

- <sup>44</sup>Robert M. Veatch, *A Theory of Medical Ethics* (New York: Basic Books, 1981), 125, 126.
- <sup>45</sup>Edmund D. Pellegrino and David C. Thomasma, *The Christian Virtues in Medical Practice* (Washington, DC: Georgetown University Press, 1996), 80, 105.
- <sup>46</sup>William F. May, *Testing the Medical Covenant*, 69, 70.
- <sup>47</sup>Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman, and Allen Verhey, *Christian Faith, Health, and Medical Practice* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1989), 83–94. It should be mentioned that these authors seem to define “inclusive” differently from Allen and May. Bouma et al. speak of the inclusive covenant as Christians in covenant with God and with all of creation. Allen, in most of his writing, speaks of all living things within the inclusive covenant in that their value as God’s creatures is affirmed in such a concept (see Allen, *Love and Conflict*, 39). Like Bouma et al., May seems to refer to the mandate of the New Covenant to spread the message of Christ to all of humankind (see May, *Testing the Medical Covenant*, 53; May, *The Physician’s Covenant*, chap. 4).
- <sup>48</sup>Ibid, 84.
- <sup>49</sup>Ibid, 89–92.
- <sup>50</sup>Spykman, *Reformational Theology*, 359.
- <sup>51</sup>Paul Ramsey, *The Patient as Person* (New Haven, CT: Yale University Press, 1970), xii, 2–7, 124.
- <sup>52</sup>Oliver O’Donovan speaks of the summary of the law in Matthew 22 as the ordering principle of Christian ethics in providing unifying order to the moral field and to the character of the moral subject. It provides interpretation of other principles and rules for moral actions. See his *Resurrection and the Moral Order* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1994), 197–203; 226–44.
- <sup>53</sup>For more on these cultural differences and changes to these practices in recent years, see M. Costantini, G. Morasso, M. Montella et al., “Diagnosis and Prognosis Disclosure among Cancer Patients. Results from an Italian Mortality Follow-Back Survey,” *Annals of Oncology* 17 (2006): 853–9; James Hallenbeck and Robert Arnold, “A Request for Nondisclosure: Don’t Tell Mother,” *Journal of Clinical Oncology* 31 (2007): 5030–4; Kerry W. Bowman, “Cultural Pluralism in Health Care: A South African-Canadian Comparison,” *Annals of the Royal College of Physicians and Surgeons of Canada* 35 (2002): 114–6. It should also be noted, however, that some Christians believe that paternalism, withholding the full truth, and outright deceit may be justified in medical settings if motivated by a desire to help the afflicted achieve ultimate union with God. This position has been articulated by the Eastern Orthodox bioethicist H. Tristram Engelhardt Jr. in *The Foundations of Christian Bioethics* (Lisse: Swets and Zeitlinger, 2000).
- <sup>54</sup>Drew Christiansen, “Intergenerational Relations,” in *Duties to Others*, ed. Courtney S. Campbell and B. Andrew Lustig (Dordrecht: Kluwer Academic Publishers, 1994), 247–57.
- <sup>55</sup>Don S. Dizon, Jennifer S. Gass, Christina Bandera, Sherry Weitzen, and Melissa Clark, “Does One Person Provide It All? Primary Support and Advanced Care Planning for Women with Cancer,” *Journal of Clinical Oncology* 25 (2007): 1412–6.
- <sup>56</sup>May, *Testing the Medical Covenant*, 71.
- <sup>57</sup>Ibid, 72.
- <sup>58</sup>Job 2:11–13.
- <sup>59</sup>Romans 8:26b.
- <sup>60</sup>Richard M. Zaner, “Encountering the Other,” in *Duties to Others*, ed. Campbell and Lustig, 17–38, particularly 24, 25.

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