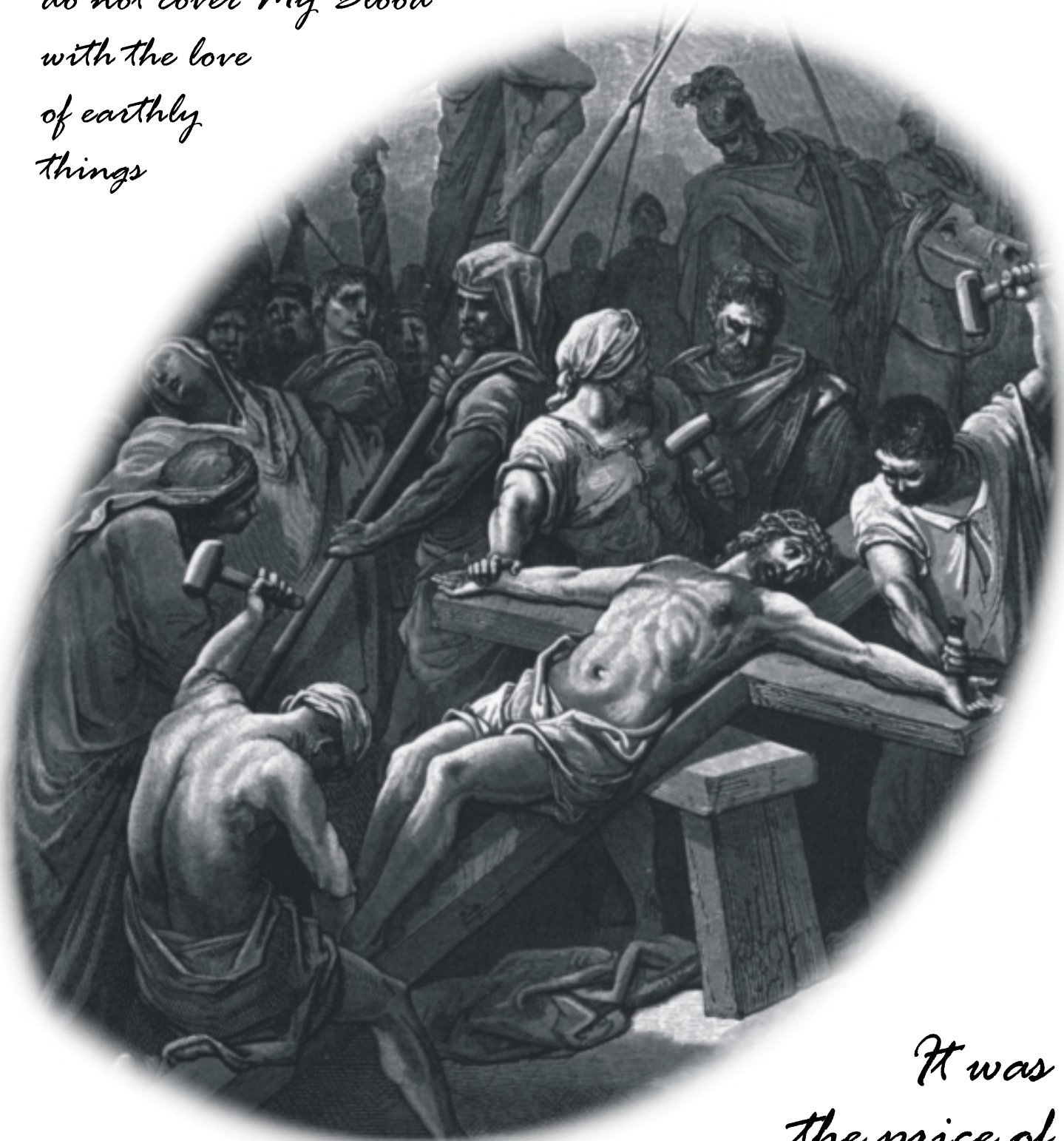


*O earth (that is, O sinner),
do not cover My Blood
with the love
of earthly
things*



*It was
the price of
your redemption*



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for April 2006

The Home of
Traditional
Catholicism
in North Jersey™

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

April Calendar

- 1 First Saturday
- 2 **Passion Sunday** / St. Francis of Paula
- 4 St. Isidore
- 5 St. Vincent Ferrer
- 7 Seven Sorrows of the Blessed Virgin Mary /
First Friday
- 9 **Palm Sunday**
- 11 St. Leo I
- 13 **Holy Thursday** / St. Hermengild
- 14 **Good Friday** / St. Justin / Sts. Tiburtius, Valerian, &
Maximus
- 15 **Holy Saturday / Easter Vigil**
- 16 **Easter Sunday**
- 17 St. Anicetus
- 17-22 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 21 St. Anselm
- 22 Sts. Soter & Caius
- 23 Low Sunday / St. George
- 24 St. Fidelis of Sigmaringen
- 25 Greater 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 2nd Sunday after Easter / St. Catherine of Siena

Wanted: Recordings of Archbishop Lefebvre

The SSPX is trying to collect and catalog all of the recordings of Abp. Lefebvre's sermons and conferences. If you have such a recording, please send a copy (either CD or cassette) to the attention of Louis Tofari at the Regina Coeli House. Please include a note stating when the event took place and where, as well as your contact information in case the SSPX needs further information.

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>

Holy Week 2006 – Schedule

Palm Sunday

9:00 AM Confessions
10:00 AM Blessing and distribution of palms, followed by
High Mass

Holy Thursday

6:30 PM Confessions
7:00 PM Mass of the Last Supper / Mandatum /
Procession to Altar of Adoration, with adoration
until midnight

Good Friday

1:00 PM Confessions
2:15 PM Stations of the Cross
3:00 PM Mass of the Presanctified

Holy Saturday (Easter Vigil)

9:30 PM Confessions
10:30 PM Easter vigil

Easter Sunday

9:00 AM Confessions
10:00 AM Missa Cantata

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:

April 2 and 23
May 7 and 21

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

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 United States, the Easter period lasts from Ash Wednesday until Trinity Sunday (exclusive). This duty is binding even after the prescribed time has elapsed, until the duty is fulfilled. The duty is binding during the prescribed time.

Planning Outlook

The following events are "on the horizon" — things to keep in mind as you plan your calendars. Detailed announcements will be promulgated as events grow closer.

| | |
|---|--|
| May 20: First Confession / First Communicants' Day of Recollection | May 28: First Holy Communion |
| May 25: Ascension Thursday (holy day) | June 4: Pentecost |
| | June 15: Feast of Corpus Christi |
| | June 23: Feast of the Sacred Heart |

Administrative Notes

Bookstore

The parish bookstore will be open each month. This month's bookstore dates are **Apr. 9** and **Apr. 23**. 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 – April 2006

1st Sunday – Eucharistic Crusaders / Altar Servers Practice

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

April For understanding and love of the Cross

May For devotion to Our Lady of Compassion

June For the general chapter of the Society of St. Pius X

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

From Fr. Fullerton: SSPX General Chapter

"In July we will have the General Chapter, during which members will elect the superior general and his assistants for the next 12 years and also review how the Society is attaining its goals as set forth in its Statutes.

"To this end I would like to invite all our faithful to help us prepare for this important meeting by joining us in praying for the guidance of the Holy Ghost. **We will be saying each day:** *Veni, Sancte Spiritus (Come, Holy Ghost)*; Invocation: 'Immaculate Heart of Mary, pray for us.' (3 times); and Invocation: 'St. Pius X, pray for us.' "

Ought Christ to Have Suffered on the Cross? by St. Thomas Aquinas From *Summa Theologica*

Objection 1: It would seem that Christ ought not to have suffered on the cross. For the truth ought to conform to the figure. But in all the sacrifices of the Old Testament which prefigured Christ the beasts were slain with a sword and afterwards consumed by fire. Therefore it seems that Christ ought not to have suffered on a cross, but rather by the sword or by fire.

Objection 2: Further, Damascene says (De Fide Orth. iii) that Christ ought not to assume "dishonoring afflictions." But death on a cross was most dishonoring and ignominious; hence it is written (Wis. 2:20): "Let us condemn Him to a most shameful death." Therefore it seems that Christ ought not to have undergone the death of the cross.

Objection 3: Further, it was said of Christ (Mt. 21:9): "Blessed is He that cometh in the name of the Lord." But death upon the cross was a death of malediction, as we read Dt. 21:23: "He is accursed of God that hangeth on a tree." Therefore it does not seem fitting for Christ to be crucified.

On the contrary, It is written (Phil. 2:8): "He became obedient unto death, even the death of the cross."

I answer that, It was most fitting that Christ should suffer the death of the cross.

First of all, as an example of virtue. For Augustine thus writes (Questions. lxxxiii, qu. 25): "God's Wisdom became man to give us an example in righteousness of living. But it is part of righteous living not to stand in fear of things which ought not to be feared. Now there are some men who, although they do not fear death in itself, are yet troubled over the manner of their death. In order, then, that no kind of death should trouble an upright man, the cross of this Man had to be set before him, because, among all kinds of death, none was more execrable, more fear-inspiring, than this."

Secondly, because this kind of death was especially suitable in order to atone for the sin of our first parent, which was the plucking of the apple from the forbidden tree against God's command. And so, to atone for that sin, it was fitting that Christ should suffer by being fastened to a tree, as if restoring what Adam had purloined; according to Ps. 68:5: "Then did I pay that which I took not away." Hence Augustine says in a sermon on the Passion [*Cf. Serm. ci De Tempore]: "Adam despised the command, plucking the apple from the tree: but all that Adam lost, Christ found upon the cross."

The third reason is because, as Chrysostom says in a sermon on the Passion (De Cruce et Latrone i, ii): "He suffered upon a high rood and not under a roof, in order that the nature of the air might be purified: and the earth felt a like benefit, for it was cleansed by the flowing of the blood from His side." And on Jn. 3:14: "The Son of man must be lifted up," Theophylact says: "When you hear that He was lifted up, understand His hanging on high, that He might sanctify the air who had sanctified the earth by walking upon it."

The fourth reason is, because, by dying on it, He prepares for us an ascent into heaven, as Chrysostom [*Athanasius, vide A, III, ad 2] says. Hence it is that He says (Jn. 12:32): "If I be lifted up from the earth, I will draw all things to Myself."

The fifth reason is because it is befitting the universal salvation of the entire world. Hence Gregory of Nyssa observes (In Christ. Resurr., Orat. i) that "the shape of the

Ought Christ to Have Suffered on the Cross? (continued)

cross extending out into four extremes from their central point of contact denotes the power and the providence diffused everywhere of Him who hung upon it." Chrysostom [*Athanasius, vide A. III, ad 2] also says that upon the cross "He dies with outstretched hands in order to draw with one hand the people of old, and with the other those who spring from the Gentiles."

The sixth reason is because of the various virtues denoted by this class of death. Hence Augustine in his book on the grace of the Old and New Testament (Ep. cxl) says: "Not without purpose did He choose this class of death, that He might be a teacher of that breadth, and height, and length, and depth," of which the Apostle speaks (*Eph.* 3:18): "For breadth is in the beam, which is fixed transversely above; this appertains to good works, since the hands are stretched out upon it. Length is the tree's extent from the beam to the ground; and there it is planted—that is, it stands and abides—which is the note of longanimity. Height is in that portion of the tree which remains over from the transverse beam upwards to the top, and this is at the head of the Crucified, because He is the supreme desire of souls of good hope. But that part of the tree which is hidden from view to hold it fixed, and from which the entire rood springs, denotes the depth of gratuitous grace." And, as Augustine says (Tract. cxix in Joan.): "The tree upon which were fixed the members of Him dying was even the chair of the Master teaching."

The seventh reason is because this kind of death responds to very many figures. For, as Augustine says in a sermon on the Passion (Serm. ci De Tempore), an ark of

Denying Ourselves and Imitating Christ by Thomas à Kempis (From *Imitation of Christ*)

If any man will come after me, says our Divine Redeemer, let him deny himself, and let him take up his cross daily, and follow Me. In this is included the whole practice of a Christian life, and the way marked out by which we may securely go to eternal salvation, for Jesus is the way, the truth and the life; the way we must follow, the truth we must believe, and the life we must hope for. To live as Christians, and to secure salvation, we must begin by renouncing and dying to ourselves; for this renunciation—this spirit of self-denial, is the first principle of the Gospel, the fundamental law of Christianity, our most essential duty, and the most effectual means of obtaining salvation. It is this interior mortification, this circumcision of the heart, this retrenchment of all criminal, dangerous, or useless indulgences, which constitutes the difference between the elect and the reprobate. The character of our present sinful state should be that of penance, which is the end of Christianity and the assurance of salvation.

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

wood preserved the human race from the waters of the Deluge; at the exodus of God's people from Egypt, Moses with a rod divided the sea, overthrew Pharaoh and saved the people of God. the same Moses dipped his rod into the water, changing it from bitter to sweet; at the touch of a wooden rod a salutary spring gushed forth from a spiritual rock; likewise, in order to overcome Amalec, Moses stretched forth his arms with rod in hand; lastly, God's law is entrusted to the wooden Ark of the Covenant; all of which are like steps by which we mount to the wood of the cross.

Reply to Objection 1: The altar of holocausts, upon which the sacrifices of animals were immolated, was constructed of timbers, as is set forth *Ex.* 27:; and in this respect the truth answers to the figure; but "it is not necessary for it to be likened in every respect, otherwise it would not be a likeness," but the reality, as Damascene says (*De Fide Orth.* iii). But, in particular, as Chrysostom [*Athanasius, vide A, III, ad 2] says: "His head is not cut off, as was done to John; nor was He sawn in twain, like Isaias, in order that His entire and indivisible body might obey death, and that there might be no excuse for them who want to divide the Church." While, instead of material fire, there was the spiritual fire of charity in Christ's holocaust.

Reply to Objection 2: Christ refused to undergo dishonorable sufferings which are allied with defects of knowledge, or of grace, or even of virtue, but not those injuries inflicted from without—nay, more, as is written in *Heb.* 12:2: "He endured the cross, despising the shame."

Reply to Objection 3: As Augustine says (*Contra Faust.* xiv), sin is accursed, and, consequently, so is death, and mortality, which comes of sin. "But Christ's flesh was mortal, 'having the resemblance of the flesh of sin'"; and hence Moses calls it "accursed," just as the Apostle calls it "sin," saying (*2 Cor.* 5:21): "Him that knew no sin, for us He hath made sin"—namely, because of the penalty of sin. "Nor is there greater ignominy on that account, because he said: 'He is accursed of God.'" For, "unless God had hated sin, He would never have sent His Son to take upon Himself our death, and to destroy it. Acknowledge, then, that it was for us He took the curse upon Himself, whom you confess to have died for us." Hence it is written (*Gal.* 3:13): "Christ hath redeemed us from the curse of the law, being made a curse for us."

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 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.

