

# Our Lady of the Rosary Chapel

## SUNDAY WITHIN OCTAVE CORPUS CHRISTI

### The Great Gift which Jesus has made us by Giving Himself to us in the Blessed Sacrament.

The love of Jesus Christ was not satisfied with sacrificing for us His divine life in the midst of a sea of ignominies and torments, in order to prove to us the affection that He bore us; but besides all this, in order to oblige us to love Him more, on the night before His death He would leave us His whole self, as our food in the Holy Eucharist. God is omnipotent; but after He has given Himself to a soul in this Sacrament of love, He has nothing more to give her. The Council of Trent says, that Jesus, in giving Himself to us in the Holy Communion, pours forth, as it were, all the riches of His infinite love in this gift: "He has, as it were, poured forth the treasures of His love towards man." How would that vassal esteem himself honored, writes St. Francis de Sales, were his prince, whilst he was at table, to send him a portion of his own dish; and what would it be if this portion were a piece torn out from his own arm? Jesus in the Holy Communion gives us for our food, not only a portion of His own meal and of His most sacred flesh, but all His Body: "Take and eat, this is My Body". And together with His body He gives us also His soul and His divinity; so that, as St. Chrysostom says, our Lord, in giving Himself to us in the Blessed Sacrament, gives us all that He has, and nothing more remains for Him to give us: "He gave all to thee, and left nothing for Himself." O wonderful prodigy of divine love, that God, who is the Lord of all, makes Himself entirely ours!

### The Great Love which Jesus Christ has shown us in the Blessed Sacrament.

Jesus, knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them to the end. Jesus, knowing that the hour of His death was come, de-

sired to leave us, before He died, the greatest pledge of His affection that He could give us; and this was the gift of the Most Holy Sacrament. He loved them to the end; which St. Chrysostom explains, "He loved them with extreme love." He loved men with the greatest love with which He could love them, by giving them His whole self. But at what time did Jesus institute this great Sacrament, in which He has left us himself? On the night preceding His death: *The same night in which He was betrayed* (writes the Apostle), *He took bread; and giving thanks, broke and said, Take ye and eat; this is My Body.* At the very time that men were preparing to put Him to death, He gave them this last proof of His love. The marks of affection which we receive from our friends at the time of their death remain more deeply impressed on our hearts; for this reason did Jesus bestow on us this gift of the Blessed Sacrament just before His death. With reason, then, did St. Thomas call this gift "a sacrament and pledge of love;" and St. Bernard, "the love of loves;" because in this Sacrament Jesus Christ united and accomplished all the other acts of love which He had shown us. Hence St. Mary Magdalene of Pazzi called the day on which Jesus instituted this Sacrament "the day of love."

### The Union of the Soul with Jesus in the Holy Communion.

St. Dionysius the Areopagite says that the principal effect of love is to tend to union. For this very purpose did Jesus institute the Holy Communion, that He might unite Himself entirely to our souls. He had given Himself to us as our master, our example, and our victim; it only remained for Him to give Himself to us as our food, that He might become one with us; as food becomes one with the person that eats it. This He did by instituting this Sacrament of love: "The last degree of love" (says St. Bernardine of Sienna) "is when He gave Himself to us to be our food; because He gave

June 3, 2018  
SUNDAY WITHIN  
THE OCTAVE OF  
CORPUS CHRISTI  
Volume 6 Issue 22



### 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

We will have our annual  
**SUMMER TAG SALE**  
on June 29 and 30. We  
are asking for donations.  
Please see Mrs. Juliana  
Nesci or Theresa Kuster-  
er for more details.

**MASS**

**INTENTIONS:**

*I have Mass intentions until JULY 19, 2018. We are missing five Masses for Veronica Soucy's, Gregorian Masses.*

**CATHOLIC DOCTRINE**

**Q. Why do we believe that Christ changed bread and wine into His own Body and Blood?**

- A. Because His words plainly indicate this, He said, "This is My Body," not, "This represents My Body."
- B. Christ had promised His Body and Blood as food and drink: "The bread that I will give is My Flesh for the life of the world" The Jews therefore strove among themselves saying, 'How can this man give us His Flesh to eat?' Then Jesus said to them: 'Amen, amen I say unto you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you' " (St. John vi.52-54)
- C. The Apostles understood that Jesus meant His words literally. St. Paul writes: "The chalice of benediction, which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?...Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning (i.e., not recognizing) the Body of the Lord" (1 Cor. X. 16; xi. 27-29).
- D. It was the belief of Christians from the time of Christ till the sixteenth century, namely, till the beginning of Protestantism.

*Himself to be united with us in every way, as food and he who takes it are mutually united."*

So that Jesus Christ was not satisfied with uniting Himself to our human nature; but He would, by this Sacrament, find a way of uniting Himself also to each one of us, so as to make Himself wholly one with Him who receives him. Hence St. Francis de Sales writes: "In no other action can our Saviour be considered more tender or more loving than in this, in which He, as it were, annihilates Himself, and reduces Himself to food, that He may penetrate our souls, and unite Himself to the hearts of His faithful." Because Jesus loved us ardently, He desired to unite Himself to us in the Holy Eucharist, in order that we might become the same thing with him; thus writes St. Chrysostom: He mingled Himself with us, that we might be one; for this belongs to those who love greatly. "Thou wouldst, in short, O God of love, that our hearts and Thine should form but one heart. "Thou wouldst that we should have one heart with Thee," said St. Laurence Justinian. And Jesus Himself said this: *He that eateth My flesh abideth in Me, and I in him.* He, therefore, that communicates, abides in Jesus, and Jesus abides in him; and this union is not of mere affection, but it is a true and real union. As two wax tapers, when melted, says St. Cyril of Alexandria, *unite themselves into one*, so he that communicates becomes one with Jesus Christ. Let us, therefore, imagine, when we communicate, that Jesus Christ says to us that which He said one day to His beloved servant, Margaret of Ypres: "Behold, O my daughter, the beautiful union between Me and thee; come, then, love Me, and let us remain constantly united in love, and never more be separated."

**The Desire which Jesus Christ has to Unite Himself to us in the Holy Communion.**

Jesus knowing that His hour was come. This hour, which Jesus called "His hour," was the hour of that night in which His Passion was to begin. But why did He call so sad an hour His hour? Because this was the hour for which He had sighed during His whole life, having determined to leave us in this night the Holy Communion, by which He desired to unite himself entirely to the souls whom He loved,

and for whom He was soon to give His blood and His Life. Behold how He spoke on that night to His disciples: *With desire have I desired to eat this Pasch with you.* By which words He would express to us the desire and anxiety that He had to unite himself to us in this Sacrament of love. *With desire have I desired;* these words, said St. Laurence Justinian, were words which came from the Heart of Jesus, which was burning with infinite love: "This is the voice of the most ardent charity."

Now the same flame which burnt then in the Heart of Jesus burns there at present; and He gives the same invitation to all of us today to receive Him as He did then to His disciples. *Take ye and eat; this is My Body.* And to allure us to receive Him with affection, He promises Paradise to us: *He that eateth My flesh hath everlasting life.* And if we refuse to receive him, He threatens us with death: "Except you eat the flesh of the Son of man, you shall not have life in you,"

These invitations, promises, and threats, all arise from the desire of Jesus Christ to unite Himself to us in Holy Communion, through the love that He bears us. "There is not a bee," said our Lord to St. Mechtilde, "which seeks the honey out of the flowers with such eagerness of delight, as I have to enter into the souls that desire Me."

Jesus, because He loves us, desires to be loved by us; and because He desires us He will have us desire him. "God thirsts to be thirsted after," writes St. Gregory. Blessed is that soul that approaches Holy Communion with a great desire to be united to Jesus Christ.

**Holy Communion Obtains for us Perseverance in Divine Grace.**

When Jesus comes to the soul in Holy Communion, He brings to it every grace, and specially the grace of holy perseverance. This is the principal effect of the Most Holy Sacrament of the Altar, to nourish the soul that receives it with this food of life, and to give it great strength to advance unto perfection, and to resist those enemies who desire our death. Hence Jesus calls Himself in this Sacrament heavenly bread: *I am the living Bread which came down from heaven; if any man eat of this Bread, He shall live forever.* Even as earthly bread sustains the life of the body, so this

# MASS SCHEDULE

<b>SUNDAY</b> June 3	<b>SUNDAY WITHIN OCTAVE OF CORPUS CHRISTI</b>	W	7:00 am 10:00 am	Superior Intentions Missa pro Populo
<b>MONDAY</b> June 4	Within Octave of Corpus Christi St. Francis Caracciolo, C	W	8:00 am 7:00 pm	Special Intention, Requiem Mass, followed by Rosary and St. Joseph's Litany.
<b>TUESDAY</b> June 5	Within Octave of Corpus Christi St. Boniface, BM	W	8:00 am	Robert and Christina di Cecco, R.I.P.
<b>WEDNESDAY</b> June 6	Within Octave of Corpus Christi St. Norbert, BC	W	8:00 am	Irene Marrone, R.I.P.
<b>THURSDAY</b> June 7	OCTAVE OF CORPUS CHRISTI	W	8:00 am	Special Intention
<b>FRIDAY</b> June 8	SACRED HEART OF JESUS	W	8:00 am	Carolyn Slader, R.I.P.
<b>SATURDAY</b> June 9	QUEENSHIP OF BVM (Transferred from May 31)	W	7:00 am	Priestly and Religious Vocations
<b>SUNDAY</b> June 10	<b>SUNDAY WITHIN OCTAVE OF SACRED HEART</b>	W	7:00 am 10:00 am	Rosemary and George Berry 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 or Company of Jesus and Mary*



June 3rd	9:30 am	Fr. Bachtiger
June 10th	5:00 pm	Fr. Rodriguez
June 17th	NO MASS	
June 24th	5:00 pm	Fr. Rodriguez

## 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](http://www.stmarychapel.org)

*The Work of Adoration is superior to all other pious practices.  
It is the Work of Works. The source of all other Works.*

*Pope Pius X*

### **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**

**PARENTS AND SCHOOL TEACHERS:** We will have a meeting next Sunday to organize the next school year a few minutes after 10:00 A.M. Mass. No confessions after 10:00 A.M. Mass.

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

**REQUIEM EVENING MASS:** For the Poor Souls Society— Monday at 7:00 P.M.

**CATECHISM FOR ADULTS** will begin a few minutes after the 10:00 A.M. Mass.

heavenly bread sustains the life of the soul, by making it persevere in the grace of God.

Therefore the Council of Trent teaches that Holy Communion is that remedy which delivers us from daily faults and preserves us from mortal sins. Innocent III. writes that Jesus Christ by His Passion delivers us from sins committed, and by the Holy Eucharist from sins which we might commit. Therefore St. Bonaventure says that sinners must not keep away from Communion because they have been sinners; on the contrary, for this very reason they ought to receive it more frequently; because *"The more infirm a person feels himself, the more He is in want of a physician."*

#### **Preparation for Communion and Thanksgiving after it.**

Cardinal Bona asks wherefore it happens that so many souls, after so many Communions, make so little advance in the way of God? and He answers: *"The fault is not in the food, but in the disposition of him who eats it;"* that is to say, in the want of due preparation on the part of the communicant. Fire soon burns dry wood, but not that which is green, because the latter is not

fit to burn. The saints derived great profit from their Communions, because they were very careful in their preparation for it.

There are two principal things which we should endeavor to obtain in order to prepare ourselves for Holy Communion and derive the greatest fruit.

The first is, detachment from creatures, by driving from our heart everything that is not of God and for God. Although the soul may be in a state of grace, yet if the heart is occupied by earthly affections the more there is of earth in the soul, so much less room will there be for divine love. St. Gertrude once asked our Lord what preparation He required of her for Holy Communion, and Jesus answered her: *"I require none other from thee than that thou shouldst come to receive Me void of thyself."*

The second thing that is necessary in order to reap the greatest fruit from Communion is, the desire to receive Jesus Christ with the view of loving Him more. Gerson says that at this banquet none are satiated but those who feel great hunger. Hence St. Francis de Sales writes, that the principal intention of a soul in receiving Communion should be to advance in the love of God.

*"He" (says the saint) "should be received for love, who out of pure love alone gives Himself to us." ' And therefore Jesus said to St. Mechtilde: "When thou art going to communicate, desire all the love that any soul ever had for Me, and I will receive it according to thy desire, as if it were thine own."*

It is also necessary to make a thanksgiving after Communion. There is no prayer more dear to God than that which is made after Communion. We must occupy this time in acts of love and prayers. The devout acts of love which we then make have greater merit in the sight of God than those which we make at other times, because they are then animated by the presence of Jesus Christ, who is united to our souls. And as to prayers, St. Teresa says that Jesus, after Communion, remains in the soul as on a throne of grace, and says to it: *What will thou that I should do for thee? Soul, I am come from heaven on purpose to bestow graces upon thee; ask Me what thou wilt, and as much as thou wilt, and thou shalt be heard.* Oh, what treasures of grace do they lose who pray but a short time to God after Holy Communion!

*The Holy Eucharist  
By St. Alphonsus De Liguori*

### **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](http://www.rosarychapel.net)