life"

In: Boylan, Michael, ed. International Public Health Policy and Ethics. Dordrecht: Springer, 2008: 91-106

Call number: [R725.5 .I684 2008](#)



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Revello, Rubén

El aborto y sus consecuencias [abortion and its consequences]

Vida y Etica 2007 December; 8(2): 267-276



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Kavanaugh, John F.

In defense of human life [editorial]

America 2007 November 26; 197(17): 8



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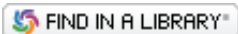


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Lysus, Richard J.

Abortion limit debate: viability is probably irrelevant [letter]

BMJ:British Medical Journal 2007 November 10; 335(7627): 953



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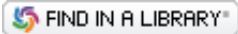
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Amnesty and abortion [editorial]

America 2007 October 29; 197(13): 5



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On file [news]

Origins 2007 October 18; 37(19): 308



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Haykin, Michael A.G.

Benefiting from the fathers -- a test case: Basil of Caesarea on abortion

Eusebeia 2007 Fall; (8): 11-18



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Reiman, Jeffrey

The pro-life argument from substantial identity and the pro-choice argument from asymmetric value: a reply to Patrick Lee [correction in Bioethics 2007 September; 21(7): 407]

Bioethics 2007 July; 21(6): 329-341

Abstract: Lee claims that fetuses and adult humans are phases of the same identical substance, and thus have the same moral status because: first, fetuses and adults are the same physical organism, and second, the development from fetus to adult is quantitative and thus not a change of substance. Versus the first argument, I contend that the fact that fetuses and adults are the same physical organism implies only that they are the same thing but not the same substance, much as living adults and their corpses are the same thing (same body) but not the same substance. Against Lee's second argument, I contend that Lee confuses the nature of a process with the nature of its result. A process of quantitative change can produce a change in substance. Lee also fails to show that fetuses are rational and thus have all the essential properties of adults, as required for them to be the same substance. Against the pro-choice argument from asymmetric value (that only the fact that a human has become conscious of its life and begun to count on its continuing can explain human life's asymmetric moral value, i.e. that it is vastly worse to kill a human than not to produce one), Lee claims that fetus's lives are asymmetrically valuable to them before consciousness. This leads to counterintuitive outcomes, and it confuses the goodness of life (a symmetric value that cannot account for why it is worse to kill a human than not produce one) with asymmetric value.



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Galvão, Pedro

Boonin on the future-like-ours argument against abortion

Bioethics 2007 July; 21(6): 324-328

Abstract: I argue that David Boonin has failed in his attempt to undermine Donald Marquis's future-like-ours argument against abortion. I show that the ethical principle advanced by Boonin in his critique to that argument is unable, contrary to what he claims, to account for the wrongness of infanticide. Then I argue that Boonin's critique misrepresents Marquis's argument. Although there is a way to restate his critique in order to avoid the misrepresentation, the success of such restatement is precluded by the wrongness of infanticide.



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Osborne, Eric

Life support

Christian Century 2007 June 26; 124(13): 8-10



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Jones, Kiera; Chaloner, Chris

Ethics of abortion: the arguments for and against

Nursing Standard 2007 May 23-29; 21(37): 45-48



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Lustig, B. Andrew

The church and the world: are there theological resources for a common conversation?

Christian Bioethics 2007 May-August; (13)2: 225-244

Abstract: Abortion is an especially salient issue for considering the general problematic of religiously based conversation in the public square. It remains deeply divisive, fully thirty-four years after Roe v. Wade. Such divisiveness cannot be interpreted as merely an expression of profound differences between "secular" and "religious" voices, because differences also emerge among Christian denominations, reflecting different sources of moral authority, different accounts of moral discernment, and different judgments about the appropriate relations between law and morality in the context of pluralism. As this paper explores, however, despite those differences, a generally identifiable "Christian" position concerning the moral status of abortion can be distinguished from secular philosophical judgments on the issue, which is important for Christian engagement with public policy debate.



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Catholic Church. United States Conference of Catholic Bishops [USCCB]. Committee on Doctrine

"Public correction" of theologian Daniel Maguire

Origins 2007 April 5; 36(42): 679-683



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Raghavan, Ramesh

A question of faith

JAMA: The Journal of the American Medical Association 2007 April 4; 297(13): 1412



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Hanrahan, Rebecca

The decision to abort

International Journal of Applied Philosophy 2007 Spring; 21(1): 25-41



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Manninen, Bertha Alvarez

Pleading men and virtuous women: considering the role of the father in the abortion debate

International Journal of Applied Philosophy 2007 Spring; 21(1): 1-24



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Bartel, Sarah Smith

ProLife Feminism: Yesterday and Today, second edition, edited by Mary Krane Derr, Rachel MacNair, and Linda Naranjo-Huebl [book review]

National Catholic Bioethics Quarterly 2007 Spring; 7(1): 206-210



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Banerjee, Neela

Backing abortion rights while keeping the faith: a career defying Catholic tenets on sex

New York Times 2007 February 27; p. A16



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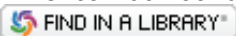


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Cupich, Blase J.

How unconditional is the right to life? Legislators in South Dakota will debate both abortion and the death penalty. How are the two issues related?

America 2007 January 29; 196(3): 14-15



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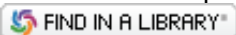
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Stith, Richard

Why pro-life arguments sound absurd

Human Life Review 2007 Winter; 33(1): 23-26

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Neuhaus, Richard John

How we got to where we are

First Things 2007 January; (169): 65-66



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A/V Document 121

Lake of Fire (2007)

Abstract: This documentary program explores both sides of the abortion debate in detail. Alan Dershowitz, Nat Hentoff, Randall Terry, Noam Chomsky, Norma McCorvey (Jane Roe), and Flip Benham all appear.

<http://www.Amazon.com> (link may be outdated)



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DEFENDING LIFE: A MORAL AND LEGAL CASE AGAINST ABORTION CHOICE

Cambridge/New York: Cambridge University Press, 2007. 296 p.

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Cernada, George P.; Cernada, Eleanor Ching-Ching

How basic beliefs about human life relate to ethical judgments about induced abortion.

International Quarterly of Community Health Education 2007-2008; 28(3): 249-272



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Panicola, Michael R.; Belde, David M.; Slosar, John Paul; Repenshek, Mark F.

Abortion and maternal-fetal care

In their: An Introduction to Health Care Ethics: Theological Foundations, Contemporary Issues, and Controversial Cases. Winona, MN: Saint Mary's Press, 2007: 84-106

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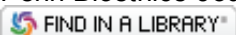


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Galligan, Phil

Gradualism and the fetus

Penn Bioethics Journal 2007; 4(1): 13-14



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Babinec, Gina

The moral permissibility of abortion

Penn Bioethics Journal 2007; 4(1): 10-12



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Pouderon, Bernard

L'interdiction de l'avortement dans les premiers siècles de l'église (the prohibition of Abortion in the First Centuries of the Church)

Revue d'Histoire et de Philosophie Religieuse 2007; 87(1): 55-74



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Peach, Andrew

Late- vs. early-term abortion: a Thomistic synthesis

Thomist 2007; 71(1): 113-141



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Liao, S. Matthew

Time-relative interests and abortion

Journal of Moral Philosophy 2007; 4(2): 242-256



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Bloch, Jon P.

Cyber wars: Catholics for a free choice and the online abortion debate

Review of Religious Research 2007; 49(2): 165-186



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Pavone, Frank

How law students and attorneys can help the pro-life movement

Ave Maria Law Review 2007; 5(2): 469-497



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Atighetchi, Dariusch

Abortion

In his: Islamic Bioethics: Problems and Perspectives. Dordrecht; New York: Springer, 2007: 91-133

Call number: [R725.59 .A884 2007](#)



* Chapter Document 133

Schindler, Jeanne Heffernan

Abortion: a Catholic moral analysis

In: Morris, John F., ed. Medicine, Health Care, and Ethics: Catholic Voices. Washington, DC: Catholic University of America Press, 2007: 107-124

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Marquis, Don

Abortion revisited

In: Steinbock, Bonnie, ed. The Oxford Handbook of Bioethics. Oxford; New York: Oxford University Press, 2007: 395-415

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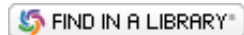


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Hershenov, David B.

Explaining the psychological appeal of viability

National Catholic Bioethics Quarterly 2006 Winter; 6(4): 681-686



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Kaczor, Christopher

The violinist and double-effect reasoning

National Catholic Bioethics Quarterly 2006 Winter; 6(4): 661-669



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Hedayat, K.M.; Shooshtarizadeh, P.; Raza, M.

Therapeutic abortion in Islam: contemporary views of Muslim Shiite scholars and effect of recent Iranian legislation

Journal of Medical Ethics 2006 November; 32(11): 652-657

Abstract: Abortion is forbidden under normal circumstances by nearly all the major world religions. Traditionally, abortion was not deemed permissible by Muslim scholars. Shiite scholars considered it forbidden after implantation of the fertilised ovum. However, Sunni scholars have held various opinions on the matter, but all agreed that after 4 months gestation abortion was not permitted. In addition, classical Islamic scholarship had only considered threats to maternal health as a reason for therapeutic abortion. Recently, scholars have begun to consider the effect of severe fetal deformities on the mother, the families and society. This has led some scholars to reconsider the prohibition on abortion in limited circumstances. This article reviews the Islamic basis for the prohibition of abortion and the reasons for its justification. Contemporary rulings from leading Shiite scholars and from the Sunni school of

thought are presented and reviewed. The status of abortion in Muslim countries is reviewed, with special emphasis on the therapeutic abortion law passed by the Iranian Parliament in 2003. This law approved therapeutic abortion before 16 weeks of gestation under limited circumstances, including medical conditions related to fetal and maternal health. Recent measures in Iran provide an opportunity for the Muslim scholars in other countries to review their traditional stance on abortion.



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Card, Robert F.

Two puzzles for Marquis's conservative view on abortion

Bioethics 2006 September; 20(5): 264-277

Abstract: Don Marquis argues that abortion is morally wrong in most cases since it deprives the fetus of the value of its future. I criticize Marquis's argument for the modified conservative view by adopting an argumentative strategy in which I work within his basic account: if it is granted that his fundamental idea is sound, what follows about the morality of abortion? I conclude that Marquis is faced with a dilemma: either his position must shift towards the extreme conservative view on which abortion is never morally permissible, or he must abandon any recognizably conservative view. This dilemma suggests that Marquis's view is either deeply implausible or that he cannot use this argument to successfully support his preferred position.



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Cahill, Lisa Sowle

Reproduction and early life.

In her: Theological Bioethics: Participation, Justice, and Change. Washington, DC: Georgetown University Press; 2005: 169-210.

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Rakhudu, M.A.; Mmelesi, A.M.M.; Myburgh, C.P.H.; Poggenpoel, M.

Exploration of the views of traditional healers regarding the termination of pregnancy (TOP) law

Curationis 2006 August; 29(3): 56-60



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Joffe, Carole; Shields, Wayne C.

Morality and the abortion provider

Contraception 2006 July; 74(1): 1-2



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de Roubaix, J.A.M; van Niekerk, A.A.

Separation-survivability--the elusive moral cut-off point?

South African Medical Journal = Suid-afrikaanse Tydskrif vir Geneeskunde 2006 July; 96(7): 623-626



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Cudd, Ann E.

A Defense of Abortion by David Boonin [book review]

Ethics 2006 July; 116(4): 781-785



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<http://www.journals.uchicago.edu/ET> (link may be outdated)



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McMahan, Jeff

Paradoxes of abortion and prenatal injury

Ethics 2006 July; 116(4): 625-655



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Koenig, H.G.

Controversies in medical ethics: training in abortion

Southern Medical Journal 2006 June; 99(6): 690-691



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Article Document 146

McKenna, George

Criss-cross: Democrats, Republicans and abortion

Human Life Review 2006 Summer-Fall; 32(3-4): 57-79



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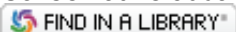


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Popovsky, Mark

Mental anguish and the permissibility of abortion

Conservative Judaism 2006 Summer; 58(4): 3-21



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Unsworth-Webb, John

Potential termination of pregnancy in a non-consenting minor

Nursing Ethics 2006 July; 13(4): 428-437

Abstract: The pregnancy of a 12-year-old girl provides the basis for a consideration of approaches to a dilemma brought about by conflicting expectations. Here, medical opinion is to reject action implied by the lack of Gillick competence and by a 'parental responsibility' claim adopted by the girl's mother. Construction of the dilemma and the subsequent process, which sought resolution, illustrates that the Gillick ruling, and other guidelines intended to be helpful, can prove to be less so.



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Riga, Peter J.

The authority of the Catholic Church over abortion

Linacre Quarterly 2006 May; 73(2): 194-196



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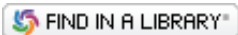


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Welding, Brian J.; Farnan, James B.

Denying communion for obstinate sin: a multifaceted decision

Ethics and Medics 2006 May; 31(5): 1-4



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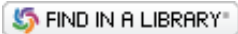


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Beckwith, Francis J.

Defending abortion philosophically: a review of David Boonin's A Defense of Abortion [book review]

Journal of Medicine and Philosophy 2006 April; 31(2): 177-203



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Marquis, Don

Abortion and the beginning and end of human life

Journal of Law, Medicine, and Ethics 2006 Spring; 34(1): 16-25



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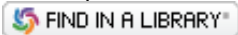


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Shields, Jon A.

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Society 2006 March-April; 43(3): 19-24



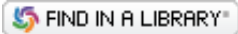
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Eberl, Jason T.; Koch-Hershenov, Rose; Hershenov, David

The metaphysical nuances ofhylomorphism [letter and reply]



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Aramesh, Kiarash

A Shiite perspective toward abortion

DARU 2006 January; Suppl. 1: 37-39 [Online]. Accessed:http://journals.tums.ac.ir/upload_files/pdf/4920.pdf [2009 March 10]



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Restrepo R., María Helena

El derecho a la vida y la objeción de conciencia en torno a aborto [The right to life and conscientious objection to abortion]

Persona y Bioetica 2006 January-June; 10(1): 4-7



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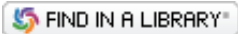


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Nadler, Richard

Judaism and abortion: the hijacking of a tradition

Human Life Review 2006 Winter; 32(1): 43-52



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Jacob, Krista, ed.

ABORTION UNDER ATTACK: WOMEN ON THE CHALLENGES FACING CHOICE

Emeryville, CA: Seal Press, 2006. 264 p.

Call number: [HQ767.5 .U5 A2827 2006](#)



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Driscoll, Margaret and Faugno, Emily

SAVING WOMEN AND INFANTS FROM ABORTION: A DANCE IN THE RAIN

New York: Paulist Press, 2006. 83 p.

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New York: Palgrave/Macmillan, 2006. 350 p.

Call number: [HQ767.15 .C68 2006](#)



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Torr, James D., ed.
ABORTION: OPPOSING VIEWPOINTS
Farmington Hills, MI: Greenhaven Press/Thomson Gale, 2006. 192 p.
Call number: [HQ767.15 .A23 2006](#)



* **Book** Document 162

Page, Cristina
HOW THE PRO-CHOICE MOVEMENT SAVED AMERICA: FREEDOM, POLITICS, AND THE WAR ON SEX
New York: Basic Books, 2006. 236 p.
Call number: [HQ767.5 .U5 P334 2006](#)



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Eberl, Jason T.
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In his: Thomistic Principles and Bioethics. London; New York: Routledge, 2006: 62-94
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In: Luna, Florencia; Herissone-Kelly, Peter, ed. Bioethics and Vulnerability: a Latin American View. Amsterdam; New York: Rodopi, 2006: 39-47
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In their: Case Studies in Nursing Ethics. Third edition. Sudbury, Mass.: Jones and Bartlett Publishers; 2006: 227-245.
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Canónaco, Enzo
Evangelium vitae and abortion [Evangelium vitae y aborto]
Vida y Ética 2005 December; 6(2): 185-193

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Taylor, Carol
Evangelium vitae: its echo in North America: reflections of an American ethicist on Evangelium vitae and the challenges of life in Catholic bioethics centers [Evangelium vitae: su eco en norteamérica: reflexiones de una eticista estadounidense sobre evangelium vitae y los desafíos de la vida en los centros católicos de bioética]

Vida y Ética 2005 December; 6(2): 81-91



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Tanaka, Keiko

Redefining the moral responsibilities for food safety: the case of red meat in New Zealand

Rural Sociology 2005 December; 70(4): 470-490



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Bacik, Ivana

One story, two (very) different accounts [review of Abortion and Nation, by Lisa Smyth; Abortion and Divorce Law in Ireland, by Jennifer E. Sprengh]

Conscience 2005-2006 Winter; 26(4): 48-51



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Sippel, Serra

A fear of failure: the Vatican puts its antiabortion message above poverty alleviation

Conscience 2005-2006 Winter; 26(4): 21



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Response to: The human embryo in the Christian tradition

Journal of Medical Ethics 2005 December; 31(12): 713-714



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Joffe, Carole

It's not just abortion, stupid -- progressives and abortion

Dissent 2005 Winter; 37(2): 91-96



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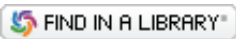


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Hershenov, David B.; Koch, Rose J.

How a hylomorphic metaphysics constrains the abortion debate

National Catholic Bioethics Quarterly 2005 Winter; 5(4): 751- 764



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Liebman, Monte Harris

Democracy and abortion

Linacre Quarterly 2005 November; 72(4): 331-337



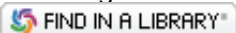
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Pro-choice pundits take a second look

Life Insight 2005 October-November; 16(3): 3-4



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Article Document 176

Mohsenni, Muhammad Asif

Īsghat-ē jānīn dar feqh Īslām- ī = Abortion in Islamic Jurisprudence

Journal of Reproduction and Infertility 2005 Fall; 6(4):390-397 Accessed:

http://iranmedex.com/english/articles_detail.asp [2010 September 10]

Abstract: From medical point of view, abortion is the expulsion of partially formed fetus or abortion of an incomplete pregnancy by the mother or another person. In Islamic religious beliefs, fetus is regarded as two forms: fetus with soul and human life and fetus without any soul. On prohibition of abortion in the first case, there is no difference between Shiites and Sunnites, as fetus in this case has self or soul and based on all the verses and traditions of Islam, its abortion is counted as murdering a human. In the second case, some Sunnites allow its abortion but Shiites prohibit this one too, of course aside from some exceptions. This paper tries to discuss two important issues on abortion; the first one is the soul inspiration of the fetus. In this regard some medical doctors believe that there is not such a thing as lifeless fetuses and even some believe that even spermatozooids and ova have life before conception. Some others believe that fetus has movements long before its movements are detected by the mother and this is due to the tininess of the fetus and largeness of the fetal sac, but upon the growth of the fetus its movements are perceived. It is to be said that we have to accept all the sensory issues that are proven by medicine without any question. But it should be noted that Islamic jurisprudents do not solely mean life, but human life which is made of the inspiration of life into the body. Life has different types in ancient philosophers' opinion: Vegetative, animal and human. Vegetative life is in need of food, respiration, temperature, and ... Animal life is in need of the senses and voluntary movements, aside from the previously mentioned ones. Human life has the ability of intuition in addition to the senses, movement, etc and this capability is due to the effects of his abstract rational soul.

Nowadays, scientific evidence has been added to rational and religious reasons for the existence or being of humans too. From medical point of view, there are other classifications for life and its stages, but there is not much expectation from medical science to comprehend the state of possession of soul by fetus. Science penetrates in the sensory world but has no other choice except resorting to silence in the worlds of philosophy and religion.

Materialists have made a mistake for stepping out of the boundaries of science by denying the injunctions of rationality and philosophy; as there is no conflict between physical and spiritual causes, although some theologians have made mistakes on this issue too. The human soul is disengaged or isolated from matter and its appendages like time and place; but as a contingent being it is finite and has essence, contrary to the existence of God which is immaterial and has no essence. Soul does not incarnate into the body and does not have a specific place in it, nor does it mount on it. Soul is the expedient of the body and has expediential affinity to it, but the truth of this affinity is not philosophically, religiously or scientifically known. From this expedient belonging of soul to body, life is blown into the body and this inspiration of life into the body is called life. This is not the blown ability of soul but blow ability by soul, therefore the meaning of blown ability is life. Though life appears in the fetus after 4 months of pregnancy, but its exact day and time is not known. In the second part of the paper, abortion is studied on the following

premises: In the premise that there is certitude for the death of the fetus, in the premise that fetus lives on but it will end in the mother's death or the premise that it will harm the health of the mother, the assumption that the birth of the fetus will cause severe hardship for the mother, in the case of hydatidiform mole and abortion in the case of illegitimacy.



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* Article Document 177

Dickens, Bernard M.

Interactions of law and ethics affecting reproductive choice

Medicine and Law: World Association for Medical Law 2005 September; 24(3): 549-559

Abstract: Controversies affecting reproductive choice can often be resolved within interactions of legal and ethical decision-making. This paper addresses three topics, following the methodology presented in Reproductive Health and Human Rights: Integrating Medicine, Ethics, and Law, by R.J. Cook, B.M. Dickens and M.F. Fathalla (Oxford University Press, 2003). The book's 15 case studies each addresses medical, ethical, legal and human rights aspects, and structural approaches at clinical, healthcare system and societal levels. **STERILIZATION:** Individual self-determination supports legal and ethical rights of intellectually competent persons to sterilization. Sterilization of intellectually compromised persons was historically abused, causing reactions of excessively protective prohibition. **ABORTION:** Most developed countries have liberalized abortion legislation, thereby reducing abortion-related mortality and morbidity, but many developing countries retain repressive colonial laws. Over 95% of the estimated 20 million unsafe abortions annually occur in developing countries. **COURT-ORDERED CAESAREAN DELIVERIES:** A concern in developed countries is the willingness of some courts to order Caesarean procedures over competent women's objections.



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May, Simon Cabulea

Principled compromise and the abortion controversy

Philosophy and Public Affairs 2005 Fall; 33(4): 317-348



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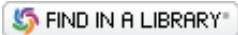


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Moazam, Farhat

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Neumayr, George

The abortion debate that wasn't under the radar

Washington, DC: American Association of People with Disabilities 2005 July 17; 3 p. [Online]. Available:

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Mills, Catherine

Technology, embodiment and abortion

Internal Medicine Journal 2005 July; 35(7): 427-428



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Hall, Timothy

Abortion, the right to life, and dependence

Social Theory and Practice 2005 July; 31(3): 405-429



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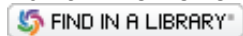


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Mullaney, Patrick J.

John Paul II and America's laws on life

Human Life Review 2005 Summer; 31(3): 78-86



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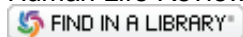


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Muggeridge, John

A bright light in academe

Human Life Review 2005 Summer; 31(3): 45-49



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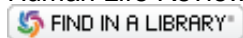


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Meehan, Mary

Saving lives through the churches, part II

Human Life Review 2005 Summer; 31(3): 15-44



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O'Brien, Dennis

No to abortion: posture, not policy

America 2005 May 30; 192(19): 7-9



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Arkes, Hadley

Bush's second chance

First Things 2005 April; (152): 13-18



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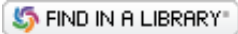


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Hanna, Debra R.

The lived experience of moral distress: nurses who assisted with elective abortions

Research and Theory for Nursing Practice: An International Journal 2005 Spring; 19(1): 95-124



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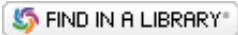


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Farrell, Susan A.

Reframing social justice, feminism and abortion

Conscience 2005 Spring; 26(1): 42-44



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Ringuette, Michelle A.

An uncivilized discourse

Conscience 2005 Spring; 26(1): 37-38



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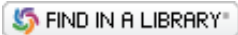


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Blackburn, William Ross

Abortion and the voice of scripture

Human Life Review 2005 Spring; 31(2): 67-85



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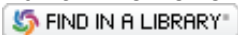


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Vincent, Stephen

The road ahead

Human Life Review 2005 Spring; 31(2): 33-39



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Meehan, Mary

Saving lives through the churches

Human Life Review 2005 Spring; 31(2): 5-32



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Kaczor, Christopher

A Defense of Abortion, by David Boonin [book review]

National Catholic Bioethics Quarterly 2005 Spring; 5(1): 199- 202



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Abortion: facing facts [opinion]

Christian Century 2005 February 22; 122(4): 5



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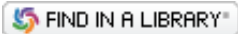


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Banerjee, Neela

Church groups turn to sonogram to turn women from abortions

New York Times 2005 February 2; p. A1, A15



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How not to argue for abortion rights: fighting for choice is not enough

Free Inquiry 2005 February-March; 25(2): 38-41



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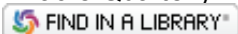


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Gould, James

The dilemma in addressing the problem of pro-abortion Catholic politicians

Linacre Quarterly 2005 February; 72(1): 7-15



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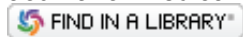


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Marquis, D.

Savulescu's objections to the future of value argument

Journal of Medical Ethics 2005 February; 31(2): 119-122



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Keeler, William

Federal judicial nominees and abortion

Origins 2005 January 20; 34(31): 504



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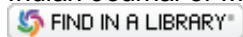


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Bandewar, Sunita

Exploring the ethics of induced abortion

Indian Journal of Medical Ethics 2005 January-March; 2(1): 18- 21



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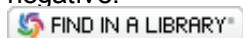
* Article Document 202

Himma, K.E.

A dualist analysis of abortion: personhood and the concept of self qua experiential subject

Journal of Medical Ethics 2005 January; 31(1): 48-55

Abstract: There is no issue more central to the abortion debate than the controversial issue of whether the fetus is a moral person. Abortion-rights opponents almost universally claim that abortion is murder and should be legally prohibited because the fetus is a moral person at the moment of conception. Abortion-rights proponents almost universally deny the crucial assumption that the fetus is a person; on their view, whatever moral disvalue abortion involves does not rise to the level of murder and hence does not rise to the level of something that should be legally prohibited. In this essay, I argue that, under dualist assumptions about the nature of mind, the fetus is not a person until brain activity has begun. (i) First, I argue it is a necessary condition for a thing to be a moral person that it is (or has) a self. Second, I argue it is a necessary condition for a fetus to be (or have) a self, under dualist assumptions, that there has been some electrical activity in the brain. I conclude that a dualist can take the position that abortion ought to be legally permitted at least until the beginning of brain activity in the fetus. I make no attempt to determine what conditions are sufficient for moral personhood; for this reason, the relevant claim about personhood is purely negative.



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Marquis, Don

Brill's objections to the future of value argument

Social Theory and Practice 2005 January; 31(1): 105-114



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* Book Document 204

Derr, Mary Krane; MacNair, Rachel; and Naranjo-Huebl, Linda, eds.
PROLIFE FEMINISM: YESTERDAY AND TODAY
[Kansas City, MO]: Feminism and Nonviolence Studies Association, 2005. 474 p.
Call number: [HQ767.5 .U5 P77 2005](#)



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Davis, Tom
SACRED WORK: PLANNED PARENTHOOD AND ITS CLERGY ALLIANCES
New Brunswick, NJ: Rutgers University Press, 2005. 245 p.
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Article Document 206

Ghomashi, S.
Īsghat-ē āmd-ī jānīn aó didgah-ē feqh āhl-ē sonnāt = Induced abortion in the views of Sunnite jurisprudence
Medical Journal of Reproduction and Infertility 2005;24(6): 389-375 Accessed: http://iranmedex.com/english/articles_detail.asp [2010 September 10]

Abstract: The present article discusses briefly the different reasons for induced abortions and it then seeks the answer to this question by explaining the views of Sunnite jurisprudents on abortion when the continuation of pregnancy threatens the life or the health of the mother. In the author's view, the answer to this question becomes possible after dividing the life of the fetus into two stages, before and after soul inspiration, dividing Sunnite jurisprudents into past and present and also with regard to four major Sunnite schools. In each case we should find the basic criterion and the bases on which the Sunnite jurisprudents have established their views, because this attempt may at least bring to light the decrees on abortion and the reasons for which these decrees have been issued, although they have not been directly stated. The past jurisprudents' views on abortion have the kind of air that abortion after the inspiration of life even for rescuing the mother's life is not permissible, as the fetus in this stage has "self" and a verse in Koran applies to it in this regard, "Do not kill the self as this has been prohibited by God". Regarding different views stated by major Sunnite jurisprudents on abortion before soul inspiration, when the mother's life is in danger it is understood that abortion is not only lawful but also imperative as the fetus has no soul and it does not contradict the mentioned verse of Koran. In the conflict between the life of a being "the mother" and an entity that has no life, soul or self, and it is regarded as an object "the fetus", the life of the one has priority which has soul, as based on the justification for "the least losses" saving the life of the mother is the least loss sustained by the human society. But on abortion after soul inspiration, some contemporary jurisprudents believe that it is considered unlawful if it is committed in the absence of any reasons, but some say it is lawful even in cases where there are no rational excuses for them. Nevertheless both groups believe that if the continuation of pregnancy will threaten the life of the mother, a justifiable reason is met for abortion and it is not only lawful but also obligatory.



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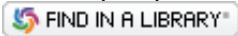
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Eslami, S.
Rāh-yāftha-y akhalgh-ī be seghtē janin; yēk barasi mouredī (Ethical approaches to abortion: a case study)
Medical Journal of Reproduction and Infertility 2005 24(6): 342-321 Accessed:
http://iranmedex.com/english/articles_detail.asp [2010 August 30]
Abstract: In his paper, the author tries to deal with one of the most controversial ethical problems of the modern time from a moral point of view; abortion. Is abortion moral? And can it be justified in any situation? Or it cannot be justified in any case? There are four main ethical approaches to abortion: First, a conservative approach, second, a liberal, third, a moderate, and fourth, a feministic one. None of these approaches seem to be able to justify various kinds of abortion. We need to deal with every case separately and try to assess its morality. Accepting this view, the

author tries to face abortion due to rape and he argues that this kind of abortion may rest its reasons on four principles: Autonomy, justice principles, self-defense, and the responsibility of society toward the pregnant woman as a victim of violence and rape. According to these principles, if a woman is raped and becomes pregnant, it is her personal choice to continue her pregnancy or abort it. Then the author goes into some jurisprudential details from an Islamic perspective and tries to defend his position by citing some famous Islamic legal decisions, or "Fatwa"s.



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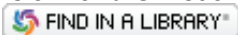


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