

Our Lady of the Rosary Chapel

PASSION SUNDAY

MARCH 13, 2016

Passion Sunday

Volume 4 Issue 11

On the danger to which Tepidity exposes the Soul.

"But Jesus hid himself"—*John, viii. 59.*

JESUS CHRIST is "the true light which enlighteneth everyman that cometh into this world"—*John, i 9.* He enlightens all; but he cannot enlighten those who voluntarily shut their eyes to the light; from them the Saviour hides Himself. How then can they, walking in darkness, escape the many dangers of perdition to which we are exposed in this life, which God has us on the road to eternal happiness? I will endeavour today to convince you of the great danger into which tepidity brings the soul, since it makes Jesus Christ hide His divine light from her, and makes Him less liberal in bestowing upon her the graces and helps, without which she shall find it very difficult to complete the journey of this life without falling into an abyss—that is, into mortal sin.

A tepid soul is not one that lives in enmity with God, nor one that sometimes commits venial sins through mere frailty, without full deliberation. On account of the corruption of nature by original sin, no man can be exempt from such venial faults. This corruption of nature renders it impossible for us, without a most special grace, which has been given only to the mother of God, to avoid all venial sins during our whole lives.

Hence St. John has said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us"—*I. John, i. 8.* God permits defects of this kind, even in the saints, to keep them humble, and to make them feel that, in spite of all their good purposes and promises, if were they not supported by his divine hand, they would fall into mortal sins. Hence, when we find that we have committed these light faults, we must humble ourselves, and, acknowledging our own weakness, we must be careful to recommend ourselves to God, and implore of Him to preserve us, by His almighty hand, from more grievous transgressions, and to deliver us from those we have committed.

What then are we to understand by a tepid soul? A tepid soul is one that frequently falls into fully deliberate venial sins, —such as deliberate lies, deliberate acts of impatience, deliberate imprecations, and the like. These faults may be

easily avoided by those who are resolved to suffer death, rather than commit a deliberate venial offence against God. St. Teresa used to say, that one venial sin does us more harm than all the devils in Hell. Hence she would say to her nuns: "My children, from deliberate sin, however venial it may be, may the Lord deliver you". Some complain of being left in aridity and dryness, and without any spiritual sweetness. But how can we expect that God will be liberal of His favours to us, when we are ungenerous to Him? We know that such a lie, such an imprecation, such an injury to our neighbour, and such detraction, though not mortal sins, are displeasing to God; and still we do not abstain from them. Why then should we expect that God will give us His divine consolations?

But some of you will say: Venial sins, however great they may be, do not deprive the soul of the grace of God: even though I commit them, I will be saved; and for me it is enough to obtain eternal life. You say, that, for you, it is enough to be saved. Remember that St. Augustine says, that, where you have said, "*It is enough*", there you have perished. To understand correctly the meaning of these words of St. Augustine, and to see the danger to which the state of tepidity exposes those who commit habitual and deliberate venial sins, without feeling remorse for them, and without endeavouring to avoid them, it is necessary to know that the habit of light faults leads the soul insensibly to mortal sins. For example: the habit of venial acts of aversion leads to mortal hatred; the habit of small thefts leads to grievous rapine; the habit of venial attachments leads to affections which are mortally sinful. "*The soul*", says St. Gregory, "*never lies where it falls*" *Moral., lib. XXI.* No; it continues to sink still deeper. Mortal diseases do not generally proceed from serious indisposition, but from many slight and continued infirmities: so, likewise, the fall of many souls into mortal sin follows from habitual venial sins; for these render the soul so weak, that, when a strong temptation assails her, she has not strength to resist it, and she falls.

Many are unwilling to be separated from God by mortal sins; they wish to follow Him, but at a distance, and regardless of venial sins. But to them shall probably



Our Lady of the Rosary

15 Pepper Street
Monroe CT 06468

(203) 261-8290

Emergencies: (203) 268-9200

www.rosarychapel.net

Fr. Adan Rodriguez (*Pastor*)
frrodriguez@rosarychapel.net

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 Passiontide
all statues are covered;
the Prayers at the foot of the altar
are shortened and
no Gloria is said.

ANNOUNCEMENTS

FROM

Fr. Rodriguez:

I have Mass intentions until April 16th, and I already sent the second list for Bp. Morello. You may see it in the vestibule.

HOLY WEEK

The servers must check the schedule and attend practices with the MC.

THIS EASTER

Easter Duty means Confession and Communion at least once a year at this time.
Fr. Rodriguez

happen what befell St. Peter. When Jesus Christ was seized in the garden, St. Peter was unwilling to abandon the Lord, but "followed him afar off" —*Matt., xxvi. 58.* After entering the house of Caiphas, he was charged with being a disciple of Jesus Christ. He was instantly seized with fear, and three times denied his Master. The Holy Ghost says: "He that contemneth small things, shall fall by little and little"—*Ecccl., xix. 1.* They who don't despise small falls, will probably one day fall into an abyss; for, being in the habit of committing light offences against God, they will feel but little repugnance to offer to Him some grievous insult.

The Lord says: "Catch us the little foxes that destroy the vines"—*Cant., ii. 15.* He does not tell us to catch the lions or the bears, but the little foxes. Lions and bears strike terror, and therefore all are careful to keep at a distance through fear of being devoured by them; but the little foxes, though they do not excite dismay, destroy the vine by drying up its roots. Mortal sin terrifies the timorous soul; but, if she accustoms herself to the commission of many venial sins with full deliberation, and without endeavouring to correct them, they, like the little foxes, shall destroy the roots—that is, the remorse of conscience, the fear of offending God, and the holy desires of advancing in divine love; and thus, being in a state of tepidity, and impelled to sin by some passion, the soul will easily abandon God and lose the divine grace.

Moreover, deliberate and habitual venial sins not only deprive us of strength to resist temptations, but also of the special helps without which we fall into grievous sins. Be attentive, brethren; for this is a point of great importance. It is certain, that of ourselves we have not sufficient strength to resist the temptations of the Devil, of the flesh, and of the world. It is God that prevents our enemies from assailing us with temptations by which we would be conquered. Hence Jesus Christ has taught us the following prayer: *And lead us not into temptation.* He teaches us to pray that God may deliver us from the temptations to which we would yield, and thus lose his grace. Now, venial sins, when they are deliberate and habitual, deprive us of the special helps of God which are necessary for preservation in his grace. I say *necessary*, because the Council of Trent anathematizes those who assert that we can persevere in grace without a special help from God. (*sess. 6, can. xxii.*) Thus without the ordinary assistance of God, we cannot avoid falling into some mortal sin: a special aid is necessary. But this special aid God will justly withhold

from tepid souls who are committing, with full deliberation, many venial sins. Thus these unhappy souls shall not persevere in grace.

They who are ungenerous to God, well deserve that God should not be liberal to them. "He who soweth sparingly, shall also reap sparingly"—*II. Cor., ix. 6.* To such souls the Lord will give the graces common to all, but will probably withhold His special assistance; and without this, as we have seen, they cannot persevere without falling into mortal sin. God himself revealed to Bld. Henry Suso, that, for tepid souls who are content with leading a life exempt from mortal sin, and continue to commit many deliberate venial sins, it is very difficult to preserve themselves in the state of grace. The venerable Louis de Ponte used to say: *I commit many defects, but I never make peace with them.* Woe to him who is at peace with his faults! St. Bernard teaches, that, as long as a person who is guilty of defects detests his faults, there is reason to hope that he will one day correct them and amend his life; but when he commits faults without endeavouring to amend, he will continually go from bad to worse, till he loses the grace of God. St. Augustine says, that, like a certain disease of the skin which makes the body an object of disgust, habitual faults, when committed without any effort of amendment, render the soul so disgusting to God, that He deprives her of His embraces. *hom. 1., cap. iii.* Hence, the soul, finding no more nourishment and consolation in her devout exercises, in her prayers, communions, or visits to the Blessed Sacrament, will soon neglect them, and thus neglecting the means of eternal salvation, she shall be in great danger of being lost.

This danger will be still greater for those who commit many venial sins through attachment to any passion, such as pride, ambition, aversion to a neighbour, or an inordinate affection for any person. St. Francis of Assisium says, that, in endeavouring to draw to sin a soul that is afraid of being in enmity with God, the Devil does not seek in the beginning to bind her with the chain of a slave, by tempting her to commit mortal sin, because she would have a horror of yielding to mortal sin, and would guard herself against it. He first endeavours to bind her by a single hair; then by a slender thread; next by a cord; afterwards by a rope; and in the end by a chain of Hell,—that is, by mortal sin; and thus he makes her his slave. For example: A person cherishes an affection for a female through a motive of courtesy or of gratitude, or from an esteem for her good qualities. This affection is followed by mutual presents; to these

MASS SCHEDULE

SUNDAY March 13	PASSION SUNDAY	P	7:00 am 10:00am	Superior's Intentions Missa pro Populo.
MONDAY March 14	FERIAL DAY Holy Rosary	P	8:00 am 7:30 pm	Maria & George Schmitt, R.I.P. Holy Rosary for the Poor Souls
TUESDAY March 15	FERIAL DAY	P	8:00 am	Sister Mary Damian, S.M.
WEDNESDAY March 16	FERIAL DAY	P	8:00 am	Sister Mary Barnabas, S.M.
THURSDAY March 17	ST. PATRICK, BpC	W	8:00am	For those listed in St. Patrick Mass cards
FRIDAY March 18	Seven Dolours of BVM St. Cyril of Jerusalem, BpC	W	8:00 am 7:00 pm	Linda Pelkey Stations of the Cross
SATURDAY March 19	ST. JOSEPH, SPOUSE OF THE BVM, C (Sorrowful Mother Devotion 5:00 pm)	W	7:00am 9:00 am	Luke & Laurel For those listed in St. Joseph Mass Cards
SUNDAY March 20	PALM SUNDAY	P	7:00 am 10:00am	Superior's Intentions Missa pro Populo



MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

March 13	5:00 pm.	Fr. Rodriguez
March 20	9:30 am.	Fr. Bachtiger
March 27	9:30 am.	Fr. Batchinger
April 3	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 or Mrs. Windfeld 856 4564232

Devotions: Monday March 14, at 7:30 p.m.
Holy Rosary and St. Joseph
Litany 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.

succeed words of tenderness; and after the first violent assault of the Devil, the miserable man shall find that he has fallen into mortal sin. He meets with the fate of gamblers, who, after frequently losing large sums of money, yield to an impulse of passion, risk their all, and, in the end, lose their entire property.

Miserable the soul that allows herself to be the slave of any passion. "Behold how small a fire, what a great wood it kindleth"—*St. James, iii. 5*. A small spark, if it be not extinguished, will set fire to an entire wood; that is, an unmortified passion shall bring the soul to ruin. Passion blinds us; and the blind often fall into an abyss when they least expect it. According to St. Ambrose, the Devil is constantly endeavouring to find out the passion which rules in our heart, and the pleasures which have the greatest attraction for us. When he discovers them, he presents occasions of indulging them: he then excites concupiscence, and prepares a chain to make us the slave of Hell.

St. Chrysostom asserts, that he himself knew many persons who were gifted with great virtues, and who, because they disregarded light faults, fell into an abyss of crime. When the Devil cannot gain much from us, he is in the beginning content with the little; by many trifling victories he will make a great conquest. No one, says St. Bernard, suddenly falls from the state of grace into the abyss of wickedness. "They who rush into the most grievous irregularities, begin by committing light faults. —*tract. de ord. vitæ*. It is necessary also to understand that, when a soul that has been favoured by God with special lights and graces, consents to mortal sin, her fall shall not be a simple fall, from which she will easily rise again, but it will be a precipitous one, from which she will find it very difficult to return to God.

Addressing a person in the state of tepidity, our Lord said "I would that thou wert cold or hot; but, because thou art

lukewarm, and neither cold nor hot, I will begin to vomit thee out of MY mouth"—*Apoc., iii. 15, 16*. "I would thou wert cold"—that is, it would be better for thee to be deprived of my grace, because there should then be greater hopes of thy amendment; but, because thou hast tepidity, without any desire of improvement, "I will begin to vomit thee out of my mouth". By these words He means, that He will begin to abandon the soul; for, what is vomited, is taken back only with great horror.

A certain author says, that tepidity is a hectic fever which does not excite alarm, because it is not perceived; but it is, at the same time, so malignant that it is rarely cured. The comparison is very just; for tepidity makes the soul insensible to remorse of conscience; and, as she is accustomed to feel no remorse for venial faults, she will by degrees become insensible to the stings of remorse which arise from mortal sins.

Let us come to the remedy. The amendment of a tepid soul is difficult; but there are remedies for those who wish to adopt them. First, the tepid must sincerely desire to be delivered from a state which, as we have seen, is so miserable and dangerous, for, without this desire, they shall not take pains to employ the proper means. Secondly, they must resolve to remove the occasions of their faults; otherwise, they will always relapse into the same defects. Thirdly, they must earnestly beg of the Lord to raise them from so wretched a state. By their own strength they can do nothing, but they can do all things with the assistance of God, Who has promised to hear the prayers of all. "Ask, and it shall be given; seek, and you shall find"—*Luke, xi 9*. We must pray and continue to pray without interruption. If we cease to pray we shall be defeated; but if we persevere in prayer we shall conquer.

Sermons of St. Alphonsus

Lenten Devotions:

FRIDAYS: Stations of the Cross and Rosary, beginning at 7:00 p.m.

SATURDAYS: Novena to the Sorrowful Mother, at 5:00 p.m., followed by homemade soup for all.

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: