

OUR LADY OF THE ROSARY CHAPEL

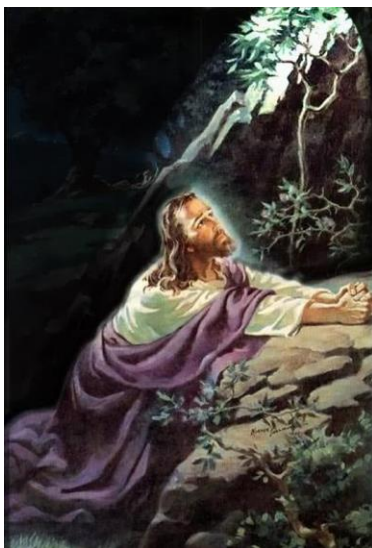
MARCH 1, 2015

SECOND SUNDAY OF LENT

Volume 3

Issue 9

SECOND SUNDAY OF LENT



The Most Holy Sacrament of the Altar had been instituted. The words of leave taking had been spoken by the Saviour. The hymn of praise, prescribed by the law, had been sung. Then Jesus, as was His wont, went with His disciples to a garden situated on the Mount of Olives....The events in the Garden of Olives can properly be considered under the following heads: Christ plunged in sadness and wrestling with death: Christ praying to His heavenly Father; Jesus calling on His disciples; Christ betrayed by Judas; Christ captured by His enemies and forsaken by the apostles. The sufferings of our Saviour's soul in their first stage are described in the following manner by the evangelists: St. Matthew writes, "He began to grow sorrowful and to be sad. Then He said to them: My soul is sorrowful even unto death." St. Mark says, "And he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death." The evangelists, then, make use of three expressions in characterizing the mental sufferings of the Saviour. They speak of sadness, of fear and of heaviness which we may call repugnance. *Sadness* is the result of present evil that already has befallen one; *fear* arises from the thought of future evil, to avoid which seems very difficult:

repugnance is felt under the pressure of present inevitable evils and at the thought of future evils which appear unavoidable and are therefore considered as already present....It was not so with Christ. Never in the least bedimmed the clear apprehension of reason. He first presented to His mind the causes of sadness, of fear and of repugnance. Then, He permitted these emotions to produce their painful effects to the fullest extent upon His Will and, through the will, upon the other faculties of His soul. But at the same time He presented to His soul counter-motives, which encouraged Him to patiently undergo the sufferings, and for our example, He simultaneously addressed Himself in earnest prayer to His heavenly Father. Thus He suffered and still always retained perfect control over these inner emotions. We are here confronted by a great mystery. On the one hand, the soul of Christ from the



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HOLY MASS

Sundays: 7:00 & 10:00 am

Weekdays: 8:00 am

Saturdays: 7:00 am

CONFESSIONS

Sundays

6:40—6:55 am

9:15—9:55 am

Weekdays

6:40—6:55 am

and by appointment

HOLY ROSARY

Sundays: 9:40 am

First Saturdays: 8:00 am

ANNOUNCEMENTS

THE WAY OF THE CROSS: 7:00 pm all Fridays during Lent.

REQUIEM MASS: March 2 at 7 pm for the Poor Souls in Purgatory, followed by the Rosary.

ANNOUNCEMENTS**ALTAR BOYS**

The MC is responsible for scheduling practice on Sundays after the 10AM Mass with the acolytes for Holy Week. See the schedule and Fr. Rodriguez.

MASS INTENTIONS

The Mass book is filled up until March 14, 2015. If a Mass is needed during this time, it will be put on a list for Bishop Morello.

CHURCH CHOIR

Having High Mass every Sunday is a privilege, but a privilege that can only be maintained by having a choir to sing the Mass. Our Lady of the Rosary Chapel is interested in expanding her choir and would like to welcome any chapel members (male or female) who can attend a weekly practice and can sing at 10:00 am Mass on Sunday. No musical background is required; our main goal is to give honour and glory to God. If you are interested in becoming a member or have any questions about choir, please contact Elizabeth Bouton.

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moment of its creation, enjoyed the beatific vision and in consequence, untold happiness whilst in the mortal body; but, on the other, it experienced sorrows from other causes and was sad even unto death. Only a most incomprehensible miracle of Divine Power and Love could bring this about and did bring it about in the case of the Saviour alone. For faith teaches us that the blessed in heaven, owing to the beatific vision, are immune from any and all sufferings and that, after the last day, their bodies shall also be impassible.

In the second stage, the sufferings of the soul of Christ increased to a real fear of death, whence they passed to a condition of agony, or death-struggle, which produced a bloody sweat. This incident is mentioned by the evangelist St. Luke in the following terms: "And being in agony," i.e., whilst struggling against the fear of death, "he prayed the longer. And His sweat became as drops of blood trickling down upon the ground" How shall we explain the fear of death in Christ? In the rest of men, this fear usually arises from three causes: from the consciousness of sins committed in the past, from the uncertainty of the future lot awaiting the soul and, lastly from the natural reluctance of the soul to leave the body. It is evident that in Christ the fear of death could not arise from the first and second causes, for He had nothing to regret in the past, and, as to the future, He knew full well that He would go to the Father. The fear of death in Him arose, therefore, from the last mentioned cause. It is to be remarked, however, that the fear of death in Him was different from that which we experience. In us the repugnance to death and its fear are felt without the consent of our will, even against its consent, while in Christ the fear of death was willed with full deliberation and freedom.

The agony of the Saviour consisted in His struggling with the whole power of His will against the fear of death which He had freely admitted, in His subduing and conquering it. It was, indeed, a most remarkable conflict in the heart of the GOD-MAN. Christ there appears as a general who, being certain of victory, challenges and provokes the enemy to combat, but only to conquer and to slay him.

The bloody sweat, finally, which accompanied the fear of death, was the result of the struggle and not of the fear. Fear, notably the fear of impending death, does not drive the blood out of the heart but rather back to it. Fright and fear produce a pale, not a ruddy complexion. The bloody sweat, therefore, was the result of the death-struggle, that is, of the great effort of will power to overcome the fear of death. It must, indeed, have been a powerful effort, which drove the blood, after it had rushed through fear to the heart, back through the sacred body to find vent and burst forth in great drops through the pores.

There He lies, the Almighty, the Strong One of Israel, the Shield of the Hero, the Lion of the tribe of Juda, like to a worm trodden in the dust, scarcely able to emit a sigh. Finally with great effort, He rises. He uplifts His face to heaven, and in the calm light of the full moon that Holy Face appears covered with innumerable red drops, and these drops are the heart's blood of the Son of God, which, amid the most fearful pains, is press from all the pores of His sacred Body. The bloody drops fall upon the earth to free it from the ancient curse, and, like to the blood of Abel, they cry to heaven, not for vengeance, however but for mercy..... What then, we have a right to ask, were the causes which gave rise to these sufferings of the soul?....

The sufferings of the soul of Christ resulted chiefly from four causes. The first cause was the clear knowledge the Saviour had of all the pains He had to endure in His natural body, in His sacramental body, and in His mystic body. The images of all the terrors and of all the tortures to be brought forth by the coming day arranged themselves vividly before His eyes. He beheld the bloody scourge, the crown of thorns, the dishonor of the purple mantle, the false testimonies, the scornful and biting jeers, and the altar of sacrifice on Golgotha. These dreadful images caused Him to feel all the impending pains even before the rude menial raised the fearful scourge, before the cruel nails pierced His sacred hands and feet. The mere thought of an approaching operation or of a threatened disgrace has caused many a one to swoon. Why should it be a matter of surprise that the heart of the Redeemer, at the sight of such woes, trembled in its inmost fibres

MASS SCHEDULE

Sun March 1	SECOND SUDAY OF LENT	7:00 am 10:00 am	Missa pro Populo
Mon March 2	Ferial Day	8:00 am 7:00pm	Joseph Rotunda, Jr. Requiem For the Poor Souls In Purgatory
Tue March 3	Ferial Day	8:00 am	Joseph A. Fama (RIP)
Wed March 4	St. Casimir, C Commeration of St. Luciaus I PM	8:00 am	Rev. Fr. Carol Pulvermacher (RIP)
Thur March 5	Ferial Day	8:00 am	Poor Souls in Purgatory
Fri March 6	St. Perpetua & Felicity	8:00 am	Teresa Lekinga (living)
Sat March 7	St. Thomas Aquinas CD	7:00 am	Robert De Cecco (RIP)
Sun March 8	THIRD SUNDAY OF LENT	7:00 am 10:00 am	Missa pro Populo



NOTICE TO NEWCOMERS

Founded in 1973 in the wake of the disastrous Second Vatican Council, the mission of Our Lady of the Rosary Chapel is to maintain and restore as far as possible the traditional faith, values and liturgical practice of the Roman Catholic Church, and to provide a haven of sanctity where men and women of good will may grow in love for God and their neighbor.

Please don't hesitate to introduce yourself and ask questions. After Mass come to the Social Hall, and join us for coffee and refreshments.

We welcome Spanish-speakers, and confessions are heard in Spanish and English every Sunday and by appointment with the pastor.

We hope your visit with us is a pleasant one, and we look forward to seeing you again and welcoming you as a member of Our Lady of the Rosary.



MARCH MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

March 1:	9:30 am	Fr. Bachtiger
March 8:	5:00pm	Fr. Rodriguez
March 15:	9:30am	Fr. Bachtiger
March 29:	5:00pm	Fr. Rodriguez

Mass may be cancelled in the event of inclement weather.

and prematurely shed its blood? Add to this the fore-knowledge of all the wrong and ignominy He was to suffer in His sacramental body through the various sins against the Blessed Sacrament, of all the persecutions and outrages which would be heaped upon His mystical body, the holy Church, by infidels, heretics and schismatics, by cruel tyrants, by anti-Catholic governments and from the scandalous lives of many Catholics. He knew that He could no more endure these pains after His death, therefore He drank in advance this cups of suffering in the Garden of Gesthsemane. In the second place, the conduct of His ungrateful disciples was to the Redeemer a source of untold sadness. One is already on the way to betray Him for 30 pieces of silver; another, a few hours hence, will deny Him, all are indifferent and given over to careless slumber. In ages to come, the example of these ingrates will be followed by millions of Christians (Catholics) after they shall have reaped the abundance of His benefits, after they shall have been freed, through His precious Blood, from the thralldom of Satan and nourished with His own sacred flesh. Truly the Saviour could exclaim with the Psalmist, "I am become a stranger to my brethren, and an alien to the sons of my mother. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me and I found none." Another cause was the painful knowledge that all His struggles and sufferings would be wasted on innumerable souls. Hear His plaint in the words of Isaias, the prophet: "I have labored in vain, I have spent my strength without cause and in vain." May God grant that, in these pathetic lamentations His thoughts were not directed towards any of us! Above all, He was afflicted at the thought of the awful end of His apostle Judas, as well as the temporal and eternal ruin towards which His chosen and beloved people of Israel were drifting.

All this is, indeed more than sufficient to break a heart, even though that Heart were Divine. And still St. Chrysostom says that we should err were we to think that the knowledge of all these sufferings was the principal cause of the mental grief and of the mortal anguish of Christ. For no matter how fearful these sufferings were, the Redeemer had anxiously desired them and intensely longed for them. No matter how heavy, how shameful the cross might be, no matter that to many it was a folly and a scandal, it would also bring salvation unto many; for Christ Himself it would be the foundation of His Glory; to the heavenly Father it would bring infinite honor..... excerpts from Chapter I, THE PASSION OF JESUS and its hidden meaning by Father James Groenings, S.J. published in 1908.....

VISIT US ON THE WEB

For up-to-date information, such as last-minute changes to the Mass schedule, special prayer requests, and other breaking news, refer to our website at:

www.rosarychapel.net