

Our Lady of the Rosary Chapel

PENTECOST SUNDAY

LIFE'S LAWS

..Very early in life man becomes aware that he is living in a world of laws: the series of happenings which lead him to the conclusion are nearly all unpleasant: but whether he ever formulates the idea or crystallizes it in a word, or whether he remains merely the practical man—in the usual sense of the unreflective man—he acquires the certainty that there is a whole series of conditions and results in the world which may fairly well be counted upon. This certainty becomes part of the very texture of his mind. Thus he discovers that fire burns, that hunger weakens, that rain wets, that bodies fall towards the earth and not towards the sky; and so with a myriad other things. If he reflects at all upon these laws, he realizes that they are not of his choosing—in fact that, in many cases, they are the reverse of what he would have chosen—but that their power, is in no way affected by his disapproval. There is no way in which he can get free of them. He can act as though they did not exist, in which case they'd damage or even destroy him. If he is a sane man he may dislike them, but he accepts them, and does his best to live in accordance with them. In any case there is no such thing as freedom from them: but only freedom within them. And freedom within them can be attained only by one who knows them. This knowing them is always a matter of discovery and not invention: in other words, one finds out what they are, one cannot in any way make them to be.

All this is obvious enough as applied to the body. Men, however, do not always make the application of precisely the same truths to the soul: yet the parallel is exact. As there are laws that govern the body so there are laws—in particular the moral law-- which govern the soul. The moral law is no more made by man, or dependent on the approval of man, or in any way escapable by man than the material law. Man can ignore the moral law as he can ignore the material law, but the result in both cases is his own diminution or destruction. There is no freedom from the moral law: but as with the material law there is freedom within it, the only freedom possible to man. And a condition of this freedom is the same as in the other case—namely, knowledge of what the law is.

In the light of all this it is possible to judge

the extent of folly of those who talk of emancipation from the moral law, or from any particular article of the moral law: and because this talk has folly at its root, it runs to folly in every leaf and flower. To take only one instance: one hears the phrase that the modern man is no longer to be bound by the two-thousand-year-old law of marriage. It is as though one were to say that it was beneath the dignity of modern man to be bound by the even older law of gravity. For the question is not whether the law is old, but whether it is a law. A man might very well say that he would not be bound by the law of gravity: yet he would be well advised to keep his affirmation within the sphere of words. Let him push it to act, and he will no longer be a modern man but a corpse, part of that history which, in his newness, he so heartily despises.

Another category of this folly is the not uncommon assumption that this or that human authority may abrogate the law, even if the individual would be a little reckless in declaring it not binding upon himself. But the State—to take the most obvious example of all—cannot in any way affect the moral law. The State declares that a man may—in certain circumstances—leave his wife and marry another. But this is adultery. To assume that therefore adultery is no longer harmful to the soul is unduly optimistic. State action can no more make adultery harmless to the soul than it can make sulfuric acid harmless to the body. Men have come into a collision with the law of God: the law of God does not suffer from the collision.

The conclusion, then, is that we are living in a world of law, material law and spiritual law, and that successful living involves obedience to this law, which, in its turn, supposes a knowledge of it. If it is asked how we are to know what the law is, experience suggests an answer. Since men were men, they have had their own bodies and the world of matter under their eyes, and they have been at work discovering what the laws are that govern matter. Yet on this most obvious ground, men are constantly changing their views, learning laws that till yesterday were not so much as suspected, discarding what all men before them had held to be laws, certain and irrevocable. So that it is clear enough that left to themselves, men will make no more than a tolerably successful job of this discovering of the laws of matter. Much more, then, it is evident that left to themselves, men will fail to

MAY 15, 2016

PENTECOST SUNDAY

Volume 4 Issue 20



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

MAY is the month of Our Lady. Any extra devotions you can do in Her honor this Month are very welcome. You will have many merits and graces.

Fr. Rodriguez.

ANNOUNCEMENTS

Fr. Rodriguez:

My Mass intentions are filled until June 7th, and I'm preparing a list for Fr. Hall. We appreciate your generosity for the Mass stipends.

EASTER DUTY

means Confession and Communion once a year at this time.

Eastertide ends on the Feast of the Most Holy Trinity, May 22nd, next week.

CATHOLIC ACTION:

TAG SALE

Catholic Action, is organizing the tag sale on June 10th and 11th. You may bring items. Thank you for your participation in cake raffle.

REMINDER

Remember the EMBER DAYS Wednesday and Saturday. You must observe partial abstinence.
Fr. Rodriguez.

discover, with any fixity or certainty, the laws that govern the soul since the soul so much less obvious to man, so very much more inaccessible in its essential being. And failure in this sphere is far more serious than in the other. For disaster to the body is the lesser evil, and is only an anticipation of the disaster that awaits all bodies inevitably. But disaster to the soul— because it is the nobler part of man, because disaster is not its inevitable destiny, because it is not only the nobler part but the decisive part—is a thing not to be faced. And, in fact, given that no one but the law-maker can know with certainty the text of the laws he has made, there is immense food for thought in this: that God, the author alike of the laws that govern matter and the laws that govern spirit, has left man very largely to discover with an endless accompaniment of disaster—the laws that govern matter, as though the discovery of these were a trivial thing, not vital; but has revealed to man the laws that govern spirit because they are essential laws, whose breach is fraught with eternal catastrophe.

Thus, not only that man may know the *purpose* of his life, but also that he may know the *nature* of the life through which he must strive to his goal, a teaching from God is something vitally necessary. It does not follow that even with this knowledge a man will always act rightly. The *will* of man is capable of choosing a course of action contrary to what he knows to be right. And even if the will is right, the *intellect* may err in applying its knowledge of purpose and law, to a particular set of circumstances. Where the law of God applies explicitly, there is no problem. But in a situation to which the law has not been applied by God in express terms and it is a question of men applying a principle, then they may easily go astray, misled by custom or environment or inclination. Thus, for example, a Catholic might, with excellent intentions, support a bad social or economic or judicial system. But for all that he possesses the true principles, and with these there is always the possibility of rectification. Without them there is none. So that right living, though not guaranteed by, is yet totally dependent upon, knowledge of purpose and law, and therefore upon God.

It may be well at this point, to say one thing further about freedom and about the dependence of man upon God. Freedom is usually defined as the power to do what one likes. Accepting the definition, one sees instantly that the power to do what one likes may be the goal, but doing what one likes is not necessarily the road to the goal. In the bodily order, eating what one likes, for instance, may very well be the very solidest hindrance to doing what one likes, and, a certain prelude to suffering what one very much dis-

likes. It is only by doing as one ought, that one attains a condition in which one has true physical freedom, the uttermost freedom possible to the body. And the same truth applies exactly to the soul. Freedom, then, is not to be attained by doing what we like unless by chance we like what we ought: which brings us back to the true purpose of our being and the laws by which our being may progress towards it. Apart from that is only loss.

It is true that this argues a very extreme degree of dependence upon God, a dependence to which not all men resign themselves easily. Yet no view of life will work—because no view of life is intelligent—which does not accept both the fact of our dependence upon God and the rightfulness of it—that God has no duty whatever to us, and we have no rights whatever against God. If a carpenter makes a chair, the carpenter owes nothing to the chair. The chair has no rights against him, and he may do as he pleases—sit upon it or set a match to it. But God made us and He made us more fully, so to speak, than any carpenter ever makes a chair. For the carpenter, at any rate, does not make the wood: and there is always the possibility that his rights over the chair may, to some extent, be limited by an unpaid bill for the wood. But God made us, using no material at all. Therefore we have no more rights against him than the chair has against the carpenter. Occasionally it seems to us that the fact that we have intelligence and free will does, in some way, make a difference; giving us some claim that the chair has not. But God gave us these gifts too: they are as much His creatures as we: and, therefore, they give us no claim against Him. God could not contract a duty towards us by giving us more. But though God has no duties towards us, yet He has a duty towards Himself, the duty of acting intelligently. Intelligent action means action with a purpose, and God who gave us intelligence and gave us free will, thereby put Himself under obligation so to speak, to treat us in accordance with that which He had given us. Our dependence, therefore, upon God, though total, absolute, and without any shadow of exception, is not the dependence of machines upon a mad mechanic or of slaves upon a mad king, It is the dependence of free men upon an All-Wise and All-Loving Creator, Who knows their being more intimately than they, know it themselves—who knows wherein the fulfilment of their being lies, and whose will it is that the fulfilment should actually be achieved.. His will for them is even more than that-- a fulfilment immeasurably beyond anything that the mere powers of their being would lead men to dare to hope, or even to conceive.

Taken From:
The Map of Life, by J.R. Sheed

MASS SCHEDULE

SUNDAY May 15	PENTECOST SUNDAY	R	7:00 am 10:00am	Loreta Gattone Missa pro Populo
MONDAY May 16	PENTECOST MONDAY	R	8:00 am 7:30 pm	Special Intention Holy Rosary, and St. Joseph Lit.
TUESDAY May 17	PENTECOST TUESDAY	R	8:00 am	Mr. Legget
WEDNESDAY May 18	NOTE: No Holy Mass in the morning Ember Day St. Venantius, M	R	7:00 pm	Jean Tondre
THURSDAY May 19	Pentecost Thursday St. Peter Celestine, PC St. Pudentiana, VM	R	8:00am	Fr. Carl Pulvermacher, R.I.P.
FRIDAY May 20	Ember Day, Pentecost Friday St. Bernardino de Siena, C	R	8:00am	Hugh Dolan
SATURDAY May 21	Ember Day, Pentecost Saturday Wedding	R	7:00am 9:30 am	Christopher & Amy Della Donna Christa Surles & Joseph Mendes
SUNDAY May 22	TRINITY SUNDAY	W	7:00 am 10:00am	Aurora & Angelina McGuire MISSA PRO POPULO



MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

May 8	5:00 pm.	Fr. Rodriguez
May 15	5:00 pm.	Fr. Rodriguez
May 22	9:30 am.	Fr. Bachtiger
May 29	9:30 am	Fr. Bachtiger

*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: For this Monday we are having the Holy Rosary and St. Joseph Litany at 7:30 pm. Fr. Rodriguez.



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.



To the Mothers of Our Own,

Those who have gone before us to eternity,
and those who fight our battles with us.

May 10, 2016

No one loves like a mother, and if anyone did, it would be to imitate the selflessness, constancy and intensity of those who, with God, gave us our being and have always sought our good.

When someone enters the religious life young, which is most common, we can say that there has only been one woman in our lives; she who made the adventure of living possible, and the opportunity to earn Heaven which is the only important thing.

The love of a Christian girlfriend or of a good wife naturally seeks the good of the man she loves, but because of the nature of that love she also seeks her own good. Only a mother's love achieves the supreme selflessness in which the greatest joy is that her children be well, that they be happy, that they be good. Selflessness is a school of pedagogy like no other which shapes those souls who know how to appreciate it and shows them love without ulterior motives, love which seeks the good of others to the extent of forgetting oneself and making the greatest sacrifices. The good mom is, without knowing it, the teacher of those souls which will one day give everything for God and for others. Our homage and our prayer to them today and all our gratitude. May God bless you!

Andrés Morello and all of us.

OUR LADY OF FATIMA TOUR

We are organizing a pilgrimage to Fatima next year in June. Those who are interested, see the information placed on the board downstairs or contact Mrs. Dicecco. 203-378-2763

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: