

## **EXCERPTS FROM DOCUMENTS CITED IN "ADVANCED DIRECTIVE"**

- *Catechism of the Catholic Church* (LEV/USCCB 2nd Ed. 2000):

No. 1761: about intrinsically evil acts; cannot do evil for a good result.

No. 1868: when cooperation with the sinful act of another becomes sinful.

No. 2258: Sacredness of human life.

No. 2268: Fifth Commandment forbids direct and intentional killing.

No. 2269: ... forbids indirectly bringing about a person's death.

No. 2276: Euthanasia. Right to life of sick and disabled people.

No. 2277: Euthanasia. Direct euthanasia is morally unacceptable.

No. 2278: Euthanasia. Discontinuing medical procedures can be acceptable.

No. 2279: Euthanasia. Ordinary care owed a person imminently near death.

No. 2280: Suicide. Life is not ours to dispose of.

No. 2281: Suicide. Contrary to love for the living God.

No. 2282: Suicide. Voluntary cooperation with it is morally unacceptable.

"Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide."

No. 2283: Suicide. We should not despair of the eternal salvation of a person who commits suicide. God determines.

- Pope St. John Paul II, Encyclical Letters,

*Splendor of the Truth* (1993):

No. 80: There are intrinsically evil acts.

No. 81: "Circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act 'subjectively' good or defensible as a choice."

No. 95: Universal and unchanging moral norms are at the service of the person and society.

No. 96: "When it is a matter of the moral norms prohibiting intrinsic evil, there are no privileges or exceptions for anyone.."

No. 97: "Even though intentions may sometimes be good, and circumstances frequently difficult, civil authorities and particularly individuals never have authority to violate the fundamental and inalienable rights of the human person."

No. 98: In culture, "the moral sense is in turn rooted and fulfilled in the religious sense."

No. 99: "[T]he root of modern totalitarianism is to be found in the denial of the transcendent dignity of the human person who, as the visible image of the invisible God, is therefore by his nature the subject of rights which no one may violate ...."

*Gospel of Life* (1995):

No. 15: "Threats ... hang over the incurably ill and the dying."

No. 28: Moses sets before Israelites cultures of life and death.

No. 39: "God ... is the sole Lord of this life; man cannot do with it as he wills."

No. 46: "Old age is characterized by dignity and surrounded with reverence" ... even in the face of death.

No. 47: "No one ... can arbitrarily choose whether to live or die; the absolute master of such a decision is the Creator alone, in whom 'we live and move and have our being' (Acts 17: 28).

No. 57: "[T]he absolute inviolability of innocent human life is a moral truth clearly taught by Sacred Scripture, constantly upheld in the Church's Tradition, and consistently proposed by her Magisterium."

No. 64: In the context of modern medical science, "the temptation grows to have recourse to euthanasia, that is, to take control of death and bring it about before its time, 'gently' ending one's own life or the life of others."

No. 65: "Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering .... To be distinguished from the decision to forego so-called 'aggressive medical treatment,' in other words, medical procedures which no longer correspond to the real situation of the patient either because they are not disproportionate to any expected results or because they impose an excessive burden on the patient and his family. ... To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death," citing *Declaration on Euthanasia, Iura et Bona* (Congregation for the Doctrine of the Faith May 5, 1980).

No. 68: Present day legal efforts to justify euthanasia and abortion.

No. 69: Autonomy of individual consciences should be accepted in a modern democracy.

No. 70: All these tendencies constitute ethical relativism.

No. 71: Need to recover the relationship between civil and moral law.

No. 72: Citing St. Thomas Aquinas: "Human law is law inasmuch as it is in conformity with right reason and thus derives from eternal law. But when a law is contrary to reason, it is called an unjust law; but in this case it ceases to be a law and becomes an act of violence."

No. 73: "In the case of an intrinsically unjust law, such as permitting abortion or euthanasia, it is therefore never licit to obey it, or to take part in a propaganda campaign in favor of such a law or vote for it."

No. 74: "Christians ... are called upon under grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil law, are contrary to God's law."

No. 89: "A unique responsibility [to the Gospel of life] belongs to health-care personnel .... Their profession calls for them to be guardians and servants of human life."

No. 95: "What is urgently called for is a general mobilization of consciences and a unified ethical effort to activate a great campaign in support of life. All together, we must build a new culture of life ...."

- Address of Pope St. John Paul II, International Congress on "Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas" (Saturday, March 20, 2004).
- Artificial Nutrition and Hydration, Responses with Commentary to Certain Questions of the U. S. Conference of Catholic Bishops (Vatican Congregation for the Doctrine of the Faith August 1, 2007).