

Our Lady of the Rosary Chapel

THIRD SUNDAY AFTER EASTER

EASTER CONFESSION

THE CURE OF ARS

My dear people, the blessed time in which many Christians renounce sin and the devil and take refuge under the sweet yoke of the Redeemer, has come. Would that we had lived in the happy days of the first Christians, who looked forward to the Paschal feast with holy joy. O fair day of salvation and mercy and grace, what has become of thee? Where are those holy, heavenly joys which formed the happiness of the children of God? Yes, my dear people, this time of grace may harbor for us either salvation or utter destruction; it leads to our salvation if we cooperate with the graces which are offered to us in this most precious time, and it will cause our destruction if we do not partake of these graces or even despise them. We are now in Easter-tide, in other words, it signifies the transition from the death of sin to the life of grace. By this explanation of the word Pasch (Easter) you will be able to judge for yourselves whether you have a right to feel satisfied, particularly those among you who, in sullen obedience to the wording of the laws of the Church, are content with a single confession every year and the subsequent Easter Communion.

Why, my dear people, has the Church instituted the holy season of Lent? You will answer that the holy time of Lent has been instituted for the purpose of giving us an opportunity to prepare ourselves worthily for the celebrating of Easter, a time in which our dear Lord seems to dispense His graces in a greater measure than at any other time, and during which we are constantly urged to stir up our conscience and free ourselves from sin. Yes, my friends, that much you have learned in your catechism; but if I would ask even a child what sin is committed by him who neglects to fulfil his Easter duty the child would simply answer, "a mortal sin"; and upon a further question, "how many mortal sins are needed to cast man into hell?" the answer would be, "one single sin for which we have not obtained forgiveness." Well, then, my friends, are you going to fulfil your Easter duty? If not, you commit a mortal sin. I have heard people say "Well, if I am sent to hell, I shall not be alone, at all events." If it is all the same to these people whether they are saved or damned, let them find consolation in that. If

the idea that they will have plenty of company in their misfortune eases their mind, why should they trouble themselves about anything? But, poor soul, what dost thou say to such thoughts of the sinful body in which you are imprisoned? How many tears wilt thou have to shed in eternity? Jesus Christ has done so much for thee, and thou wilt be separated from Him forever!

Now, let us see how it stands with the confession and communion of those who are satisfied with attending to this duty once a year, so that we may learn whether they live with a clear conscience or not. If for a good confession nothing would be necessary but to enumerate one's sins, ask God for forgiveness, and perform some little act of penance, then sin, which the catechism describes as such a terrible monster, would not be anything so awful after all; nothing would be easier than to regain the lost grace and to follow the path which leads to heaven, and of which Jesus Christ Himself says, that it is so difficult to follow. Listen to the words which He addressed to the youth who asked Him what good he should do to have life everlasting, and whether the way that leads into heaven was hard. What did the Lord answer? "The path," he said, "is narrow, and very few tread it; and even of those who follow it, very few reach the goal." Yes, indeed, my dear people, some of you, after having lived through a whole year without fear or trembling, occupied only with worldly cares, pleasures, and pursuits, without having done anything toward your spiritual improvement, and toward the acquisition of virtues, here you come several weeks after Easter, very reluctantly, recount your sins as if you were reading from a story-book, and say a few prayers. And that is all. After it is all over, you go your old way and do exactly what you have done before. When Easter comes round again you act in the same way over again, and so on until death. And then you expect God to set aside justice, and give you His grace! You may rest assured, my friends, that such confessions are fruitless, if nothing worse.

To make you more fully convinced, let us now, my dear friends, go a little deeper into this matter. If our confession is to reconcile us with God, **we must detest our sins from the bottom of the heart**; we must be repentant, not because we have to tell the priest things which we would rather keep concealed, but

April 22, 2018

3rd SUNDAY AFTER
EASTER

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Our Lady of the Rosary

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HOLY MASS

Sundays: 7:00 & 10:00 a.m.

Weekdays: 8:00 a.m.

CONFESSIONS

Sundays

6:40—6:55 a.m. 9:15—9:55 a.m.

Weekdays

7:40—7:55 a.m.

and by appointment

HOLY ROSARY

Sundays: After 7:00 a.m. Mass
and 9:40 a.m.

First Saturdays: after 7:00 a.m.
Mass

Jane King, we will miss you!

Thank you for the tremendous amount of work you have done for us over all these many years! Our school, the choir, the organ music, the bookkeeping, the supplies, the bookstore, fighting for us with the vendors, the decorations, and especially the windows in our Chapel.

We sincerely pray for you, and pray that God will bless you in your retirement years.

MASS
INTENTIONS:

I have Mass intentions until JUNE 12, 2018. I would like to say thank you for all your stipends and donations you gave to Bp. Morello.

CATHOLIC DOCTRINE

One of the 6 Precepts (or laws) of the Church is to Confess our sins at least once a year. Next Precept is to receive Holy Communion during Eastertide. **(Eastertide begins the first Sunday of Lent and ends Trinity Sunday, which is May 27th this year.)**



HAPPY 100th BIRTHDAY!!!

To our oldest parishioner, Mrs. Norma Pia of Norwalk, CT. Norma has been coming to our Chapel for more than 30 years, and now, Fr. Rodriguez goes to her house. Norma, we wish you all the happiness on this, your special day, and we pray that God will give you many blessings!

because we have offended God; because we have remained in sin so long and have despised the many graces by which God tried to draw us away from our sins. This it is, my friends, which should break the icy crust around our hearts, and draw the tears from our eyes. Then, if we are really and truly penetrated with sorrow for our sins, then we will hasten to repair the damage done, and return as quickly as possible to our dear Lord. If you had a quarrel with a dear friend, would you not, when you found out that you were in the wrong, try everything to be reconciled to him as soon as possible? Or, if your friend found himself in that position, would you not expect him to do the same? And if he neglected to do so, would you not come to the conclusion that it was immaterial to him whether you were friends or the contrary? Is it possible for anyone who has committed a sin through weakness, thoughtlessness, or wickedness to remain long in that state of sin if he feels a true repentance? Would he not immediately take refuge in the sacrament of penance? If, instead of doing this, he remains for a whole year in the state of sin, and finds even the holy season of Lent inconvenient to free himself from it; if, when Easter comes round, he still waits until the last Sunday or two before he rushes from sin to the table of the Lord, and approaches Holy Communion indifferently, what good do you think will it do him?

No matter how long the Paschal time might be prolonged, some would wait until the last day before doing their duty. If the Church would say that we must go to Communion at least once in ten years, they would wait ten years; and if the Church had no law at all on the subject, they would wait until their dying day. Because neither repentance for the offense offered to God nor the love for God drives these people to Communion at Eastertide, but merely the observance of the letter of the law and the idea that they will be able to say that they have fulfilled their Easter duty. But the fact of the matter is that they have merely added another sin to those with which their souls are laden. If you had real repentance in your heart, would you keep those sins for a whole year upon your conscience? If you had really the intention of leading a better life, would not a change in your mode of life, even the smallest, be observable?

I will not speak of those unfortunates who, for fear that they will be refused absolution, confess only half their sins, or who cover a shameless life with the mantle of virtue, and approach in that state the Holy Sacrament. They eat and drink damnation to themselves, and deliver themselves over to the devil.

I hope that all this does not apply to you, my friends, but I must repeatedly draw your attention to the fact that a single confession

each year cannot be satisfying to your soul. Let me tell you what is necessary for a good confession, and you will be convinced that a confession once a year cannot be satisfactory. To obtain forgiveness, your confession should be sincere and humble, accompanied by a real sorrow for the offense given to God and the firm resolution not to sin any more in the future. In my opinion, it is very difficult, almost impossible, to bring all these conditions to confession if you go only once a year.

What is a Christian who makes a confession of his sins at the feet of the priest? He is a sinner, who throws himself before his God with repentance in his heart like one accused before his judge, and who says: "O Lord, I am a malefactor, not worthy to be called Thy child. I have led a life contrary to the commandments of my faith. I have had nothing but aversion for everything appertaining to religious duty. Sundays and holidays of obligation were for me only days of pleasure and dissipation. In short, I have done nothing worthy of Thee. I shall be lost, I shall be damned, if God has no mercy on me." This, my dear brethren, is the feeling of a Christian who has an abhorrence of his sins in his heart.

Now, tell me, do those who are satisfied to remain in sin for fully twelve months, and to whom Easter comes only too soon, do those people, I say, confess like that? O God, Thou knowest the yearly confessions of those unfortunate ones who attend to their duty with great reluctance. Do they act like a malefactor covered with sins, and filled with repentance for their offenses offered to God? Do they accuse themselves and deem themselves unworthy of the pardon for which they ask? No; they come to tell a story, and they tell it badly, because they dissemble, and try to appear as innocent as possible. Such a one does not lose his temper, but he accuses a neighbor of having excited him; he has missed Mass, but he accuses the company he was in of preventing him to attend it; he ate meat on Friday, but he would not have done it if he had not been induced by others to do so. Husband accuses wife, the wife her husband; brother accuses sister, sisters their brothers. At the Confiteor they accuse themselves, saying, "through my fault," and a minute later they excuse themselves and accuse others. No humility, no sincerity, no repentance! Such is the demeanor of those who go to confession only once a year. The priest can tell perfectly well from the way they act that they are not in a proper condition to be entitled to absolution. But if he wishes to give them more time for proper preparation, so as to protect them from the danger of committing sacrilege, they grumble, and say they have no time to come again; that they could not prepare themselves any better, and if this particular priest would not give them absolu-

MASS SCHEDULE

SUNDAY April 22	3rd SUNDAY AFTER EASTER Ss. Soter and Caius Within the Octave of St. Joseph	W	7:00 am 10:00 am	Norma Pia Missa pro Populo
MONDAY April 23	St. George, M Within the Octave of St. Joseph	R	8:00 am 7:00 pm	Special Intention, Requiem Mass, followed by Rosary and St. Joseph's Litany.
TUESDAY April 24	St. Fidelis of Sigmaringen, M Feast of the Crown of Thorns Within the Octave of St. Joseph	R	8:00 am	Denis McGuire
WEDNESDAY April 25	St. Mark, Ev. GREATER LITANIES, Octave day of St. Joseph	R	8:00 am	Michael Dolan, R.I.P.
THURSDAY April 26	Our Lady of Good Counsel Ss. Cletus & Marcellinus, Pp Mm	R	8:00 am	Special Intention
FRIDAY April 27	St. Peter Canisius, CD	W	8:00 am	Company of Jesus and Mary
SATURDAY April 28	St. Louis Marie de Montfort, C St. Paul of the Cross, C	W	7:00 am	Bro. Francis and Family
SUNDAY April 29	4th SUNDAY AFTER EASTER	W	7:00 am 10:00 am	Charles Mendes, R.I.P. Missa pro Populo

For those wishing to have Masses said, an expected stipend of at least \$20.00 must be paid at the time of the request. (more may be offered) If this is to be paid by check, make the check payable to Fr. Rodriguez



April 22th	5:00 pm	Fr. Rodriguez
April 29th	5:00 pm	Fr. Rodriguez
May 6th	NO MASS	
May 13th	9:30 am	Fr. Joseph B.

MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

*Mass may be cancelled in the event of inclement weather.

For information: Call Mary at 856-228-4450 or Miriam at 856-456-4232

www.stmarychapel.org

*Grant, O Joseph, that ever secure under thy patronage
we may pass our lives without guilt.*

Alleluia.

(Solemnity of St. Joseph—Missal for Every Day, 1946)

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.**

ANNOUNCEMENTS

We will be having a cake downstairs after the 10 o'clock Mass today and say good-bye to Mrs. Jane Ann King. She has attended and worked at our Chapel for over 35 years and she will be leaving us next week. Please come and join us after the 2nd Mass today.

SECOND COLLECTION: will be this Sunday April 22.

REPARATION TO THE HOLY FACE: First and second Sundays of the month we will begin at 9:30 am (before the Holy Rosary), and the other Sundays will be immediately after 10:00 o'clock Mass.

REQUIEM EVENING MASS: Mondays at 7:00 P.M.

CATECHISM FOR ADULTS: Begins a few minutes after 10:00 am Mass.

tion they could go to other priests who were not so particular.

I must admit that there are some who try with all their might to examine themselves thoroughly, and to mention all their sins as much as possible, but they do so with such indifference, such coldness, and such insensibility that it breaks the poor priest's heart to listen to them. There is no sigh, no tear, no emotion to show the contrition and the pain they should feel in their heart for having committed such sins. The priest is obliged to assume that they feel more than they show, to consider them worthy of absolution. We all know that tears and sighs are not infallible signs of repentance and conversion. It occurs only too often that many bemoan their sins in the tribunal of penance, and are no better Christians afterward than they were before; but at the same time it is very suspicious if people tell you with coldness and indifference of occurrences which should call forth bitter tears, and should well nigh break their hearts. If they really have any feeling of contrition in their hearts, why should there not be any outward manifestation of it? It is only too probable that the emotion which is lacking in their words is also lacking in their hearts, and that the sorrow over their sins is no greater than they show outwardly. They are the Christians who, after Easter, lead no better lives than they did before, and are not a whit more careful to avoid sin.

If, my dear friends, the regret over hav-

ing offended God is to be considered genuine, it must include the sincere intention not to sin any more. If this intention is really sincere, it should determine us to avoid sin, to give up all thoughts of revenge, and detest all sins of impurity, and to try hard to exterminate all our passions and bad habits. How can your determination not to offend God any more be considered sincere if, after your confession, you lead the same kind of life that you have led before; if you frequent the same society in which you have been tempted so often? You have had the same intention of leading a better life when you went to confession last year, but what efforts did you make to carry out your intention? None! And why? Because you did not really and sincerely intend to lead a better life; your confession was a deception, your repentance a sham. What did you accuse yourself of last year? Was it not intemperance, lewdness, pride, passion, and neglect of divine service? And what did you accuse yourself of this year? Was it not the very same you had to confess before? And what will you have to accuse yourself of next year, if you are alive? The same sins over again.

All this happens, my dear friends, because you have no real desire to lead a God-fearing life; you have gone to confession merely because it is the custom, and because you want to be able to say that you have fulfilled your Easter duty, while, as a matter of fact, you go to confession every

year, only to add more sins to your old ones. You are not aware of how the devil deceives you. If he would advise you instead of going to confession once a year, not to go at all, he would frighten you, and you would not believe him. But he is contented to let you remain in your own bad habits, and to rule over you in that way. Do you doubt my words? Then examine your life, and see whether you have improved, or whether you have at least avoided a few of the sins which you have confessed year after year.

Hence, dear brethren, be not satisfied with a confession once a year, for if you are in the state of sin you run the risk of perishing in it, and being lost forever. The same fate will meet you if, from fear or shame, you have concealed a sin, or if you have made your confession without true repentance and the firm resolution to do better, or if, after years and years of confessions, you do not find an improvement in your mode of life. To those who do not go to confession even at Easter I have nothing to say; if they insist upon going to perdition, that is their own affair. Let us bemoan their misfortune, and pray for them as it is the duty of every true Christian. Let us pray to God that we may not be stricken with the same blindness. Let us resist courageously the world and the devil, and let us sigh unceasingly for our real home—heaven—and for our glorification and eternal salvation! Amen.

SERMONS OF THE CURE OF ARS

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