



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for March 2006

The Home of
Traditional
Catholicism
in North Jersey™

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

March Calendar

- 1 Ash Wednesday (fast/abstinence)
- 3 First Friday
- 4 St. Casimir / St. Lucius / First Saturday /
Men's Lenten Day of Recollection (*Boonton, N.J.*)
- 5 1st Sunday of Lent
- 6 Sts. Perpetua & Felicity
- 6-11 *Women's Marian Retreat (Ridgefield, Ct.)*
- 7 St. Thomas Aquinas
- 8 St. John of God / Ember Wednesday (fast)
- 9 St. Frances of Rome
- 10 40 Holy Martyrs / Ember Friday (fast)
- 11 Ember Saturday (fast)
- 12 2nd Sunday of Lent / St. Gregory I
- 17 St. Patrick
- 18 St. Cyril of Jerusalem / Women's Lenten Day of
Recollection (*Boonton, N.J.*)
- 19 3rd Sunday of Lent
- 20 St. Joseph, Spouse of the Blessed Virgin
- 20-25 *Men's Marian Retreat (Ridgefield, Ct.)*
- 21 St. Benedict
- 24 St. Gabriel the Archangel
- 25 Annunciation of the Blessed Virgin Mary
- 26 4th (Lætare) Sunday of Lent
- 27 St. John Damascene
- 28 St. John Capistran

Now therefore saith the Lord: Be converted to me with all your hearts, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God.

—Joel 2:12-13

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>

Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.

—St. Thomas Aquinas

Ash Wednesday

Ash Wednesday is, from a liturgical point of view, one of the most important days of the year. In the first place, this day opens the liturgical season of Lent. In the Old Law, ashes were generally a symbolic expression of grief, mourning or repentance. In the early Church, the use of ashes had a like significance and, with sackcloth, formed part of the public penances.

The blessing of the ashes is one of the great liturgical rites of the year. It was originally instituted for public penitents, but is now intended for all Christians, as Lent should be a time of penance for all. The ashes used this day are obtained by burning the palms of the previous year. Four ancient prayers are used in blessing them, and, having been sprinkled with holy water and incensed, the priest puts them on the foreheads of the faithful with the words: *Remember, man, that thou art dust, and unto dust thou shall return.*

Mass and imposition of ashes will be at 12 NOON on March 1 at the VFW. For those unable to attend on Ash Wednesday, ashes also will be imposed on Sunday, March 5.

Lenten Days of Recollection

Men's and Women's Lenten Days of Recollection will be conducted on March 4 and 18, respectively, at the Boonton Oratory. Each day will consist of prayers, readings, a conference, confessions, and Holy Mass, as well as lunch. All are encouraged to attend as part of their Lenten devotions.

The Men's Lenten Day of Recollection, sponsored by the Holy Name Society and the Altar Guild, will be Saturday, March 4, from 1 PM to 6 PM.

The Women's Lenten Day of Recollection, sponsored by the Sodality of Christian Mothers and the St. Joan of Arc Girls, will be Saturday, March 18, from 10 AM to 3 PM.

Feast of St. Joseph

To be convinced how much the intercession of St. Joseph prevails with Jesus Christ, we have only to consider these words of the Evangelist: *And he was subject to them.* The Son of God employed 30 years assiduously obeying Joseph and Mary! It was sufficient for Joseph, by the least word or sign, to show that he wished Him to do anything; Jesus immediately obeyed. This humble obedience of Jesus teaches us that the dignity of Joseph is above that of all the other Saints, except that of the Queen of Saints. We should be particularly devout to St. Joseph, that he may obtain for us a happy death.

Administrative Notes

Bookstore

The parish bookstore will be open each month. This month's bookstore dates are **Mar. 5** and **Mar. 19**. 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 – March 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 / Altar Servers Practice

Eucharistic Crusade — Monthly Intentions

March For the sanctification of the family

April For understanding and love of the Cross

May For devotion to Our Lady of Compassion

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. Detailed announcements will be promulgated as events grow closer.

Apr. 2: Passion Sunday

Apr. 9: Palm Sunday

Apr. 13: Holy Thursday

Apr. 14: Good Friday

Apr. 15: Easter Vigil

Apr. 16: Easter Sunday

May 20: First Penance / First

Communicant Day

of Recollection

May 28: First Communion

Jesus Suffering for Our Sins

by St. Alphonsus de Liguori
from **The Way of Salvation**

Seeing men lost in their sins, God was pleased to take pity on them; but his divine justice required satisfaction, and there was no one capable of making adequate satisfaction. On this account he sent into the world his own Son, made man, and loaded him with all our offenses: *The Lord laid on him the iniquity of us all*—Isa. 53, 6, so that he might pay our debts, satisfy divine justice, and save mankind.

O eternal God, what more couldst Thou have done to induce us to confide in Thy mercy, and to attract our hearts to Thy love, than give us even Thy own Son? But how could I, after all that Thou hast done for me, have been guilty of so many offenses against Thee? O my God, for the love of this Thy Son, have pity on me. I am sorry above every evil for having offended Thee. And though I have grievously offended Thee, I desire to love Thee with the greatest fervor; give me strength so to love Thee.

* * * * *

The eternal Father having loaded his Son with all our crimes, was not content even with such satisfaction from him, as would have amply atoned for us all, but as Isaias continues: *The Lord was pleased to bruise him in infirmity*.—Isa. 53, 10. He would have him mangled to exhaustion, with scourges, thorns, nails, and torments, until he died of tortures on an infamous gibbet.

If faith, O God, did not assure us of this excess of Thy love towards men, who could possibly believe it? O God, worthy of all love, permit us not to be any more ungrateful to Thee. Enlighten and strengthen us to correspond with such immense love during the remainder of our lives; do this, we beseech Thee, for the love of this Thy Son, whom Thou hast given to us.

* * * * *

Behold that innocent Son, attentive to the will of his Father, who would have him thus sacrificed for our sins, full of humility before his Father, full of love towards us, obediently embraces his life of pain and his bitter death: *He humbled Himself, becoming obedient to death, even to death on a cross*.—Phil. 2, 8.

Dearest Savior, I will therefore say to Thee with the penitent Ezechias: *Thou hast delivered my soul that it should not perish; Thou hast cast all my sins behind Thy back*.—Isa. 38, 17. I have deserved by my sins to be cast into hell, but Thou hast delivered me from it, and, as I hope, pardoned me. I have offended Thy divine majesty, and Thou hast loaded Thyself with my crimes, and hast suffered for me. After this, if I should again offend Thee, or if I should not love Thee with my whole heart, what punishment will ever be sufficient for my chastisement? Beloved Jesus, O love of my soul! I am exceedingly sorry for having so grievously offended Thee. I give Thee my whole self; accept of me, and suffer me not to be any more separated from Thee. Holy Virgin Mary, Mother, pray to thy divine Son for me, that he may be pleased to accept of me, and make me all his own.



Reflection on the Annunciation by St. Francis de Sales

For your consideration I shall touch upon only two points concerning today's Gospel to prove what I say. It tells us that, in addressing himself to this holy Virgin to announce the incomparable Mystery of the Incarnation of the Eternal Word, the angel found her retired and alone in her room, in Galilee, in the city of Nazareth. [*Lk.* 1:26–38].

As to the first point: Our Lady was in the country of Galilee. "Galilee" is a Hebrew word meaning "migration." You know there are two kinds of birds: birds of passage or migrating birds, and those that are not. The former migrate because they go from one country to another, like the swallows and nightingales, which ordinarily are found in these parts only in spring and summer. In winter they migrate, withdrawing to countries where it is spring and warm weather when the cold of winter is here. When our spring-time returns they return and once again migrate, that is, pass from one country to another, coming here to recreate us with their pleasant warblings.

Are not religious, men and women, in a country of migration? Do they not make a passage from the world into religion, as into a place of springtime, to chant the divine praises, and to avoid the bitter cold of the world? Oh! Is it not for this that they enter religion where it is always springtime and warm, the Sun of Justice [*Mal.* 3:20] most usually darting His rays upon religious hearts — not warming less in enlightening them than He enlightens in warming them? What is the world but an extremely cold winter where there are only frozen and icy souls? I mean those in the world and of the world, for I know well enough that one can live perfectly in any kind of vocation, in the world as well as in religion, and provided one is so resolved, one can attain a high degree of perfection anywhere. But ordinarily speaking, in the world one almost always meets only icy hearts. They are so cold and so slightly warmed by this Supreme Fire from which all other fires draw their origin and their heat! As it is the sun that gives heat to everything on earth, yes, even to fire which without it could not produce heat, so the love of God is this Sun which gives heat to the human heart when it is disposed to receive it. Without this Sacred Fire it would remain unspeakably cold.

Our Lady, then, like religious, was in a country of migration. But, O God! How admirably well she made this migration, passing from one degree of perfection to a higher. Briefly, her life was nothing else but a continual passage

from virtue to virtue. [*Ps.* 84:6,8]. In this all religious ought to imitate her as perfectly as they can, since they are the ones who are closer to her than all others. For doubtless, they are those virgins of whom the Psalmist says: Behind her the virgins of her train are brought to the King. [*Ps.* 45:15]. Love never says: "Enough, sufficient." It desires to have the courage always to progress on the way of the will of the Beloved.

My second remark upon the Gospel is this: Our Lady was found by the angel in the city of Nazareth. Now, "Nazareth" means "flower." She was then in the city of flowers — or flowery city. Oh, how well this city represents religion! For what is religion but a flowering city, or a house all strewn with flowers, since the Rules and statutes which religious observe are as so many flowers? Mortifications, humiliations, prayers — in short, all the exercises are nothing else than the practice of virtues which are like beautiful flowers shedding their exceedingly sweet perfume before the Divine Majesty. Now what is religion but a garden sown with flowers, very pleasing to the sight, and with fragrance very healthful to the scent of those who notice them?

So it is said of the most holy Virgin that she was in a flowery city. What is she herself but a flower chosen from among all others for her rare beauty and excellence? A flower which, because of its incomparably sweet fragrance, has the property of engendering and producing other flowers. And do you not know that she is that garden, enclosed and shut tight in the Song of Songs, all empearled and enamelled? [*Song* 4:12]. An enclosed garden, my sister, my bride, an enclosed garden. This repetition is not without mystery. To whom belong, I ask you, so many flowers with which the Church is filled and so embellished and adorned, if not to the most holy Virgin, whose example produced them all? Is it not through her that the Church is strewn with the roses of martyrs, invincible in their constancy; marigolds of so many holy confessors; violets of so many holy widows who are little, humble, lowly like these flowers, but who spread abroad a good and fragrant perfume? Finally, is it not to her that in a special way belong so many white lilies, so many pure souls, and so many virgins so innocent and guileless, since it has been to imitate her example that so many virgins have consecrated their hearts and bodies to the Divine Majesty by a determination and an indissoluble vow to preserve their virginity and purity.

Denying Ourselves and Imitating Christ by Thomas à Kempis from *Imitation of Christ*

If any man will come after me, says our Divine Redeemer, let him deny himself, and let him take up his cross daily, and follow Me. In this is included the whole practice of a Christian life, and the way marked out by which we may securely go to eternal salvation, for Jesus is the way, the truth and the life; the way we must follow, the truth we must believe, and the life we must hope for. To live as Christians, and to secure salvation, we must begin by renouncing and dying to ourselves; for this renunciation — this spirit of self-denial, is the first principle of the Gospel, the fundamental law of Christianity, our most essential duty, and the most effectual means of obtaining salvation. It is this interior mortification, this circumcision of the heart, this re-

trenchment of all criminal, dangerous, or useless indulgences, which constitutes the difference between the elect and the reprobate. The character of our present sinful state should be that of penance, which is the end of Christianity and the assurance of salvation.

To carry our cross with Jesus Christ is to suffer from all, while we are careful not to become the cause of suffering in others; it is to receive all pains of body and mind as coming from above; it is to endure with patience all the evils which happen to us from the justice of God or the injustice of man; it is to accept of contempt as our due, and to consider it our greatest misfortune to suffering nothing for God, but our sovereign happiness to suffer always for His love.

Preparing Body and Soul for Easter

It is part of the doctrine of the Church that every Catholic, even after his sins have been forgiven in the Sacrament of Penance, must do penance in order to satisfy God's justice for the temporal punishment due to sin. The eternal punishment of our serious sins is taken away by the merits of Christ in the divine tribunal of penance but it remains for us to give temporal satisfaction for them. Knowing human nature, the Church realizes that, even though we admit this obligation, we would put it off day to day until the end of our lives would be upon us without our having done any penance. Thus the Church has established, by her laws, that we will at least do penance on certain days throughout the year. Since most of our sins consist in indulging the appetites of our body beyond what is lawful, it is appropriate to do penance by curbing them in what is lawful.

Abstinence

Abstinence is to refrain from eating flesh meat and meat products. It does not, however, affect the quantity of food we may take on days of abstinence. All Catholics who have attained the use of reason (commonly the age of seven), are bound by the law of abstinence, unless otherwise dispensed. The law of abstinence is abrogated whenever a Holy Day of Obligation falls on a day of abstinence as one cannot fast and feast at the same time. Days of complete abstinence during Lent are Ash Wednesday and all Fridays. Partial abstinence on weekdays is traditionally encouraged.

Fasting

In keeping with the obligation of doing penance in reparation for our manifold sins, the Church also obliges us to fast on certain days throughout the year. All persons over fourteen and under fifty-nine years of age must fast, unless their health prevents them from doing so. This means that on a fast day, they may have only one principal or full meal, and two smaller snacks. They may have meat at this principal meal, except on days of complete abstinence. At the two smaller snacks, they may not have meat, but they may take sufficient food to maintain their strength. However, these two smaller snacks together should be less than a full meal.

Reparation for Others

from The Catholic Miscellany

The pious soul will endeavor to make reparation to Jesus for the sins of others. The sins of a wicked world, the insults offered to the Blessed Sacrament during the last nineteen centuries, would make an angel weep: all these Jesus foresaw, when for us he instituted the sacrament of his love. Let us try to make reparation to him for all the sacrileges ever committed — sacrileges, the greatest of all insults to his Sacred Heart. Reparation to Jesus for all the outrages, irreverences, impieties, and blasphemies, of heretics and infidels; to wish to make an Act of Faith in the Real Presence for every heretic and infidel that ever lived and for every moment of their lives; to believe in Jesus for the poor pagans who never heard his sweet name; to love Jesus for the cold bad Catholics who believe in Jesus, but do not love him; finally, to travel in spirit round the world, and in spirit kneel before every pyxis and tabernacle where Jesus is alone, abandoned and forgotten, and offer him the praises of men, angels, and of the Holy Mother — such is reparation; may Jesus inspire our souls with it.

Eating between meals is not permitted, but liquids (including milk and fruit juices) may be taken at any time on a fast day. All the weekdays in Lent are days of fast.

Easter Duty

The Third Precept of the Church states: "To confess at least once a year, and to receive the Holy Eucharist during the Easter period." In the U.S., the Easter period lasts from Ash Wednesday until Trinity Sunday (inclusive). This duty is binding even after the prescribed time has elapsed, until the duty is fulfilled. The duty is binding during the prescribed time.

A Season of Sacrifice

Remember: Lent is a holy season set aside by the Church during which we are recommended to do extra prayer, penance, sacrifice, good works and almsgiving, plus to frequent the Sacraments and attend Mass more often — all for the welfare of our souls. And we should all keep before our minds that many a pious practice begun during Lent has become a lifelong virtuous habit that has thereby helped to perfect those who have made a mere "humble beginning" during Lent.

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:

March 5 and 19

April 2 and 23

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

St. Patrick & St. Joseph Celebration

We will have a celebration in honor of St. Patrick and St. Joseph on Latare Sunday (March 26) after Mass. Please listen for announcements with more details.

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

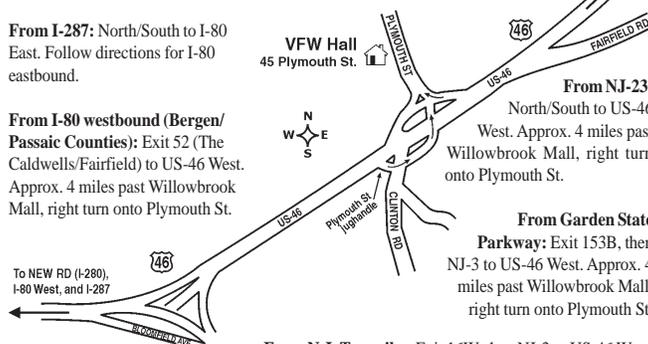
From I-80 eastbound (Morris County & points west): Exit 47B (The Caldwell/Montclair) to US-46 East. Take jughandle for Clinton Rd/Plymouth St.

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.

To NEW RD (I-280), I-80 West, and I-287



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