

Our Lady of the Rosary Chapel

SEXAGESIMA SUNDAY

Why does the Church mention St. Paul in the Holy Mass of this day, and why is this Epistle read? To help us begin our Lenten sacrifices by looking to St. Paul, from whose example the Church would incite us to work out our salvation by cooperating faithfully with the grace of God.

Why does St. Paul speak so many glorious things of himself?

He did so, not as seeking honor and glory for himself, but for God; Out of love and benevolence towards the Corinthians, who had been seduced by certain self-styled apostles or, as St. Paul calls them, emissaries of the devil. To confound these hypocrites, and to remove the obstacles in the way of our holy religion, St. Paul felt bound to tell the Corinthians about all that he had suffered for the propagation of the Gospel. In like manner, it is also our duty to appeal to our Innocence, and to defend it when wicked men, by slandering us, try to hinder the salvation of those confided to us.

What was the sting of the flesh, or the angel of Satan?

According to some interpreters, we are to understand by it, the sufferings, privations, and persecutions which the Apostle had continually to undergo; according to others, and this is the more probable opinion, it was the temptations of the flesh and of impure desires, by which he was tried and kept humble, but which he easily overcame through the assistance of the grace of God. Let us, like St. Paul, not be irritated at temptations, but firmly combat and overcome them by the help of divine grace.

Aspiration

Grant me, O God, thy grace, that I may in these evil days keep steadily to thy holy doctrine, and never be seduced from obeying it, either by the allurements of the world, or the reproaches of the wicked. Amen.

Gospel. (Luke viii. 4-15.)

At that time: When a very great multitude was gathered together, and hastened out of the cities unto Jesus, he spoke by a similitude, The sower went out to sow his seed ...

Why is the word of God here compared to seed?

Because as good fruits spring from good seed,

so do good works from the word of God: and as it is impossible for any soil not sown to produce good fruits, so neither can men produce the fruits of the Spirit, without the seed of the divine word. St. Augustine says, that the word of God is as necessary for men as even the body of Christ. This seed was sown by Christ, His disciples, and their successors, and is still daily sown in the soil of men's hearts.

Why did our Saviour cry out, he that hath ears to hear, let him hear?

To declare the importance and necessity of the doctrine taught in this parable, and to urge his hearers to meditate upon it. For it is necessary to salvation to heed attentively the word of God, and whoever refuses to hear it, throws himself into everlasting perdition, since without the instruction in our holy religion, which we derive from that word, we cannot know what we must do to please God, and save our souls.

How then does it happen that notwithstanding the excellence of the divine word, there are so many bad and immoral Christians?

Christ himself explains this in the Gospel of today. Some seed fell by the wayside, some upon rock, some among thorns, but very little upon good ground. That is, men who hear the word of God are at one time like an open street, where the thoughts run in distraction this way and that; they hear, read, and meditate, only superficially; do not carry out their resolutions; perhaps forget them; devote themselves to a changing succession of vanity, pleasure, and useless occupations; are drawn away by evil spirits, and easily betrayed into wickedness and sin. At another time, they are like the rocks, that is, they hear and receive the word with joy, and make many good resolutions; but their hearts are hardened by pride, impurity, anger, and other evil passions and habits; they have no lasting sorrow, nor are they penetrated by the truths which concern their salvation; hence they fall away in time of the least temptation, at a slight mockery; for a small gain; the divine seed had found no moisture or root in their hearts. Again, they are overgrown with the piercing thorns of cares, riches, and sensual lusts, so that the seed of the divine word, though received by them, can neither grow up nor bear fruit.

JANUARY 31, 2016

SEXAGESIMA SUNDAY

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Our Lady of the Rosary

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Fr. Adan Rodriguez (*Pastor*)
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HOLY MASS

Sundays: 7:00 & 10:00 am

Weekdays: 8:00 am

CONFESSIONS

Sundays

6:40—6:55 am

9:15—9:55 am

Weekdays

7:40—7:55 am

and by appointment

HOLY ROSARY

Sundays: After 7:00 am Mass
and at 9:40 am

First Saturdays: after 8:00 am
Mass

During Lent we will
have the Seven
Sorrows devotion on
Saturday evenings, at
5:00 pm. Please join
us. Fr. Rodriguez.

ANNOUNCEMENTS

FROM

Fr. Rodriguez:

I have Mass intentions until March 19th, and all our Priests are busy with Gregorian Masses at this time.

CATHOLIC

ACTION

Members are organizing a Mexican brunch in the hall downstairs, after 10:00 Mass.

Also we will have available St. Valentine Mass Cards.

FEAST OF

ST. BLAISE

Wednesday we will have the blessing of throats.

Instruction on hearing the Word of God

Are we bound to hear the word of God?

Yes; we are obliged, under penalty of mortal sin, to attend the sermon, unless detained by some grave reason; for it is the will of God that we should thereby be *instructed* in our duty towards Him and towards our neighbor. Besides, Christ himself preached the Gospel, and commanded His Apostles and their successors to teach all nations to observe whatsoever He had commanded them (*Matt. xxviii. 19,20*) It is, therefore, our duty to hear the preachers of the divine word (*Luke x. 10*). Jesus calls those blessed who hear the word of God and keep it (*Luke xi. 28*); but those that hear it not, are not of God (*John viii. 47*).

As the Church has often strictly commanded the bishops and priests to preach with zeal and fervor on Sundays and Festivals so She also desires that the faithful shall attend the sermon (*Conc. Trid., Sess. 24, de ref. cap. 4*). The commandment to hear Mass on Sundays and Festivals includes the obligation of hearing the word of God preached, according to the custom of the Church, after the first Gospel of the Mass. How can a Christian say that he has sanctified the Sunday or festival to the honor of God and the sanctification of his soul, if he has not heard attentively the word of God, and nourished his soul with that necessary food? The neglect of attendance on the sermon has always brought with it the sad consequences of infidelity, ignorance of faith and of morals, heresy, lukewarmness, desolation in adversity, weakness, and want of courage in temptations, obduracy, and other sins to which the devil and the world are continually exciting men.

Where and how is the word of God preached?

In and by the Church: 1. In the Holy Scriptures of the old and new Law; 2. By bishops and priests in sermons and catechising; 3. In spiritual books. We say in the Church and by Her, because it is only from the Church that we know that there are Holy Scriptures, and that we have received them pure; as it is by Her only that they can be interpreted, for She is the pillar and the foundation of truth.

What is the effect of the word of God, when heeded?

To wash away sin, implant virtue, and create the world anew. The Scripture uses sublime expressions to indicate the power of the divine word. Jeremias says (*xxiii. 29*), *Are not my words as a fire*, which bursts out from within, consuming the vapors of sin, drying up marshes of vice, and killing the deep roots of bad habits. Again it is a *hammer*, breaking in pieces the rock of hardened hearts, The Psalmist calls it *thunder*, spreading terror on all sides; and a *powerful wind*, breaking the cedars of Libanus,

that is, the proud and inflexible minds of men (*Ps. xxviii.3,4*). He also calls it the light, which disperses the darkness of ignorance (*Ps.cxviii. 105*), and shows the path of salvation. According to Isaias, the word of God is a precious dew, or rain, softening our hearts, and making them fertile (*Isa. lv. 10, 11*). St. Paul says, it is living and effectual, and more piercing than a two-edged sword reaching into the division of the soul and spirit, of the joints also and marrow—that is, cutting away from the spirit sensual lusts (*Heb. iv, 12*). St. James calls it a mirror, in which a man beholding himself and his sins, becomes ashamed, and tries to get free from them (*Jas. i. 23*). It is, finally, the good seed, which, falling upon good ground, yields fruit an hundred-fold. Thus, one single grain of this seed brought forth wonderful fruit in St. Augustine, St. Anthony, St. Nicholas of Tolentine. St. Augustine was converted by the words, *Not in rioting and drunkenness, not in chambering,, and impurities (Rom. xiii. 13)*. St Anthony by the words, *If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me (Matt. xix. 21)*; and St. Nicholas of Tolentine by the words, *Love not the world, nor the things that are in the world (1 John ii. 15)*.

What must we do that the word of God may produce such effects in us also?

We must be the good, well-cultivated ground,—that is, we must have a heart which loves truth, wishes to be instructed, is humble, and seeks sincerely its salvation; we must give attention to sermons and instructions, and the reading of the divine word, and keep in our hearts and practice the truths we thus hear.

What must we do before sermon?

1. First of all, we must fervently ask God the Holy Ghost for light; for he opens the understanding for the reception of divine truths, and prayer is a fertilizing dew for the soil of the heart.
2. St. Chrysostom, in his third sermon on Saul and David, asks, "Who pours, a precious liquid into an unclean vessel, before he has washed it?" We should, therefore, cleanse our hearts before sermon by contrition, *for wisdom will not enter into a malicious soul (Wisdom i. 4)*. As the ground to be sown must at first be prepared, so must our hearts be cleansed, and made ready by a holy desire of learning what is good; but to attend sermons merely out of curiosity to hear some thing new, to criticize the preacher, to see and be seen, is sinful, and Pharisaical; for the Pharisees listened to Jesus for much the same reasons - and hence derived no benefit from his discourses.

What must we do during sermon?

We must listen to the preacher attentively, and respectfully for it is God that speaks to us

MASS SCHEDULE

SUNDAY January 31	Sexagesima Sunday	P	7:00 am 10:00 am	James' Mother Missa pro Populo.
MONDAY February 1	St. Ignatius of Antioch, BpM	R	8:00 am 7:30 pm	Michael Dolan, R.I.P. Holy Rosary for the Poor Souls
TUESDAY February 2	Candlemas Day Purification of the BVM	W	8:00 am	John and Gilberte Salvary, R.I.P.
WEDNESDAY February 3	St. Blaise, BpM	R	8:00 am	Special Intention
THURSDAY February 4	St. Andrew Corsini, BpM	R	8:00am	Barbara Calitir, R.I.P.
FRIDAY February 5	St. Agatha, VM	R	8:00 am	Joe Napolitano's God Children
SATURDAY February 6	St. Titus, BpC St. Dorothy, VM	W	7:00 am.	Joe Napolitano's Family & friends
SUNDAY February 7	QUINQUAGESIMA SUNDAY	P	7:00 am 10:00 am	Robert Dicecco, R.I.P. Missa pro Populo



MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

January 31	5:00 pm.	Fr. Rodriguez
February 7	5:00 pm.	Fr. Rodriguez
February 14	9:30 am.	Fr. Bachtiger
February 21	5:00 pm.	Fr. Rodriguez

*Mass may be cancelled in the event of inclement weather.
Call Mrs. Mary Bocchino for any information: (856) 228 4450

Other Services: Monday February 1, at 7:30 pm.
Holy Rosary and St. Joseph Litanies for the
Poor Souls in purgatory.



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 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.

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

through him; *he that heareth you, heareth Me (Luke x. 16)*. The preacher is the minister of God, for Christ said, *Behold I send you (Matt. x. 16)*. If an ambassador reading the letters of his king is listened to with great attention, quiet, and respect, says St. Chrysostom, how much greater veneration should we not pay to the minister of God announcing His holy will? . Be careful, therefore, not to show contempt for the preacher, for that will reach back to God, Who has said, *He that despiseth you, despiseth Me (Luke x.16)*. Though the preacher himself; or his delivery, may be imperfect, yet his office, and the word of God which he announces, must command our reverence. That word is, and always will be, a divine seed, which when well received, without regard to the person who sows it, or the manner, in which it is sown, brings forth fruit an hundred-fold; who sows does not make the difference, but on what soil it falls. Endeavor to be always the good ground, and then from the poorest sermons you will derive the best fruit. Be careful not to apply what is said in the sermon to others, but rather *take heed to thyself (1 Tim. iv. 16)*. Are you free from those sins which the sermon points at? Thank God, and do not on that account despise others who are not; rather pray that they maybe free from them in future, and take care yourself not to fall into them. We should be very careful not to sleep, speak, or give scandal, during the sermon since we have to render account for each word that we neglect to hear. Remember, *he that is of God heareth God's words (John viii. 47)*.

What must we do after sermon?

We must endeavor to practice what we have heard; for God justifies, not the hearers of the law, but only the doers (*Rom. ii. 13*) of it; and they who hear only, but do not practise, are like a man beholding himself in a glass; for he beholds himself, and goes his way and presently forgets what manner of man he was (*Jas. i. 2-24*). As it is of no use for one thus to see himself unless he washes away the stains and spots that he beholds, so is it useless for us to listen to the sermon, unless we are moved by it to amend our life; on the contrary,

we shall thereby - become more displeasing to God, *for that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes (Luke xii. 47)*. *It had been better for them, says St. Peter (2 Pet. ii. 21), not to have known the way of justice, than, after they have known it, to turn back from that holy commandment.*

In order to practise what we hear in the sermon, it is necessary in the first place, to keep it in our minds, to ponder it carefully and remember it. *Christ, therefore, blesses those who hear the word of God and keep it (Luke xi. 28)*. Food which the stomach is unable to retain is of no benefit; but it must be well digested to become nourishment and strength to man. The seed cannot bring forth fruit if not well covered with good ground, warmed by the sun, moistened by the rain and dew, and cared for in other ways. Think, therefore, not only on the same day, but during the whole week, of what you have heard in the sermon; how you have practiced it before, and how you are able and willing to practice it in future. Speak about it to others, and thereby will many idle words be prevented, and much good done. Let others also tell you what was said in the sermon, that they have heard; particularly should parents require this of children and servants. Finally, pray often to God, that he may keep alive in you the divine truths which you have heard. If this were done everywhere; and particularly in every family, how much better would it be for Christianity.

Aspiration

O my God, I am covered with shame, because the seed of thy divine word, which Thou hast so abundantly sown in my heart, has brought forth so little fruit. Have mercy, O Lord, and change my heart, that it may become good ground, in which thy word may take root, thrive, grow, and finally bring forth the fruit of salvation, which thou requirest of me Amen.

Taken from Devout Instructions on the Epistles and Gospels for Sundays and Holydays, by Rev. Leonard Goffine, 1859

This Tuesday, February 2nd, is the feast of the Purification of Our Lady, Candlemas Day. We will be having the ceremony of blessing of the candles before the school Mass at 8:00 am.

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