

Sixth Sunday in Ordinary Time

February 12, 2017

Mass Intentions

Saturday, February 18th

5 P.M. – Joe L. Pekar

Sunday, February 19th

7 A.M. – Walt Huehlefeld

9 A.M. – Annie Smith

This Sunday's Holy Scriptures

Sir 15:15-20; 1 Cor 2:6-10; Mt 5:17-37

Your Gift to God: February 5th

Sweet Home	\$2,497
Building Fund	\$278
DSA	\$64
Koerth	\$1859
Building Fund	\$380
DSA	\$91

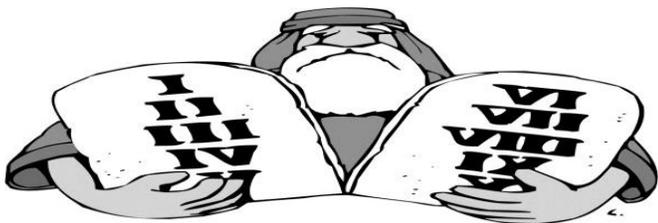
May God reward your generosity!

Celebrate the Lord's Abundant Mercy

Each Saturday the Sacrament of Reconciliation (Penance/Confession) is available from 4:00 P.M. to 4:40 P.M. in the Sweet Home confessional.

www.qpcatholicchurch.com

Make sure and check out the parish website for Queen of Peace and St. John the Baptist. A few of the historical pictures are there (still looking for pictures of the church interiors) as well as CCD/Faith Formation calendar, registration and weekly bulletin. There is also a link to the diocesan cemetery database for both cemeteries and links to Catholic sites of interest.



*“Blessed are they who follow
the law of the Lord.”*

ALPHA

Got Questions about Life? Looking for something to do for Lent and Easter?

You're Invited!

Alpha is a series of sessions exploring the Christian faith that will run over eleven weeks. The format for Alpha is simple: a meal, a talk, and good conversation. Each talk looks at a different question around the most important aspects of life and faith, like – *Is there more to life than this? Who is Jesus?* and *How do I pray?* There's no obligation to say anything. And there's nothing you can't say. It's an opportunity to hear from others and contribute your own perspective in an honest, friendly, and open environment.

Please join us for these sessions that will be led by Fr. Jacob Koether on Monday evenings at the St. Joseph Family Center in Yoakum from **6:30-8:00 P.M. starting February 20.** For more information contact the office at 361-293-3518 or parochialvicar@stj catholicchurch.com.

You may also want to check out the ALPHA website: www.alphausa.org/catholic.

TMIY

That Man Is You continues to enrich the lives of the men who risk a bit more involvement and challenge in their journey of faith. You don't have to start from the beginning--if thinking about it considering a way to more actively engage your faith and strengthen your roots--don't procrastinate! **Come and join us this Wednesday at 6:00 A.M. in the St. Joseph Parish Family Center!**

*“Let your ‘Yes’ mean ‘Yes,’ and
your ‘No’ mean ‘No.’
Anything more is from the evil one.”*

Cemetery Inquiries

Anyone with questions regarding the Catholic Cemeteries should contact the local representatives for the Cemeteries.

Queen of Peace:

Harvey Matussek & J. O. Hermes

St. John the Baptist:

Gene Velek & Jerry/Joyce Kurtz

They can provide the needed information and help with locating available plots. They will also provide the needed details to complete a purchase/reservation and receive a deed for record purposes.

Does the Church expect us to suffer instead of “dying with dignity”?

There are two things to keep in mind in seeking true compassion for ourselves and our loved ones

Grace Emily Stark - February 4, 2017

For someone facing a terminal illness – or for someone watching their loved one suffer daily from an incurable illness – it can seem like the Church’s prohibition of physician-assisted suicide (PAS) can only force people to endure unnecessary pain.

In reality, the Church realizes two things:

The first is the profound truth that life is a gift from the Father, and no amount of suffering can steal its inherent dignity and beauty.

The second is the knowledge that although life should not be taken by ourselves or others, we are not forced to prolong it by any means necessary – especially if we may rationally call such care “disproportionately burdensome” when compared to its benefit.

According to the Catechism of the Catholic Church, suicide of any sort is prohibited because it fails to recognize that our lives are not our own. As the Giver of all life, only God has the authority to take away the gift of any human life.

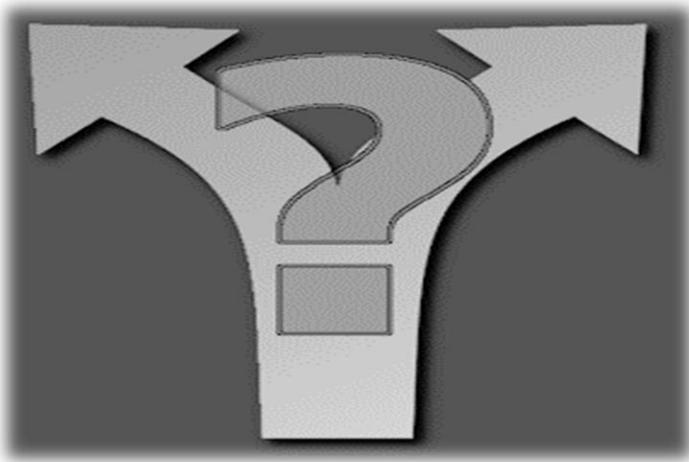
Suicide ignores the realities of this gift, and

— takes false ownership over lives that we are meant to steward (CCC 2280) and

— “offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations” (CCC 2281)

The Church thus recognizes that in committing suicide, an individual not only damages the relationship between herself and the Heavenly Father, but also severs the social bonds that tie us here on Earth. In this way, a mother and wife who commits suicide takes away her children’s natural right to their parent, and her husband’s sacramental right to his spouse.

However, the knowledge of the sanctity of life and the recognition of life-as-divine-gift does not mean that life must be prolonged at any cost.



*“Before man are fire and wáter,
life and death, good and evil;
whichever he chooses shall be given him.”*

The Catholic Church has long recognized this, which is why no one is bound to receive care deemed disproportionately burdensome in comparison to its benefit – even if that care might potentially prolong the patient’s life. This concept stems from a long tradition in Catholic healthcare which distinguishes between what used to be called “ordinary vs. extraordinary” care, and which is now referred to as “proportionate vs. disproportionate” care.

To illustrate these concepts, let’s use the example of a physician discerning whether to utilize the same treatment for two very different patients.

The first patient is an otherwise healthy pregnant woman suffering from the complication hyperemesis gravidarum – nausea and vomiting in pregnancy so severe as to cause weight loss and dehydration. In this patient’s case, artificial nutrition and hydration (ANT) would likely be considered “proportionate” care, in that the burden (be it pain, discomfort, risk, etc.) associated with the treatment is more than enough to justify the benefit of the care, i.e., preserving the life of both the otherwise healthy mother and her unborn child.

The second patient is an elderly man suffering the final stages of a terminal lung cancer, who has lost all appetite or ability to feed himself, and whose PEG tube site keeps becoming dangerously infected. For this patient, the ANT may be considered “disproportionate” care, in that the benefit it provides is no longer enough to justify the burden of serious complications it is causing.

Notice that for both patients, the same treatment may be considered “proportionate” or “disproportionate” based on a number of relevant clinical considerations. The discerning physician could therefore be justified in suggesting the discontinuation of ANT for the second patient, while advocating for the continuation of ANT for the first.

Just as the Church would never require any patient to undergo a complicated burden of treatment disproportionate to its benefit (as may be the case with the second patient, described above), neither would she offer the falsely-termed “dignified” option of physician-assisted suicide.

Instead, the Church would advocate that the patient be offered true compassion (*compati*, which in Latin translates literally “to suffer with”). This will involve the provision of adequate pain management, and/or palliative care in his final days and hours on this Earth. The Church supports the dual approaches of adequate

pain management and palliative care, precisely because both

practices promote the life-affirming goal of “killing the pain, not the patient,” and can lead to significantly improved quality-of-life outcomes for patients and their caregivers.

So in the example of the second patient, we see that the Church condemns no one to suffering, nor to a death without “dignity.”

To promote PAS would ignore the realities of what it means to be a human person, imbued with the dignity which comes from a life given by our Creator, and to be received by Him at the time of His choosing. This is but one part of the Church’s reasoning behind her continued prohibition of PAS – and Catholics can be sure that it is a reasoning suffused with love, through and through, and bolstered by a more profound view of suffering than our culture is often wont to realize.

