



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for April 2005

The Home of
Traditional
Catholicism
in North Jersey™

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

Special Dates for April

- 1 First Friday
- 2 St. Francis of Paula / First Saturday
- 3 Low Sunday
- 4 Annunciation of the Blessed Virgin Mary / St. Isidore
- 5 St. Vincent Ferrer
- 10 Confirmation (Ridgefield)
- 11 St. Leo I
- 13 St. Hermenegild
- 14 St. Justin / Sts. Tiburtius, Valerian, & Maximus
- 17 St. Anicetus
- 18–23 Women's Ignatian Retreat (Ridgefield)
- 21 St. Anselm
- 22 Sts. Soter & Caius
- 23 St. George
- 24 St. Fidelis of Sigmaringen
- 25 Major Litanies / St. Mark the Evangelist
- 26 Sts. Cletus & Marcellinus
- 27 St. Peter Canisius
- 28 St. Paul of the Cross
- 29 St. Peter of Verona
- 30 St. Catherine of Siena

The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple. Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

—Jeremias 50:28-29

Pastor: Rev. Greig Gonzales

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877)

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:

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

The Pastor's Corner: Easter Message 2005

"He Is Not Here, He Is Risen!!!"

As the Angel at the empty tomb gives us the glad tidings of Our Lord's Resurrection after His Passion and Death, so we, having hopefully risen from the tomb and casting out the old leaven of our sins, vices, and naughtiness, and putting on the new man of Grace — the unleavened Bread of sincerity and truth — can truly celebrate gloriously this Easter season 2005. Keep moving onward and upward in the new life of grace and good habits, always remembering the warning (of the 3rd Sunday in Lent) about backsliders: the last state is worse than the first.

No matter what happens in the mad, mad world around us, our priority in life must be to daily fight the good fight under Our Lady's mantle, as Saints Peter and Paul, St. Anthony of Padua, and all the communion of Saints and our venerable heroes who have gone before us leaving shining examples. And also, like those of the Church Militant (the Eucharistic Crusaders, St. Joan of Arc girls, Catholic Scouts, Altar Servers, etc.) before our very eyes, we must be faithful to that daily regimen of prayer and daily duties for the praise and service of the Divine Majesty of Our Lord and the edification of our neighbor.

May our Blessed Risen Lord and His Glorious Mother bless and protect all of you, the faithful of St. Anthony of Padua—SSPX Mission, New Jersey, during this Easter and all the years through!

Always in my daily prayers and Masses, in Jesus, Mary, and Joseph,

Fr. Greig Gonzales

Easter Duty—A Reminder

The Third Precept of the Church: "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.

Administrative Notes

Sunday School

Religious education classes are 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. Classes are scheduled after Mass on a weekly basis, commencing after the thanksgiving silence and a brief refreshment break.

Parish Contact List

During severe weather situations 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. Your personal information will be used only in regard to Chapel matters, news, and announcements.

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 plain envelope (provided at the rear of the VFW Hall) 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. NOTE: you do not need to use an envelope when making a donation by check.

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.

Pastoral Meetings (after Mass)

1st Sunday of month

Altar Servers/Catholic Scouts
St. Joan of Arc Society

2nd Sunday of month

Holy Name Society

3rd Sunday of month

Eucharistic Crusaders
St. Anthony's Chapter of Young Adult Gathering, USA

4th Sunday of month

Women's Sodality of Our Lady of Sorrows
Archconfraternity of Christian Mothers

He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

—St. Matthew 18:6-7

"Magdalen at the Grave" by Archbishop Fulton J. Sheen

When the women came near they saw that the stone, great as it was, had been rolled away already. But they did not immediately jump to the conclusion that His Body had risen. Their conclusion could be that someone had removed the body. Instead of the dead Body of their Master, they saw an angel, whose countenance was as lightning and his raiment as snow and who said to them:

No need to be dismayed; you have come to look for Jesus of Nazareth, Who was crucified; He has risen again; He is not here. Here is the place where they laid Him. Go and tell Peter and the rest of His disciples that He is going before you into Galilee. There you shall have sight of Him as He promised you.

—St. Mark 16:6-8

To an angel, the Resurrection would not be a mystery, but His death would be. For man, His death was not a mystery, but His Resurrection would be. What had been natural to the angel, therefore, was now made the subject of the announcement. The angel was one keeper more than the enemies had placed about the Savior's grave, one soldier more than Pilate had appointed.

The angel's words were the first Gospel preached after the Resurrection, and it is the one that went back to His Passion, for the angel spoke of Him as "Jesus of Nazareth, Who was crucified." These words conveyed the name of His humanity, the humility of His dwelling place, and the ignominy of His death; in all three, lowliness, ignominy, and shame are brought in comparison with His rising from the dead. Bethlehem, Nazareth, and Jerusalem are all made the identifying marks of His Resurrection.

The angel's words: "Here is the place where they laid Him," confirmed the reality of His death and the fulfillment of the ancient prophecies. The angel called on the women to behold the place where their Lord's Body had been laid, as though the vacant tomb was evidence enough of the fact of the Resurrection. They were directed to hasten immediately and give intelligence of the Resurrection. It was to a virgin woman that the birth of the Son of God was announced. It was to a fallen woman that His Resurrection was announced.

Those who saw the empty grave were bidden to go to Peter who had tempted Our Blessed Lord once from the Cross and had three times denied Him. Sin and denial could not choke Divine love. Paradoxical though it was, the greater the sin, the less the belief; and yet the greater the repentance from the sin, the greater the belief. It was to the lost sheep panting in the wilderness that He came; it was the publicans and the harlots, the denying Peters and the persecuting Pauls to whom the most persuasive entreaties of love were sent. To the man who was named a Rock and who would have tempted Christ from a Cross, the angel now sent through the women the message, "Go tell Peter."

The same individualizing prominence given to Peter in the public life was continued in the Resurrection. But though Peter was mentioned here with the Apostles of whom he was the head, the Lord appeared to Peter alone before He revealed Himself to the disciples at Emmaus. This was evident from the fact that later on the disciples would say that He appeared to Peter. The glad news of Redemption was thus given to a woman who had fallen and to an Apostle who had denied; but both of whom had repented.

First Homily on the Annunciation to the Holy Virgin Mary by St. Gregory Thaumaturgus

To-day are strains of praise sung joyfully by the choir of angels, and the light of the advent of Christ shines brightly upon the faithful. Today is the glad spring-time to us, and Christ the Sun of righteousness has beamed with clear light around us, and has illumined the minds of the faithful. To-day is Adam made anew, and moves in the choir of angels, having winged his way to heaven. To-day is the whole circle of the earth filled with joy, since the sojourn of the Holy Spirit has been realized to men. To-day the grace of God and the hope of the unseen shine through all wonders transcending imagination, and make the mystery that was kept hid from eternity plainly discernible to us. To-day are woven the chaplets of never-fading virtue. To-day, God, willing to crown the sacred heads of those whose pleasure is to hearken to Him, and who delight in His festivals, invites the lovers of unswerving faith as His called and His heirs; and the heavenly kingdom is urgent to summon those who mind celestial things to join the divine service of the incorporeal choirs. To-day is fulfilled the word of David, "Let the heavens rejoice, and let the earth be glad. The fields shall be joyful, and all the trees of the wood before the Lord, because He cometh." David thus made mention of the trees; and the Lord's forerunner also spoke of them as trees "that should bring forth fruits meet for repentance," or rather for the coming of the Lord. But our Lord Jesus Christ promises perpetual gladness to all those who believe on Him. For He says, "I will see you, and ye shall rejoice; and your joy no man taketh from you." To-day is the illustrious and ineffable mystery of Christians, who have willingly set their hope like a seal upon Christ, plainly declared to us. To-day did Gabriel, who stands by God, come to the pure virgin, bearing to her the glad annunciation, "Hail, thou that art highly favoured! And she cast in her mind what manner of salutation this might be. And the angel immediately proceeded to say, The Lord is with thee: fear not, Mary; for thou hast found favour with God. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?" Shall I still remain a virgin? is the honour of virginity not then lost by me? And while she was yet in perplexity as to these things, the angel placed shortly before her the summary of his whole message, and said to the pure virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." For what it is, that also shall it be called by all means. Meekly, then, did grace make election of the pure Mary alone out of all generations. For she proved herself prudent truly in all things; neither has any woman been born like her in all generations. She was not like the primeval virgin Eve, who, keeping holiday alone in paradise, with thoughtless mind, unguardedly hearkened to the word of the serpent, the author of all evil, and thus became depraved in the thoughts of her mind; and through her that deceiver, discharging his poison and refusing death with it, brought it into the whole world; and in virtue of this has arisen all the trouble of the saints. But in the holy Virgin alone is the fall of that (first mother) repaired. Yet was not this holy one competent to receive the gift until she had first learned who it was that sent it, and what the gift was, and who it was that

conveyed it. While the holy one pondered these things in perplexity with herself, she says to the angel, "Whence hast thou brought to us the blessing in such wise? Out of what treasure-stores is the pearl of the word despatched to us? Whence has the gift acquired its purpose toward us? From heaven art thou come, yet thou walkest upon earth! Thou dost exhibit the form of man, and (yet) thou art glorious with dazzling light." These things the holy one considered with herself, and the archangel solved the difficulty expressed in such reasonings by saying to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. And fear not, Mary; for I am not come to overpower thee with fear, but to repel the subject of fear. Fear not, Mary, for thou hast found favour with God. Question not grace by the standard of nature. For grace does not endure to pass under the laws of nature. Thou knowest, O Mary, things kept hid from the patriarchs and prophets. Thou hast learned, O virgin, things which were kept concealed till now from the angels.

Thou hast heard, O purest one, things of which even the choir of inspired men was never deemed worthy. Moses, and David, and Isaiah, and Daniel, and all the prophets, prophesied of Him; but the manner they knew not. Yet thou alone, O purest virgin, art now made the recipient of things of which all these were kept in ignorance, and thou dost learn the origin of them. For where the Holy Spirit is, there are all things readily ordered. Where divine grace is present, all things are found possible with God. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." And if He is the Son of God, then is He also God, of one form with the Father, and co-eternal; in Him the Father possesses all manifestation; He is His image in the person, and through His reflection the (Father's) glory shines forth. And as from the ever-flowing fountain the streams proceed, so also from this ever-flowing and ever-living fountain does the light of the world proceed, the perennial and the true, namely Christ our God. For it is of this that the prophets have preached: "The streams of the river make glad the city of God." And not one city only, but all cities; for even as it makes glad one city, so does it also the whole world. Appropriately, therefore, did the angel say to Mary the holy virgin first of all, "Hail, thou that art highly favoured, the Lord is with thee;" inasmuch as with her was laid up the full treasure of grace. For of all generations she alone has risen as a virgin pure in body and in spirit; and she alone bears Him who bears all things on His word. Nor is it only the beauty of this holy one in body that calls forth our admiration, but also the innate virtue of her soul. Wherefore also the angels addressed her first with the salutation, "Hail, thou that art highly favoured, the Lord is with thee, and no spouse of earth;" He Himself is with thee who is the Lord of sanctification, the Father of purity, the Author of incorruption, and the Bestower of liberty, the Curator of salvation, and the Steward and Provider of the true peace, who out of the virgin earth made man, and out of man's side formed Eve in addition. Even this Lord is with thee, and on the other hand also is of thee. Come, therefore, beloved brethren, and let

First Homily on the Annunciation (continued)

us take up the angelic strain, and to the utmost of our ability return the due meed of praise, saying, "Hail, thou that art highly favoured, the Lord is with thee!" For it is thine truly to rejoice, seeing that the grace of God, as he knows, has chosen to dwell with thee — the Lord of glory dwelling with the handmaiden; "He that is fairer than the children of men" with the fair virgin; He who sanctifies all things with the undefiled. God is with thee, and with thee also is the perfect man in whom dwells the whole fulness of the Godhead. Hail, thou that art highly favoured, the fountain of the light that lightens all who believe upon Him! Hail, thou that art highly favoured, the rising of the rational Sun, and the undefiled flower of Life! Hail, thou that art highly favoured, the mead of sweet savour! Hail, thou that art highly favoured, the ever-blooming vine, that makes glad the souls of those who honour thee? Hail, thou that art highly favoured! — the soil that, all untilled, bears bounteous fruit: for thou hast brought forth in accordance with the law of nature indeed, as it goes with us, and by the set time of practice, and yet in a way beyond nature, or rather above nature, by reason that God the Word from above took His abode in thee, and formed the new Adam in thy holy womb, and inasmuch as the Holy Ghost gave the power of conception to the holy virgin; and the reality of His body was assumed from her body. And just as the pearl comes of the two natures, namely lightning and water, the occult signs of the sea; so also our Lord Jesus Christ proceeds, without fusion and without mutation, from the pure, and chaste, and undefiled, and holy Virgin Mary; perfect in divinity and perfect in humanity, in all things equal to the Father, and in all things consubstantial with us, apart from sin.

Most of the holy fathers, and patriarchs, and prophets desired to see Him, and to be eye-witnesses of Him, but did not attain hereto. And some of them by visions beheld Him in type, and darkly; others, again, were privileged to hear the divine voice through the medium of the cloud, and were favoured with sights of holy angels; but to Mary the pure virgin alone did the archangel Gabriel manifest himself luminously, bringing her the glad address, "Hail, thou that art highly favoured!" And thus she received the word, and in the due time of the fulfilment according to the body's course she brought forth the priceless pearl. Come, then, ye too, dearly beloved, and let us chant the melody which has been taught us by the inspired harp of David, and say, "Arise, O Lord, into Thy rest; Thou, and the ark of Thy sanctuary." For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary. "Arise, O Lord, into Thy rest." Arise, O Lord, out of the bosom of the Father, in order that Thou mayest raise up the fallen race of the first-formed man. Setting these things forth, David in prophecy said to the rod that was to spring from himself, and to sprout into the flower of that beauteous fruit, "Hearken, O daughter, and see, and incline thine ear, and forget thine own people and thy father's house; so shall the King greatly desire thy beauty: for He is the Lord thy God, and thou shalt worship Him." Hearken, O daughter, to the things which were prophesied beforetime of thee, in order that thou mayest also behold the things themselves with the eyes of understanding. Hearken to me while I announce things beforehand to thee, and hearken to the archangel who declares expressly to thee the perfect mysteries. Come then, dearly beloved, and let us fall back on the memory of what has gone

before us; and let us glorify, and celebrate, and laud, and bless that rod that has sprung so marvellously from Jesse. For Luke, in the inspired Gospel narratives, delivers a testimony not to Joseph only, but also to Mary the mother of God, and gives this account with reference to the very family and house of David: "For Joseph went up," says he, "from Galilee, unto a city of Judea which is called Bethlehem, to be taxed with Mary his espoused wife, being great with child, because they were of the house and family of David. And so it was, that while they were there, the days were accomplished that she should be delivered; and she brought forth her son, the first-born of the whole creation, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn." She wrapped in swaddling-clothes Him who is covered with light as with a garment. She wrapped in swaddling-clothes Him who made every creature. She laid in a manger Him who sits above the cherubim, and is praised by myriads of angels. In the manger set apart for dumb brutes did the Word of God repose, in order that He might impart to men, who are really irrational by free choice, the perceptions of true reason. In the board from which cattle eat was laid the heavenly Bread, in order that He might provide participation in spiritual sustenance for men who live like the beasts of the earth. Nor was there even room for Him in the inn. He found no place, who by His word established heaven and earth; "for though He was rich, for our sakes He became poor," and chose extreme humiliation on behalf of the salvation of our nature, in His inherent goodness toward us. He who fulfilled the whole administration of unutterable mysteries of the economy in heaven in the bosom of the Father, and in the cave in the arms of the mother, reposed in the manger. Angelic choirs encircled Him, singing of glory in heaven and of peace upon earth. In heaven He was seated at the right hand of the Father; and in the manger He rested, as it were, upon the cherubim. Even there was in truth His cherubic throne; there was His royal seat. Holy of the holy, and alone glorious upon the earth, and holier than the holy, was that wherein Christ our God rested. To Him be glory, honour, and power, together with the Father undefiled, and the altogether holy and quickening Spirit, now and ever, and unto the ages of the ages. Amen.

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.