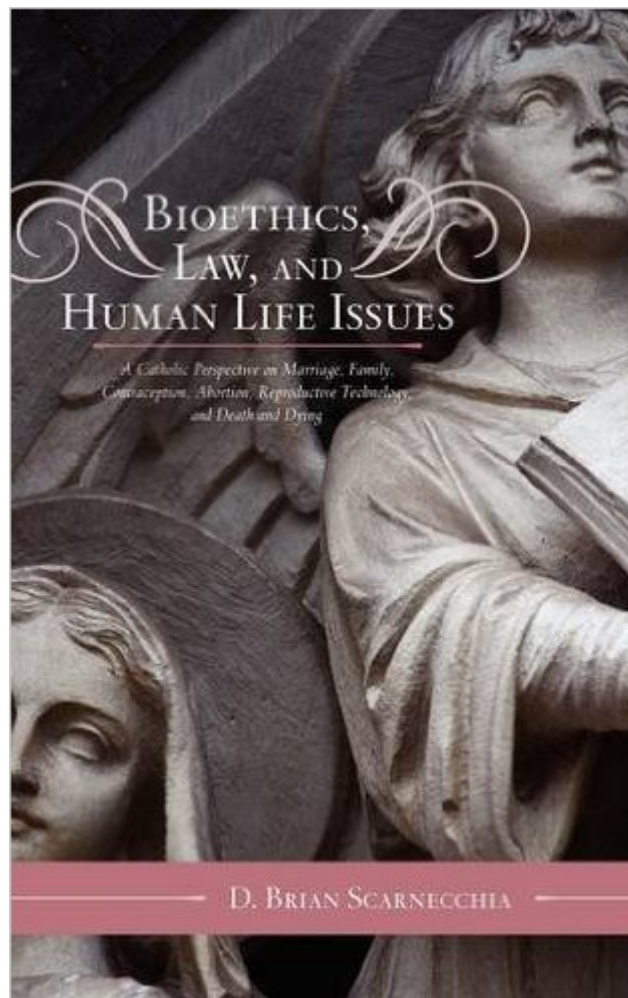


The book was found

Bioethics, Law, And Human Life Issues: A Catholic Perspective On Marriage, Family, Contraception, Abortion, Reproductive Technology, And Death And Dying (Catholic Social Thought)





Synopsis

Bioethics, Law, and Human Life Issues: A Catholic Perspective on Marriage, Family, Contraception, Abortion, Reproductive Technology, and Death and Dying draws on the Magisterial teaching of the Catholic Church to outline a Catholic response to a host of controversial issues related to human life. Scarnecchia lays out a Catholic moral theology based on the writings of Pope John Paul II and Thomas Aquinas, and he then applies those Christian moral principles to today's most contentious ethical issues, including reproductive technology, embryo adoption, contraception, abortion, family and same-sex marriage, and euthanasia and assisted suicide. This review of Catholic moral principles brings together an in-depth consideration of the central human life issues of our day with abundant reference to the Church's social teaching and to contrasting positions of today's leading ethicists.

Book Information

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Customer Reviews

This book is admirably clear in terms of presentation of some potentially complex ideas, and also admirably comprehensive. For instance, the introductory chapters deal in part with Scholastic/Aristotelian theory of knowledge, and the account is fairly clear and readable. If your goal is a fairly comprehensive summary of Catholic moral teaching, this is a very good book. If your goal, however, is to get some real sense of the actual debate among bioethicists on important moral issues, this is not a very helpful book. Scarnecchia is so concerned to present the Catholic view that

alternative views and arguments are given very short shrift indeed, often simply dismissed or more or less distorted. To take just one small but telling example, the work of the very influential utilitarian philosopher Peter Singer is very briefly discussed, but he is inaccurately described as advocating "animal rights," and his idea that all sentient beings should get equal consideration is not clearly explained-- leaving the reader with the utterly false impression that Singer would not say there is any difference at all morally speaking between a normal human being and, for instance, a pig. Rather bewilderingly, we are told that Singer's work inflates the "prerogatives" of animals "at the expense of the poor and the relief of human misery," a claim that should be utterly baffling to anyone even remotely familiar with Singer's fight against global extreme poverty, which is not even mentioned in passing. (It is worth noting that few of the references listed in the discussion of Singer actually mention Singer's work *at all*-- they are almost entirely references to presumably hostile secondary sources, which should lead us to suspect that Scarnecchia's knowledge of Singer's work is limited).

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