TERMINALITY OF THE UNIFORM RIGHTS STATEMENT FOR PRO-LIFE ACTIVITIES

NCCB Committee
In keeping with this tradition we uphold the duty to preserve life while recognizing certain limits to that duty.

Accordingly, we have maintained that any legislative proposals in this area are consistent with sound moral principles.

In determining the extent to which legislative proposals can be of great assistance in Church’s moral tradition one is led to the high value we place on the natural law, on the dignity of the human person, and on the right to life. The natural law, so helpful in our understanding of the moral implications of moral issues, provides the basis for a just society. The dignity of the human person, the core of the natural law, is emphasized in the Human Right to Life.

Catholic Bishops in the United States feel a moral obligation to contribute to this debate. We are concerned that legislation which is ethically unsound will be passed, legislation which is ethically sound will not be passed, and legislation which is ethically sound will not be passed with the voice of the moral community.

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Introduction

July 12, 1986

NCCB/USCC

General Secretary

Monsignor Daniel P. Hackett

Authority is the understanding of the natural law and its publication is authorized by the undersigned.

Rdos of the Terminally Ill Act, and its publication is adopted by the National Committee for Pro-Life Activities on the United States Conference of Catholic Bishops. The draft statement was submitted to the General Conference of Catholic Bishops in March 1986, and its publication is authorized by the undersigned.

In November 1986, the Office for Pro-Life Activities was established as a committee of the National Conference of Catholic Bishops.
Our most comprehensive set of criteria for assessing problems with which deserve the special attention of legislators. Have we made a variety of legislative standards on this subject, we have sought to provide evidence by pointing out the various aspects. As more issues arise, however, and our support to amend other proposals to reduce the number of proposals, the need for legislation is more evident. Many have worked over the production of legislation. We have judged these concerns serious enough to warrant the highest level of legislative support for legislation. This activity has other endeavors not encouraged. For example, various proposals have been offered to advance the principles of the Declaration of Human Rights. These principles have been offered to advance the principles of the Declaration of Human Rights.
order to end these patients’ lives. Society must take special
society to oppose withholding nonbeneficial procedures in
sections of otherwise dismal patients have led some in our

Revelations Indispensable about the "quality of life" of uncon-

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could live a long time with continued treatment and were, or that if may apply to situations where he or she
was not present, and the term’s meaning in a medical context is different.

The道理 of a probable absence of

family members from the decision-making process

is one of many that applies to a medical situation as well. Family members are not always
able to be present, and the absence of family members can affect the decision-making process.

The act does not encourage communication

with the patient or family members of the patient. The act does not require a

family member to be present during the decision-making process.

Although the above are the most serious flaws in the

proposed Uniform Act, it also contains other problem areas

Other Problem Areas

- The Uniform Act is a legal restriction on abortion. Instead of focusing on the

woman’s individual interests, it acts as a law to prevent the

provision of abortion. The Uniform Act also includes provisions that

are not necessary for the protection of women’s rights.

- The Uniform Act does not protect the rights of non-consenting

women. The law allows for a woman to refuse treatment without

the consent of the medical profession.

- The Uniform Act does not consider the effectiveness of the

treatment or the patient’s right to refuse treatment.

- The Uniform Act fails to define “euthanasia” or to explain

the medical profession’s role in the decision-making process. The

law does not authorize euthanasia.

- The Uniform Act does not consider the effectiveness of the

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June 1986

Reasonable care until the moment of death.

Ill patients, who have a right to live with dignity and with
based on a positive attitude toward disabled and terminally
our society. Above all, public policy in this area must be
of life and death for some of the most helpless members of
precisely because these are matters
sound moral principles. We believe that legislatures considering such proposals must
appreciate the importance of examining them in the light of
by the Proposed Uniform Rights of the Terminally Ill Act
problems raised by much current "right to die" legislation and
provided this analysis in order to indicate some serious

The NCCB Committee for Pro-Life Activities has

Conclusion