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BOOK REVIEWS

M. Therese Lysaught and Michael McCarthy, ed., *Catholic Bioethics & Social Justice: The Praxis of US Health Care in a Globalized World*, Collegeville, MN: Liturgical Press Academic, 2018. Pp xviii + 439. ISBN: 978-0-8146-8455-9

The contributors in this volume reimagine bioethics beyond the field's individualistic, act-oriented, and clinic-centred premises. By claiming Catholic social teaching (CST) as an essential resource for bioethics, this text analyzes the sociopolitical, economic, and ecological realities of patients, providers, and healthcare institutions. In light of CST's preferential option for the poor, the experiences of the marginalized become the starting point for this book (16). The project does not abandon traditional concerns about issues like abortion, but instead raises new bioethical questions and widens the locus beyond the hospital to the communities where health problems begin.

The book challenges the anthropology of traditional bioethics. For too long, the field has promoted a false individualism. By making the individual the basic unit of analysis, the patient is reduced to "a condition to-be-treated" rather than a person with familial and community ties that need to be recognized in moral decision-making (153). Bioethics has also failed to address the broader interrelationality of the human family (89). Volck questions why the individualist lens persists, considering that the most measurable health improvements have come through public health initiatives such as vaccinations (305). The authors thus critique classic analytical tools of bioethics. "The principle of double effect," editors Lysaught and McCarthy sardonically note, "does not apply to the ED patient who presents after being the latest victim of gun violence" (1).

The principle of autonomy is a special object of critique. While the authors do not adequately recognize the utility of the principle in protecting the patient from paternalistic providers, many helpfully criticize its tendency to obscure human relationality. The foregrounding of autonomy, claims Vigen, displaces other principles

that should inform bioethical reasoning, such as the common good and solidarity (105). Autonomy is also insufficient in the face of systemic oppressions such as racism. Browne and Cintron convincingly argue that the dearth of Black providers, the persistence of implicit bias, and the history of medical neglect render autonomy deficient in protecting Black patients' freedom of choice (149-150).

The critique of autonomy is particularly persuasive when the principle is not rejected but reimagined in light of human sociality. Nussbaum presents the case of Liêm, a patient whose schizophrenia led to self-harm. Although his schizophrenia hindered his autonomy, "protective" isolation only incapacitated him further. Citing CST's interrelational anthropology, Nussbaum envisions a treatment plan that restores Liêm's autonomy by strengthening the familial, vocational, and ecclesial relationships that enable him to make choices that serve his needs. For Nussbaum, CST demands the realization of autonomy in relationship.

CST's emphasis on human sociality also affects the organization of the healthcare system. While standard bioethics narrowly focuses on the validity of treatment options and research standards, this volume ingeniously attends to the economics of healthcare, medical personnel issues, and hospitals' responsibility to the local and global communities. In their introduction, the editors articulate the intent "to break down the silos that too often constrain [the] field" (23). A de-siloed bioethics can reflect on the socially transformative potential of medical schools. Kuczewski shows that Loyola University's support for undocumented medical students offers a model for recognizing immigrants' dignity (256), facilitates a workforce attuned to the needs of underserved populations (254), and encourages other institutions to support DACA students (263). A de-siloed bioethics is thus able to perceive the connections between doctor formation, patient care, and social change. By keeping these issues together, the contributors affirm the interconnected nature of society.

The book's call to attend holistically to the issues that impede human well-being is beneficial; indeed, it opens new possibilities for the framing of bioethical discourse. Still, at times certain policy prescriptions in the text lack bioethical specificity. In his piece about environmental issues in bioethics, Hammel's practical suggestions to make hospitals more sustainable include installing LED lights, offering local and organic food options, and transitioning to green cleaning products (248-250). While these prescriptions are generally helpful for all institutions, they provide no unique guidance for healthcare facilities. Such practices indirectly impact human well-

being and thus could technically fall under the purview of bioethics; however, providing ecological recommendations more specific to the situation of healthcare would preserve the particularity of a bioethical lens.

This critique is not an indictment of the book as whole; indeed, many authors (including Hammel, elsewhere in his chapter) creatively draw in resources from other disciplines to enhance bioethical reflection in service of the desired bioethical paradigm shift. Still, as bioethicists build on this important inquiry, they should reflect further on the parameters of bioethical discourse. If everything falls under the scope of bioethics, then what does bioethics uniquely offer to our ethical discourse? While this work may helpfully provoke questions about the meaning of bioethics for scholars, its concrete suggestions for practitioners seeking to provide more just and equitable care makes the book worthwhile beyond the academy.

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Jomon Mularikkal, CMI, *Perspectives of the Eucharistic Change. A Systematic Study Based on the Wandlung Theology of Cardinal Kurt Koch with Special Reference to Jean-Luc Marion*, Bengaluru: Dharmaram Publications, 2020, Pages: xxiii+413. ISBN: 978-81-945798-6-1.

Dr Jomon Mularikkal's *Perspectives of the Eucharistic Change* is a systematic study based on the *Wandlung* theology of Cardinal Kurt Koch with special reference to Jean-Luc Marion. This unique book boldly takes us to the most authentic horizons of Eucharistic theology by disclosing in front of us diverse perspectives of the Eucharistic change and persuades us to have a deep impact of the sacrament of the Eucharist. At the beginning of this book we find a soul touching poem on Eucharist (v).

The author says that this work is a result of his rational pilgrimage with the 'eyes of faith' to explore the perspective of the Eucharistic change within the experience of the living faith of the Church (vii). This book is the result of his doctoral thesis which he defended at *Philosophisch-Theologische Hochschule, Vallendar*, Germany. It was directed by Prof. Dr George Augustin, SAC. Mularikkal succinctly describes the metabolic realism of Ambrose of Milan and the Symbolism and sacramental realism of Augustine of Hippo for a vital grasp of Eucharistic change (14-21). The author outstandingly brings the concept of Transubstantiation from the High Scholasticism to the Reformation and to the Council of Trent (35-65). Thus the perspectives of Thomas Aquinas, Martin Luther, Huldrych Zwingli