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THE SANCTITY OF LIFE: A BIBLICAL PERSPECTIVE ON EUTHANASIA AND ASSISTED SUICIDE

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ABSTRACT

One of the main tenets of Christian theology is the sanctity of life, which emphasizes that human existence is precious, divinely ordained, and above human control. The biblical viewpoint is steadfast in defending the inherent worth of life and God's authority over life and death in a time when assisted suicide and euthanasia are becoming more and more accepted by society and the law. The theological and ethical ramifications of assisted suicide and euthanasia are critically examined in this essay by examining important scripture foundations such as Genesis 1:27, Exodus 20:13, Job 1:21, and Psalm 139:13-16. It also examines the Christian response to suffering, the part religion plays in surviving suffering, and the ethical substitutes such compassionate support and palliative care. This study contends that biblical teaching calls for a life-affirming strategy that prioritizes confidence in God's will, spiritual endurance, and comprehensive end-of-life care, despite the fact that current debates frequently frame euthanasia as a matter of personal autonomy and dignity. This article aims to provide a compassionate and biblically based solution to the current euthanasia controversy by addressing the theological, ethical, and pastoral aspects of this matter.

Keywords: Sanctity, Human Life, Euthanasia, Assisted Suicide, Biblical Perspective, Palliative Care.

INTRODUCTION

Some of the most controversial ethical topics of the twenty-first century include euthanasia and assisted suicide, which have sparked heated discussions in the fields of law, medicine, theology, and morality. While assisted suicide often refers to the act of giving someone the tools or information to take their own life, usually in a medical context, euthanasia, sometimes known as "mercy killing," includes purposefully ending a person's life to relieve suffering (Keown, 2018). Under the pretenses of compassion, personal liberty, and alleviation of terminal agony, these behaviors are encouraged. Nonetheless, a critical analysis from a biblical perspective is necessary given their growing acceptability in secular societies. Biblically speaking, the sanctity of life which is based on the idea that humans were made in God's image (Genesis 1:26–27) provides a solid ethical and theological basis that calls into question the rationale for assisted suicide and euthanasia. Only God has the ultimate power to grant and take life, making it a divine gift (Job 1:21; Deuteronomy 32:39). This article's goal is to investigate the biblical answer to assisted suicide and euthanasia by looking at biblical teachings, theological ideas, and pertinent case studies like King Saul and Judas Iscariot.

Ultimately, this study calls the Christian community to a compassionate yet unwavering commitment to life and affirms the inviolable value of human life, even in pain.

The idea that all people are created in God's image and likeness, or Imago Dei, is central to the biblical worldview (Genesis 1:26). Regardless of age, ability, or condition, this idea recognizes each person's intrinsic worth, dignity, and value. This fundamental biblical truth is undermined when a life is taken because it is thought to have less value because of pain or impairment (Kilner, 2015). This viewpoint is supported by the Sixth Commandment, "You must not murder" (Exodus 20:13), which forbids taking the life of an innocent person. Scripture maintains that life has inherent value, even when it is accompanied by suffering (Psalm 139:13–16), in contrast to secular ethics that can place a higher priority on autonomy or quality of life (Carson, 2005).

Euthanasia raises a number of theological issues, chief among them the encroachment of divine sovereignty. Scripture continually teaches that God alone determines the beginning and conclusion of life (Ecclesiastes 3:1–2). Since humans are only caretakers and not the proprietors of life, they lack the moral right to take it too soon. According to the apostle Paul, suffering can have a redeeming effect by fostering fortitude, morality, and hope (Romans 5:3–5). James also exhorts believers to view adversity as a chance to grow spiritually (James 1:2–4). Euthanasia is morally incompatible with the Christian duty to protect the weak and maintain justice for the defenseless (Proverbs 31:8–9). Jesus' mission, which cured the ill, consoled the afflicted, and confirmed the worth of the disadvantaged, is an example of how the biblical mandate calls for compassionate caregiving rather than eradicating suffering by eradicating the sufferer (Matthew 14:14).

The stories of King Saul and Judas Iscariot are two prominent biblical figures that subtly touch on the subject of self-inflicted death. Suicide is shown in both instances as a tragic result of hopelessness, guilt, and a sense of separation from God rather than as a morally acceptable decision. Judas, overcome with regret for betraying Jesus, returns the thirty pieces of silver and hangs himself in Matthew 27:3–5. This deed is portrayed in the story as a tragic end to his spiritual failure rather than as a noble resolution. Despite being self-inflicted, his death is characterized by despair and a break from divine favor (Carson, 2005). Similar to this, King Saul falls on his sword in 1 Samuel 31:3–5 after suffering severe wounds in combat and fears disgrace at the hands of the Philistines. This choice, made out of shame and fear, runs counter to the biblical principle of believing in God's providence no matter what (Brueggemann, 2012). Suicide is linked in both cases to a rejection of divine mercy, a loss of faith, and estrangement from the covenant community.

The church is supposed to be a place of healing, hope, and life. Christian theology maintains that genuine compassion does not end life but rather sustains it by love, care, and presence, despite the fact that proponents of euthanasia frequently charge the biblical perspective with lacking compassion (Meilaender, 2016). Biblically supported alternatives to euthanasia include hospice services, palliative care, and emotional and spiritual support. The early church responded to suffering by showing unity with those who were suffering rather than by speeding up death. According to Galatians 6:2, Christian caretakers are expected to follow

Christ's example by taking on the burdens of others and helping those in need. A powerful testimony to the world is frequently provided by the example of loyal suffering that is based on hope and an eternal viewpoint (2 Corinthians 4:16–18).

THE BIBLICAL VIEW ON THE SANCTITY OF LIFE

One of the main themes of the Bible is the sanctity of human life, which is ingrained in Christian theology and ethics. The fundamental tenet of the biblical conception of life is that all people are created by God and have inherent worth and dignity. This viewpoint contends that life is not only a gift from God but also precious and untouchable, challenging the secular worldview that frequently places a higher value on individual autonomy. This perspective is based on three fundamental biblical ideas: the Sixth Commandment, which forbids killing (Exodus 20:13), God's sovereignty over life and death (Job 1:21, Psalm 139:13-16), and the theology of Imago Dei (Genesis 1:27). Each of these ideas is examined in this article along with how Christians interpret and defend the sanctity of life in both private and public spheres.

Genesis 1:27, which teaches that humans are made in God's image and likeness, is the cornerstone of the biblical perspective on human dignity and the sanctity of life. It states, "So God created man in his own image, in the image of God he created him; male and female he created them." To comprehend the sanctity of human life, one must grasp the concept of Imago Dei, or the Image of God. Every human being, regardless of color, gender, or situation, has intrinsic worth and dignity since they were made in God's image. This theological idea creates a basic division between humans and the rest of creation in addition to highlighting the importance of human existence. Humans are special because they were made in God's image and possess moral agency, reason, and the ability to relate to God. Kilner (2015) claims that the Imago Dei teaches that all human life, from conception to natural death, has incalculable value and should be respected and safeguarded. This principle has wide-ranging ramifications. It supports the claim that every life is sacred and has to be protected, which guides Christian approaches to topics like abortion, euthanasia, and human rights. The Imago Dei suggests that human life is precious and that humans have a stewardship and caring responsibility in creation, as Rae (2021) points out.

God's dominion over life and death is a second important biblical teaching on the sanctity of life. The Old and New Testaments both state that the only one with the power to give and take life is God. Job's statement, "The Lord gave and the Lord has taken away; may the name of the Lord be honored," in Job 1:21, aptly illustrates this idea. A fundamental component of the Christian worldview is this recognition of God's supreme control over existence. The psalmist acknowledges God's close role in the creation of human existence in Psalm 139:13–16, saying, "For you created my inmost being; you wove me together in my mother’s womb." I give you thanks because I am beautifully and fearfully made. These passages acknowledge God's creation ability as well as His ongoing role in maintaining human life from conception to death.

From a theological perspective, answering ethical concerns about death requires acknowledging God's omnipotence over life and death. Euthanasia and assisted suicide are two methods of ending a human life that usurp God's rightful position as the giver and taker

of life. The Bible teaches that humans are stewards of life, not its owners, as Kilner (2015) claims. This idea encourages believers to have faith in God's knowledge and omnipotence, particularly during difficult times and when a person is near death.

The Fifth Commandment, "You shall not murder" (Exodus 20:13), also lays out the moral foundation for the sanctity of life. Biblical ethics are based on the ban against murder, which emphasizes how important it is to respect other people's lives. Although the commandment focuses on illegal killing, it also implies that human life, as it was made in the image of God, should be respected and preserved. In the framework of the Bible, the commandment not only forbids murder but also emphasizes the importance of human life under all conditions. The ban on murder upholds the idea that all life deserves respect and dignity, regardless of its stage or condition. The biblical idea that life is a precious gift from God and should not be destroyed for selfish ends or for the sake of convenience is supported by the Sixth Commandment, as Meilaender (2016) notes. The Sixth Commandment has significant ethical ramifications. It exhorts Christians to vigorously oppose policies that involve the taking of life, such as abortion, euthanasia, and the death penalty. The fundamental biblical lesson is unmistakable: the deliberate taking of life is a moral transgression of God's law, whatever disagreements over particular ethical conundrums.

A BIBLICAL VIEW OF CHRISTIAN FAITH AND SUFFERING

The Bible offers significant insights on the purpose of suffering, Christ's response, and the Christian hope of eternal life. Suffering is a major issue in Christian theology. Suffering is a common human experience, but the Christian religion provides a distinctive viewpoint on its importance and meaning. Suffering is a tool for spiritual development and transformation for believers, not just a bad or pointless experience. The goal of suffering in spiritual development, Jesus' response to pain and healing, and the Christian prospect of eternal life are the three main facets of suffering that are examined in this article from a biblical standpoint. Through these themes, the Christian faith provides understanding, hope, and a method to endure hardship with fortitude and faith. According to what the Bible teaches, a believer's suffering has a purpose. "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us," says Romans 8:18, reflecting this thought. This verse exhorts Christians to see pain as a transitory state that leads to a greater spiritual benefit rather than as an aim in and of itself. According to the apostle Paul, a believer's character is strengthened and refined throughout suffering, which eventually results in eternal glory. James 1:2–4, where the apostle encourages believers to "consider it pure joy whenever you experience tribulations of many sorts, because you know that the testing of your faith creates perseverance," echoes this viewpoint. Allow perseverance to do its job so that you can grow up to be fully grown and complete. Suffering is portrayed in these verses as a means of fostering spiritual development. Christian maturity, character, and endurance are fostered by it. Meilaender (2016) asserts that a believer's faith is purified by suffering, which increases its resiliency and stability in the face of adversity. Christians are called to grow more Christ like in their attitudes and deeds and to have a deeper faith in God's provision during adversity.

Hebrews 12:7–11, where the author likens suffering to divine punishment, further demonstrates the theological value of suffering in spiritual development. God uses suffering to teach and discipline Christians, molding them into His image, just like a loving father would discipline a kid for their own good. As a result, suffering is a tool for spiritual growth that results in holiness and a stronger bond with God rather than just being a kind of punishment (Brueggemann, 2012).

Christians can take inspiration from Jesus' reaction to suffering and His healing ministry while they are going through difficult circumstances. Jesus shows empathy for the afflicted throughout the Gospels. He goes out to the downtrodden and disenfranchised, heals the ill, and consoles the bereaved. His deeds demonstrate that pain should be treated with compassion, love, and action rather than being disregarded or downplayed. Jesus' resurrection of Lazarus in John 11:32–44 is among the most dramatic illustrations of how He responds to suffering. Jesus is profoundly affected by the sorrow of those around Him and breaks down in tears, demonstrating His compassion and empathy (John 11:35). Even though He eventually raises Lazarus and accomplishes a miracle restoration, His tears show that God does not overlook or discount pain. Jesus' recognition of other people's suffering and acceptance of it is a mirror image of the God who is with His people during difficult times.

Furthermore, Jesus offers the best illustration of faith in the face of suffering via His own suffering. "Father, if you are willing, remove this cup from me; yet not my will, but yours be done" is what Jesus prays in the Garden of Gethsemane as He awaits His execution (Luke 22:42). Christians are urged to imitate Jesus' stance of trust and obedience in their own suffering by submitting to the Father's will despite extreme hardship. According to Kilner (2015), Jesus' suffering is relational as well as redemptive, leading followers of Christ to a greater comprehension of God's mercy and love.

A viewpoint on suffering that goes beyond the temporal and toward the eternal is provided by the Christian hope of eternal life. Jesus offers consolation and hope in the midst of sorrow by promising eternal life to those who believe in Him. Jesus informs His disciples in John 14:1–3 that He is setting up a place in His Father's house for them, where there will be no more death, suffering, or sorrow: "Do not let your hearts be worried." Believe in me, just as you believe in God. Would I have told you that I was going to my father's house to set up a place for you if there were not so many rooms in it? The believer's view of suffering is altered by this hope for eternal life since it is viewed in the context of the ultimate promise of redemption and restoration. "For our light and transient trials are gaining for us an eternal glory that far transcends them all," Paul states in 2 Corinthians 4:17–18. Therefore, we focus on what is invisible rather than what is seen because the latter is permanent while the former is transient. This eternal perspective allows Christians to endure present suffering with the assurance that it is temporary and that it will one day be replaced by eternal joy and peace in God's presence.

CONTEMPORARY CHALLENGES AND LEGAL PERSPECTIVES

Euthanasia is still one of the most controversial and hotly contested topics in modern ethics and legislation. The legal position on euthanasia varies greatly throughout the world, depending on philosophical, religious, and cultural considerations. While religious

viewpoints, especially those derived from Christian ethics, emphasize the sanctity of life and moral obligations to preserve it, secular societies frequently frame the issue in terms of individual rights and autonomy. This article provides a thorough overview of current issues and legal viewpoints on this important topic by examining the global legal environment surrounding euthanasia, contrasting secularism with Christian moral principles, and examining the role of the Church in upholding the sanctity of life.

Euthanasia, sometimes known as "mercy killing," is the deliberate taking of a person's life to stop their suffering, usually in situations where they are in excruciating pain or have a fatal condition. Euthanasia's legal status differs greatly from nation to nation; some allow it under very specific restrictions, while others strictly forbid it. Euthanasia is permitted in several European nations, including the Netherlands, Belgium, and Luxembourg, provided that the patient makes a clear request and if there is excruciating pain. The Dutch Termination of Life on Request and Assisted Suicide (Review Procedures) Act of 2002 governs the practice in the Netherlands and mandates a second physician's permission to make sure the requirements are fulfilled. In these nations, people are free to choose how they want to die when they have a fatal illness since euthanasia is seen as an issue of personal sovereignty.

However, a number of nations, such as the US, the UK, and the majority of Asia and Africa, still make euthanasia illegal because they believe it to be immoral or incompatible with the value of human life. Only a few states in the United States allow physician-assisted death under specific circumstances, including Oregon, Washington, and California (Pereira, 2017). Different legal perspectives on euthanasia reflect different cultural values. While religious and ethical traditions emphasize the inviolability of life, secular law frequently emphasizes individual rights and personal liberty. The dispute over euthanasia is not just a legal one, as academic study by Joffe (2014) emphasizes; it also raises important ethical issues regarding how the law should govern life and death. As a political and intellectual theory, secularism supports separating religion from the government. Secularism has resulted in a legal system that values individual liberty and autonomy over religious beliefs in many contemporary democracies. This approach frequently endorses assisted suicide and euthanasia, especially when a person's suffering is thought to be intolerable. Christian moral principles, on the other hand, clearly teach against murdering and preserve the sanctity of life. Christian belief holds that life is a gift from God and that only God has the absolute authority to grant and take life (Exodus 20:13, Genesis 1:26-27). Euthanasia is morally immoral because human life, regardless of its situation, has intrinsic value, according to Christian ethics.

Since euthanasia is legalized by secular legislation in many parts of the world and religious groups oppose these changes because they believe in the sanctity of life, this conflict between secularism and Christian ethics continues to influence the discussion. The Church has been instrumental in upholding the sanctity of life and opposing euthanasia in reaction to the increasing acceptance of the practice in secular legal systems. Euthanasia has been strongly opposed by the Catholic Church, which holds that it is always immoral. The Church's Teaching on Euthanasia, published by the Vatican in 2004, categorically denounced assisted suicide and euthanasia. Human life must be protected, and no one has the moral authority to take it away, even if the individual is in pain, according to the document. In a similar vein, the

doctrines of numerous Protestant faiths have upheld the sanctity of life. Protestant organizations such as the Southern Baptist Convention and the Evangelical Lutheran Church have openly condemned euthanasia, claiming that it violates both the divine mandate to protect life and society's moral foundation. Johnstone (2018) asserts that while the Church's position on euthanasia stresses empathy for the suffering, it also supports palliative care and other forms of assistance that enable people to pass away with dignity without using euthanasia.

The Church's support of end-of-life care is another way that it demonstrates its commitment to protecting life. Christian organizations have led the way in creating palliative care initiatives that support patients nearing the end of their lives and their families. In order to ensure that people can pass away with dignity, comfort, and peace, these initiatives concentrate on reducing both physical and mental suffering. In this sense, the Church opposes the notion that euthanasia is required or humane, providing a substitute that upholds the sanctity of life while alleviating people's suffering.

ETHICAL AND THEOLOGICAL CONCERNS ON EUTHANASIA

Euthanasia's ethical and theological issues continue to spark heated discussion in both religious and secular groups. Commonly considered to be the deliberate taking of a life in order to alleviate pain and suffering, euthanasia raises serious ethical issues that need thorough consideration from a religious and philosophical standpoint. Key issues in the current debate over euthanasia include the conflict between God's power over life and human autonomy, the moral conundrum of compassion versus biblical conviction, the slippery slope argument, and the possibility of abuse and social pressures. These ethical and theological issues are discussed in this article, which also offers insights into the wider ramifications of legalizing euthanasia, particularly from a Christian perspective.

The question of divine sovereignty over life and death is one of the most important theological issues regarding euthanasia. According to Christian doctrine, humans have no ultimate control over their own lives or those of others; rather, life is a gift from God (Genesis 1:26-27). It begs the question: who has the authority to determine the end of life? When it comes to euthanasia, this question calls into question the human need for autonomy, especially the idea that people ought to be permitted to take their own or their loved ones' lives when they are in excruciating pain. According to Christianity, only God has the power to grant and take life (Job 1:21). God declares in Deuteronomy 32:39, "Look now, I am He! Other than myself, there is no deity. I bring to life and I put to death. Regardless of the situation, this divine prerogative highlights the idea that life is precious and should not be ended too soon by humans. According to Piper (2018), euthanasia is therefore considered a breach of God's moral order and an infringement of His power.

However, individual autonomy which maintains that people have the right to make decisions about their own bodies, including the decision to end their lives in the face of severe suffering or terminal illness tends to be given priority in secular viewpoints. Although this viewpoint supports individual liberty, it is in opposition to the theological belief that life is God's, not man's, to decide. Meilaender (2016) asserts that the ethical discussion around euthanasia

revolves around this conflict between autonomy and divine sovereignty. The seeming moral conflict between compassion and biblical belief is another significant ethical worry with euthanasia. Proponents of euthanasia generally frame the issue in terms of compassion for persons suffering from fatal illnesses, great pain, or a degraded quality of life. They contend that euthanasia is a compassionate act that relieves excruciating pain and upholds the right of the individual to make decisions regarding their own life and death. However, biblical conviction, which upholds the sanctity of life and the moral need to alleviate suffering without terminating human life, must be reconciled with this compassionate approach for Christians. The Bible teaches that although if suffering is unpleasant, it can have spiritual significance and goals and is not always a bad or pointless experience. "We likewise exult in our sufferings, for we know that suffering creates perseverance; perseverance, character; and character, hope," according to Romans 5:3–4. According to this scripture, going through hardships can help people grow spiritually by fostering qualities like hope, patience, and endurance.

CHRISTIAN ALTERNATIVES TO EUTHANASIA

Significant ethical and theological issues are raised by the current euthanasia discussion, particularly in Christian communities that are dedicated to preserving the sanctity of life. Christian theology promotes a humane response to suffering that is consistent with biblical ideals, rather than advocating the deliberate taking of human life. A comprehensive and respectable approach to end-of-life care is embodied by alternatives to euthanasia, such as palliative care, spiritual assistance, and community involvement.

Based on the non-maleficence concept, palliative care aims to lessen pain without accelerating death. According to Christian ethics, thorough pain management that upholds human dignity is the legitimate alternative to euthanasia in the face of suffering and terminal illness. The Bible encourages medical interventions targeted at comfort and quality of life because it promotes compassionate care (Isaiah 58:6–10; Matthew 25:35–40). The need for euthanasia for terminally ill patients has been greatly reduced by developments in pain management, such as opioids, nerve blocks, and holistic methods (Sulmasy, 2002; Balboni et al., 2017). Effective palliative care, according to Christian ethicists, is a reflection of Christ's healing ministry, in which he addressed human suffering with kindness rather than eradication (John Paul II, 2004; Meilaender, 2013).

One essential element of Christian alternatives to euthanasia is still spiritual care. Prayer and faith provide significant emotional and psychological support throughout terminal illness. Patients who participate in spiritual or religious activities report feeling less depressed and anxious near the end of their lives (Koenig, 2012). James 5:14–15 promotes prayer for the ill rather than desertion. Even in the face of death, people can discover purpose and hope via Christian chaplaincy, pastoral counseling, and group prayer. Spiritual assistance promotes trust in divine timing rather than human control over death (Romans 14:8), in addition to affirming God's presence in suffering (Psalm 23:4).

Agape, or unconditional love, is emphasized in Christian theology as being essential to human interactions, particularly with the weak (1 Corinthians 13; Galatians 6:2). The current church is called to continue the early church's countercultural dedication to helping the ill and dying.

In order to ensure that their last days are marked by presence, dignity, and honor, Christians have an ethical obligation to compassionately accompany those who are suffering (Sulmasy, 2006). Such consideration upholds the notion that every human existence, regardless of circumstance, has intrinsic value and is reminiscent of Christ's model of servant hood (Mark 10:45). From a Christian perspective, euthanasia diminishes this dignity by implying that certain lives are no longer valuable (Smith, 2016).

CONCLUSION

The sanctity of life theory, which holds that human life is sacrosanct, formed in God's image (Genesis 1:27), and cannot be arbitrarily terminated, is the foundation of the biblical viewpoint on euthanasia and assisted suicide. Scripture repeatedly affirms that God alone has supreme authority over life and death (Job 1:21; Psalm 139:13–16), not human judgment. Even though they are frequently presented as compassionate actions, euthanasia and assisted suicide ultimately go against God's will and the moral standards set down in the Bible (Exodus 20:13). Furthermore, the biblical perspective views suffering as a setting for spiritual development, fortitude, and a greater dependence on God rather than as meaningless (Romans 5:3–5; 2 Corinthians 4:16–18). The Christian ethic acknowledges that even a life that is diminished or painful has intrinsic value and a divine purpose, in contrast to secular ethics that may highlight autonomy and quality of life as arguments for euthanasia (Meilaender, 2013; Sulmasy, 2006). Thus, the deliberate taking of life via assisted suicide or euthanasia runs counter to both biblical teachings and the established morality of Christianity. Rather, the gospel of Christ calls on believers to react to suffering with compassion, presence, and hope.

RECOMMENDATIONS

The concept of Imago Dei, which holds that all human life is sacred and deserving of protection regardless of age, aptitude, or health, must be consistently reaffirmed by churches, faith-based organizations, and Christian academics (Genesis 9:6). Christian approaches to end-of-life concerns should be guided by this theological concept, which opposes the normalization of euthanasia and promotes a culture of compassion and life (John Paul II, 1995; Smith, 2016). Congregations must educate their members on the importance of life, particularly when it is at its most fragile. According to Kaczor (2012), Christians need to be armed with a biblical and ethical worldview that rejects death as a means of resolving pain and embraces life as a gift from God.

According to Ecclesiastes 3:1–2, Christians are commanded to trust in God's infinite wisdom and timing for the beginning and end of existence. When seen in light of Christ's own suffering and resurrection, suffering while challenging can be redemptive (1 Peter 4:13). The church ought to preach that faith is profoundly demonstrated when one trusts in God's providence despite suffering and illness. Additionally, as God is "close to the brokenhearted" (Psalm 34:18), believers must embody and teach compassionate accompaniment. It acknowledges both divine sovereignty and divine empathy to encourage individuals who are facing a fatal disease to lean into God's presence instead of choosing to die young (Koenig, 2012; Balboni et al., 2017).

Christians should advocate for life-affirming alternatives to euthanasia, such as hospice services, palliative care, and spiritual support. These methods guarantee that patients receive dignified, compassionate, and hopeful care rather than being left to suffer in silence (Teno et al., 2013; Sulmasy, 2002). By opposing legislation that legalizes euthanasia and supporting laws and procedures that defend the sanctity of life, churches can also act as advocates in public discourse and policy. To guarantee moral norms that safeguard the weak and stop abuse, faith communities should work with lawmakers, healthcare providers, and caregivers (Beauchamp & Childress, 2019). Lastly, the church cannot keep quiet about moral decay because of Christian love. In order to preserve the lives of the aged, the disabled, and the terminally sick, advocacy for life encompasses pastoral care, theological instruction, prayerful intercession, and social involvement.

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