

We are part of something much bigger than ourselves

In Luke's Gospel today Jesus appears radiant in glory, speaking with two great figures of the Old Testament whose return would herald the time of the Messiah, when God would finally bring Israel to freedom.

A little earlier Jesus had instructed his apostles: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it" (Lk 9:23-24).

In Jesus' way of doing things, there is a cost attached to 'doing the right thing' – and his reward was Resurrection.

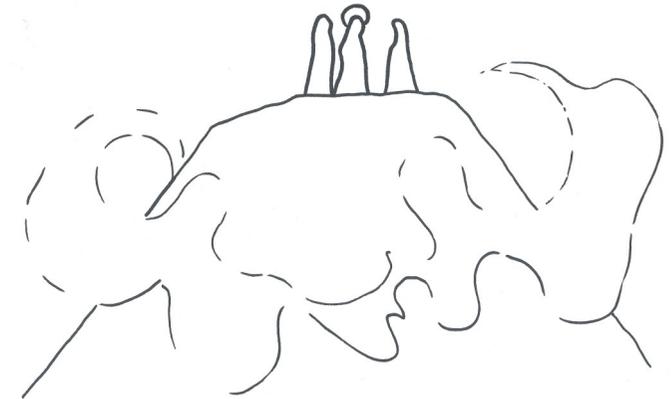
It would have been difficult for people at the time to accept that the great savior they had awaited so long would only lead them into freedom by way of the Cross. They wanted a triumphant, powerful leader – but what they got was Jesus who came "not to be served, but to serve" (Mt 20:28).

In speaking with Moses and Elijah during his Transfiguration, Jesus connects into the grand sweep of Israel's history: the law and the prophets were the very heart of Jewish life. It was the role of the prophet to appeal deeply to the heart, while the role of the Law was to prescribe how people were to behave day by day.

There is a close connection between the attachments of our hearts and our choices of behaviour. The person we become is shaped by the choices we make.

Doing the right thing often comes at a cost, and it can be difficult to choose 'the right thing to do' when we are weighed down by difficulty, suffering or the burdens of life.

As we press our spiritual 'refresh' button in Lent, we could ask ourselves: how do I deal with adversity? With daily routines that drag me down in spirit? Or with illness, pain or the aches of old age? How do these moments of suffering – these steps along my own personal Way of the Cross – affect my attitudes to life, to my family, to other people, or to God?



... a cloud came and covered them ...

© Artwork copyright Sam Allum

Reflection

Pope Francis has regularly called us to refrain from speaking badly of other people, from gossiping, and from spreading opinions that tear people down. This is an all too familiar way of 'killing' a person: to destroy their reputation; to erode other people's opinions of them.

As we journey through Lent with Jesus, can we hear God calling us to change the ways we think and talk about other people – including people we don't particularly get along with?

Euthanasia cannot be legislated safely in WA, or anywhere

Every culture and society in history has established non-negotiable rules to create a safe environment for people to grow and flourish. In almost every case, they include a prohibition on one person killing another, such as the Fifth Commandment in our Judeo-Christian tradition.

The proposal to allow assisted suicide in WA – to let doctors help a person to end their own life, and sometimes to end their life directly – would be a direct breach of the universal rule “You shall not kill”. The one ‘safeguard’ Parliament offers is, they say, it will only apply to people who are suffering or imminently dying.

But if Parliament says it has the power to create an exception for this one class of citizens today, it must accept that another Parliament tomorrow will have the power to extend that breach to include other classes of citizens.

It is impossible for Parliament to guarantee any real controls over who can access assisted dying in the future.

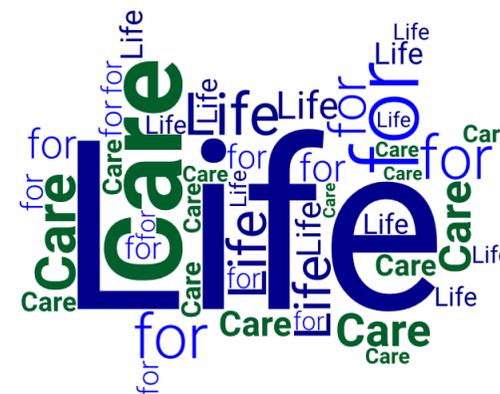
Social rules offer safety and security for everyone in the community. If Parliament were to legalise assisted dying, it would be saying, “We are prepared to accept an increased risk to our whole community, now and even more in the future, so that a few people can choose their own time and manner of dying”.

Do you think it is worth that risk?

Most countries believe it is not. The UK has rejected such laws ten times since 2003.¹ Most European countries have also rejected them, including France, Germany, Italy, Spain, and Austria.² Twenty-three states of the USA refused to legalise euthanasia in 2017 alone.³

The most common reason for refusing to legalise euthanasia is that it cannot be done safely.

We are not isolated individuals. We are part of something much bigger than ourselves, and we are responsible not only for ourselves today but for our children and for future generations. Is assisted dying worth the risk?



Call to Action

Bad laws are passed only when good people say nothing. Let your MPs know what you think.

To find out how contact *Care for Life*

Email: care@careforlife.net.au

Telephone : 9242 4066

Visit our website www.careforlife.net.au

¹ <https://www.telegraph.co.uk/news/2018/05/18/guernsey-rejects-assisted-dying-three-day-debate/>

² <https://www.sbs.com.au/news/euthanasia-where-does-the-rest-of-the-world-stand>

³ <https://www.washingtonexaminer.com/a-momentum-shift-against-assisted-suicide>