

BISHOP ROGER FOYS

We implore you to
“Stand Up for Life!!!!”

Dear Bishop Foy:

Euthanasia in Catholic Hospitals

On September 14, 2007, the *Congregation for the Doctrine of the Faith* reaffirmed the moral obligation to provide food and water to patients in a persistent vegetative state. The Congregation's document, specifically approved by **Pope Benedict XVI**, reiterates and further clarifies what **Pope John Paul II** said in March 2004:

“...the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, should be considered, in principle, ordinary and proportionate, and as such morally obligatory...”

In the Catholic Conference of Kentucky's (CCK's) Revised September 2005 publication, *Kentucky's Advance Health Care Directives and Organ Donation: A Catholic Perspective*, signed by you and the other three Catholic bishops of Kentucky, the CCK again specifically promoted the current pro-euthanasia *Living Will Directive and Health Care Surrogate Designation* featured in Kentucky law.

This Advance Directive promoted by the CCK authorizes the unrestricted withdrawal of food and hydration from non-dying patients.

Why do you continue to ignore and refuse to implement Papal teaching, and allow our disabled brothers and sisters to be euthanized, Bishop Foy?

The Synod documents you signed to be implemented as Diocesan policy state: *“The Diocese of Covington shall fully implement the papal teaching on the administration of food and water as a moral obligation to sustain and comfort those persons who are in a terminal condition. The moral obligation to provide nutrition and hydration is clearly and eloquently expressed in Pope John Paul's papal address, March 20, 2004.”* **Gospel of Life/Respect Life Policy Statements, No. 52**

You surely remember the Terri Schiavo case in Florida, where Terri was denied food and hydration by her estranged husband, Michael (who was living with a concubine by whom he had already had two illegitimate children), with the approval of the courts. Terri was not dying, and there was no prognosis that she would soon die. The news media tried to make us believe that such a death was a peaceful one. However, as **Fr. Frank Pavone, National Director of Priests for Life**, who spent much of the last 14 days of Terri's life at her bedside stated: *“Terri's death was not at all peaceful and beautiful. It was quite horrifying. She was dehydrating to death, and looked it. Her face had an expression of dread and sorrow. In my 16 years as a priest, I never saw anything like it before.”*

One of the reasons you said you instituted the new Diocesan Offertory Program was to raise the money necessary to fund the goals of the Synod; yet you refuse to adhere to and implement your own Synod policies at your Catholic hospital, St. Elizabeth Medical Center, which continues to promote the withdrawal of food and water from its patients. (See <http://www.stelizabeth.com/patientsvisitors/patients/advance/index.asp>)

In the past, when Northern Kentucky Right to Life has brought these evils to your attention, you not only ignored the 21 private and respectful letters we sent you (all of which are set forth on our website: nkyrtl.org), but you publicly denounced Northern Kentucky Right to Life in the secular press. We now call upon you to publicly disclose specifically any factual or doctrinal errors in our assertions

Respectfully,

Northern Kentucky Right to Life, Inc., by unanimous vote of its Board of Directors
on behalf of the innocents who need someone to speak for them

We call upon everyone to “STAND UP FOR LIFE,” as commanded by Pope John Paul II, and call for Bishop Foy to not only adhere to the authentic teachings of the Catholic Church, founded on the Judeo-Christian principle of the sanctity of all innocent human life, but also to comply with and implement the Synod documents he signed on behalf of the Faithful of the Diocese of Covington.

“Christ's faithful...have the right, indeed at times the duty, in keeping with their knowledge, competence and position, to manifest to the sacred Pastors [bishops, cardinals, popes] their views on matters that concern the good of the Church. They have the right also to make their views known to others of Christ's faithful.”
Code of Canon Law, Sec. 212

“There being an imminent danger for the Faith, Prelates must be questioned, even publicly, by their subjects. Thus, St. Paul, who was a subject of St. Peter, questioned him publicly on account of an imminent danger of scandal in a matter of Faith. And, as the Glosa of St. Augustine puts it (Ad Galatas 2, 14), ‘St. Peter himself gave the example to those who govern so that if sometime they stray from the right way, they will not reject a correction as unworthy even if it comes from their subjects.’ The reprehension was just and useful, and the reason for it was not trivial: there was a danger for the preservation of evangelical truth ... The way it took place was appropriate, since it was public and open. For this reason, St. Paul writes: ‘I spoke to Cephas,’ that is, Peter, ‘before everyone,’ since the simulation practiced by St. Peter was fraught with danger to everyone.”
St. Thomas Aquinas, Summa Theologica, II, q. 33, a. 4

“Scandal is an attitude or behavior which leads another to do evil...Scandal takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalized...Scandal is given when given by those who by nature or office are obliged to teach and educate others...Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged. ‘Temptations to sin are sure to come; but woe to him by whom they come!’ (Eph. 6:4; Col. 3:21)”
Catechism of the Catholic Church, Secs. 2284-2287



If you can help defray the cost of this ad, donations will be gratefully accepted.

Our sole source of funds is volunteered donations.
Northern Kentucky Right to Life Educational Fund, Inc.,
P.O. Box 1202, Covington, KY 41012

Chemical Abortion in Catholic Hospitals

In November 2004, the CCK issued a statement signed by all four bishops, titled *CCK Guideline for Catholic Health Care Institutions Treating Victims of Sexual Assault*, in which they approved the use of **emergency contraception (also known as the “morning after pill” or EC or Plan B)** in Catholic hospitals in cases of sexual assault.

It is ironic that the CCK on another occasion admits that the primary function of EC is abortifacient: *“Some contraceptives may at times act as abortifacients insofar as their action would prevent an embryo from implanting in the womb. The so-called ‘emergency contraceptives’ (‘morning-after pill’) have an abortifacient effect as their primary mode of action.”* **Pastoral Letter – Reverence for Life: The Pursuit of Justice – CCK**

Why do you approve the dispensation at Catholic hospitals of abortifacient drugs, Bishop Foy?

The indisputable fact that these pills cause abortion has been widely recognized by Church and secular authorities:

The **Catholic Medical Association**, in its August 2007 edition of *Linacre Quarterly*, emphatically stated: *“...EC [emergency contraception] cannot licitly be distributed, prescribed or taken by those who profess to respect the sanctity of human life from conception to natural death. This is especially true for devout Roman Catholics.”* The Catholic Medical Association quotes the **Vatican Pontifical Academy of Life**: *“It is clear, therefore, that the proven ‘anti-implantation’ action of the morning-after pill is really nothing other than a chemically induced abortion. ...Consequently, from the ethical standpoint the same absolute unlawfulness of abortifacient procedures also applies to distributing, prescribing and taking the morning-after pill. All who, whether sharing the intention or not, directly cooperate with this procedure are also morally responsible for it.”*

“While these pills may sometimes have a contraceptive mode of action because they prevent or delay ovulation or fertilization, they are designed to prevent implantation as well...one of their common and intended modes of action is to prevent the development of the embryo, resulting in his or her death.” **Emergency “Contraception” and Early Abortion published by the U.S. Conference of Catholic Bishops**

“The truth is that there is absolutely no doubt about how the Plan B pills work. Just ask the manufacturer, Barr Pharmaceuticals, whose product insert states: ‘This product works mainly by preventing ovulation (egg release). It may also prevent fertilization of a released egg (joining of sperm and egg) or attachment of a fertilized egg to the uterus (implantation).’ It's that third item that makes Plan B an abortion-causing drug. The same can be said for every chemical contraceptive.” **Fr. Thomas J. Euteneuer, President, Human Life International**

“It's wrong to say you can use anything that has abortifacient properties. ‘Emergency contraception’ is double talk. It's what I call ‘verbal engineering.’ Catholic hospitals are not free to prescribe or provide anything with abortifacient properties without contradicting their witness. If they don't see a problem with that, someone's playing a game.” **Msgr. William Smith, Moral Theology Professor at St. Joseph Seminary in Dunwoodie, New York, and a frequent presenter on Catholic EWTN-TV**