

Our Lady of the Rosary Chapel

3RD SUNDAY AFTER PENTECOST

Is Modern Man Far from Peace?

No one is dangerously unhappy except the individual who does not know what happiness means. Life is unbearable only to those who are ignorant of why they are alive; men in such a condition of soul equate happiness with pleasure (which is a very different matter) and identify joy with a tingling of the nerve endings (which it is not). But things which are external to us never bring us inner peace. The more persistently anyone looks for satisfaction and a goal to serve in something outside of his control, the less stable he will find it, the more subject he will be to disappointments.

There are two movements towards happiness. The first of these is our withdrawal from the outside . . . from too great an absorption in the things of the world. The second movement is far more profound: it is an ascension from what is inferior within us to what is its superior, from our egotism to our God. Modern man has experienced the first movement; exterior things have become so many sources of misery to him. Wars, depressions, the insecurity and emptiness of life have so terrified men that they have tried to close off their contacts with the outside world and have begun to seek for satisfactions in their own limited selves. That is why psychiatry is having such a field-day: the modern soul, alarmed at what it finds without, has drawn down the shades and begun to look for contentment in analyzing its own unconsciousness, anxieties and fears, its doldrums and frustrations.

But such self-containment can prove a prison if one is locked into it with his own ego alone, for there is no more confining strait-jacket in the world than that of the self left to itself. The cure never lies in using a psychoanalytic scalpel to release the inner moral pus and watch it flow; that is a morbid act for both. the patient and the doctor. The cure, rather, consists in discovering why one is lonely, and afraid of solitude—for most people have a dread of being alone, without knowing why the prospect frightens them.

The problem of our day is this problem of finding interior peace. A hundred years ago men looked to the exterior world for the answers to their problems: they worshipped science or nature, expected happiness to come from progress or politics or profits. The

twentieth century man is worried about himself: he is even more concerned over the problem of sex than by sex itself — is interested in the mental attitude he should take towards it, rather than in its physical satisfaction and the begetting of children. His own values, moods and attitudes absorb him.

Although a great deal of nonsense has been written about the interior life of men in our day, it is still true that the twentieth century is closer to God than the nineteenth century was. We are living on the eve of one of the great spiritual revivals of human history. Souls are sometimes closest to God when they feel themselves farthest away from Him, at the point of despair. For an empty soul, the Divine can fill; a worried soul, the Infinite can pacify. A self-concerned, proud soul, however, is inaccessible to Grace.

Modern man has been humiliated: neither his proud expectations of progress nor of science have turned out as he hoped. Yet he has not quite reached the point of humbling himself. He is still imprisoned in the self, and able to see nothing else beyond. The psychoanalysts may be allowed to bore into his thoughts for a few years more; but the time is not far off when modern men will utter a frantic appeal to God to lift them from the empty cistern of their own egos. St. Augustine knew it well: he said, "Our hearts are restless until they rest in Thee."

That is why—although a catastrophic war may threaten us— the times are not as bad as they seem. Modern man has not yet returned to God; but he has, at least, returned to himself. Later he will surpass and transcend himself with God's grace, which he is seeking, even now. No one ever looked for something unless he knew that it existed; today the frustrated soul is looking for God, as for the memory of a name he used to know.

The difference between those who have found God in faith and those who are still seeking Him is like the difference between a wife, happy in the enjoyment of her husband's companionship, and a young girl wondering if she will ever find a husband, and perhaps trying to attract men by the wrong approach. Those who search for pleasure, fame and wealth are all seeking the Infinite, but the seekers are still on the outskirts of the Eternal City. Those with faith have penetrated to their

JUNE 5, 2016
SUNDAY WITHIN THE
OCTAVE OF THE SACRED
HEART
III After Pentecost
Volume 4 Issue 23



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

ADVISORY

BOARD MEETING

This Sunday after
10:00 o'clock Mass

ANNOUNCEMENTS

Fr. Rodriguez:

I am home safely.
Thank you for your
prayers.

CATHOLIC

ACTION

TAG SALE

Catholic Action
needs help setting
up and cleaning up
at the tag sale on
June 10th and 11th.
Proceeds from the
tag sale are to be
used to help pay for
the replacement of
the front steps of our
chapel, and possibly
a power assist lift /
chair. Bring items to
be sold and place
them in the kitchen.
Contact Mary Morris.

MASS

INTENTIONS:

I have Mass inten-
tions until June 17th
and I am preparing a
list for Bp. Morello.
Thank you for your
generosity.
Fr. Rodriguez.

real home within the Infinite and have found the "peace which the world cannot give." As one can see a figure far off and not yet recognize him as a long-lost friend, so one can sense the need of the Infinite and desire the endless ecstasy of love, but not yet know that it is God.

It makes no difference how wicked a soul may be, there is no one subjecting himself to illicit pleasures who does not have a consciousness of his subjection and his slavery. Perhaps that is why alcoholics are often liars; their lips deny a slavery which their lives so visibly witness. Such individuals, unwilling to admit themselves mistaken, still refuse to be convinced of Divine Truth; but their sadness and their emptiness will eventually drive them to the God of Mercy.

Our exterior world today is in desperate straits, but the inner world of man is far from hopeless. The world of politics and economics lags behind the psychological development of men themselves. The world is far from God, but human hearts are not. That is why peace will come less from political changes than from man himself, who, driven to take refuge within his own soul from the turmoil without, will be lifted above himself to the happiness for which he was made.

Detachment

Life seems flat and stale to many people: they wonder why they do not grow or stretch, improve or learn. They believe themselves to be in a rut. They would like to know how to get out of it.

The answer to this problem is simple, although applying it is never easy. It is *detachment* which such men and women need.

Detachment is a matter of cutting all the strands that tie us to the ground. Thus allowing the soul to bound upwards toward God. We are like balloons; we can be held down by steel cables or by threads as thin as gossamer, but until they are cut, we are never free from attachment to the everyday things which hold us down, make us their slaves.

Souls can be pledged to any number of trivial, cramping things in the outside world. They may come to depend on a constant succession of pleasures, on excitement, on hourly news dispatches, on cocktail parties, so that the inner life has hardly time to exist. Whenever, we become dependent on an external thing, so that we cannot find happiness without it, our inner life is reduced: all the "extras" which the body has to have are charged up to the soul. The phrase, "I can take it or leave it alone," is a good one to apply to many things besides drink: it should be our attitude toward every external prop to happiness.

If we "need" outside things, we become

literally absorbed in them, so that our own personalities are dispersed. We are like a well which has been pumped so constantly that all its waters are absorbed by the alien clay. Some people are so given over to the external that, robbed of some pleasures or possessions, they feel they hardly exist at all. They have learned to esteem their own value in terms of having, rather than of being. Such souls may, if deprived of their savings and wealth, commit suicide: their fealty to things is so great that they have lost all knowledge of their true relationship to God.

The remedy for such a dangerous and unhappy state of attachment is a gradual loosening of the ties that bind us to external things. We must cease to be other-possessed. . . by alcohol, or noise, by success or pleasure. In such a simple matter as reaching for a cigarette it is wise for us to let the human will decide, for or against, instead of responding to the stimulus whenever it occurs. Even lawful and harmless pleasures should be refused, from time to time, so that we do not belong to them, or to our selfish whims. For the man who lives only for his own impulses keeps very bad company.

Certain natives of Australia do not know how to count above three. They say, "One. Two. Three. Enough." Their philosophy of economics puts a limit on externals, and probably makes, them more carefree than we, who count by billions.

Men live by their desires, but it is possible for us to choose whether we will desire things of the spirit or of the world. The man or woman who can look back on his day and count five times when he has refused to yield to some minute whim is on the way to inner growth: he has held himself back and rejected the slavery of things.

Attachment is narrowing; detachment broadens us. The materialist has a confined personality because he lives in a closed universe, no larger than the things he can reach with his senses. The egotist lives in an even narrower world: the padded cell of his own selfishness. The believer has broken free—he can ascend freely to the Heaven on earth in which his nature can expand towards a limitless and self-forgetful joy.

Return to Nothingness

God made us out of nothing . . . nothing at all . . . and it is well for us occasionally to recall that fact. Because God made us, we are precious; but because we came from utter nothingness, we can never boast of our self-sufficiency. And since we came from God, we have an insatiable craving to revert to union with His Life and Truth and Love. But since we are also the children of nothingness, we are as

MASS SCHEDULE

SUNDAY June 5	SUNDAY WITHIN THE OCTAVE OF SACRED HEART OF JESUS	W	7:00 am 10:00am	Robert Dicecco, R.I.P. Missa pro Populo
MONDAY June 6	St. Norbert, BpC Within the Octave of Sacred Heart	W	8:00 am 7:00 pm	Irene Marrone R.I.P. Holy Rosary for the Poor Souls, followed by St. Joseph Litany.
TUESDAY June 7	Within the Octave of Sacred Heart	W	8:00 am	Robert Dicecco, R.I.P.
WEDNESDAY June 8	Within the Octave of Sacred Heart	W	8:00 am	Napolitano & Augosta Family
THURSDAY June 9	Within the Octave of Sacred Heart Ss Primus & Felician, Mm	W	8:00am	Ginley Family
FRIDAY June 10	Octave Day of the Sacred Heart of Jesus St. Margaret of Scotland, W	W	8:00am	Special Intention
SATURDAY June 11	Requiem Mass St. Barnabas, Ap	B	7:00am	Requiem Mass for Aviano Family
SUNDAY June 12	4rd Sunday after Pentecost	G	7:00 am 10:00am	Robert Dicecco, R.I.P. Missa pro Populo



MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

June 5	5:00 pm.	Fr. Rodriguez
June 12	5:00 pm.	Fr. Rodriguez
June 19	9:30 am.	Fr. Bachtiger
June 26	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: No Mass at 7:00 pm this Monday. But we will have the Holy Rosary and Litany for the Pour 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.

dependent on Him as the sun-rays on the sun.

When John the Baptist saw Our Lord for the first time, this sense of nothingness caused him to say, "I must decrease; He must increase." This did not involve St. John in any false humility, any unrealistic pretence that he or his work was worthless. It was a simple admission that even the brilliant star must lose its luster in the rising glory of the sun. John diminished himself in the face of God; we might do the same, reminding ourselves, from time to time, that nothingness is our origin. We can do this by the practice of humility and out of such an act our creation is renewed. We can return psychologically to the womb of nothingness, our mother, by emptying ourselves of all that is not God, and so returning to that naked naught from which He drew us forth.

When we look the true facts of our existence in the face, we must see that He is all, and that we possess nothing which did not come from Him. We realize, then, that He holds us in existence, from moment to moment. We become aware of the fact that without Him, we can do nothing. Our Divine Saviour reminded his followers of their relative nothingness when he described the proper behavior for Christians at a banquet: they should not bolt to the head-table, setting themselves up as VIP's; they should act as nobodies, rather than trying to ap-

pear as somebodies. A little later in His ministry, He reverted to the theme and praised the publican who sought the back of the temple in admission of his nothingness, instead of the Pharisee who pushed himself forward. Our Lord gave Heaven's verdict: "Everyone who exalts himself will be humbled, and the man who humbles himself will be exalted."

The injunction to be humble does not, however, mean that we should go through life with an "inferiority complex." We are not to seek the valley of humiliation in order to cower there in darkness—but rather so that, from that valley, we may see the mountains of God and find our exaltation there. The upswing from a sense of the littleness of the self to joy in the greatness of the Lord is beautifully expressed in the words of Mary, the Mother of Jesus: "He has looked graciously upon the lowliness of His handmaid." Mary's recognition of her own "nothingness" apart from God had carried her lower in her own esteem than anyone who ever lived; thus her exaltation was correspondingly more sublime.

The more we think of ourselves, the less we think of God; all egotists are anti-religious. The spiritual prerequisite for seeing God is not to be blinded by our own ego with its pride, conceit and deification of the self. Only the empty can be filled; only the de-egotized can be divinized. The well-

water cannot add to the cup already filled to the brim with mud; and only the humble, emptied soul can be filled by the Waters of Everlasting Life. Often during our lifetimes we fill our cups with the mud and stones of selfishness. This mud, this false pride, this exaggeration of the worth of the self apart from God is what complicates life and prevents the soul from being united with That for which it was made. As the haze prevents the sun's rays from shining on the earth, so the self, denying the nothingness which is its reality, cuts off God. And as the sun in time dissolves the haze by its heat, so God, too, may burn away our pride and reach the soul.

God Himself showed us the way of humility; He descended into nothingness when He humbled Himself to the lowly death of the Crucifixion, only to rise in His glory, drawn up by the irresistible force of Divine Power. For us, too, the only avenue to God is through a Crucifixion of the self. The self-made man builds on his own ego and generally reveals himself as a poor architect. But the God-made man—too contemptuous of self to use it as a rafter or a corner-stone—lets God erect the edifice of his life. He is like St. Paul: "I am what I am by the grace of God," and he is happy in his frank humility.

*These three articles are taken from:
"Way to Happiness", by
Fulton J. Sheen*

OUR LADY OF FATIMA TOUR

Fr. Rodriguez will celebrate Holy Mass daily on our pilgrimage to Fatima next year in June. This will be the 100th Anniversary of the Miracle at Fatima. Sign up on the bulletin board, or call 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: