

Romans 5:3 teaches us to “rejoice in our sufferings, knowing that suffering produces endurance.” See also James 1:2-4. For most people however, including Christians, rejoicing in our sufferings is not easy. A dying person screaming in pain or weeping in loneliness in a hospital bed does not want to be told to be joyful in his suffering; and indeed, he generally shouldn’t be. But, our aim should always be to maximize care rather than minimize suffering, which might include eliminating the sufferer. Although it may sometimes appear to be an act of compassion, killing is never a means of caring. Sometimes, true care is holding someone’s hand and suffering right alongside him. It is not taking his life or suggesting that he take his own.

Others in favour of euthanasia and PAD cite personal autonomy and freedom of choice. Everyone, they argue, has a right to die when and how they choose, and in fact, human dignity includes this. But consider the words of Job: “A person’s days are determined; you have decreed the number of his months and have set limits he cannot exceed” (Job 14:5). Euthanasia and PAD “assert a desire to be infinite” and reject a dependence on God, the author of life and controller of death.

Euthanasia advocates also insist that there is no relevant difference between PAD and withholding life-saving treatment from a dying individual. This, however, is simply not the case. Allowing to die involves withholding treatment without an intent to cause death. This is a form of beneficence, or preventing harm to a person. An example might be choosing to refrain from potentially fruitless chemotherapy. It is permitted to refuse or withhold medical treatment in accepting death while we continue to care for the dying. It should never be permitted to take any action that is aimed at the death of ourselves or others.

God commands, “You must not murder” (Ex. 20:13). Jesus also commands us, “love your neighbour as yourself” (Mark 12:31). Allowing someone to die by withholding treatment may combine these two sentiments, because the intention is to care for a person in the best way possible, rather than to cause death. The morally relevant distinction between euthanasia or PAD, and allowing someone to die, involves intention and benevolent care.

**Collect**

Almighty and everlasting God, increase our faith, hope, and love, and that we may receive all you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

**Amen.**



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*So speak and so act as those who are to be judged by the law of liberty [James 1:17]*

**Ordinary 23 (8<sup>th</sup> Sept.)**

Isaiah 35:1-10

Psalm 125

James 2:1-17

**Mark 7:24-37**

**Ordinary 24 (15<sup>th</sup> Sept.)**

Lamentations 3:1-25

Psalm 43

Romans 12:9-21

Luke 15:1-10

**The Bible and Euthanasia**

Mary Wurster – Ethics and Religious Liberty Commission of the SBC

In the Hippocratic Oath subscribed to by doctors for centuries, it says in part: “I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect.” Doctors who take such a fundamental oath promise to refrain from participating in two actions now known as euthanasia and physician assisted dying.

Euthanasia is the intentional act of taking a human life for the purpose of relieving pain and suffering. This can occur actively or passively. Active euthanasia involves an intentional act on the part of the physician toward a patient that causes death. Passive euthanasia involves withholding treatment with the intent to cause death. Physician assisted dying, “PAD”, is a type of voluntary euthanasia in which a doctor either intentionally provides information to a patient about how to commit suicide, or prescribes the means that allow the patient to commit suicide.

There are three primary arguments in favour of euthanasia and PAD: autonomy, minimizing pain and suffering, and the idea that there is no morally relevant difference between taking steps to hasten death and allowing the dying process to occur. Even though a physician intentionally ending the life of a patient was considered unthinkable for centuries, western sentiment seems to be changing. In fact, both euthanasia and PAD are sometimes referred to as “death with dignity.” But the Bible teaches that euthanasia and PAD are actually enemies of dignity. Let’s consider what the Bible might have to say about these arguments.

Those who advocate euthanasia and PAD do so for largely understandable reasons. They wish to take away the suffering of terminally ill individuals, and they may even claim that there is a moral obligation to do so. But the Bible teaches that suffering is not necessarily something that should be avoided at all costs.

## A guide for our prayers during the week

### Monday

Our diocese and the gospel

- Bishop Peter
- Other parishes

### Tuesday

Our church and the gospel

- Children and youth
- Families
- Seniors
- Kerry and Nancy

### Wednesday

Our community and the gospel

- St Luke's Shop
- Blackwater
- Emerald Churches

### Thursday

Our nation and the gospel

- Prime minister
- State and local government
- Religious Freedom legislation

### Friday

God's world and the gospel

- Islamisation
- War and poverty
- Persecuted Church
- CMS and ABM

### Saturday

Ministry and the gospel

- Bible Studies
- Food for Body and Soul
- Wardens and Parish Council
- Rev Daniel and Jenni

### Dates to Remember

Today	4 pm service
	Food for Body & Soul 5.30 pm
10 September	Parish Council meeting at 4.30 pm
12 September	Bible Study at 5.30 pm 1 Peter
18-20 October	Synod

	8 September	15 September
<b>Service Leader</b>		
<b>Read</b>	Cate, Dianne	Cate
<b>Prayers</b>		Donna
<b>Shop</b>	Theresa, Peg	
<b>Grounds</b>		

### The BCA Prayer

Lord our God, help us to remember those who live in isolated and remote parts of our land. We ask you to strengthen and encourage all whose ministries are supported by The Bush Church Aid Society.

Refresh them in times of discouragement and loneliness and call others to stand with them in the task of making Christ known.

Grant that, through the ministry of the Word and Sacraments, through caring service and by support for young people, the message of your redeeming love may be proclaimed and accepted by the people of our land. We ask these things through Jesus Christ our Lord. Amen

### Direct Debit Giving Information

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