FAITH MATTERS

ICCIIE 7

A PUBLICATION OF AVE MARIA MUTUAL FUNDS

BEWARE DOCTOR-ASSISTED SUICIDE



If there was one strain of political thought that was evident in the November elections [2014], it was libertarianism. As a political philosophy, libertarianism today is roughly what was called liberalism in the 19th century; it is also known as classical liberalism.

Essentially, it maintains that the good society is best served by having a minimal role for government. Liberalism today, of course, favors a big role for government. In the mid-term elections, libertarianism manifested itself as a revulsion against ObamaCare, and other intrusions by the federal government into our lives. The public has become increasingly wary of government busybodies, and this is especially true of young people: Many possess a strong libertarian streak.

Is libertarianism a good thing? When it comes to taming the federal government's appetite to regulate markets, it is. But when it comes to moral issues, that's a different story. Take doctor-assisted suicide. Libertarians support doctor-assisted suicide. The government, they argue, has no business telling people they don't

have the right to terminate their own lives. Sounds seductively attractive at first glance: Whose rights are interfered with if someone elects to kill himself? It's a consensual act, so why should there be any laws against it?

Let's examine these propositions. Bribery is a consensual act, but we wisely have laws against it. Why? Because the person making the bribe is given an unfair advantage over others; so it really doesn't matter if the person making the bribe — as well as his happy recipient — like the transaction. Society matters. To be sure, society does not have rights — only individuals do, but it surely has interests. Among them are justice and the general welfare of the people, as



DOCTORS

ARE TRAINED

TO SAVE LIVES.

NOT END THEM.

WHEN

WE CHANGE

outlined in the Preamble to the U.S. Constitution.

It's true that no one's rights are being interfered with if someone chooses to kill himself. It's also

true that no one's rights interfered with if two men choose to duel to the death in public. Why not allow them to kill themselves the winner must kill his challenger order to collect his booty - at Madison Square Garden and show i t pay-for-view TV? The coarsening of our culture that such an exhibition would yield not something should encourage. If human life is nothing more than a commodity to be disposed of any way

we choose, would we not be going down a dangerous road? The history of the 20th century, especially in Germany, suggests we would be.

The problem with the libertarian position is that it sees individual rights as dispositive of all societal interests. But there is more to the good society than rights. How people treat each other themselves matters. Moreover, rights are not an end: They are a means. They are a means to liberty. exercise \mathbf{of} rights intentionally result in the death of

> a human being is not advancing the ofcause liberty; death eliminates the prospects of liberty interminably.

There is another problem doctor-assisted suicide, namely the doctor. Doctors are trained to save lives. end them. When we change their mission, we change who they are. Once they become mere instruments, their profession is longer the Consider what has happened i n nations

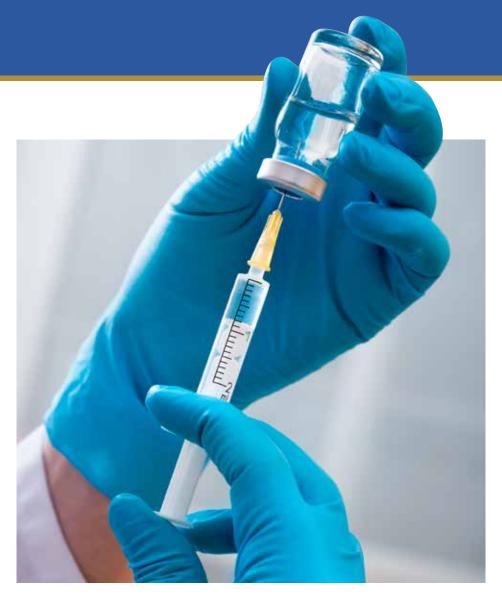
least 70% of those who were killed by Dr. Jack Kevorkian were not

dying, and some weren't even ill.

So-called mercy killing is not a

slippery slope - it's a sheet of ice.

THEIR MISSION, WE CHANGE WHO THEY ARE. same. doctor-assisted suicide is legal. Euthanasia has a familiar history. It always starts with putting down the terminally ill, and it never stops there. In this country, at



It's a myth that some of the sick are suffering so badly that nothing can be done to stop it. Quite frankly, because of advances in medicine those days are over. The picture of the screaming patient writhing in pain is more than a canard — it's a cruel demagogic ploy promoted by those who have a vested ideological or financial interest in the budding euthanasia industry.

The merchants of death are not fixated on the elderly; they are quite egalitarian in their pursuits. For example, the cause of infanticide is seriously argued by Nobel Prize winners and Ivy League professors: Parents, they maintain, should have the right to kill their infants. Then there are those who may be physically healthy, but are nonetheless hopelessly depressed. They also make fine candidates for an early death.

If we are truly interested in achieving the good society, we need to ask ourselves how the adoption of policies that accelerate the death of innocent human beings facilitates that end.



BILL DONOHUE

BILL DONOHUE, Ph.D., is the President and CEO of the Catholic League for Religious and Civil Rights, the nation's largest Catholic civil rights organization. The publisher of the Catholic League journal, *Catalyst*, he served for two decades on the board of directors of the National Association of Scholars.

He also serves on the board of advisors of the Washington Legal Foundation, the Educational Freedom Foundation, the Society of Catholic Social Scientists, Catholics United for the Faith, the Jewish Action Alliance, Ave Maria Institute, the Christian Film & Television Commission, Project Moses, Catholic Citizens of Illinois, The Georgetown Academy, Catholics Come Home, The Coalition to Save Iraqi Christians, and the Advisory Committee for InsideCatholic.com. In addition, he is a member of the Ancient Order of Hibernians, Catholic War Veterans, and is an Honorary Member of the Catholic Social Workers National Association. He also serves on the Editorial Advisory Board of *The Family in America: A Journal of Public Policy*.

Bill is the author of six books and many articles. His first book, *The Politics of the American Civil Liberties Union*, was published in 1985. His latest book, *The Catholic Advantage: Why Health, Happiness, and Heaven Await the Faithful* was published by Image in 2015.

Winner of several teaching awards, and many awards from the Catholic community, Bill has appeared on thousands of television and radio shows speaking on civil liberties, social issues, and religion.



Schwartz Investment Counsel, Inc., a registered investment adviser established in 1980, serves as investment adviser for Ave Maria Mutual Funds and invests only in securities that meet the Funds' investment and religious requirements. The returns may be lower or higher than if decisions were based solely on investment considerations. The Funds' method of security selection may or may not be successful and the Funds may underperform or outperform the stock market as a whole. All mutual funds are subject to market risk, including possible loss of principal. Request a prospectus, which includes investment objectives, risks, fees, expenses and other information that you should read and consider carefully before investing. The prospectus can be obtained by calling 1-866-283-6274 or it can be viewed at www.avemariafunds.com. Distributed by Ultimus Fund Distributors, LLC. 200-63-011520