

January 24, 2010

**Holy Dormition Friary
Sybertsville, Pa.**



**Divine Liturgy
January 24 –31, 2010**

Sunday	24—8AM	World Peace
Monday	25—8AM	+Annie Maselunis
Tuesday	26—12N	+Michael Pazdrey
Wednesday	27—12N	+Anna/John Pazdrey
Thursday	28—12N	+Annie Maselunis
Friday	29—12N	+Annie Maselunis
Saturday	30—12N	+Anna Tratsky
Saturday	30—5PM	+Olga Pazdrey
Sunday	31—8AM	+Mary Gramata

**Reconciliation
Thurs. 3—4.30 & 7—8.00PM**

Pharisee & Publican

The Publican (tax collector) stood in the back of the temple as he prayed "O God, have mercy on me, a sinner." For the tax collector, the back of the temple is a place of humility. But these days, the back of the church is a place of comfort. If the church were a theater, the "cheap seats" would be in front, and the back seats would sell out every week. Whether we sit in the front or back of church, we have to open our hearts to God's healing mercy. Even when we are right and someone else is wrong, we must admit that we can get angry or proud or cynical in ways that stop us from living with God's merciful love in the turmoil of our lives.

It is easy to thank God for blessings and to ask God for what we need or want. It is much harder to look with loving eyes on those who aggravate us, those society looks down on. It is even harder to let go of our grudges and our hurts so that we can accept God's love and allow God to help us be reconciled with our neighbor.

**Catholic Social Teaching
and care for Creation**

continued

7. Individual rights are matched by corresponding responsibilities. Freedom and the capacity for moral decision-making are central to what it means to be human. Economic freedom, initiative, and creativity are essential to finding effective ways to address climate change. However, these rights and freedoms are not absolute; they are matched by corresponding responsibilities to serve the common good. Likewise, science and technology are often signs of God's grace, but their use must always be subordinated to moral principles, such as respect for the human person and the well-being of future generations.

"Environmental ecology" and "human ecology" are related. *Corresponding paragraphs: 7, 8, 11, & 12*

8. We must evaluate our lifestyles and reject consumerism. Both individually and socially, we are called to re-evaluate our lifestyles and to reject the false promises of excessive or conspicuous consumption. Curbing the voracious consumerism of the developed world, and a more just distribution of resources are needed to lessen humanity's burden on the environment and to allow the poor a more equitable share of the earth's bounty. *Corresponding paragraphs: 9, 10 and 11.*

9. The needs of the poor, weak, and vulnerable must be respected. The poor and powerless in our own country and particularly in developing countries most directly bear the burden of our current environmental carelessness. The industrialized countries have historically emitted more greenhouse gases than developing countries. The common good requires solidarity with the poor and consideration of the poor and marginalized of other nations as true brothers and sisters who share with us one table of life. Developing countries have a right to authentic economic development that can help lift people out of dire poverty. Wealthier nations should share emerging technologies with less-developed countries. Strategies to confront climate change should reflect the genuine participation and concerns of those most affected and least able to bear the burdens. *Corresponding paragraphs: 7, 8 and 10.*

U.S. Catholic Bishops Reflections

Who is the most difficult person for me to love as an equal? That person is my "Publican." Even if I am right, and he is wrong, I am a Pharisee, unless I share God's love with that person with a humble heart. Such is the challenge of our faith, the faithfulness of Jesus Christ that Love is greater even than Death.
Jerome Wolbert OFM

Catholic Values on the Cusp of Health Care Reform

By Rev. Thomas A. Nairn, OFM, PhD.
Senior Director Ethics, Catholic Health Association USA

In June of 1993, while the U.S. Congress was debating the Clinton health care plan, the U.S. Conference of Catholic Bishops (USCCB) published “A Framework for Comprehensive Health Care Reform,” indicating that health care reform needed to be values-based and articulating eight values that needed to be considered. The bishops ended their introduction to the document with the words: “*We are pastors, teachers, and leaders of a community deeply committed to comprehensive health reform. Our urgency for reform reflects both on our traditional principles and everyday experience.*”

In May of this year, Bishop William Murphy, chair of the USCCB’s Committee on Domestic Justice and Human Development, issued a statement naming the same eight values as the criteria for evaluating a health care reform policy that is faithful to Catholic moral principles. The values that both documents list are:

- **Respect for life:** Whether health care reform affirms and respects the sanctity and dignity of human life from conception to natural death. Whether it preserves the longstanding prohibition on federal funding for abortion.
- **Priority concern for the poor:** Whether it gives special priority to meeting the most pressing health care needs of the poor and underserved, ensuring that they receive quality health services.
- **Access for all:** Whether it provides ready access to quality, comprehensive, and affordable health care for every person living in the United States.
- **Comprehensive benefits:** Whether it provides comprehensive benefits sufficient to maintain and promote good health; to provide preventive care; to treat disease, injury and disability appropriately; and to care for persons who are chronically ill or dying.
- **Pluralism:** Whether it allows and encourages the involvement of the public and private sectors, including the voluntary, religious, and nonprofit sectors, in the delivery of care and services, and whether it ensures respect for religious and ethical values in the delivery of health care, for patients and for individual and institutional providers.
- **Quality:** Whether it promotes the development of processes and standards that will help to achieve quality and equity in health services, in the training of providers, and in the informed participation of individuals and families in decision making on health care.
- **Cost controls:** Whether it creates effective measures to reduce waste, inefficiency, and unnecessary treatment; measures to control rising costs of competition that provide incentives to individual and providers for effective and economical use of limited resources.
- **Equitable financing:** Whether it assures society’s obligations to finance universal access to comprehensive health care in an equitable fashion, based on ability to pay, and whether proposed cost-sharing arrangements are designed to avoid creating barriers to effective care for the poor and vulnerable.

Continued next week.

Although we currently do not know what the reconciled bill will look like, there are some things that we can say regarding how it might reflect these values.

Tips for a Positive New Year

Transform adversity into success by deciding that change is not your enemy but your friend. In the challenge discover the opportunity.

Make a difference in the lives of others.

Dear Friends,

Oil and Electricity costs are getting out of reach. Please help us. **Thank You For Your Support.**

Week of January 11–17th : \$325.00