

'Ik ben het die doodt en die levend maakt' (Dt 32,39): het drama van de euthanasie

64. Aan het andere einde van zijn bestaan staat de mens voor het geboort van de dood. Als gevolg van vorderingen in de geneeskunde en in een cultuursfeer die zich vaak afsluit voor het transcendentie, kent de observatievering tegenwoordig enkele nieuwe elementen. Wanneer de mens overhoort om het leven af te zetten in de mens dat het planier en welbevinden heeft, schijnt het lijden een ondraaglijke verhoging te zijn, iets waarvan men zich tegen elke prijs moet bevrijden. De dood wordt als 'absurd' beschouwd wanneer hij plotseling een leven onderbreekt dat nog open staat naar een toekomst van nieuw, menselijke ervaringen. Maar hij wordt een 'rechtmatige bevrijding' wanneer men het leven niet meer zwaart acht omdat het vol pijn is en onverdraaglijk godoed tot zelfs nog grote lijden.

Eveneens moet de mens wanneer hij zijn fundamentele betrekking met God ontbent of verwaarloost, dat hij voor zichzelf meestal en norm is, met het recht om te staan dat de menscheit hem de wegen en middelen garandeert om te beslissen wat hij met zijn leven doet in volle en totale autonomie. Vooral mensen in de ontwikkelde landen handelen nu: ze werken zich hartstoe ook aangemoedigd door de vooruitvarende vooruitgang van de geneeskunde en hun steeds meer gevarende technieken. Met behulp van nieuw ontwikkelde systemen en apparatuur, zijn de wetenschap en de medische praktijk vandaag niet alleen in staat om voor

nieuwe medische gevallen een oplossing te vinden en pijn te verzachten of te verhelpen, maar ook om het leven, zelfs een toestand van uiterste zwakte, in stand te houden en te verlengen, mensen na het wegvallen van hun biologische basisfuncties te transplanteren en ingroepen te doen om organen voor transplantatie te verkrijgen.

In deze context geeft de bekering om zijn levensrecht te nemen het euthanasie door: zich tot haat over de dood te maken en die voortdurend op te wekken, door 'op rechter wijer' zijn eigen leven of dat van anderen te beëindigen. In werkelijkheid blijkt dat, wat menschen logisch en menselijk lijkt, absurd en onmenselijk wanneer men het nader beschouwt. We staan hier voor een van de alarmerende symptomen van de 'cultuur van de dood', die vooral in veldvarende samenlevingen voortdurend, gekenmerkt door een positiviteitsdenken dat het groeiende aantal oude en zwakke mensen als te belastend en onverdraaglijk beschouwt. Ze worden heel vaak geïsoleerd door hun families en door de samenleving, die bijna uitsluitend is georganiseerd op basis van manieren van productieve doeltreffendheid, volgens welke een hopelees afzonderingsgericht leven geen waarde meer heeft.

*We staan hier voor een van de
alarmerende symptomen van de 'cultuur
van de dood'.*

Op Leven En Dood Enkele Juridische Notities Over Euthanasie In Historisch Perspectief

Siddappa N.Byrareddy



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