

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	MEDICAL ETHICS AT THE END OF LIFE PAST TH61 1S
Date, Time, and Delivery Format	SEPTEMBER 12 – DECEMBER 5, 2024 THURSDAYS, 11:15 AM – 2:05 PM (EST) SYNCHRONOUS ONLINE
Instructor	AIMEE PATTERSON, PhD Telephone: (204) 924-5629 Email: apatterson@tyndale.ca
Class Information	The classes will be livestreamed on Thursdays from 11:15 am to 2:05 pm (EST). Office Hours: Appointments with the instructor are livestreamed. Email the instructor for an appointment.
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

This course reviews ethical values, principles, and issues in end-of-life care. We do so from perspectives informed by the Christian faith and biblical principles, drawing on a breadth of theological voices. We also consider similarities and differences between Christian perspectives and those outside the Christian faith. As we apply Christian values and principles to issues of ethical concern, we explore problems—whether novel or enduring—that plague end-of-life care, particularly in the Canadian context. This equips students for ethical application in local situations.

Most sessions feature a lecture. Topic-based group conversations take up the majority of our time together. One session features a documentary, and another is dedicated to the review of a practical ethics case.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Describe ethical issues faced in professional medicine, the church, and/or by individual persons and their loved ones when it comes to end-of-life care.
2. Identify the values and principles within Christian ethics that are important for analyzing issues in end-of-life care, and compare and contrast them with values and principles coming from outside Christian perspectives.
3. Assess the similarities and differences of various practical ethical analyses of end-of-life care issues.
4. As ministry practitioners, construct rich and robust ways to respond to persons facing ethical issues at the end of life using Christian ethics and biblical principles.
5. Demonstrate the ability to communicate knowledge, to learn from others, and to engage others in a respectful, attentive manner.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Bible. New Revised Standard Version (NRSV) or New Revised Standard Version Updated Edition (NRSVUE).

Edson, Margaret. *Wit: A Play*. New York: Nick Hern Books, 2008. ISBN-13: 978-1854594587

Patterson, Aimee. *Suffering Well and Suffering With: Reclaiming Marks of Christian Identity*. Eugene, OR: Wipf and Stock, 2023.

The remaining required readings are available on the course resource page. They are listed below (see: IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

This course is delivered in a livestream format via Zoom. At each session, you are required to log in via a computer using a stable, high-speed internet connection, preferably using an Ethernet cable over Wi-Fi. Please log in from a well-lit, private room to avoid distractions or

background noise. Ensure your web camera, speakers, and microphone are in working order. You may wish to wear headphones. This is an interactive course that involves conversation. For the sake of community-building, please ensure your full name is displayed. During times of conversation, you are strongly encouraged to put your camera on.

D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

E. ASSIGNMENTS AND GRADING

1. Class Participation – throughout (15% of final grade)

This assignment contributes to each of the learning outcomes listed above.

Participation includes the following components:

1. **Attendance:** You are expected to attend each class session and actively participate. Any necessary absences, late arrivals, or early departures must be cleared with the instructor in advance. In the case of an unanticipated absence, you are required to offer a timely explanation that is satisfactory to the instructor. The instructor’s slides will be made available on the course site following each session. However, the instructor does not share copies of lecture notes. It is especially important to attend the November 7 session when we engage in an in-class assignment.
2. **Preparation:** You must come to class having completed the assigned readings. You must also prepare questions about the readings and/or session topic ahead of time for the purpose of constructive conversation.
3. **Respectful Engagement:** Each student is expected to actively participate in each session. Asking questions and offering constructive ideas contribute to an open and collaborative virtual learning community. As this course engages sensitive matters, we are all responsible to ensure that everyone feels safe enough to contribute. At the beginning of the course, we will create a set of guidelines for respectful engagement.

Students begin the course with the full 15% of the participation grade. A penalty of 1% of final grade is given whenever one of the above requirements goes unmet. Students will be notified by the instructor if a penalty is incurred.

2. Critical Book Review: Due on October 18 (25% of final grade)

This assignment encourages you to personally reflect on a fictional account of a complex clinical experience of a vulnerable, dying patient. It contributes to learning outcomes 1, 2, and 3.

Read Margaret Edson's *Wit: A Play*. In addition to a brief introduction and conclusion, structure the critical book review by answering each of the following questions:

1. How does Dr. Vivian Bearing's course of treatment change her day-to-day life? How does she cope with these changes?
2. How do Vivian's professional caregivers, particularly Dr. Kelekian, Dr. Posner, and Susie, treat Vivian? What effects do they have on Vivian's self-understanding?
3. Throughout the play, Dr. Vivian Bearing directly addresses you, her audience. Why does the playwright choose this format? What effect does it have on you?
4. How has Edson's play informed your understanding of suffering and compassion at the end of life?

The book review may be written in the first-person point of view; otherwise, writing style must be formal with clearly expressed ideas. It must be between 2,000 and 2,500 words in length, double-spaced, using a standard 12 pt. font. Include footnotes formatted according to the *Chicago Manual of Style*. The review is to be virtually free of stylistic and grammatical errors. Include your last name in the file name.

Reflection	<ul style="list-style-type: none">• Each question is clearly addressed.• Each answer provides evidence that reflection has been informed by course content and original, critical thinking.	20%
Clarity and writing style	<ul style="list-style-type: none">• Stylistic requirements are met.• Ideas are expressed clearly.	5%

3. Case Study – In-class Analysis: Due on November 7 (10% of final grade)

The purpose of this assignment is, first, to apply Christian ethics to a practical end-of-life care issue and, second, to learn from student colleagues through collaborative analysis. This assignment contributes to each of the learning outcomes listed above, and particularly outcomes 4 and 5.

You will be assigned an ethics case and provided with an analysis resource. Together, you and your student colleagues will analyze the case with the aim of arriving at a course of action. It is not necessary for the group to reach full agreement. What is important is that, where there is disagreement, you explore why it exists. This assignment will take up the entirety of the class session. The use of personal computers and other electronic devices is

permissible for the sole purpose of gaining information to inform the analysis. The instructor will be present throughout and able to offer clarification about the assignment. However, the instructor will not offer further guidance or opinions on the case. Additional details about the assignment and the analysis resource will be provided prior to November 7. It is recommended that you take notes, as they will contribute to the Written Analysis component of the Case Study (see below).

Students receive full marks provided they arrive at a decision, contribute on a regular basis, and follow the agreed upon set of guidelines for respectful engagement. No marks will be deducted for disagreement as long as there is evidence that the group has explored why it exists.

Decision	<ul style="list-style-type: none"> The student has arrived at a clear decision. The student has made use of the analysis resource in the conversation. 	4%
Contribution	<ul style="list-style-type: none"> The student has regularly contributed to the conversation. 	3%
Respectful Engagement	<ul style="list-style-type: none"> The student has followed the guidelines for respectful engagement. 	3%

4. Case Study – Written Analysis: Due on November 14 (15% of final grade)

This assignment contributes to each of the learning outcomes listed above, and particularly outcomes 4 and 5.

The written analysis includes the following:

- Case Description:** Offer a brief, original, and accurate description of the case. Do not cut and paste text from the provided case. Highlight its most salient aspects. Note any disagreement that occurred between you and your colleagues on the interpretation of the case itself.
- Ethical Analysis:**

First, indicate the course of action you have chosen. Drawing on your notes and the analysis resource, provide a clear explanation of how you came to this decision. Explain why you think this is the most appropriate response to the case, comparing it to any other courses of action that were considered.

Second, indicate how your analysis has been enhanced and/or changed by your colleagues, whether during or following the conversation. Also note any disagreement that occurred between you and your colleagues. Indicate where your differences lie and why you regard your decision to be the most appropriate response to the case.

The written analysis may be written in the first-person point of view; otherwise, writing style must be formal with clearly expressed ideas. It must be between 1,500 and 2,000 words in

length, double-spaced, using a standard 12 pt. font. If additional sources are cited, include footnotes formatted according to the *Chicago Manual of Style*. The analysis is to be free of stylistic and grammatical errors. Include your last name in the file name.

Analysis	<ul style="list-style-type: none"> • The case is described briefly, originally, and accurately. • The analysis includes evidence of a decision based on critical thinking. • The author understands the reason(s) for any disagreement with other colleagues. 	10%
Clarity and writing style	<ul style="list-style-type: none"> • Stylistic requirements are met. • Ideas are expressed clearly. 	5%

5. Analysis Paper: Due on December 12; Topic and Thesis Statement Approval: Due on November 21 (35% of final grade)

This assignment contributes to each of the learning outcomes listed above, particularly number 4.

The analysis paper addresses a topic of end-of-life care from a perspective informed by Christian ethics. Your analysis must include an identifiable thesis statement along with a clearly structured supporting argument. In justifying your ethical conclusion, your analysis must be accurate, original, thoughtful, organized, and intelligible. When crafting your analysis, consider the following:

- A full understanding of the complexity of an issue requires addressing various ethical perspectives and/or conclusions, especially those with which you disagree.
- After arriving at a conclusion, you may be left with unanswered questions or areas of further exploration. If so, identify them.
- Not all ethical issues can be resolved in a fully satisfying manner. If this is the case for you, offer robust justification as to why the issue remains problematic.
- Writing an original paper means offering reflections in your own words. Be judicious in the space you give to quotations.
- Good papers do not merely provide facts and ideas. They are persuasive to the reader.

The analysis paper must draw on at least one required reading and no fewer than five additional scholarly resources. It may be written in the first-person point of view; otherwise, writing style must be formal with clearly expressed ideas. It must be between 4,500 and 5,000 words in length, double-spaced, using a standard 12 pt. font. Footnotes and bibliography must be formatted according to the *Chicago Manual of Style*. The paper is to be free of stylistic and grammatical errors. Include your last name in the file name.

A list of possible topics will be made available on the course resource page, although you are free to choose a different topic. Clear your topic and thesis statement with the instructor no later than November 21. There is no grade attached to this approval. However, it is wise to seek approval as soon as possible to avoid any last-minute change in direction.

Analysis	<ul style="list-style-type: none"> • Thesis statement is identifiable and clearly stated. • Supporting argumentation is original, thoughtful, organized, intelligible, and robust. • Supporting argumentation outlines and responds to any alternative ethical perspectives and/or conclusions. • Supporting argumentation identifies any unanswered questions and/or areas of further exploration. 	20%
Research	<ul style="list-style-type: none"> • References are made to one or more required readings. • References are made to five or more additional scholarly sources. • Citations and quotations make clear contributions to the argument. 	10%
Clarity and Writing Style	<ul style="list-style-type: none"> • Stylistic requirements are met. • Ideas are expressed clearly. 	5%

F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. Current students must renew their plans as early as possible to have active accommodations in place.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Class Participation	15 %
Critical Book Review	25 %
Case Study – In-class Analysis	10 %
Case Study – Written Analysis	15 %
Analysis Paper	35 %
Total Grade	100 %

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the Chicago Manual of Style or reference the [tip sheet, “Citing Sources in Theology”](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office (aau@tyndale.ca) before proceeding.

I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Topic	Readings	Assignments
Wk 1 Sept 12	Introduction I: Intro to the Course; Intro to Christian Ethics; Intro to Medical Ethics	Beauchamp, Tom L. "The Four Principles Approach to Health Care Ethics." In <i>Standing on Principles: Collected Essays</i> , 36–49. New York: Oxford University Press, 2010. Patterson, "Introduction" and "Reclaiming Our Identity." In <i>Suffering Well and Suffering With</i> , 1–9 and 13–26.	
Wk 2 Sept 19	Introduction II: Human Dignity; Death and Dying in Canada	Pennings, Ray. <i>Death is Natural: Reframing the End-of-Life Conversation in Canada</i> . Ottawa: Cardus, 2015. Sulmasy, Daniel P. "Dignity, Vulnerability, and the Personhood of the Patient." In <i>The Rebirth of the Clinic: An Introduction to Spirituality in Health Care</i> , 24–43. Washington, D.C.: Georgetown University Press: 2006. Verhey, Allen. "From 'Tame Death' to 'Medicalized Death.'" In <i>The Christian Art of Dying: Learning from Jesus</i> , 11–23. Grand Rapids, Michigan: Eerdmans, 2011.	
Wk 3 Sept 26	Medical Options at the End of Life I: Life Sustaining Treatment and Palliative Care	Callahan, Daniel. "The First Illusion: Mastering Our Medical Choices." In <i>The Troubled Dream of Life: In Search of a Peaceful Death</i> , 23–56. New York, N.Y.: Simon & Schuster, 1996. Cherny, Nathan I. "The Use of Sedation to Relieve Cancer Patients' Suffering at the End of Life: Addressing Critical Issues." <i>Annals of Oncology</i> 20, no. 7 (2009): 1153–1155.	

		<p>Chochinov, Harvey Max. "Dignity and the Eye of the Beholder." <i>Journal of Clinical Oncology</i> 22, no.7 (2004): 1336–1340.</p> <p>----- . "The Platinum Rule: A New Standard for Person-Centered Care." <i>Journal of Palliative Medicine</i> 25, no.6 (2022): 854–856.</p> <p>O'Rourke, Kevin D. "The Catholic Tradition on Forgoing Life Support." In <i>On Moral Medicine</i>, 3rd ed., 1118–1127.</p>	
<p>Wk 4 Oct 3</p>	<p>Medical Options at the End of Life II: Medical Assistance in Dying</p>	<p>Health Canada, "Fourth Annual Report on Medical Assistance in Dying in Canada, 2022." Ottawa: Health Canada, October 2023.</p> <p>Heilman, Mary Kathleen Deutscher and Tracy J. Trothen. "Conscientious Objection and Moral Distress: A Relational Ethics Case Study of MAiD in Canada." <i>Journal of Medical Ethics</i> 46, no. 2 (2020): 123–27.</p> <p>Leget, Carlo. "A New Art of Dying as a Cultural Challenge." <i>Studies in Christian Ethics</i> 29, no.3 (August 2016): 279–285.</p> <p>Patterson, "Between Two Extremes." In <i>Suffering Well and Suffering With</i>, 27–38.</p> <p>Woodland, Gloria. "Ministry among Competing Values: Pastoral Care and Medical Assistance in Dying." <i>Direction</i> 47:2 (2018): 142–153.</p>	
<p>Wk 5 Oct 10</p>	<p>Suffering I: "Suffering Well" – A Christian Ethic of Suffering</p>	<p>The Book of Job. NRSV or NRSVUE.</p> <p>Hauerwas, Stanley and Charles Pinches. "Practicing Patience: How Christians Should Be Sick." In <i>On Moral Medicine</i>, 3rd ed., 475–483.</p> <p>Patterson, "Suffering without Answers" and "Our Suffering God." In <i>Suffering Well and Suffering With</i>, 39–50 and 51–62.</p>	
<p>Wk 6 Oct 17</p>	<p>Suffering II: "Suffering With" – A Christian</p>	<p>Hunsinger, Deborah van Deusen. "Trauma, Gospel, and Pastoral Care." In <i>Bearing the Unbearable: Trauma, Gospel, and Pastoral Care</i>, 1-21. Grand Rapids Michigan: Eerdmans, 2015.</p>	<p>Due: Book Review</p>

	Ethic of Compassion	<p>Malone Stormy and Rhonda K. Lewis. "Compassion Fatigue and Spiritual Leaders: A Pilot Study." <i>Journal of Pastoral Care and Counselling</i> 77, no.1 (2023):64–72.</p> <p>Mount, Balfour and Michael Kearney. "Healing and Palliative Care: Charting Our Way Forward." <i>Palliative Medicine</i> 17, no.8 (2003): 657–658.</p> <p>Patterson, "A Communion of Compassion." In <i>Suffering Well and Suffering With</i>, 65–82.</p> <p>Sinclair, Shane, et al. "Sympathy, Empathy, and Compassion: A Grounded Theory Study of Palliative Care Patients' Understandings, Experiences, and Preferences." <i>Palliative Medicine</i> 31, no.5 (2017): 437–447.</p>	
Oct 24	Reading Days – No Classes		
Wk 7 Oct 31	Suffering III: Suffering in Grief – Lament; A Christian Ethic of Grief	<p>Brueggemann, Walter. "Necessary Conditions of a Good Loud Lament." <i>Horizons in Biblical Theology</i> 25 (2003): 19–49.</p> <p>Evans, Abigail Rian. "Death is Conquered: How Christian Faith Informs Funerals." In <i>Is God Still at the Bedside? The Medical, Ethical, and Pastoral Issues of Death and Dying</i>, 387–424. Grand Rapids, Michigan: Eerdmans, 2011.</p> <p>Kenny, Nuala. "Rituals and the Ministry of Consolation." In <i>Rediscovering the Art of Dying</i>, 144–156. New London, CT: Novalis, 2017.</p> <p>Patterson, "Lament." In <i>Suffering Well and Suffering With</i>, 83–95.</p> <p>Swinton, John. "From Theodicy to Resistance: Developing the Practices of Redemption." In <i>Raging with Compassion: Pastoral Responses to the Problem of Evil</i>, 69–89. Grand Rapids, Michigan: Eerdmans, 2007.</p>	
Wk 8 Nov 7	Case Study:	Students will be provided with materials for in-class analysis. No reading is required.	Due: Case Study – In-class Analysis

	Small Group Work		
Wk 9 Nov 14	Practical Issues I: Organ and Tissue Donation	<p>Baylis, Françoise. "A Face is Not Just Like a Hand: <i>pace</i> Barker." <i>American Journal of Bioethics</i> (Summer 2004) 4, no.3: 30–32.</p> <p>Campbell, Courtney S. "Harvesting the Living? Separating 'Brain Death' and Organ Transplantation." <i>Kennedy Institute of Ethics Journal</i> 14, no.3 (2004): 301–18.</p> <p>Hurley, Thomas. "The Meaning of Gift in Organ Transplantation." In <i>The Ethics of Organ Transplantation</i>, ed. Steven J. Jensen, 217–231. Washington, D.C.: Catholic University of America Press, 2011.</p> <p>Institute of Medicine, Board on Health Sciences Policy, Committee on Increasing Rates of Organ Donation, "Presumed Consent." In <i>Organ Donation: Opportunities for Action</i>, eds. Catharyn T. Liverman and James F. Childress, 205–228. Washington, D.C.: National Academies Press, 2006.</p> <p>Rosenbaum, Lisa. "Altruism in Extremis — The Evolving Ethics of Organ Donation." <i>New England Journal of Medicine</i> 382, no.6 (February 6, 2020): 493–496.</p>	Due: Case Study – Written Analysis
Wk 10 Nov 21	Practical Issues II: Aging, Decline, and Dementia	<p>Banner, Michael. "Scripts for Modern Dying: The Death before Death We Have Invented, the Death before Death We Fear and Some Take Too Literally, and the Death before Death Christians Believe In." <i>Studies in Christian Ethics</i> 29, no.3 (2016): 249–255.</p> <p>Hauerwas, Stanley. "Must a Patient Be a Person to Be a Patient? Or, My Uncle Charlie Is Not Much of a Person But He Is Still My Uncle Charlie." In <i>Critical Reflections on Stanley Hauerwas' Theology of Disability: Disabling Society, Enabling Theology</i>, ed. John Swinton, 113–119. Binghamton, NY: Routledge, 2004.</p>	Due: Approval of topic and thesis statement for Analysis Paper

		<p>Meilaender, Gilbert. "How Shall We Think about Aging?" In <i>Should We Live Forever? The Ethical Ambiguities of Aging</i>, 1–19. Grand Rapids, Michigan: Eerdmans, 2019.</p> <p>Scruton, Roger. "Timely Death." <i>Philosophical Papers</i> 41, no.3 (November 2012): 421–434.</p> <p>Statistics Canada. "Older Adults and Population Aging Statistics" (March 7, 2024).</p>	
<p>Wk 11 Nov 28</p>	<p>Practical Issues III: Making Decisions for the End of Life</p>	<p>CMDA House of Delegates, "CMDA Statement: Advance Directives." Christian Medical & Dental Associations. <i>Today's Christian Doctor: Journal of the Christian Medical and Dental Associations</i> 51, no. 1 (2020): 28–32.</p> <p>Johnston, Grace. "Jesus Practiced Advance Care Planning: Biblical Basis and Possible Applications." <i>Palliative Medicine Reports</i> 1, no.1 (2020): 242–245.</p> <p>Meilaender, Gilbert. "I Want to Be a Burden to My Loved Ones." <i>First Things</i> 16 (October 1991): 12–14.</p> <p>Patterson, "Communities in Solidarity." In <i>Suffering Well and Suffering With</i>, 110–126.</p> <p>Pew Charitable Trusts, "How Faith Communities Facilitate Conversations Around End-of-Life Concerns." Philadelphia, Washington and London: Pew Charitable Trusts, September 2017.</p> <p>Schüklenk, Udo, Johannes J. M. Van Delden, Jocelyn Downie, et al. "End-of-Life Decision-Making in Canada: The Report by the Royal Society of Canada Expert Panel on End-of-Life Decision-Making." <i>Bioethics</i> 25, S1 (2011): 14–16 and 67.</p>	
<p>Wk 12 Dec 5</p>	<p>Practical Issues IV: Slow</p>	<p>Bauer, J. Ladd. "Slow Medicine." <i>Journal of Alternative and Complementary Medicine</i> 14, no.8 (2008): 891–892.</p>	

	Medicine; Conclusions	Patterson, "Hosts and Guests." In <i>Suffering Well and Suffering With</i> , 96–109. Wachholz, Patrick Alexander and José Carlos Aquino de Campos Velho. "Slow Medicine: A Philosophical Conception for a Humanized Geriatric Practice." <i>Geriatrics, Gerontology and Aging</i> 15 (2021): 1–4.	
Dec 12	---	---	Due: Analysis Paper

V. SELECTED BIBLIOGRAPHY

[Tyndale Library](#) supports this course with [e-journals, e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).

Ashley, Benedict M., Jean. DeBlois, and Kevin D. O'Rourke. *Health Care Ethics: A Catholic Theological Analysis*. 5th ed. Washington, D.C.: Georgetown University Press, 2006.

Berlinger, Nancy, Bruce Jennings, and Susan M. Wolf. *The Hastings Center Guidelines for Decisions on Life-Sustaining Treatment and Care near the End of Life*. Revised and expanded second edition. Oxford: Oxford University Press, 2013.

Betherton, Luke. "Hospitality, Hospice Care and Euthanasia: A Case Study in Negotiating Moral Diversity." In *Hospitality and Holiness: Christian Witness amid Moral Diversity*, 160–95. Aldershot: Ashgate, 2006.

Billings, J. Todd. *The End of the Christian Life: How Embracing Our Mortality Frees Us to Truly Live*. Grand Rapids, MI: Brazos Press, 2020.

Boase, Elizabeth, and Christopher G. Frechette. *Bible through the Lens of Trauma*. Semeia Studies. Atlanta: SBL Press, 2016.

Brady, Christian M. M. *Beautiful and Terrible Things: A Christian Struggle with Suffering, Grief, and Hope*. Louisville, KY: Westminster John Knox Press, 2020.

Brueggemann, Walter. *The Message of the Psalms*. Minneapolis: Augsburg Publishing House, 1984.

Caplan, Arthur L., James J. McCartney, and Daniel P. Reid. *Replacement Parts: The Ethics of Procuring and Replacing Organs in Humans*. Washington, DC: Georgetown University Press, 2015.

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- Eklund, Rebekah. *Jesus Wept: The Significance of Jesus' Laments in the New Testament*. London and New York: Bloomsbury T&T Clark, 2015.
- Figley, Charles R. *Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder In Those Who Treat the Traumatized*. Brunner/Mazel Psychosocial Stress Series. New York: Routledge, 1995.
- Foley, Elizabeth Price. *The Law of Life and Death*. Cambridge, MA: Harvard University Press, 2011.
- Foley, Kathleen M., and Herbert Hendin. *The Case against Assisted Suicide: For the Right to End-of-Life Care*. Baltimore: Johns Hopkins University Press, 2002.
- Fox, Renée C., and Judith P. Swazey. *Spare Parts: Organ Replacement in American Society*. New York: Oxford University Press, 1992.
- Frank, Arthur W. *The Wounded Storyteller: Body, Illness, and Ethics*. 2nd ed. Chicago: University of Chicago Press, 2013.
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- Grewe, Fred. *Time to Talk about Dying: How Clergy and Chaplains Can Help Senior Adults Prepare for a Good Death*. London: Jessica Kingsley Publishers, 2018.
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Maryknoll, NY: Orbis Books, 1985.
- Gwande, Atul. *Being Mortal: Medicine and What Matters in the End*. Toronto: Anchor Canada, 2017.
- Hauerwas, Stanley. *God, Medicine, and Suffering*. Grand Rapids, MI: Eerdmans, 1994.
- Illich, Ivan. *Medical Nemesis: The Expropriation of Health*. London: Random House, 1976.
- Jacobs, Martha R. *A Clergy Guide to End-of-Life Issues*. Cleveland: Pilgrim Press, 2010.
- Jervis, L. Ann. *At the Heart of the Gospel: Suffering in the Earliest Christian Message*. Grand Rapids, MI: Eerdmans, 2007.
- Kalanithi, Paul. *When Breath Becomes Air*. New York: Random House, 2016.
- Kalantzis, George, and Matthew Levering. *Christian Dying: Witnesses from the Tradition*. Eugene, OR: Cascade Books, 2018.
- Lavi, Shai Joshua. *The Modern Art of Dying: A History of Euthanasia in the United States*. Princeton, NJ: Princeton University Press, 2007.

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