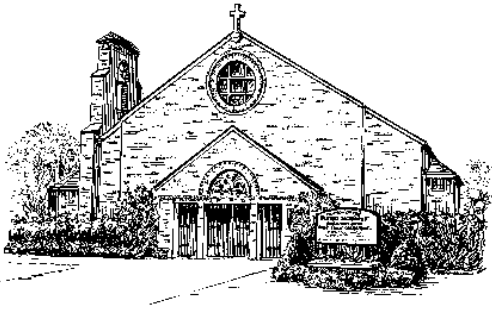


BLESSED SACRAMENT PARISH

Staten Island, New York



Reverend Monsignor Peter G. Finn, Pastor
Reverend Francisco Lanzaderas
Reverend Albin Roby
Reverend Monsignor Francis V. Boyle, Pastor Emeritus

MASSES:

Saturday in the Church: 5:00 PM (Vigil), Sunday 8:00, 9:30, 11:00 AM, 12:30 PM.
Weekdays in the Church: 7:00 AM and 9:00 AM. Saturday in the Church: 9:00 AM.
Holy Days in the Church: 7:00 PM (Vigil), 7:00, 9:00, 11:00 AM and 7:00 PM.

SACRAMENT OF RECONCILIATION

Saturday: 12:00 to 1:00 PM; 4:15 to 5:00 PM.
Anytime upon reasonable request.

SACRAMENT OF BAPTISM

Sunday at 2:00 PM. (Except during July & August, then only on the First and Third Sunday and other specified days)
Arrangements should be made at least one month in advance with the priest of the Parish. Parents of a first child and parents who are new to Blessed Sacrament must attend a Baptism Instruction Class which is held the second Wednesday evening of every month (except July and August) at 7:30 P.M. in the Parish House Meeting Room. Godparents should be Practicing Catholics, and must obtain a Sponsor Certificate from their Parish.

SACRAMENT OF MATRIMONY

Arrangements should be made about six months in advance, with a priest of the Parish. Couples must attend Pre-Cana Conferences.

SICK CALLS - At any time.

MIRACULOUS MEDAL NOVENA - Every Monday after the 9:00 AM Mass.

EUCCHARISTIC ADORATION - First Friday from 12:00 Noon to 2:00 P.M.

NEW PARISHIONERS - Welcome to our Parish.

We invite all parishioners to participate fully in our spiritual and social life. If you are new in the parish, please introduce yourself after Mass and register at the Parish House Office weekdays 9:00 AM to 4:00 PM. Kindly notify us if you change your address.

PARISH HOUSE

30 Manor Road
442-1581

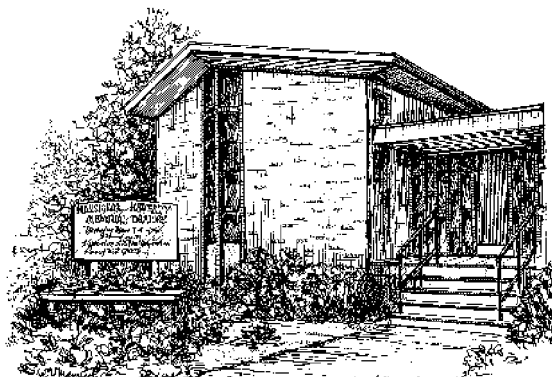
<http://www.blessedsacramentchurchsi.org>

SCHOOL

Mr. Joseph Cocozello
Principal
830 Delafield Avenue
442-3090

RELIGIOUS EDUCATION

Sister Anne Dolores Van Wagenen, C.S.J.B. - D.R.E.
830 Delafield Avenue
448-0378



**BLESSED SACRAMENT PARISH HOUSE
WILL BE CLOSED ON VETERAN'S DAY,
NOVEMBER 11TH**

BLESSED SACRAMENT SENIORS

The Seniors will meet on Tuesday, November 16th in the Parish House Meeting Room.

SENIOR ART LESSONS AT BLESSED SACRAMENT

Experience and share the fun of Watercolor Art, on Wednesdays from 11:00am to 1:30pm in the Parish House Meeting Room. Beginners are welcome! Fee is \$10 per session. Fred Sklenar, the instructor is a professional painter and art teacher. Call 718-447-9657 to enroll.

200TH ANNIVERSARY

The Archdiocese of New York will celebrate the 200th anniversary of the completion of St. Patrick's Old Cathedral on Nov. 22nd at 3:00pm. Archbishop Cardinal Timothy Dolan will preside over a solemn vesper service and a memorial statue to Archbishop John "Dagger" Hughes will be unveiled.

CCD

Attention Parents of Private School Students

Kindly note the following dates:

February 24, 2016 - First Reconciliation

May 7, 2016 - First Eucharist

October 8, 2016 - Sacrament of Confirmation

Please note that private school children must be registered in order to be a part of the Sacrament program here at Blessed Sacrament. To register, please call the Faith Formation office at 718-448-0378 as soon as possible.

HOLY NAME SOCIETY would like to thank all those who participated in the Pasta Dinner and the 7th Grade All Saints Project.

Congratulations to Laura Ventre - the lucky winner of our 1 Month Free Tuition Raffle at our annual Pasta Dinner.

<u>SUNDAY COLLECTION</u>	
<u>2015</u>	<u>2014</u>
\$6,177 (Weekly)	\$6,009 (Weekly)
\$1,767 (All Saints)	\$ 935 (All Saints)
<u>ATTENDANCE</u>	
<u>2015</u>	<u>2014</u>
718 (Adults)	816 (Adults)
122 (Children)	171 (Children)
840	987

**THE SANCTUARY LAMP
KEEPS ITS SILENT VIGIL
BEFORE THE BLESSED SACRAMENT
IN LOVING MEMORY OF
MILDRED PORRETTA**

PRAY FOR THE SICK

The sick are comforted just knowing that you pray for them In your charity please remember: Margaret Pittman-Boyle, Douglas Pflieger, Jr., Phyllis Ribaud, Ann Socci, James Burghardt, Concetta Chicolo, Kelly Ward, Amelia DiMauro, Mary Kenny, Kathryn Haring, Jean Carter, Jane Redmond, Carolyn DeStefano, Robert Tursi, Deirdre Westergren, Nicholas Toto, Marykate Rose, Peggy Travers, Mary Anne Blaine, Jean Cunningham, Jean Elmadary, Alan March, Sebastian Lattuga, Grayce Novaro, Angela Siuzdak, Helen Ramsey, Katherine Barbera, Phyllis Scharfenberg, Margaret Romani, Br. William Herbst, Barbara Brown, Michael Caruso, Patricia Connelly, Hugh Kiernan, Mary Belli, Mark Volpe, Elaine Lydersen, Linda Hansen, Dean Robert Ziegler, Danielle Ziegler, Susannah Yates, Carol Stoltzfus, Marco Antonio Gonzalez, Grace Leddy, Margaret King, Joseph D'Amico, Larry Taylor, Jr., Kathy Quinlan, Felicidad Tobias, Jose Ruiz, Casta Miskowitz, Rosemary Callahan, Elizabeth Coyne, Lucy D'Angelo, Robert Hammerton, Catherine Vitale, Capala Lusi, Jack McGarry, Robert McQuade, Amy Mezzacappa and Elizabeth Widmeyer

SYMPATHY

Remember the soul of and the souls for whom Mass will be offered during the week, especially:

MONDAY

7:00 Phyllis Prevosti

9:00 Albert C. Tarasovis

TUESDAY

7:00 John E. Durr (Living)

9:00 Barbara Martin Keeley (2nd Anniv.)

WEDNESDAY

7:00 Maria Lilla Stanzione

9:00 Victoria Magliocca

THURSDAY

7:00 Michael McCarthy

9:00 Deceased members of Keag & Fitzgerald Families

FRIDAY

7:00 Michael Joseph McCarthy

9:00 Alba Marie Andreano

SATURDAY

9:00 Jack Cennamo

5:00 Peter Porretta (20th Anniv.)

SUNDAY

8:00 Alan Collorec

9:30 David Lesizza, Sr.

12:30 Alfred Brown

SCHEDULE FOR , NOVEMBER 15, 2015

	<u>ALTAR SERVERS</u>	<u>LECTORS</u>	<u>EXTRAORDINARY MINISTERS</u>
5:00 PM Vigil	Team 2	L. Lagmay	A. Aponte & M. McKeever
8:00 AM	Team 3	F. Molanphy	B. Collorec & K. Falcone
9:30 AM	Team 4	R. Salaycik	P. Thomann & A. Morrell
11:00 AM	Team 5	C. Tobias	J. & M. Spach
12:30 PM	Team 1	D. Maj	M. Conigatti & K. Byrne

**Heading to a Warmer Climate?**

If you are one of our lucky snowbirds please notify the Parish Office with your leave and return dates so we can adjust our mailings for the winter months. Two months advanced notice is needed to forward your Offertory Envelopes to a different address or place a temporary hold on them. Contact the Parish House at blsdscr@aol.com to let us know your plans. Thank you.

We do get charged for mail that is sent and returned to us.

FROM THE PASTOR

Right to Life, Pro-Life Advocates have long ago forecasted the "Slippery Slope" progress of the Pro-choice Advocates would proceed far beyond abortion and truly assault the sacredness of human life – a gift from God in then unimaginable ways. The assault continues.

Wesley J. Smith, senior fellow at the Discovery Institutes Center on Human Exceptionalism and consultant for the Patients Rights Council and the Center for Bioethics and Culture writes in Columbia Magazine, July 2014:

Death, Be Not Proud

One of the last things my friend Frances did on Nov. 1, 1992 was to send identical suicide letters to each of her friends: "Today is my 76th birthday," it began. "Of my own free will, I have chosen to take my final passage."

Why would she do such a thing? Frances was not terminally ill and had years of life to look forward to. But there was a darkness always lurking nearby.

She was an admirer of Dr. Jack Kevorkian, then just beginning his now-notorious assisted suicide campaign. She was also a member of the Hemlock Society, a so-called "right to die" organization that would later merge with another group and change its name to Compassion & Choices.

After Frances' death, we found her "suicide file," containing dog-eared articles hailing suicide as an act of self-empowerment, a beneficial and even uplifting experience. One chilling article was a "how-to" piece, teaching the reader how to commit suicide with a drug overdose and plastic bag over one's head-an exact description of Frances' death.

Such is the face of "compassion," as an international movement seeks to convince our culture that euthanasia and assisted suicide are in people's best interest. However, the root meaning of "compassion" is to "suffer with." Hence, in response to the culture of death, members of the Body of Christ must not only forswear killing, but also provide loving care - and principled defense – of the sick and suffering."

As Pope Francis noted in a Sept. 20, 2013 address, "A

widespread mentality of the useful, the 'throwaway culture' that today enslaves the hearts and minds of so many, comes at a very high cost: it asks for the elimination of human beings, especially if they are physically or socially weaker. Our response to this mentality is a decisive and unreserved 'yes' to life."

Whereas euthanasia involves the direct and intentional killing of another person, assisted suicide is legally defined as providing the means of death for another person to end his or her own life.

Legally, they are distinct realities, but the Catholic Church unequivocally opposes both. The Congregation for the Doctrine of the Faith's Declaration on Euthanasia states, "No one can make an attempt on the life of an innocent person without opposing God's love for that person, without violating a fundamental right, and therefore without committing a crime of the utmost gravity."

The international euthanasia movement made a legislative impact in the US beginning in 1990s. In the wake of publicity campaigns by the Hemlock Society, Oregon legalized assisted suicide for the terminally ill by voter referendum in 1994. To date, two other US states have passed similar laws: Washington, by referendum in 2004 and Vermont, by the state legislature in 2012. Meanwhile, a muddled Montana Supreme Court decision in 2009 ruled that assisted suicide was not against public policy – but the exact nature and meaning of the ruling remains a matter of dispute. Similarly, in Jan. 2014, a New Mexico trial judge declared that the state's law against assisted suicide was unconstitutional, but that decision is in abeyance as the case is on appeal.

It is important to note that most states continue to explicitly outlaw assisted suicide. Indeed, California, Maine, Michigan – and most recently, Massachusetts-have refused to legalize doctor-prescribed death in voter initiatives in the last 20 years.

Advocates for assisted suicide claim that the US experience demonstrates thus far that doctor-facilitated death can be conducted without abuses. But there have been abuses, in a sense. Just ask Barbara Wagner and Randy Stroup. Both were dying of cancer when their doctors prescribed a regimen of life-extending chemotherapy. Not only would Medicaid, which is rationed in Oregon, not pay for the prescription, but an administrator wrote both patients telling them that the state would fund their assisted suicides. As appalled Wagner said, Oregon "will pay to kill me, but they will not give me medication to try and stop the growth of my cancer." Compassion!

Americans remain deeply divided on the issue of assisted suicide and euthanasia, while most physicians remain ambivalent about engaging in a death-causing practice. The nation stands at a crossroads, as proponents of doctor-

prescribed death develop sleeker ways to market their agenda.

Canada is likewise acutely threatened by euthanasia consciousness. On June 5, Quebec became the first province to legalize doctor-assisted suicide by passing Bill 52, a law redefining the lethal practice as a form of health-care called "end-of-life." Meanwhile, the Supreme Court of Canada is being asked to declare the federal law against assisted suicide unconstitutional. Disturbingly—and perhaps showing the direction of the currents – the court has decided to hear the case even though it previously ruled that the law against assisted suicide was constitutional.

In order to better see the choice in front of them, North Americans need only look at the depravity in several European countries where euthanasia has been accepted.

Euthanasia was decriminalized in certain cases in the Netherlands after a 1973 court ruling permitted the practice as long as doctors followed protective guidelines – requiring, for instance, repeated requests, second opinions, and unbearable suffering that cannot otherwise be alleviated. This system continued until 2002, at which time lethally injecting or assisting the suicides of qualified patients was formally legalized.

Over the decades, Dutch euthanasia expanded steadily—from the terminally ill who ask for it, to more seriously chronically ill who ask for it, to people with serious disabilities who ask for it, to those suffering from existential anguish or mental illness and who, in their despair, want to die.

The number of euthanasia deaths in the Netherlands is rising, including among the mentally ill, and the vulnerable elderly are increasingly at risk. Euthanasia is now permitted in the Netherlands for early dementia as well as those with non-life-threatening conditions, even those who want to die because they are "tired of life."

Euthanasia has even entered the pediatric wards. While it remains technically murder under Dutch law, infanticide in the name of "mercy" has become so acceptable that a pediatrics professor published a bureaucratic checklist designed to help doctors determine which terminally ill or severely disabled infants could be euthanize. The Groningen Protocol, as it is known, was ratified by the Dutch National Association of Pediatricians and even published in the New England Journal of medicine.

Belgium likewise formally legalized euthanasia in 2002. The law allows broad access to doctor-facilitated death when "the patient is in a medically futile condition of constant unbearable physical or mental suffering." Some Belgian doctors have interpreted this liberal license so broadly that it amounts to death-on-demand.

Consider these well-documented examples: The euthanasia of elderly couples who preferred immediate death to eventual widowhood; of deaf twins, who asked to be killed together when both began losing their eyesight; of a depressed anorexia patient who wanted to die after being sexually exploited by her psychiatrist; of a transsexual repelled by the results of a sex-change operation.

Recently the Belgian parliament expanded its law to include child euthanasia with no lower age limit.

Lastly, Switzerland has taken Jack Kevorkian as its model, creating a cottage industry of "suicide tourism" – a term that describes the flow of people traveling to the country's legal suicide clinics to end their lives with the assistance of doctors and nurses. Like Kevorkian in the US in the 1990s, these clinics do not restrict their services to the terminally ill. In recent months, an elderly Italian woman committed suicide at a Swiss clinic because she was upset about losing her looks. Her family only learned about her death when the clinic mailed the urn containing her ashes.

Swiss death clinics are becoming increasingly popular. Dignitas, one of the most active of the Swiss suicide clinics, recently published its death statistics for the last year. They tell an alarming story; 1,705 have died in that one clinic alone since 1998, including 204 in 2013.

As the battle between the culture of life and the culture of death wages on, it is essential to recognize the terms of the public debate. Proponents of euthanasia and assisted suicide use all sorts of propaganda to push and hide their agenda. This is particularly true in the US, where disingenuous advocates play word games and deploy euphemisms as honey to help the poison go down. Thus, rather than using the accurate term "assisted suicide," they will instead call doctor-prescribed death "aid in dying" or death with dignity." They even deny that the suicide of a terminally ill person is actually a suicide.

Assisted suicide activists also try to confuse the public by conflating the unethical acts they advocate with appropriate measures to alleviate suffering at the end of life. For example, some will claim that refusing unwanted medical treatment is the same as assisted suicide. But this, of course, isn't true. In fact, the US Supreme Court recognized in a unanimous 1997 decision that there is a crucial ethical and legal difference between assisting suicide—which states can outlaw—and refusing unwanted life-sustaining medical treatment.

This is also the position of the Catholic Church. As St. John Paul II wrote, citing the 1980 Declaration on Euthanasia: "When death is clearly imminent and inevitable, one can in conscience 'refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted'" (Evangelium Vitae, 65).

Assisted suicide advocates also claim that causing death by overdose is permitted under the ethical principle of "double effect", which states that an act that produces a bad result is still considered ethical if four conditions are met: 1) The action taken (treating pain) is "good" or morally neutral; 2) The bad effect (death) is not intended; 3) The good effect (the relief of suffering) cannot be brought about by an act designed to intentionally cause the bad effect (death); 4) There is a proportionate and sufficiently grave reason to perform the act (the presence of severe pain).

Euthanasia and assisted suicide are bad medicine and even worse public policy. The Catholic Church favors a more humane, reasonable and compassionate vision that leads society toward a better way: Care, not kill. Embrace, not abandon. Suffer with, not dispose of.

As Pope Francis cogently noted in a message to the Pontifical Academy for Life in Feb. 2014: "The gravest deprivation experienced by the aged is not the weakening of one's physical body, or the disability that may result from this. Rather, it is the abandonment, exclusion and deprivation of love.

We must therefore respond to the culture of death not only with reasoned arguments, but also with loving actions that give testimony to the dignity of life.

God bless you

Msg. Finn