



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for February 2005

The Home of
Traditional
Catholicism
in North Jersey

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

Special Dates for February

- 1 St. Ignatius of Antioch
- 2 Candlemas Day / Purification of the Blessed Virgin
- 3 St. Blaise
- 4 St. Andrew Corsini / First Friday
- 5 St. Agatha / First Saturday
- 6 Quinquagesima Sunday / St. Titus / St. Dorothy / Blessing of Throats
- 7 St. Romuald
- 8 St. John of Matha
- 9 Ash Wednesday (fast, abstinence) / St. Cyril of Alexandria / St. Apollonia
- 10 St. Scholastica
- 11 Apparition of the Blessed Mother at Lourdes
- 12 Seven Holy Founders of the Servite Order
- 13 First Sunday of Lent / Imposition of Ashes
- 14 St. Valentine
- 15 Sts. Faustinus & Jovita
- 16 Ember Wednesday
- 18 Ember Friday / St. Simeon
- 19 Ember Saturday
- 20 Second Sunday of Lent
- 22 Chair of St. Peter
- 23 St. Peter Damian
- 24 St. Matthias, Apostle
- 27 Third Sunday of Lent / St. Gabriel of Our Lady of Sorrows

Schedule Notes

Blessing of Throats

There will be no Mass at the VFW on the Feast of St. Blaise. The blessing of throats will take place at Mass on Sunday, February 6.

Ash Wednesday

There will be no Mass at the VFW on Ash Wednesday. Ashes will be imposed at the Mass on Sunday, February 13.

Pastor: Rev. Greig Gonzales

Mass Schedule

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

Confession

Confessions are heard prior to each Mass.

Other Sacraments & Sick Calls

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:

e-mail: LatinMassNJ@yahoo.com
New Web site coming soon!

Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. And have no fellowship with the unfruitful works of darkness: but rather reprove them. For the things that are done by them in secret, it is a shame even to speak of. But all things that are reprov'd are made manifest by the light: for all that is made manifest is light.

—Ephesians 5:6-7,11-13

Chapel Administrative Notes

Sunday School

Religious education classes have resumed, with classes divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics (adults and older children). Please see the sign-up sheets in the back room for new registrations.

Contact List

During severe weather situations (such as the January 22–23 snowstorm) or other emergencies, it's important that we know how to get in touch with everyone. We are implementing a "phone tree" to notify all parishioners of sudden schedule changes. If you have not yet signed up for the new contact list (or if you're unsure), please see one of the ushers in the back of the Chapel after Mass.

Mass Cards

We are in the process of procuring new Mass intention cards. Please listen to the Sunday announcements for updates as to their availability.

Donation Checks

Our official mission name has been established. You may make out your donation checks to "St. Anthony of Padua Mission-SSPX."

Donation Envelopes

We are in the process of procuring new contribution envelopes. In the meantime: if you are making a cash donation, please use a plain envelope and write the following information on the front: your name, address, date of contribution, and donation amount. This will allow the accountant to retain your envelope as a "receipt" for the donor records.

Bookstore

Our bookstore opened on Sunday, January 30. Proceeds benefit our mission. Volunteers and donations are welcome.

VFW Hall

Volunteers (to set up and clean up the hall) are welcome! Donated coffee and refreshments are provided by volunteers. All who wish to do so are encouraged to help out in the team effort.

Choir

New voices are always welcome in the choir! Please see Mr. Dan Kabana in the "Choir Corner" to lend your voice.

Feast of the Purification

The Feast of Candlemas, which derives its origin from the local observance of Jerusalem, marks the end of the Feasts included in the Christmas cycle of the liturgy. It is perhaps the most ancient festival of Our Lady. It commemorates, however, not only the obedience of the Blessed Virgin to the Mosaic Law in going to Jerusalem 40 days after the birth of her Child and making the accustomed offerings, but also the Presentation of Our Lord in the Temple, and the meeting of the Infant Jesus with the old man Simeon — the *Occursus Domini*, as the Feast was anciently termed. This is the principal theme of the liturgy on this day: Jesus is taken to the Temple “to present Him to the Lord.” So the Lord comes to His Temple, and is met by aged Simeon with joy and recognition.

Blessed beeswax candles from the Feast of the Purification should be available on Sunday, February 6.

The Blessing of Throats

In the life of St. Blaise, bishop of Sebaste in Cappadocia (eastern Turkey), martyred by beheading about AD 316, it is said that while in prison he performed a wonderful cure on a boy who had a fishbone lodged in his throat and who was in danger of choking to death. St. Blaise is invoked for remedy of all kinds of throat trouble. On the saint’s day, the priest blesses two candles; then, the priest holds the two candles fastened like a cross to the throat of the person kneeling before him and says a blessing asking the intercession of St. Blaise.

The blessing of throats at St. Anthony’s will take place after Mass on February 6.

Lent

Introduced by three Sundays (Septuagesima, Sexagesima, and Quinquagesima), the season of Lent begins on Ash Wednesday and ends with the death of Jesus in Passion Week. The struggle between Our Lord and Satan ends with the victory of the Savior in the Eastertide. During the period from Septuagesima to Ash Wednesday, the liturgy speaks no more of our greatness but contemplates the misery of fallen humanity — the fatal consequences of original sin and actual sin — and the sacrifice that God asked from the faithful Melchisedech, symbol of the sacrifice that Jesus brings for the whole of humanity.

In this period we also prepare for the fasting and penance of the season of Lent. The season can be recapitulated with the words of the Preface of Lent: *Who by this bodily fast dost curb our vices, dost lift up our minds, and bestow on us strength and rewards.* Our souls are slaves of the devil, flesh, and the world. Jesus came into this world, not to be crowned king of the Jews, but to deliver us from this threefold bondage and to restore to us the divine life which we had lost. The *Judica me* and the *Gloria Patri* are suppressed in the liturgy because they evoke sentiments of joy.

Stations of the Cross

We anticipate having the Stations of the Cross in the VFW for devotion before Mass on the Sundays of Lent. If you have a copy of the devotion according to the method of St. Alphonsus, please bring it with you to the VFW. We will be printing paper copies for use by those who don’t have a copy of the booklet.

The Way of the Cross has been richly endowed with indulgences by the Church. All parishioners are encouraged to participate in this devotion before Mass.

Lenten Reflection: The Passion of the Christ

On one of the Sundays of Lent, we plan to conduct a screening of the Mel Gibson film **The Passion of the Christ**, on the big-screen television at the VFW. No particular Sunday has been scheduled yet, so please listen for an announcement regarding the date.

We anticipate beginning **The Passion of the Christ** approximately 45 minutes after Mass ends. Parishioners who would like to see this powerful film are invited to stay afterwards. Due to its graphic nature, parents are cautioned about allowing children to see it; please consult Fr. Gonzales as to the film’s suitability for your children.

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.*

We will not have Mass at the VFW Hall on Ash Wednesday. Ashes will be imposed on Sunday, February 13.

Before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring, as every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

—1 Peter 4:8-10

Fasting Is Recommended in Sacred Scripture

Prayer is good with fasting and alms more than to lay up treasures of gold. — *Tob.* 12:8

Sanctify ye a fast, call an assembly; gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord. — *Joel* 1:14

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. — *Joel* 2:12

And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face; That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. — *Matt.* 6:16-18

But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings. — *2 Cor.* 6:4, 5

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.

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 twenty-one 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. 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.

Obligation

Disciplinary laws of fast and abstinence are able to be, and have been, changed by the Church. On Fridays during Lent, other penances must be undertaken if the former fast and abstinence are omitted. It is strongly recommended, because we all need to do penance, to voluntarily observe the laws of fast and abstinence as they were formerly.

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 the first Sunday in Lent until Trinity Sunday (inclusive). This duty is binding even after the prescribed time has elapsed, until the duty is fulfilled.

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.

Excerpts from "Sermon for Ash Wednesday" by St. Francis de Sales

St. Bernard says that since sin entered the world through the mouth, the mouth must do penance by being deprived of foods prohibited and forbidden by the Church, abstaining from them for the space of forty days. But if we have offended God through the eyes, through the ears, through the tongue, and through our other senses, why should we not make them fast as well? And not only must we make the bodily senses fast, but also the soul's powers and passions — yes, even the understanding, the memory, and the will, since we have sinned through both body and spirit.

This is what the Church wishes to signify during this holy time of Lent, teaching us to make our eyes, our ears and our tongue fast. For this reason she omits all harmonious chants in order to mortify the hearing; she no longer says *Alleluia*, and clothes herself completely in somber and dark colors. And on this first day she addresses us in these words: Remember, man, that you are dust, and to dust you shall return [*Gen. 3:19*], as if she meant to say: "Oh man, quit at this moment all joys and merrymaking, all joyful and pleasant reflections, and fill your memory with bitter, hard and sorrowful thoughts. In this way you will make your mind fast together with your body."

This is also what the Christians of the primitive Church taught us when, in order to spend Lent in a better way, they deprived themselves at this time of ordinary conversations with their friends, and withdrew into great solitude and places removed from communication with people. The ancient Fathers and the Christians of the year 400 or so were so careful to spend these forty days well that they were not satisfied with abstaining from prohibited meats, but even abstained from eggs, fish, milk and butter, and lived on herbs and roots alone. They made their minds and all the powers of the soul fast also. They placed sackcloth on their heads to learn to keep their eyes lowered. They sprinkled ashes on their heads as a sign of penitence. They withdrew into solitude to mortify the tongue and hearing, neither speaking nor hearing anything vain and useless. They practiced great and austere penances by which they subjected their body and made all its members fast. They did all this with full liberty, neither forced nor constrained. It is thus reasonable that, in order to make our fast complete and meritorious, it should be universal, that is to say, practiced in both body and spirit.

Never fast through vanity but always through humility [*Matt. 6:16-18*]. To fast through vanity is to fast in the manner which pleases us, and not as we are ordered or counseled. If your fast is without humility, it is worth nothing and cannot be pleasing to the Lord. For if you have not humility, you have not charity, and if you are without charity you are also without humility.

The last condition for fasting well is to look to God and to do everything to please Him. We must keep our fast with humility and truth, and not with lying and hypocrisy — we must fast for God and to please Him alone, to whom be honor and glory forever and ever.

“On Charity” from The Catholic Encyclopedia

In its widest and highest sense, charity includes love of God as well as love of man. The latter kind of love is so closely connected with, and dependent upon, the former, that neither it nor its fruits, under the Christian dispensation, can be adequately set forth without a brief preliminary glance at the relations existing between the two kinds.

As a virtue, charity is that habit or power which disposes us to love God above all creatures for Himself, and to love ourselves and our neighbors for the sake of God. When this power or habit is directly infused into the soul by God, the virtue is supernatural; when it is acquired through repeated personal acts, it is natural. If, in the last sentence but one, for the words, “power or habit which disposes us to” we substitute the words “act by which we,” the definition will fit the act of charity. Such an act will be supernatural if it proceeds from the infused virtue of charity, and if its motive (God lovable because of His infinite perfections) is apprehended through revelation; if either of these conditions is wanting the act is only natural. Thus, when a person with the virtue of charity in his soul assists a needy neighbor on account of the words of Christ, “as long as you did it to one of these my least brethren, you did it to me,” or simply because his Christian training tells him that the one in need is a child of God, the act is one of supernatural charity. It is likewise meritorious of eternal life. The same act performed by one who had never heard of the Christian revelation, and from the same motive of love of God, would be one of natural charity. When charity towards the neighbor is based upon love of God, it belongs to the same virtue (natural or supernatural according to circumstances) as charity towards God. However, it is not necessary that acts of brotherly love should rest upon this high motive in order to deserve a place under the head of charity. It is enough that they be prompted by consideration of the individual’s dignity, qualities, or needs. Even when motivated by some purely extrinsic end, as popular approval or the ultimate injury of the recipient, they are in essence acts of charity. The definition given above is at present scarcely ever used outside of Catholic religious and ethical treatises. In current speech and literature the term is restricted to love of neighbor. Accordingly, charity may be popularly defined as the habit, desire, or act of relieving the physical, mental, moral, or spiritual needs of one’s fellows.

The obligation to perform acts of charity is taught both by revelation and by reason. Under the former head may be cited the words of Christ: “thou shalt love thy neighbor as thyself”; “as you would that men should do to you, do you also to them in like manner”; and particularly the description in *St. Matthew* (xxv) of the separation of the good from the bad at the Final Judgment. Reason tells us that we ought to love our neighbors, since they are children of God; since they are our brothers, members of the same human family; and since they have the same nature, dignity, destiny, and needs as ourselves. This love, or charity, should be both internal and external. The former wishes the neighbor well, and rejoices in his good fortune; the latter comprises all those actions by which any of the needs are supplied. Charity differs from justice, inasmuch as it conceives its object, i.e., the neighbor, as a brother, and is based on the union existing between man and man; whereas justice regards him as a separate individual, and is based on his independent personal dignity and rights. The spirit of the Gospel as regards charity is far superior to that of any of the other great religions. Its excellence appears in the following points: love of the neighbor is akin to love of God; the neighbor is to be loved even as the self;

men are brothers, members of the same family; the law of charity extends to the whole human race, thus making all persons equal; men are obliged to love even their enemies; the neighbor is not merely a rational creature made in the image and likeness of God, but also the supernaturally adopted son of the Father, and the brother of the Father’s Only-Begotten Son; finally, the Gospel presents the supreme exemplification of brotherly love in the death of Christ on the Cross. In no other religion are all these characteristics found; in most they are totally wanting. The charity inculcated by Judaism is of a very high order, but it falls considerably below that of the New Testament. Although both love of the neighbor as one’s self (*Lev., xix, 18*) and care of the poor (*Deut., xv, 4, 11*) are strictly commanded in the Pentateuch as duties to God, the neighbor meant only the Jews and the strangers dwelling within their gates. It did not embrace all mankind. The writers of the “imprecatory” Psalms, for example *xvi* and *liii*, rejoice in their enemies’ misfortune. Indeed, hatred of enemies was so generally regarded as lawful that Christ proclaimed His injunction of love of enemies as something new and unfamiliar. While the Jewish religion taught and still teaches the Fatherhood of God, this doctrine is much less attractive than the Christian conception of the same truth. Besides, it embraces only the children of Israel. The Hebrew idea of the brotherhood of man is correspondingly restricted. Among the other religions, Buddhism probably has the highest form of caritative doctrine, but the motives of its charity are cold, utilitarian, and selfish. It does not command its followers to love their enemies, but merely to refrain from hating them.

Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

—**Colossians 3:23-24**

Sts. Faustinus & Jovita (Feb. 15)

Faustinus and Jovita were brothers, nobly born, and zealous professors of the Christian religion, which they preached without fear in their city of Brescia, while the bishop of that place lay concealed during the persecution. Their remarkable zeal excited the fury of the heathens against them, and procured them a glorious death for their faith at Brescia in Lombardy, under the Emperor Adrian. Julian, a heathen lord, apprehended them; and the emperor himself, passing through Brescia, when neither threats nor torments could shake their constancy, commanded them to be beheaded. They seem to have suffered about the year 121. The city of Brescia honors them as its chief patrons, possesses their relics, and a very ancient church in that city bears their names.

Reflection. The spirit of Christ is a spirit of martyrdom — at least of mortification and penance. It is always the spirit of the cross. The more we share in the suffering life of Christ, the greater share we inherit in His spirit, and in the fruit of His death. To souls mortified to their senses and disengaged from earthly things, God gives frequent foretastes of the sweetness of eternal life, and the most ardent desires of possessing Him in His glory. This is the spirit of martyrdom, which entitles a Christian to a happy resurrection and to the bliss of the life to come.