



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for January 2006

The Home of
Traditional
Catholicism
in North Jersey™

Mass Location: VFW Hall, 45 Plymouth Street, Fairfield, New Jersey

January Calendar

- 1 Circumcision of Our Lord (holy day)
- 2 Most Holy Name of Jesus
- 5 St. Telesphorus
- 6 The Epiphany of Our Lord / First Friday *
- 7 First Saturday
- 8 Feast of the Holy Family / Epiphany party
- 11 St. Hyginus
- 13 Baptism of Our Lord
- 14 St. Hilary / St. Felix
- 15 2nd Sunday after Epiphany / St. Paul the Hermit / St. Maurus
- 16 St. Marcellus
- 16-21 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 17 St. Anthony the Hermit
- 18 St. Prisca
- 19 St. Marius & Companions / St. Canute
- 20 Sts. Fabian & Sebastian
- 21 St. Agnes
- 22 3rd Sunday after Epiphany / Sts. Vincent & Anastasius
- 23 St. Raymond of Peñafort / St. Emerentiana
- 23 *Right-to-Life March*
- 24 St. Timothy
- 25 Conversion of St. Paul
- 26 St. Polycarp
- 27 St. John Chrysostom
- 28 St. Peter Nolasco / St. Agnes
- 29 4th Sunday after Epiphany / St. Francis de Sales
- 30 St. Martina
- 31 St. John Bosco

* Time and venue for First Friday Mass were still being determined at press time. Please listen for announcements regarding the finalized time and location.

Pastor: Rev. Fr. Greig Gonzales

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877. Telephone: 203-431-0201)

Mass Schedule

Sunday – 10:00 AM
Holy Days – To be announced

Confession

Confessions are heard prior to each Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Gonzales at the Ridgefield retreat house (203-431-0201) for information regarding Baptism, Marriage, Confirmation, Extreme Unction, Holy Orders, and Sick Calls.

Contact Us:

24-hour information: (973) 954-7350
Web: <http://www.latin-mass.net>

Before I formed thee in the bowels of thy mother,
I knew thee.

—Jeremias 1:5

Holy Day of Obligation

In the Old Law, by the rite of Circumcision, every male Jew became a member (and shared in the privileges and blessings) of the chosen people of God. A Jew who failed to be initiated by the ceremony was excluded. Our Lord is the Son of God by nature, and absolutely sinless, and therefore did not need adoption into the membership of God's children. Yet, He submitted to the law. The celebration of this feast dates at least from the first half of the sixth century.

The Feast of the Circumcision is a Holy Day of Obligation. Mass at the VFW will follow the Sunday schedule (10 AM).

The Epiphany of Our Lord

The word Epiphany means “manifestation,” and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ *manifested* to the eyes of men His divine mission on this day first of all, when a miraculous star revealed His birth to the kings of the East who, in spite of the difficulties and dangers of a long and tedious journey through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him and to offer Him mystical presents, as to the King of kings, to the God of heaven and earth, and to a Man withal feeble and mortal.

The second manifestation was when, going out from the waters of the Jordan after having received Baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form of a dove, and a voice from heaven was heard, saying, “This is My beloved Son, in Whom I am well pleased.”

The third manifestation was that of His divine power, when at the marriage-feast of Cana He changed the water into wine, at the sight whereof His disciples believed in Him.

The remembrance of these three great events, concurring to the same end, the Church has wished to celebrate in one and the same festival.

Winter Weather / Phone Tree

In the event that the pastor cannot make it to the VFW because of severe winter weather, he will contact the parish coordinator as soon as possible. The parish coordinator will then activate the Phone Tree, to notify parishioners about the Mass cancellation. (Notification also will be sent via the TrueCatholic e-mail group.)

To be alerted in this event, **you must ensure that your telephone information is updated in the current listing.** Parishioners are encouraged to verify their listings; please see Mrs. Birchler to review your contact information.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

March for Life

The annual Right-to-Life March will be held on Monday, January 23, 2006. In addition to the main march in Washington, D.C., New Jersey Right-to-Life is arranging a state rally. This protest will be held on the Statehouse steps of the N.J. Capitol, on State Street in Trenton, from 11 AM to 1 PM. Various pro-life speakers will be featured. For more information call (908) 276-6620, e-mail feedback@njrtl.org, or speak to parishioner Jim Boushor. Please continue to pray for the unborn, especially during this month of January.

Administrative Notes

Bookstore

The parish bookstore will be open each month. This month's bookstore dates are **Jan. 15** and **Jan. 29**. Please support our chapel as your source for Catholic books, religious items, and gifts. All proceeds benefit our parish!

Mass Intentions & Stipends

To have Masses offered for the intentions of living or deceased persons, the requestor must contact and contract with the desired priest personally. (The USA District set Mass stipend is \$15 per Mass request, which is only a suggested offering for the priest; more can be given if desired, or if one cannot legitimately afford the set offering, a lesser amount/service can be arranged with the priest.)

Donation Checks

You may make out your donation checks to "St. Anthony of Padua Mission-SSPX."

Envelopes for Cash Donations

If you are making a cash donation, please use a donation envelope (provided at the rear of the VFW Hall) and fill in the lines for name, address, date of contribution, and donation amount. This will allow the accountant to retain your envelope as a "receipt" for the donor records.

NOTE: you do not need to use an envelope when making a donation by check.

VFW Hall

Volunteers (to set up / clean up the hall) are welcome! All are encouraged to help out in the team effort.

Choir

New voices are always welcome in the choir! Boys and girls are encouraged to offer their voices to the praise of God in the children's choir. Please see Mr. Dan Kabana in the "Choir Corner" to lend your voice.

Pastoral Meetings after Mass – January 2006

1st Sunday – Eucharistic Crusaders

2nd Sunday – Altar Servers practice / Holy Name Society

4th Sunday – Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers / St. Joan of Arc Society

Eucharistic Crusade — Monthly Intentions

January For the restoration of the missionary spirit

February For numerous vocations

Please remember these holy intentions in your daily prayers and at every Mass.

Planning Outlook

The following events are "on the horizon" — things to keep in mind as you plan your calendars for the next few months. As events grow closer, detailed announcements will be promulgated either in the bulletin and/or from the pulpit.

Feb. 3: St. Blaise / Blessing of Throats / First Friday

Mar. 1: Ash Wednesday

Apr. 2: Passion Sunday

Apr. 9: Palm Sunday

Apr. 13: Holy Thursday

Apr. 14: Good Friday

Apr. 16: Easter Sunday

Sunday School

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics (older children). Please see the sign-up sheets in the back room for new registrations. Classes are scheduled after Mass and commence after the thanksgiving silence.

The Winter/Spring schedule is as follows:

January 15 and 29

February 5 and 19

March 5 and 19

April 2 and 23

Adult conferences will be conducted on the 2nd and 4th Sundays of each month.

"My Father's Business"

by Fr. Gabriel of St. Mary Magdalen

"Did you know that I must be about My Father's business?" Jesus, who was so humble and submissive, did not hesitate to make this reply to Mary when she gently questioned Him about having remained behind in the Temple without her or Joseph's knowledge, while they in anguish had been seeking Him for three days.

These are the first words of Jesus which we find recorded in the Gospel. He spoke them in order to declare His mission and to affirm the primacy of the rights of God. When hardly an adolescent, Jesus taught us that God and the things of God must always come first. He must hold the first place in our lives, and we must obey Him regardless of all other considerations, even if it means sacrificing the rights of nature and of blood. Yielding to relatives and friends is no longer a virtue — and may even be sinful — if it leads us away from the will of God or hinders its fulfillment.

Giving precedence to the rights of God does not imply that we neglect our duties toward our neighbor. The Feast of the Holy Family calls our attention to these obligations, and especially to those concerning our family, natural or religious, inviting us to follow the example of the Holy Family of Nazareth. To this end, the Epistle (*Col. 3:12-17*) shows us the virtues we should practice: "Clothe yourself ... with mercy, benignity, humility, modesty, and patience, bearing with one another, and forgiving one another."

From the Pastor's Desk — Annual Pastoral Message (12/25/05)

While reviewing some of Father Wickens' pastoral messages from years past, I was particularly struck by one from 1998 — a message that is still applicable and relevant today. At this joyous celebration of the Nativity of Our Lord, we reiterate his words:

The angels sang at Bethlehem, "Glory to God in the highest, and peace to men of good will." If we give glory to God by keeping His Commandments, we will be men of good will — and we shall have peace.

There Is an Ancient Maxim

Cunctando, regitur mundus — "by waiting, the world is ruled." By *perseverance*, we win salvation. By *not quitting*, we win the game.

All around us, as we view the post-conciliar parishes, we see decline in every aspect of faith and morals:

1. The sacrament of Penance has virtually disappeared.
2. Non-belief in the final judgment, Purgatory, and Hell.
3. Selfishness abounds, because religion in the post-conciliar church is *man*-centered, not God-centered.
4. Irreverent liturgy, which in no way resembles the Catholic Mass, the reenactment of the Holy Sacrifice of Calvary.
5. Neglect of the sick and dying.

Question: What should a sincere Catholic do? Answer: *Persevere* in the Traditional Chapels. *Wait* out the enemy. *Resolve to stay* with the true Faith and morals. *Commit* ourselves anew to the Faith of our fathers. Persevere and wait, as persecuted Catholics throughout history have done in England, Ireland, Mexico, Bavaria, et al. Eventually the True Faith will rise again, victorious.

To Merit Light and Peace and Salvation

Meditate on these beautiful aspects of Our Savior's birth. Learn from Jesus' humility, detachment, and conformity to the will of His Father in Heaven:

1. Born in a stable.
2. Placed in a manger.
3. Mothered by the Blessed Virgin Mary.
4. Protected by St. Joseph.
5. Visited by the lowly shepherds.
6. Adored by the Magi.

A most blessed and peaceful Christmas and New Year, from all the SSPX priests of the Northeast!!!

—Fr. Greig Gonzales



Rules for Avoiding Tepidity by St. Alphonsus de Liguori

Souls that make no account of venial sins, and give themselves up to tepidity, without a thought of freeing themselves from it, live in great danger. We do not here speak of those venial sins that are committed by mere frailty, such as useless or idle words, interior disquietudes, and negligence in small matters; but we speak of venial sins committed with full deliberation, above all when they are habitual. St. Teresa writes thus: "From all deliberate sin, howsoever small it may be, O Lord, deliver us!" Ven. Alvarez used to say: "Those little backbitings, dislikes, culpable curiosity, acts of impatience and intemperance, do not indeed kill the soul, but they so weaken it, that when any great temptation takes it unexpectedly, it will not have strength enough to resist, and will consequently fall." So that as on the one hand deliberate venial sins weaken the soul, so on the other do they deprive us of the divine assistance; for it is but just that God should be sparing with those who are sparing towards him: *He who sows sparingly, will also reap sparingly.* —2 Cor. 9, 6. And that is what a soul that has received special graces from God has the most reason to fear. Still more ought it to fear lest such faults should be caused by some passionate attachment, as of ambition, or avarice, or of aversion, or inordinate affection towards any person. It happens not infrequently to souls that are in bondage to some passion, as it does to gamblers, who, after losing many times, at the last throw say, "Let us risk everything"; and so finish by losing all they have. In what a miserable state is that soul which is the slave of some passion; for passion blinds us, and lets us no longer see what we are doing. Let us now come to the practice of what we have to do, in order to be able to deliver ourselves from the wretched state of tepidity.

It is necessary in the first place to have a firm desire to get out of this state. The good desire lightens our labor, and gives us strength to go forward. And let us rest assured that he who makes no progress in the way of God will always be going back; and he will go back so far that at last he will fall over some precipice. Secondly, let us try to find out our predominant faults to which we are most attached, whether it be anger, ambition, or inordinate affection to persons or things: a resolute will overcomes all with the help of God. Thirdly, we must avoid the occasion, otherwise all our resolutions will fall to the ground. And lastly, we must above all be diffident of our own strength, and pray continually with all confidence to God, begging him to help us in the danger in which we are, and to deliver us from those temptations by which we shall fall into sin; which is the meaning of the petition, *Ne nos inducas in tentationem* — "Lead us not into temptation." He who prays obtains: *Ask, and you shall receive.* —John 16, 24. This is a promise of God, and can never fail; therefore we must always pray, always pray; and let us never leave off repeating, "We must pray always, we must pray always; my God help me, and that soon!"

By the way of generation and movement we must of necessity come to the imperfect before the perfect. And therefore Christ was made known first through other creatures, and afterwards He Himself manifested Himself perfectly.

—St. Thomas Aquinas

“Should Christ’s Birth Have Been Made Known to All?”

excerpted from *Summa Theologica* by St. Thomas Aquinas

Objection 1. It would seem that Christ’s birth should have been made known to all. Because fulfilment should correspond to promise. Now, the promise of Christ’s coming is thus expressed (*Ps.* 49:3): “God shall come manifestly. But He came by His birth in the flesh.” Therefore it seems that His birth should have been made known to the whole world.

Objection 2. Further, it is written (*1 Tim.* 1:15): “Christ came into this world to save sinners.” But this is not effected save in as far as the grace of Christ is made known to them; according to *Titus* 2:11,12: “The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world.” Therefore it seems that Christ’s birth should have been made known to all.

Objection 3. Further, God is most especially inclined to mercy; according to *Ps.* 144:9: “His tender mercies are over all His works.” But in His second coming, when He will “judge justices” (*Ps.* 70:3), He will come before the eyes of all; according to *Mt.* 24:27: “As lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be.” Much more, therefore, should His first coming, when He was born into the world according to the flesh, have been made known to all.

On the contrary, it is written (*Is.* 45:15): “Thou art a hidden God, the Holy of Israel, the Saviour.” And, again (*Is.* 43:3): “His look was, as it were, hidden and despised.”

I answer that, it was unfitting that Christ’s birth should be made known to all men without distinction. First, be-

cause this would have been a hindrance to the redemption of man, which was accomplished by means of the Cross; for, as it is written (*1 Cor.* 2:8): “If they had known it, they would never have crucified the Lord of glory.”

Secondly, because this would have lessened the merit of faith, which He came to offer men as the way to righteousness, according to *Rm.* 3:22: “The justice of God by faith of Jesus Christ.” For if, when Christ was born, His birth had been made known to all by evident signs, the very nature of faith would have been destroyed, since it is “the evidence of things that appear not,” as stated, *Heb.* 11:1.

Thirdly, because thus the reality of His human nature would have come into doubt. Whence Augustine says (*Ep. ad Volusianum cxxxvii*): “If He had not passed through the different stages of age from babyhood to youth, had neither eaten nor slept, would He not have strengthened an erroneous opinion, and made it impossible for us to believe that He had become true man? And while He is doing all things wondrously, would He have taken away that which He accomplished in mercy?”

Reply to Objection 1. According to the gloss, the words quoted must be understood of Christ’s coming as judge.

Reply to Objection 2. All men were to be instructed unto salvation, concerning the grace of God our Saviour, not at the very time of His birth, but afterwards, in due time, after He had “wrought salvation in the midst of the earth” (*Ps.* 73:12). Wherefore after His Passion and Resurrection, He said to His disciples (*Mt.* 28:19): “Going ... teach ye all nations.”

Reply to Objection 3. For judgment to be passed, the authority of the judge needs to be known: and for this reason it behooves that the coming of Christ unto judgment should be manifest. But His first coming was unto the salvation of all, which is by faith that is of things not seen. And therefore it was fitting that His first coming should be hidden.

St. Sebastian

Roman martyr; little more than the fact of his martyrdom can be proved about St. Sebastian. In the “*Depositio martyrum*” of the chronologer of 354 it is mentioned that Sebastian was buried on the Via Appia. St. Ambrose (“*In Psalmum cxviii*”; “*Sermo*”, XX, no. sliv in PL, XV, 1497) states that Sebastian came from Milan and even in the time of St. Ambrose was venerated there. The Acts, probably written at the beginning of the fifth century and formerly ascribed erroneously to Ambrose, relate that he was an officer in the imperial bodyguard and had secretly done many acts of love and charity for his brethren in the Faith. When he was finally discovered to be a Christian, in 286, he was handed over to the Mauretanian archers, who pierced him with arrows; he was healed, however, by the widowed St. Irene. He was finally killed by the blows of a club. These stories are unhistorical and not worthy of belief. The earliest mosaic picture of St. Sebastian, which probably belongs to the year 682, shows a grown, bearded man in court dress but contains no trace of an arrow. It was the art of the Renaissance that first portrayed him as a youth pierced by arrows. In 367 a basilica which was one of the seven chief churches of Rome was built over his grave. The present church was completed in 1611 by Scipio Cardinal Borghese. His relics in part were taken in the year 826 to St. Medard at Soissons. Sebastian is considered a protector against the plague. Celebrated answers to prayer for his protection against the plague are related of Rome in 680, Milan in 1575, and Lisbon in 1599. His feast day is January 20.

*This is my beloved Son,
in Whom I am well pleased*

Directions to St. Anthony of Padua Mission (VFW Hall, 45 Plymouth Street, Fairfield)

From I-80 eastbound (Morris County & points west): Exit 47B (The Caldwell/Montclair) to US-46 East. Take jughandle for Clinton Rd/Plymouth St.

From I-280: Exit 1 (New Rd.) to US-46; right onto US-46 East. Take jughandle for Clinton Rd./Plymouth St.

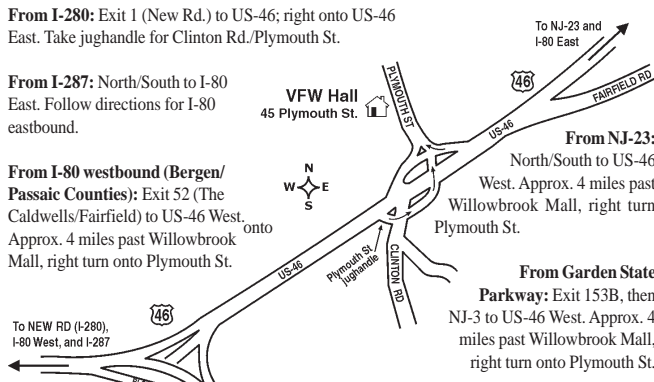
From I-287: North/South to I-80 East. Follow directions for I-80 eastbound.

From I-80 westbound (Bergen/Passaic Counties): Exit 52 (The Caldwell/Fairfield) to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.

From NJ-23: North/South to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.

From Garden State Parkway: Exit 153B, then NJ-3 to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.

From N.J. Turnpike: Exit 16W, then NJ-3 to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.



The map illustrates the location of the VFW Hall at 45 Plymouth Street in Fairfield, New Jersey. It shows major highways and their exits leading to the mission. Key features include: I-80 (NJ-46) running east-west; I-280 (NJ-46) running north-south; I-287 (NJ-46) running north-south; NJ-23 running north-south; Garden State Parkway (NJ-9) running north-south; and the N.J. Turnpike (NJ-19) running north-south. A compass rose indicates North, South, East, and West. A scale bar shows 0, 1, and 2 miles. The VFW Hall is marked with a building icon at the intersection of Plymouth Street and Clinton Road. Other landmarks include Willowbrook Mall and the jughandle for Clinton Road/Plymouth Street.