



Redemptive suffering does not exclude good palliative care, nor does it mean that people should choose to suffer for its own sake, as if that somehow *earned* redemption. It means that existential suffering, fear of death and the dying process, and sometimes the experience of a long, terminal illness affect people spiritually and emotionally in a different way from physical suffering.

At the same time, learning to turn weakness, frailty, dependency, pain, etc., into offerings to God in union with Christ's suffering is a way that acknowledges human weakness at end-of-life while also seeing meaning in suffering and realizing that it could be of value for others, for example, in the way that the Little Flower did.

Pope Pius XII said that it is noble to forgo palliation at a certain point if one desires to stay conscious and in close unity with Christ, but he added that doing so does not make one a better or more virtuous person; it's a choice, but not at all obligatory. That's a significant distinction which is encouraging and validating for those who help prevent suffering at any time and especially at end-of-life.

The Canadian Catholic Bioethics Institute invites you to join us for a free webinar:

RELIGIOUS AND SPIRITUAL ASPECTS OF SUFFERING

Wednesday, April 9, 7 pm - 8:30 PM (Eastern)

<https://tinyurl.com/4z73tdr4>

Aspects Of Suffering

SA Adler



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