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www.holyrosaryindy.org

Sunday Mass Schedule
Ordinary Form:
4:30 p.m. Saturday
12:00 p.m. Sunday
Extraordinary Form:
9:30 a.m. Sunday

Confessions
Sundays: 45 minutes before each Mass.
Weekdays: 30 minutes before each Mass.

Joining the Parish
Parish Census Forms are in a blue folder in the pamphlet rack in the vestibule. Completed forms can be placed in the collection basket or mailed to the office.

Baptisms & Weddings
Baptisms and weddings can be scheduled only after an initial meeting with the pastor or associate pastor. The Church requires that both sacraments be preceded by a period of preparation. Weddings must be scheduled at least six (6) months in advance.

La Chiesa del Santo Rosario

Holy Rosary Church



The Italian Parish of Indianapolis

October 19, 2008

Ordinary Form of Mass:
Twenty-ninth Sunday in Ordinary Time

Extraordinary Form of Mass:
Twenty-third Sunday after Pentecost

PARISH STAFF:

Rev. Msgr. Joseph F. Schaedel, VG, pastor
Office (317) 236-1405 • Residence (317) 634-4519

Rev. Michael W. Magiera, FSSP, associate pastor
Office (317) 636-4478 • Residence (317) 634-4519

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Orario settimanale delle Sante Messe

Saturday, October 18, 2008

4:30 p.m. — Ordinary Form (Sung)
Twenty-ninth Sunday in Ordinary Time
 † John Mercurio Jr.

Sunday, October 19, 2008

9:30 a.m. — Extraordinary Form (Sung)
Twenty-third Sunday after Pentecost
 (2nd class)
 Pro populo

Noon — Ordinary Form (Sung)
Twenty-ninth Sunday in Ordinary Time
 Intention of Sr. Rita Vukovic

Monday, October 20, 2008

Noon — Ordinary Form
St. Paul of the Cross (Optional memorial)
 † Arnold Ford

5:45 p.m. — Extraordinary Form
St. John Cantius (3rd class)
 † John Dalton

Tuesday, October 21, 2008

Noon — Extraordinary Form
St. Ursula & Companions (4th class)
 † John Michael Peoni

Wednesday, October 22, 2008

Noon — Extraordinary Form
Votive Mass for Vocations (4th class)
 For all priests

5:45 p.m. — Extraordinary Form
Votive Mass of All Holy Apostles (4th class)
 Celebrant's intention

Thursday, October 23, 2008

Noon — Extraordinary Form
St. Anthony Mary Claret (3rd class)
 † Irene O'Brien

Friday, October 24, 2008

Noon — Extraordinary Form
St. Raphael the Archangel (3rd class)
 Celebrant's intention

5:45 p.m. — Extraordinary Form
St. Raphael the Archangel (3rd class)
 † Grace Short

Saturday, October 25, 2008

9 a.m. — Extraordinary Form
St. Isidore the Farmer (3rd class)
 Michael and Lynne O'Brien (Wedding anniv.)

4:30 p.m. — Ordinary Form (Sung)
Thirtieth Sunday in Ordinary Time
 † Tony Constantino

Sunday, October 26, 2008

9:30 a.m. — Extraordinary Form (Sung)
Christ the King (1st class)
 Pro populo

Noon — Ordinary Form (Sung)
Thirtieth Sunday in Ordinary Time
 † Gus Minardo

MASS INTENTIONS: The standard stipend for Masses in the Archdiocese of Indianapolis is \$10. Requests should indicate whether people are living or deceased, and must be typed or written legibly. *We can accept only five stipends per calendar year, per family/household, when they are available.* Place requests in the collection basket or mail them to the office. Make checks payable to Holy Rosary Church.



Adoration of the Blessed Sacrament at Holy Rosary

- **Wednesdays** between the Masses at noon and 5:45 p.m.
- **First Fridays** between the Masses at 5:45 p.m. Friday and 9 a.m. Saturday. (Sign-up sheet will be in the vestibule during prior week.)

American principle founded on reason. Whenever a society asks its citizens to violate its own foundational principles — as well as their moral consciences — citizens have a right, indeed an obligation, to refuse. In 1941, Bishop Gustave von Galen gave a homily condemning Nazi officials for murdering mentally ill people in his diocese of Muenster, Germany. The bishop said:

“Thou shalt not kill!” God wrote this commandment in the conscience of man long before any penal code laid down the penalty for murder, long before there was any prosecutor or any court to investigate and avenge a murder. Cain, who killed his brother Abel, was a murderer long before there were any states or any courts or law. And he confessed his deed, driven by his accusing conscience: *“My punishment is greater than I can bear ... and it shall come to pass, that every one that findeth me the murderer shall slay me”* (Genesis 4:13-14)

Should he have opposed the war and remained silent about the murder of the mentally ill? No person of conscience can fail to understand why Bishop von Galen spoke as he did.

My dear friends, I beg you not to be misled by confusion and lies. Our Lord, Jesus Christ, does not ask us to follow him to

Calvary only for us to be afraid of contradicting a few bystanders along the way. He does not ask us to take up His Cross only to have us leave it at the voting booth door.

Recently, Pope Benedict XVI said that “God is so humble that He uses us to spread his Word.” The gospel of life, which we have the privilege of proclaiming, resonates in the heart of every person — believer and non-believer — because it fulfills the heart's most profound desire. Let us with one voice continue to speak the language of love and affirm the right of every human being to have the value of his or her life, from conception to natural death, respected to the highest degree.

October is traditionally the month of the rosary. Let us pray the rosary for the strength and fortitude to uphold the truths of our faith and the requirements of our law to all who deny them. And, let us ask Our Lady to bless our nation and the weakest among us.

May Mary, the mother of Jesus, the Lord of Life, pray for us!

Sincerely yours in Christ,
 +Most Rev. Joseph F. Martino, D.D., Hist. E.D.
 Bishop of Scranton, Pennsylvania

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year in every campaign. Catholics may not turn away from the moral challenge that abortion poses for those who seek to obey God's commands. They are wrong when they assert that abortion does not concern them, or that it is only one of a multitude of issues of equal importance. No, the taking of innocent human life is so heinous, so horribly evil, and so absolutely opposite to the law of Almighty God that abortion must take precedence over every other issue. I repeat: It is the single most important issue confronting not only Catholics, but the entire electorate.

My fellow bishops, writing ten years ago, explained why some evils — abortion and euthanasia in particular — take precedence over other forms of violence and abuse:

The failure to protect life in its most vulnerable stages renders suspect any claims to the “rightness” of positions in other matters affecting the poorest and least powerful of the human community. If we understand the human person as “the temple of the Holy Spirit” — the living house of God — then these latter issues fall logically into place as the crossbeams and walls of that house. *All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation* [emphasis in

the original]. These directly and immediately violate the human person's most fundamental right — the right to life. Neglect of these issues is the equivalent of building our house on sand. (*Living the Gospel of Life: A Challenge to American Catholics*, 23.)

While the Church assists the State in the promotion of a just society, its primary concern is to assist men and women in achieving salvation. For this reason, it is incumbent upon bishops to correct Catholics who are in error regarding these matters. Furthermore, public officials who are Catholic and who persist in public support for abortion and other intrinsic evils should not partake in or be admitted to the sacrament of Holy Communion. As I have said before, I will be vigilant on this subject.

It is the Church's role now to be a prophet in our own country, reminding all citizens of what our founders meant when they said that “... all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.”

The Church's teaching that all life from conception to natural death should be protected by law is founded on religious belief to be sure, but it is also a profoundly

Stewardship: Twenty-ninth Sunday in Ordinary Time

Each year at tax time, we conscientiously give “to Caesar what belongs to Caesar.” Does my stewardship indicate that I am as faithful about giving “to God what belongs to God”?

Comunicazioni

- There will be a **second collection** this weekend for World Mission Sunday.
- Please pray for the repose of the soul of **M. June Dullaghan**. We extend our deepest sympathy to her son, Dick Dullaghan, and all her family. May her soul and the souls of all the faithful departed rest in peace.
- Members of Youth of Our Lady of America from Holy Rosary Parish recently prayed at the Planned Parenthood facility on Georgetown Road. Parishioner **Branden Stanley produced an inspirational video** which we strongly urge all to watch: www.youtube.com/watch?v=YLiV7wIRjls.
- **Christmas cards** from the Priestly Fraternity of St. Peter are available in the back of the crypt church.
- All Souls Day and the Month of the Holy Souls, November, rapidly approach. **Memorial envelopes** are available at the St. Joseph statue in the crypt church. List the names of your deceased loved ones in the spaces provided on the envelopes, and put the envelopes in the basket next to the statue. An offering is optional. These names will be placed on the altar during all of our Masses throughout the month of November.
- **Apologetics A-Z** and **Spirituality for Children** will meet in our classrooms on Sunday, Oct. 26, from 11:10 a.m. to 11:55 a.m. Adults will continue a “walk” through the Gospels. Children will learn about “St. Therese de Lisieux, the Little Flower of Jesus.”
- **Please pray for our sick and shut-in friends:** Mary Adams, Bridgett Allen, Ken Baxter, Natalie Bennett, Sophia Borzabadi, Roselyn Burrello, Irene Bussell, Steve Bus-

BY THE NUMBERS

Collections for October 11-12

4:30 p.m. Saturday	\$	1,897.00
9:30 a.m. Sunday		2,301.00
Noon Sunday		1,322.00
Total	\$	5,520.00

Confessions week of October 5: 62

Attendance:

Daily Masses, week of October 5:	571
Sunday Masses, October 11-12:	451

sell, Mary Constantino, Carol Craig, Carol Cowan, Don Decker, George Diehl, Thomas Estes, Nancy Gerth, Mary Ann Goetz, Aurora Hobbs, Lily Klee, Katie Lynch, Gasper Madonia, Grace Madonia, Dorothy Magiera, Myrtle McGuire, Rosie Mitchel, Stephen Mitchel, Jo Ann Murello, Thelma Murray, Brian Murrey, John Oechsle, Sue Parsons, Arthur Ratz, James Rea, Bert Sansone, Fr. Victor Schott, Brigitte Schutzman, Betty Sergi, Fr. Hilary Vieck, Cathy Wells and Joann Wilson.

• Pray for justice, peace and life with the **Novena for Faithful Citizenship**. Join Catholics throughout the United States in prayer. Visit www.faithfulcitizenship.org/resources/podcasts.

• **40 Days for Life** continues through Nov. 2. Members of Holy Rosary Church are encouraged to join fellow parishioners every Saturday in prayer at the Planned Parenthood facility at 8590 Georgetown Road. For more information visit www.40daysforlife.com/Indianapolis.

• Items for the **bulletin** must be submitted *in writing* no later than noon Wednesday.

Appunti del Parroco: (From the Pastor's Notebook:) A Letter from Msgr. Joseph F. Schaedel, V.G.

Dear Parishioners,

As you know, I rarely yield the pen to anyone else in writing this weekly bulletin letter — and then only to Father Magiera. (By the way, Father Magiera is home in Philadelphia this weekend visiting his mother. We welcome our former associate pastor, Father Dennis Duvelius, who is taking Father Magiera's place.)

Anyhow, back to this letter. Two weeks ago, on Respect Life Sunday, my friend Bishop Joseph Martino of Scranton, Pennsylvania, released a pastoral letter to his diocese. He directed that it be read in his diocese at every pulpit in every parish in place of the homily. It is a splendid message. And so, this week I yield my space to Bishop Joseph Martino. Please read carefully.

(Along the same lines, I recommend to you an article by George Weigel in this week's issue of *Newsweek* magazine. It is more than interesting.) Now, here is Bishop Martino's letter:

My brothers and sisters in Christ,

The American Catholic bishops initiated Respect Life Sunday in 1972, the year before the Supreme Court legalized abortion in the United States. Since that time, Catholics across the country observe the month of October with devotions and pro-life activities in order to advance the culture of life. This October, our ef-

forts have more significance than ever. Never have we seen such abusive criticism directed toward those who believe that life begins at conception and ends at natural death.

As Catholics, we should not be surprised by these developments. Forty years ago, Pope Paul VI predicted that widespread use of artificial contraceptives would lead to increased marital infidelity, lessened regard for women, and a general lowering of moral standards especially among the young.

Forty years later, social scientists, not necessarily Catholics, attest to the accuracy of his predictions. As if following some bizarre script, the sexual revolution has produced widespread marital breakdown, weakened family ties, legalized abortion, sexually transmitted diseases, pornography, same-sex unions, euthanasia, destruction of human embryos for research purposes and a host of other ills.

It is impossible for me to answer all of the objections to the Church's teaching on life that we hear every day in the media. Nevertheless, let me address a few.

To begin, laws that protect abortion constitute injustice of the worst kind. They rest on several false claims including that there is no certainty regarding when life begins, that there is no certainty about when a fetus becomes a person, and that some human beings may be killed to

advance the interests or convenience of others.

With regard to the first, reason and science have answered the question. The life of a human being begins at conception. The Church has long taught this simple truth, and science confirms it. Biologists can now show you the delicate and beautiful development of the human embryo in its first days of existence. This is simply a fact that reasonable people accept.

Regarding the second, the embryo and the fetus have the potential to do all that an adult person does. Finally, the claim that the human fetus may be sacrificed to the interests or convenience of his mother or someone else is grievously wrong. All three claims have the same result: the weakest and most vulnerable are denied, because of their age, the most basic protection that we demand for ourselves. This is discrimination at its worst, and no person of conscience should support it.

Another argument goes like this: "As wrong as abortion is, I don't think it is the only relevant "life" issue that should be considered when deciding for whom to vote." This reasoning is sound only if other issues carry the same moral weight as abortion does, such as in the case of euthanasia and destruction of embryos for research purposes.

Health care, education, economic security, immigration, and taxes are very important concerns. Neglect of any one of them has dire consequences as the recent financial crisis demonstrates. However, the solutions to problems in these areas do not usually involve a rejection of the sanctity of human life in the way that abortion does. Being "right" on taxes, education, health care, immigration, and the econ-

omy fails to make up for the error of disregarding the value of a human life.

Consider this: the finest health and education systems, the fairest immigration laws, and the soundest economy do nothing for the child who never sees the light of day. It is a tragic irony that "pro-choice" candidates have come to support homicide — the gravest injustice a society can tolerate — in the name of "social justice."

Even the Church's just war theory has moral force because it is grounded in the principle that innocent human life must be protected and defended. Now, a person may, in good faith, misapply just war criteria leading him to mistakenly believe that an unjust war is just, but he or she still knows that innocent human life may not be harmed on purpose.

A person who supports permissive abortion laws, however, rejects the truth that innocent human life may never be destroyed. This profound moral failure runs deeper and is more corrupting of the individual, and of the society, than any error in applying just war criteria to particular cases.

Furthermore, National Right to Life reports that 48.5 million abortions have been performed since 1973. One would be too many. No war, no natural disaster, no illness or disability has claimed so great a price.

In saying these things in an election year, I am in very good company. My predecessor, Bishop Timlin, writing his pastoral letter on Respect Life Sunday 2000, stated the case eloquently:

Abortion is the issue this year and every