

1926-2016

Слава Ісусу Христу!

Слава на віки!

2-а Неділя Велкого Посту—2nd Sunday of Great Lent
Неділя св. Григорія Паламаса—Sunday of St. Gregory Palamas
27.3.2016

Glory to Jesus Christ!

Glory forever!

Sunday readings: Hebrews 1:10-2:3 and Mark 2:1-12

Our parish this week

Цього тижня в нашій парафії

НИНІ: панахида +Іван Добрянський

28.03.2016 (Monday) 10 a.m. Велико постна утренья/ Matins of Great Lent;

30.03.2016 (Wednesday) 11a.m. Парастас: сорокоусти/ Parastas: sorokousty
1:00 p.m. Клуб Зустріч/Seniors' club; У великі залі – in the UC Centre

6-7 p.m. Bible Study/Дискусія св. Письма

6:30 p.m. Rozmaj dancing instruction

1.04.2016 (Friday) 6:00 p.m. Літургія наперед освячених дарів/
Liturgy of the Presanctified Gifts

До Тебе, всемогутній і милостивий Боже, ми нині прибігаємо і з умилінням просимо: відкрий нам двері
Твого милосердя! Вилий на нас і на увесь наш народ повноту своїх дарів, веди нас дорогою правди і любови та
дай нам бути всюди і завжди живим знаряддям і дієвим знаком Твоєї милостивої і милосердної присутності у світі!

В KBITHI/ IN APRIL:

8.04 (Friday) 6:30 English Lenten Mission: Fr. Michael King (Jubilee Year Missionary of Mercy);

9.04 (Saturday) OPEN HOUSE: 10-4 p.m.;

5:00 p.m. English Lenten Mission – Sunday Divine Liturgy in English;

10.04 (Sunday) після Літургії річні Загальні Збори парафії/after Divine Liturgy annual meeting;

15.04 (Friday) 6:30 Постна місія: о. Зеновій Барпій;

16.04 (Saturday) 10:00 Постна місія: о. Зеновій Барпій;

9:30 – 2:30 10th Annual UCWLC hosted Pysanka Party

Happy Birthday!

Многая літа !

Вітаємо парафіян котрі цього тижня відзначають день народження. Greetings and best wishes to all our
parishioners who celebrate their birthday this week: Anna Trusz (27th).

Щире спасибі всім жертводавцям.

MARCH 20, 2016: Regular: \$ 832.

Accessibility: \$100. (Mr. & Mrs. Sadiwnyk)

Eparchial needs: \$10.

Flowers for Tomb of Christ: \$20.

Thank you to all our kind donors!

TOGETHER WE HONOUR OUR PAST AND BUILD FOR THE FUTURE!

90 years together in K-W



Dignity and mercy

Last week our Bishop asked us to speak out against the proposed legalization of medically assisted suicide. Without doubt, the most media attention has gone to the advocates for this law, the group that calls itself *Dying with Dignity*. In good marketing style, the tag of this lobby has become the justification and rallying cry for instituting assisted suicide as a “right” of people in a democracy. The popular view appears to be that people want to choose when to die—and, ostensibly, only choosing to be killed prematurely is considered to be dignified.

This odd, illogical stance is permeating the public discussion without being questioned, not only for its perverse reasoning but also for its repercussions on our culture, our communities, and our personal relationships.

Hijacking the terms of “dignity” and “mercy” (in mercy-killing) to promote belief in individual control and independence from others carries dangerous consequences. **As Christians, especially as Catholics refocusing on the meaning of mercy in the world this year, we have a moral responsibility to reflect on the effects of policies, language, and laws on our human communities as a whole. As Christians our thoughts extend beyond what’s good for “me” to what benefits “us”: especially the most marginalized and silenced of our neighbours.**

Dignity, according to Webster’s dictionary is “the quality or state of being worthy, honoured, or esteemed”. On the last Sunday before Lent, the Gospel of the Last Judgement reminded us that in the eyes of God every human being has this quality of “being worthy” and our job, as humans, is to treat even the most “needy” among us as if they were Christ: “And when did we see you sick or in prison and visit you?” (Mat 25:39)

The assisted dying proponents argue that it is better to die than to depend on others for intimate care. As a society we are falling into a mindless, deeply erroneous assumption that the only way to have dignity is to be able-bodied, healthy, and supposedly “independent”. This notion is a myth and belies our fundamental human reality of physical variety, interdependence, as well as our Christian understanding of love, and mercy. **To be human is to give and receive care: to be in relationship.** Caring for each other can be as beautiful and life giving as it can be difficult and tiring. But beauty far outweighs the struggle, when caring is a shared aspiration of an entire community. Dependence on others for intimate care is not inherently undignified.

Take a moment to imagine if we, as a society, truly valued caregiving and the people receiving care. Imagine if we recognized those we care for, not as burdens, but as vital members of society, and were grateful for their social role in generating the skills and traits essential for human relationship and, consequently, viable social communities. **Caregiving would be a desirable, vied for position that garnered (for example) resourcefulness, respect for human diversity, empathy, patience, and kindness.** Givers and receivers would be well funded, rather than relegated to low paid or unpaid demographics.

It’s hard to imagine, isn’t it? Why? Because we have unknowingly accepted a false mindset that limits human reality, reducing potential for a good life, success, dignity, to strong, young, high income earners. In this case physical decline, frailty, dependence, no income, become a scourge, a burden, and a financial drain on society and on personal relationships.

Thus, when health care systemically includes the option to choose death instead of being cared for, **let’s stop and reflect on what the “choice” will actually entail.** If I should accidentally fall and lose my ability to care for my own physical needs, I may still delight in breathing, in my loved ones, in being alive—yet how am I to feel about my self when I am seen as an unproductive drain on the economy? How am I to feel about myself when I’m told the level of care I require doesn’t exist in my local community. Homecare has a waiting list. To care for me my spouse would lose his job. My children would have to forfeit their budding careers to come home to care for me. With this, and a social stigma that my physical needs are “undignified,” how am I to feel when the hospital medical team presents a “choice” of lethal injection? How easy would it be to feel “the quality or state of being worthy, honoured, or esteemed”? Would I feel selfish and irresponsible if I wanted to live?

What is our Christian response? In a word: mercy.

This year of Mercy reminds us to **practice mercy**, not in the narrow understanding of lenience, but as Christ demonstrated. Mercy is translated from the Greek “eleos” which from its root carries a meaning of poured olive oil. Oil was poured and massaged onto wounds and bruises to soothe, comfort, heal. Kyrie Eleison—Lord, have mercy. **Pour your loving kindness over us; soothe, comfort, dignify. This is our call as Christians: to be merciful as God is merciful.**