



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for August 2005

The Home of
Traditional
Catholicism
in North Jersey™

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

August Calendar

- 1 The Holy Machabees
- 2 St. Alphonsus Liguori / St. Stephen I
- 4 St. Dominic
- 5 Dedication of Church of Our Lady of the Snow / First Friday
- 6 Transfiguration of Our Lord / Sts. Sixtus II, Felicissimus, & Agapitus / First Saturday
- 7 12th Sunday after Pentecost / St. Cajetan / St. Donatus
- 8 St. John Mary Vianney / Sts. Cyriacus, Largus, & Smaragdus
- 8-13 *Women's Marian Retreat (Ridgefield, Ct.)*
- 9 St. Romanus
- 10 St. Lawrence
- 11 Sts. Tiburtius & Susanna / St. Philomena
- 12 St. Clare
- 13 Sts. Hippolytus & Cassian
- 14 13th Sunday after Pentecost / St. Eusebius
- 15 Assumption of the Blessed Virgin Mary (holy day)
- 16 St. Joachim, Father of the Blessed Virgin Mary
- 17 St. Hyacinth
- 18 St. Agapitus / St. Helena
- 19 St. John Eudes
- 20 St. Bernard
- 21 14th Sunday after Pentecost / St. Jane Frances de Chantal
- 22 Immaculate Heart of Mary / Sts. Timotheus, Hippolytus, & Symphorianus
- 23 St. Philip Benizi
- 24 St. Bartholomew the Apostle
- 25 St. Louis IX
- 26 St. Zephyrinus
- 27 St. Joseph Calasanctius
- 28 15th Sunday after Pentecost / St. Augustine / St. Hermes
- 29 Beheading of St. John the Baptist / St. Sabina

- 30 St. Rose of Lima / Sts. Felix & Adactus
- 31 St. Raymond Nonnatus

To possess God, that is the joy of joys.

—**St. John Vianney**

Holy Day of Obligation

Mary lived, cared for by St. John, for 12 years after Our Lord's Resurrection. Her life was spent in helping the Apostles and in praying for the conversion of the world. On the third day after Mary's death, when the Apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her thither; the whole court of heaven came to welcome with songs of triumph the Mother of the Divine Word. Why was Mary's body received into heaven instead of remaining in the earth, like the rest of mankind? The grave had no power over one who was immaculate. Her flesh could not see corruption. Her body had been overshadowed by the Holy Ghost; it had been the sacred temple in which had dwelt God Incarnate, and so it had a claim to ascend whither the Body of her Son had already gone before. But the chief reason was that as she had shared in each detail in the sorrows and agony of her Son, so it was right that she should take part in His triumph.

The Feast of the Assumption is a **holy day of obligation**. Mass at St. Anthony's will be at **7:30 PM**.

Feast of the Immaculate Heart of Mary

Mary began her journey along the way to perfection at a height to which other Saints arrived only at the end of a long life of saintliness. In all other children of Adam, original sin prevented the divine generosity from having a free course. But Mary was created immaculate, and therefore the grace of God streamed into her soul without check or hindrance. Her sinlessness, her heavenly purity, directed her every action and every movement to God. Her Heart was the pattern and model of all virtues and all purity.

2005 SSPX Young Adult Gathering

This summer (August 11-15), the SSPX will be hosting its eighth annual Young Adult Gathering in beautiful Estes Park, Colorado, just outside Rocky Mountain National Park. This event, open to single men and women or young married couples (18 and older), is designed to enhance the spiritual lives and Catholic formation of attendees while simultaneously providing an opportunity to meet other Traditional Catholics.

Holy Mass and conferences will be offered each day by Fr. Kenneth Novak. Additional planned events include athletics (softball, volleyball, miniature golf), outdoor events (hiking, mountain biking, horseback riding, Off-Road

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>

Administrative Notes

Bookstore

The parish bookstore will be open each month (August dates will be announced). 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 and clean up the hall) are welcome! 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) — August 2005

1st Sunday of August

Altar Servers (prepare for testing)
St. Joan of Arc Society
Eucharistic Crusaders

2nd Sunday of August

Holy Name Society

4th Sunday of August

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

Days of recollection and ceremonies are being planned for September 2005. Listen to announcements for details.

Eucharistic Crusade — Monthly Intentions

August For the sick and infirm, treasury of the Christians

September .. That the Lord will call many to labor in His Vineyard

October That Our Lady may be better loved

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

St. Anthony's Young Adult Group (YAG)

St. Anthony's chapter of YAG will begin forming in September 2005. Watch the bulletin for further announcements.

2005 SSPX Young Adult Gathering (cont'd.)

Wilderness Tour), and recreational activities (square dances, bonfire/cookout, aerial tramway, etc.).

Lodging will be at the 60-acre YMCA of the Rockies (<http://www.ymcarockies.org>). Except for married couples, men and women will be segregated and chaperones will be present. The total cost for lodging, meals, and activities is \$350. (Please remember that travel arrangements/costs are not included and are the responsibility of the attendee.)

Reservations and your initial deposit should be made as soon as possible. For further information, please contact visit the Young Adult Gathering website at <http://www.youngadultgathering.com> or send e-mail to griderlee@saintisidore.org.

I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

—Daniel 14:4

The Relics of St. Philomena

Little is known historically of St. Philomena previous to her glorious martyrdom, and even that little is without authentic foundation. Her real history commences when her blessed remains were found after having rested in the obscurity of the Catacombs of St. Priscilla for some 1,700 years. But God is wonderful in His saints, and St. Philomena strikingly exemplifies this oft-repeated truth. After allowing her name and memory to be buried with her earthly remains for centuries, He suddenly brought the attention of mankind to this little maiden—martyr, and now works astounding prodigies in her name, as if wishing to show that He wills in this way to recompense the long time He allowed her to remain in obscurity.

According to a widely accepted account, St. Philomena's relics were unearthed at the beginning of the 19th century. On May 24, 1802, during the excavations which are continually being made in the Roman Catacombs, an earthen tomb was brought to light. Three tiles, set together, closed the entrance, and on them was an inscription which seemed to be: *lumena paxte cum fi*. The letters were in red paint and surrounded with Christian symbols. After a little study it was evident that these tiles had been disarranged, either because they were put in place in too great haste, or because someone not too familiar with Latin had laid them in the wrong order. For, properly arranged, they read: *Pax tecum, Filumena — Peace be with thee, Philomena.*

When, on the following day, the stone slabs were removed, there was found within the burial place a thin, half-broken vase, whose inner wall was covered with what appeared to be congealed blood. It was undoubtedly blood which had been collected at the death of a martyr, according to the custom of the Christians during the persecutions, and placed with the remains as a testimonial to her death by martyrdom. This blood was loosened from the broken pieces of the vase to which it adhered, and was carefully placed in a crystal urn. Those present, among whom were men of great learning, were amazed to see that these little particles of blood, as soon as they fell into the urn, glittered like burnished gold or silver, or shone like diamonds and precious jewels, or, again, were resplendent in all colors of the rainbow. This extraordinary phenomenon continues to the present day.

St. Thomas More on Vigilance in Prayer

excerpted from The Sadness, the Weariness, the Fear, and the Prayer of Christ Before He Was Taken Prisoner

And He said to Peter, "Simon, are you sleeping? Could you not stay awake one hour with me? Stay awake and pray that you may not enter into temptation. For the spirit indeed is willing, but the flesh is weak." [Mt 26:40-41, Mk 14:37-38]

This short speech of Christ is remarkably forceful: the words are mild, but their point is sharp and piercing. For by addressing him as Simon and reproaching him under that name for his sleepiness, Christ tacitly lets it be known that the name Peter, which Christ had previously given him because of his firmness, would hardly be altogether appropriate now, because of this infirmity and sleep. Moreover, not only was the failure to use the name Peter (or rather, Cephas) a barbed omission, but the actual use of the name Simon also carries a sting. For in Hebrew, the language in which Christ was speaking to him, "Simon" means "listening" and also "obedient." But in fact he was neither listening nor obedient, since he went to sleep against Christ's express wishes.

Over and above these, our Savior's gentle words to Peter seem to carry certain other barbed implications, which if He were chiding him more severely would be something like this: "Simon, no longer Cephas, are you sleeping? For how do you deserve to be called Cephas, that is, rock? I singled you out by that name because of your firmness, but now you show yourself to be so infirm that you cannot hold out even for an hour against the inroads of sleep. As for that old name of yours, 'Simon,' certainly you live up to that remarkably well: can you be called listening when you are sleeping this way? Or can you be called obedient when in spite of my instructions to stay awake, I am no sooner gone than you relax and doze and fall asleep? I always made much of you, Simon, and yet, Simon, are you sleeping? I paid you many high honors, and yet, Simon, are you sleeping? A few moments ago you boasted that you would die with me, and now, Simon, are you sleeping? Now I am pursued to the death by the Jews and the gentiles and by one worse than either of them, Judas; and Simon, are you sleeping? Indeed, Satan is busily seeking to sift all of you like wheat, and Simon, are you sleeping? What can I expect from the others, when in such great and pressing danger, not only to me but also to all of you, I find that you, Simon, even you are sleeping?"

Then, lest this seem to be a matter which concerned Peter only, He turned and spoke to the others. "Stay awake and pray," He says, "that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

Here we are enjoined to be constant in prayer, and we are informed that prayer is not only useful but also extremely necessary — for this reason: without it the weakness of the flesh holds us back, somewhat in the way a remora-fish retards a ship, until our minds, no matter how willing to do good, are swept back into the evils of temptation. For whose spirit is more willing than Peter's was? And yet that he had great need of God's protection against the flesh is clear enough from this fact alone: when sleep kept him from praying and begging for God's help, he gave an opening to the devil, who not long afterwards used the weakness of Peter's flesh to blunt the eagerness of his spirit and impelled him to perjure himself by denying Christ. Now if such things happened to the apostles, who were like flourishing

green branches, that is, if they entered into temptation when they allowed sleep to interrupt their prayers, what will happen to us, who are like sapless sticks by comparison, if when we are suddenly faced by danger (and when, I ask you, are we not in danger, since our enemy the devil constantly prowls like a roaring lion looking everywhere for someone who is ready to pounce upon such a man and devour him) — in such great danger, I say, what will become of us if we do not follow Christ's advice by being steadfast in wakefulness and prayer?

Christ tells us to stay awake, but not for cards and dice, not for rowdy parties and drunken brawls, not for wine and women, but for prayer. He tells us to pray not occasionally but constantly. "Pray," He says, "unceasingly." He tells us to pray not only during the day (for it is hardly necessary to command anyone to stay awake during the day), but rather He exhorts us to devote to intense prayer a large part of that very time which most of us usually devote entirely to sleep. How much more, then, should we be ashamed of our miserable performance and recognize the enormous guilt we incur by saying no more than a short prayer or two, perhaps, during the day, and even those said as we doze and yawn. Finally our Savior tells us to pray, not that we may roll in wealth, not that we may live in a continuous round of pleasures, not that something awful may happen to our enemies, not that we may receive honor in this world, but rather that we may not enter into temptation. In fact, He wishes us to understand that all those worldly goods are either downright harmful or else, by comparison with that one benefit, the merest trifles; and hence in His wisdom He placed this one petition at the end of the prayer which He had previously taught His disciples, as if it were a summary, in a way, of all the rest: "And lead us not into temptation, but deliver us from evil."

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence: But his will is in the law of the Lord, and on his law he shall meditate day and night. But his will is in the law of the Lord, and on his law he shall meditate day and night. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

—*Psalms 1:1-3*

Prayer to St. Philomena

For a special request (suitable for a novena)

Illustrious Virgin and Martyr, St. Philomena, behold me kneeling in spirit before the throne on which it has pleased the Most Holy Trinity to place thee. Full of confidence in thy protection, I beseech thee to intercede for me with God. From the height of thy heavenly country, deign to cast a look upon thy humble servant. Spouse of Jesus Christ, console me in my troubles, strengthen me in my temptations, protect me in the dangers which surround me on every side; obtain all the graces necessary for me, especially (*here mention your particular intention*), and above all, assist me at my death. Amen.

Commentary on the Transfiguration

(MAT. 17, 1-9. MARK 9, 1-8. LUKE 9, 28-36.)

A short time before His Passion, Jesus took with Him Peter, James and John, and went up to a high mountain to pray.

And whilst He prayed, He was transfigured before them. His face shone like the sun, and His garments became white as snow. And behold, Moses and Elias appeared, discoursing with Him concerning His Passion and Death, which He was soon to suffer for the redemption of the world.

Transported with joy at the sight, Peter exclaimed: "Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." As he was yet speaking, a bright cloud overshadowed them, and the Voice of the Eternal Father was heard, saying: "This is My beloved Son, in whom I am well-pleased. Hear ye Him!"

The disciples fell prostrate on the ground, terrified by the heavenly Voice. Then Jesus came to them, and touched them, saying: "Arise, and be not afraid!" When they arose, they saw no one but Jesus alone. As they went down from the mountain, Jesus said to the three disciples: "Tell the vision to no one till the Son of Man be risen from the dead."

COMMENTARY

The Divinity of Christ is proved:

A) by the testimony of His heavenly Father, Who, at the time of our Lord's Transfiguration, declared for the second time that Jesus was His beloved Son.

B) by the teaching of the apostles, who were eye-witnesses of His divine glory. This glory was visibly manifested at the Transfiguration, and was seen by the three apostles. Therefore St. Peter was able to write in his second epistle (1, 16-18) thirty-five years later: "For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but having been made eye-witnesses of His majesty. For He received from God the Father honour and glory; this voice coming down to Him from excellent glory: 'This is My beloved Son in whom I have pleased Myself. Hear ye Him!' And this voice we heard brought from heaven, when we were with Him in the holy mount."

C) by our Lord's own prophecy of His Resurrection, when He forbade the apostles to tell what they had seen, till after He had risen from the dead.

Jesus is the Messiah and Lawgiver of the New Testament.

The apparition of Moses and Elias proved Jesus to be the Messiah to whom the law and the prophets pointed. They paid homage to Him as their Lord, Who had fulfilled the law and the prophets, and Who by His impending death would release the holy men of the Old Covenant from Limbo, and admit them into heaven. The Voice of the heavenly Father proclaimed Jesus to be the Founder and Lawgiver of the New Covenant, the teaching of which all men are bound to believe, and the commandments of which they are bound to obey. This narrative, therefore, reveals Jesus to us as the Messiah, and the Fulfiller of the law and the prophets, the Divine Founder and Lawgiver of the New Covenant, the Redeemer of mankind in all ages, and the centre of the history of the world.

Tabor and Golgotha. This glimpse of glory was meant to make such an impression on the three apostles, as to prevent their losing courage or faith when, ere long, they saw their Lord in the hour of His deep abasement, and in that

fearful state of suffering, when "there was no beauty or comeliness in Him" (Is. 53). In fact, the Transfiguration contrasts with the Crucifixion in every respect. In the one, we perceive Christ in wondrous majesty — on either side of Him two Saints — the revelation of God, and the disciples in rapture. In the other we see our Lord marred and disfigured — on either side of Him two thieves — abandoned by God, and with Him His sorrowing Mother, the grief-stricken John, and the weeping women.

The happiness of heaven. If one passing glimpse of their Lord's glory could fill the apostles with such rapture, how unspeakable must be the happiness of heaven, where the blessed see God face to face, and rejoice in the company of the Saints and angels. Truly it will be good to be there!

APPLICATION. While Jesus was praying, He was transfigured. Have you ever been able to watch any one who is praying interiorly and with recollection? You can see devotion on his very countenance, and he is, as it were, transfigured. Prayer raises and ennobles a man, and makes him heavenly-minded, filling him with peace and conformity to God's will. He who prays devoutly feels himself raised and filled with joy. Have you ever prayed thus? Compose yourself carefully before you begin your prayers, and say: "Lord, teach me how to pray!"

This article is excerpted from **A Practical Commentary on Holy Scripture**, available from TAN Books (1-800-437-5876 or www.tanbooks.com).

O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words. Because I called, and you refused: I stretched out my hand, and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction, and will mock when that shall come to you which you feared.

—Proverbs 1:22-26

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

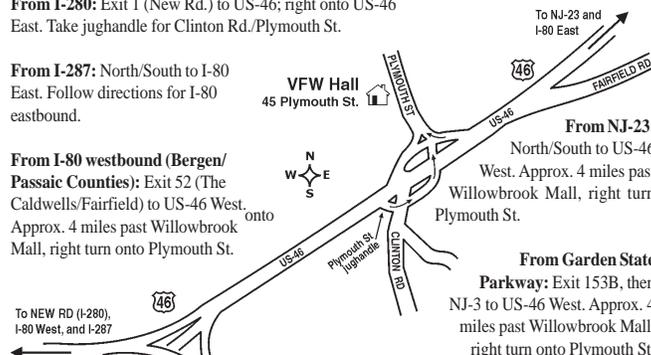
From I-80 eastbound (Morris County & points west): Exit 47B (The Caldwell/Montclair) to US-46 East. Take jughandle for Clinton Rd/Plymouth St.

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.