

a cooperation analysis is not required to answer the narrow question of how it is possible to avoid being an equi-principal agent in unjust legislation, the question of whether there is immoral cooperation in unjust legislation or in an act of abortion itself is legitimate and is a concern of many.

Richard S. Myers, in his "U.S. Law and Conscientious Objection in Healthcare" (Chapter 15), provides a helpful account of the current legal pressure on Catholic health care and other institutions in the United States to conform to a secular moral vision. He describes a number of examples of this pressure and gives a clear summary of the federal and state law on religious liberty as it affects Catholic institutions in particular. Myers argues that the most desirable strategy for preserving the identity of Catholic health care is not to defend it on religious or theological grounds, because this risks legal marginalization. For Myers, the strategy should be to mount a defense strictly on the moral grounds of the natural law. In the interim before the Catholic moral vision can be fully respected, Myers suggests that the approach of Catholic health care should be limited to conscience protections regarding abortion and euthanasia. Whether or not it is a sound decision to exclude contraceptive mandates from the strategy, the cooperation problem of complying with such mandates remains and must be addressed.³

This collection of papers represents a comprehensive and helpful study of the range of contemporary issues relating to the moral problem of cooperation in evil. The volume makes an important contribution to an important moral question for theorists and practitioners alike.

PETER J. CATALDO, PH.D.

Consultant

The National Catholic Bioethics Center
Philadelphia

³ See Peter J. Cataldo, "Compliance with Contraceptive Insurance Mandates: Licit or Illicit Cooperation in Evil?" *National Catholic Bioethics Quarterly* 4.1 (Spring 2004): 99–126.

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