



# St. Anthony of Padua Mission

Bulletin for February 2006

SOCIETY OF ST. PIUS X

The Home of  
Traditional  
Catholicism  
in North Jersey™

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

## February Calendar

- 1 St. Ignatius of Antioch
- 2 Candlemas Day / Purification of the Blessed Virgin
- 3 St. Blaise / First Friday
- 4 St. Andrew Corsini / First Saturday
- 5 5th Sunday after Epiphany / St. Agatha
- 6 St. Titus / St. Dorothy
- 6-11 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 7 St. Romuald
- 8 St. John of Matha
- 9 St. Cyril of Alexandria / St. Apollonia
- 10 St. Scholastica
- 11 Apparition of the Blessed Virgin Mary at Lourdes
- 12 Septuagesima Sunday / Seven Holy Founders of the Servite Order
- 14 St. Valentine
- 15 Sts. Faustina & Jovita
- 18 St. Simeon
- 19 Sexagesima Sunday
- 22 Chair of St. Peter
- 23 St. Peter Damian
- 24 St. Matthias, Apostle
- 26 Quinquagesima Sunday
- 27 St. Gabriel of Our Lady of Sorrows

*For Catholics, nothing will remove the authority of the Second Council of Nicea, where it condemns those who dare, after the impious fashion of heretics to deride ecclesiastical traditions, to invent novelties of some kind or to endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church.*

—Pope St. Pius X, *Encyclical Letter Pascendi Dominici Gregis (9/8/1907)*

### 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>

## 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 5.

## 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 will be done twice: at the First Friday Mass at the Sparta Ambulance Hall (11:30 AM) on February 3; and at St. Anthony's after Mass on February 5.

## 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 three-fold 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.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

## Administrative Notes

### Bookstore

The parish bookstore will be open each month. This month's bookstore dates are **Feb. 5** and **Feb. 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 – February 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

**February** ..... For numerous vocations

**March** ..... For the sanctification of the family

**April** ..... For understanding and love of the Cross

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

## Winter Weather / Phone Tree

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

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

## Planning Outlook

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

Feb. 3: First Friday / St. Blaise

Feb. 5: Blessing of Throats at St. Anthony's Mission

Mar. 1: Ash Wednesday

Apr. 2: Passion Sunday

Apr. 9: Palm Sunday

Apr. 13: Holy Thursday

Apr. 14: Good Friday

Apr. 16: Easter Sunday

## Sunday School

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

The Winter/Spring schedule is as follows:

**February** ..... 5 and 19

**March** ..... 5 and 19

**April** ..... 2 and 23

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

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## The Immutability of God

*attributed to St. Thomas Aquinas*

In God, there is a primary perfection, which is that He never changes in His nature.

God Himself declares this by the prophet, "I am God and I do not change," (Mal. 3:6) and by Saint James: "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration." (James 1:17)

Created things bear in themselves a trace of this changelessness, in that they are not changeable in their essence; consider, for example, angels, the soul, the heavens, and the four elements.

And if sometimes God sends His angels, and sometimes does not send them; if at times He withdraws His grace and at times confers it; if now He punishes sins, and now cloaks them, the change is in creatures, but not in the Creator.

In short, the changelessness of God's decrees with regard to the good and the bad will confirm itself at the last day, when He will give forever to the good a recompense superior to their merits, and will inflict forever on the bad a punishment that is less than the gravity of their sins.

### Our own constancy

Let us strive therefore to acquire stability of spirit, in order that, broken by adversity or tempted by prosperity, we never depart from the right way, that we may say with Job, "My justification, which I have begun to hold, I will not forsake; for my heart doth not reproach me in all my life," (Job 27:6) and with Saint Paul, "For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ... shall be able to separate us from the love of God." (Rom. 8:38-39)

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## *Is One Religion As Good As Another?*

by Fr. Martin Scott, from *Things Catholics Are Asked About* (1927)

Catholics often hear it said by those outside the faith that one religion is as good as another. This is sometimes put in another form: "All roads lead to Rome." One reason why the Church meets with opposition is that she claims to be the only true Church. Is one religion as good as another? Evidently those who founded new religious denominations did not think so. If one religion was as good as another there was no reason for the establishment of the various Protestant denominations we see today. Every new religious sect is an admission that one religion is not as good as another. The hundreds of sects among the non-Catholic Christians is a declaration that the Church they left was not as good as the Church they inaugurated. Nor can it be said that the reason for establishing a new denomination was simply because the old was personally unsuited to those who left it. The reason for establishing the new was not because of mere unsuitableness, but because the old was objected to doctrinally. But this is not the point. At most it shows that non-Catholics contradict themselves when they say that one religion is as good as another.

In considering this question we must distinguish between a creed and the believer in a creed. A creed may be wrong but a believer in it may be very sincere. A creed may be condemned without condemning its adherents. An example will illustrate this. One man may be opposed in politics to another without being personally opposed to the other. A Democrat may assail the Republican party and at the same time esteem and respect an individual Republican. Two men may be close friends and yet belong to opposite political parties. They may mutually condemn the party of the other, assailing its principles and denouncing its policies, but at the same time esteeming each other. One may condemn a particular political party's policy and principles, and notwithstanding, admire and praise individuals of that party.

So, in considering this matter of the various religions and their claims, we consider the religion only, not its members. It is possible to analyze and examine into and evaluate a religious creed. It is impossible for man to analyze and pass judgment on the individual conscience. God alone sees and understands the individual human heart. Judgment is His. But man may pass judgment on the truth or error of a proposition. If a statement is self-contradictory or contradicts a known truth, or is at variance with known data, it is false, and man may so declare it.

If one religion was as good as another there was no reason for Christ to establish the Christian religion. If the pagan religion was as good as the Christian there was no need of the Apostles and the early Christians shedding their blood to establish Christianity. If one religion is as good as another the fetish worship of the African savage is as good as the Christian worship of the true God.

We may condemn idol worship without condemning the poor idolater. We may condemn that worship which sacrifices human life to grotesque idols without condemning the pitiful adherents of the worship. And so we may declare false certain religions of today because they are false. If a religion is false it is not as good as the true religion. It is possible for a man to get on a wrong train and eventually reach his destination. But that does not make the train the right one: It is possible for a man to receive wrong directions and yet arrive in course of time at his due place. But that does not make the direction right. Some people go

wrong with right directions and others go right with wrong directions. Cardinal Newman hit this off when he said that many Catholics were worse than their religion while Protestants in many cases were better than their religion. After all, religion does not physically oblige anyone to follow it. It simply points out the right way and gives aid to walk in it. It can happen that a member of the true religion may lead a bad life and lose his soul, while a member of a false religion may, by living up to conscience, save his soul. That does not make the false religion true, nor the true religion false.

An exceptional person may in any department of life rise above the level of the principles and conduct of his fellows. But religion concerns not merely exceptional cases but mankind generally. And generally a false religion will direct its adherents wrongly, and the true religion will direct its followers right.

Is it true, therefore, to say that one religion is as good as another? No more than to say that a false guide is as good as a true guide. If any one religion in the world is true, every religion which differs from it is false. That is as clear and plain as that two plus two make four. Now, there is only one religion in the world which even claims to be exclusively true, and that is the Catholic. Every other religion states that it is advancing toward the truth, or that there is no fixed truth, or that it is more true than some other creed. The Catholic Church, if right, constitutes all the others wrong. That is one reason of opposition to her.

But she is the only Church that claims to be the truth, the whole truth, and nothing but the truth. The other Churches do not even claim that they have the truth; they admit that the Churches which differ from them are as good as their own. It may be said that they differ only in incidentals. But this is not so, by any means. They differ fundamentally and essentially. Now I think it will be admitted that if the Catholic Church can be proved to be true, it will follow that the others which differ from her are false, and that a false religion is not as good as the true religion, and that consequently one religion is not as good as another.

To prove that the Catholic Church is true it is only necessary to show that Christ founded a Church and that the Catholic is that Church. It is clear that if Christ established a Church, it was true, since He was God. It is evident also that He established a Church, otherwise the various Churches would not claim to be the one established by Him. But is the Catholic the Church founded by Him, and is it alone the Church He established? A whole book might be written on this matter, but in the limit I have set myself for the treatment of the subject I shall be brief. Nevertheless I shall present a proof which any jury of unprejudiced minds would accept. A brief argument is as convincing as a long one, and often more clinching. The proof that the Catholic Church is the one established by Jesus Christ is that for centuries after Christ it was the only Church of Christ known in the world. Even some heretics in those centuries called themselves Catholics, so true is it that the Catholic Church was the recognized Church of Christ. If Christ established a Church it existed as a visible organization because it had to preach and administer the sacraments, etc., all of which required a visible ministry.

Non-Catholics admit this much. They say, however, that after the first few centuries the Church gradually fell into

## Is One Religion As Good As Another? (cont'd)

error and that the Reformation re-established the true Christian Church. Two things are against this. The first is that Christ in founding His Church proclaimed that He would always be with it and that it should never teach error. If the only Church in the world which for centuries was acknowledged by Christians to be the Church of Christ fell into error, Christ's guarantee was false. If His guarantee was false He was false, therefore not God, therefore all Christianity is an imposture, and the sooner it is branded false the better.

Moreover, the re-constructed religions of the reformers do not claim that they have the truth, the whole truth, nothing but the truth. But no Church is Christ's which is not the whole Truth. Christ declared that He was the *Way*, the *Truth*, and the *Life*. His Church cannot be partly true and partly false. No Church on earth claims to be exclusively true except the Catholic. How can a Church which is not entirely true be the Church of the absolutely true Christ? By their own admission, therefore, the non-Catholic Churches stand out as not being those of Christ. To say that a Church which is not Christ's is as good as the Church of Christ is to say that falsehood is as good as truth.

To sum up briefly: Christ was God. He established a Church. This Church He guaranteed against error. The only Church in the world which claims not to err is the Catholic Church. Therefore, the Catholic Church is the Church of Christ. Therefore, one Church is not as good as another, because there is one Church which is Christ's which cannot err, and which stands out by itself as the sole true Church. A man in a rowboat may be able to cross the Atlantic. So a man regardless of creed may be able to know the truth and to live by it. But no man would trust himself to a rowboat for a transatlantic voyage if one of our modern steamships were available for passage.

The Church of Christ is the vessel guaranteed by God to conduct all who voyage in it to the haven of everlasting life and joy. No one who voyages in this vessel need fear shipwreck if he remain aboard. It is only by abandoning the vessel that he can be lost. No one can make him leave the ship but himself. But one thing can cause him to leave, and that is to disobey orders. In that case the security of the vessel will not avail him.

God gives every human being the grace necessary for salvation. He founded His Church as the appointed means of guiding and helping man to salvation. While it is possible for those outside the Church who are in good faith and who live up to a right conscience to be saved, they nevertheless find themselves tossed hither and thither on a sea of doubt, they lack the helps and guidance afforded by the true Church, and too often lose heart and give up the effort of combating the world, the flesh, and the devil. In the true Church of Christ there is no doubt, her children are not looking for the truth, they have it, they have sure guidance in all the vicissitudes of life, if they fall they find a helping hand to aid them to rise, and if they are weak they find strength in the sacraments of grace. They have that peace which certainty gives, that peace which the world cannot give nor take away. No — one religion is not as good as another. Not when one religion and one only is established and guaranteed against error by Jesus Christ, the Son of God.

*Do Penance  
for the kingdom of heaven is at hand*

## The Immutability of God (cont'd)

But, alas, how inconstant we are in holy meditations, in lawful affections, in steadfastness of conscience, and in a right will. Ah, how suddenly we pass from good to bad, from hope to groundless fear, and from fear to hope, from joy to unreasonable grief, and from sadness to vain joy, from silence to loquaciousness, from gravity to trifling, from charity to rancor or to envy, from fervor to tepidity, from humility to vainglory or to pride, from gentleness to anger, and from joy and spiritual love to carnal love and pleasure.

In this way we never remain one single instant in the same condition, unless, alas, we are constant in inconstancy, in infidelity, in ingratitude, in spiritual defects, in imperfection, in negligence, in frivolity, and in ill-regulated thoughts and affections. Even the motions that trouble our exterior senses and our limbs reveal our interior instability.

Nevertheless, we should work without ceasing to acquire constancy of soul, so that we may conduct ourselves in all circumstances with the qualities of equanimity, maturity, and sweetness.

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*The direct tendency of all events we see at this moment is clearly this, to overthrow Catholic worship throughout the world. Some of the learned shall fall (Dan 11:35); that is, they shall fall from fidelity to God. And how shall this come to pass? Partly by fear, partly by deception, partly because they cannot stand for unpopular truth in the face of popular falsehood; partly because the overruling contemptuous public opinion so subdues and frightens Catholics, that they dare not avow their principles, and at last, dare not hold them.*

—**Cardinal Henry Edward (1880)**

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Tu es Deus qui facis mirabilia solus:  
notam fecisti in gentibus virtutem tuam

THOU ART THE GOD THAT ALONE DOST WONDERS:  
THOU HAST MADE THY POWER KNOWN AMONG THE NATIONS

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### 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.

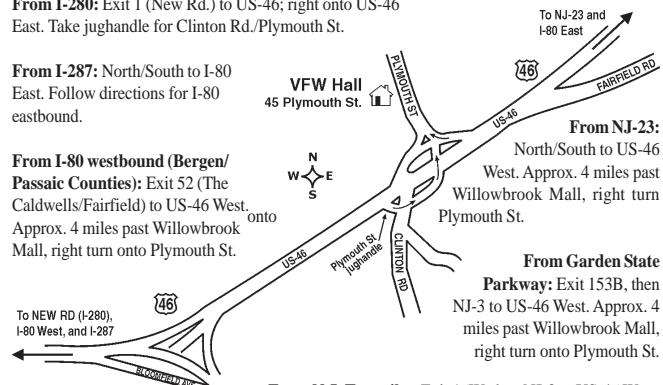
**From I-280:** Exit 1 (New Rd.) to US-46; right onto US-46 East. Take jughandle for Clinton Rd./Plymouth St.

**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.