



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for May 2006

The Home of
Traditional
Catholicism
in North Jersey™

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

May Calendar

- 1 St. Joseph the Worker
- 2 St. Athanasius
- 3 Sts. Alexander I, Eventius, Theodulus, & Juvenal
- 4 St. Monica
- 5 St. Pius V / First Friday
- 6 First Saturday
- 7 3rd Sunday after Easter / St. Stanislaus
- 9 St. Gregory Nazianzen
- 10 St. Antoninus / Sts. Gordian & Epimachus
- 11 Sts. Philip & James, Apostles
- 12 Sts. Nereus, Achilleus, Domitilla, & Pancratius
- 13 St. Robert Bellarmine
- 14 4th Sunday after Easter / St. Boniface of Tarsus
- 15 St. John Baptist de la Salle
- 15-20 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 16 St. Ubald
- 17 St. Pascal Baylon
- 18 St. Venantius
- 19 St. Peter Celestine / St. Pudentiana
- 20 St. Bernardine of Siena / **First Confession / First Communicants' Day of Recollection**
- 21 5th Sunday after Easter
- 22 Rogation Day
- 23 Rogation Day
- 24 Rogation Day
- 25 The Ascension of Our Lord (**holy day**) / St. Gregory VII / St. Urban I
- 26 St. Philip Neri / St. Eleutherius
- 27 St. Bede the Venerable / St. John I
- 28 Sunday after Ascension / St. Augustine of Canterbury / **First Holy Communion / May Crowning**
- 29 St. Mary Magdalen of Pazzi
- 30 St. Felix I
- 31 Queenship of the Blessed Virgin Mary / St. Petronilla

This good Mother, having received the perfect offering which we make to her of ourselves and our merits and satisfactions, strips us of our old garments; she cleanses us and so makes us worthy to appear before our heavenly Father.

—St. Louis de Montfort

First Confession / First Communion

We will be celebrating the Sacraments of First Confession on May 20 and First Holy Communion on May 28. If there are any adolescents or adults who have not received these Sacraments, please contact Fr. Gonzales as soon as possible for information and instruction.

May Crowning

On May 28, we will have the May Crowning of the Blessed Virgin. By focusing attention on her merits and intercessions, we honor and revere Mary during the beautiful month of May, featuring a procession in her honor with the first communicants, and concluding with Benediction.

Holy Day of Obligation

Forty days after the Resurrection, Our Lord Jesus Christ, attended by Angels, ascended into Heaven in the sight of His most holy Mother and His Apostles and disciples, to the great wonder of them all. He entered into possession of the Kingdom of Heaven, which He had gained by His sufferings.

As long as Christ dwelt on earth, He personally discharged the threefold office of Prophet, Priest, and King. On the eve of his departure from this world, He delegated His powers to His Apostles. After His Ascension into Heaven, they and their successors were to teach, sanctify, and guide mankind.

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

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 remaining Winter/Spring classes are **May 7 and 21**, with pupil testing on May 7.

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.

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. This month's bookstore dates are **May 7** and **May 21**. 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 – May 2006

1st Sunday – Eucharistic Crusaders

2nd Sunday – Holy Name Society / Altar Servers practice

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

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.

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.

June 4: Pentecost

June 15: Feast of Corpus Christi

June 16-17: Pilgrimage, Shrine of the North American Martyrs (Auriesville, N.Y.)

June 23: Feast of the Sacred Heart

July 1: Feast of the Most Precious Blood

August 15: Assumption of the Blessed Virgin Mary (holy day)

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.'"

North American Martyrs Pilgrimage

In June, the SSPX will be sponsoring the 15th Pilgrimage of Tradition at the Shrine of the North American Martyrs in Auriesville, New York. The pilgrimage begins on Friday, June 16. The schedule is as follows:

Friday, June 16

6:00 PM Stations of the Cross

7:00 PM Holy Mass, followed by bonfire

10:30 PM Holy hour

Saturday, June 17

9:00 AM Rendezvous at Lock 10; sermon, followed by march, lunch, sermon

5:30 PM Pontifical Solemn High Mass

8:00 PM Irish Festival

Sunday, June 18

8:00 AM High Mass

TrueCatholic Group Update

Moderators of the Yahoo message group have noticed a number of members with bouncing (no longer valid) e-mail messages. If you were subscribed as a member but have *not* been receiving messages, your e-mail address may need updating. Please see Joseph Coda for information about updating your Yahoo group subscription. Also, see him if you wish to have your e-mail address added to the list, in order to receive Chapel news, messages, and notifications.

NOTE. Back issues of the bulletin are always available for download at <http://www.latin-mass.net>

"About Mary" by St. Louis de Montfort

The whole earth is full of her glory, especially among Christians, by whom she is taken as the protectress of many kingdoms, provinces, dioceses and cities. Many cathedrals are consecrated to God under her name. There is not a church without an altar in her honor, not a country nor a canton where there are not some miraculous images where all sorts of evils are cured and all sorts of good gifts obtained. Who can count the confraternities and congregations in her honor? How many religious orders have been founded in her name and under her protection? How many members in these confraternities, and how many religious men and women in all these orders, who publish her praises and confess her mercies! There is not a little child who, as it lisps the Hail Mary, does not praise her. There is scarcely a sinner who, even in his obduracy, has not some spark of confidence in her. Nay, the very devils in Hell respect her while they fear her.

After that, we must cry out with the saints: "*De Maria numquam satis*" — "Of Mary there is never enough." We have not yet praised, exalted, honored, loved and served Mary as we ought. She deserves still more praise, still more respect, still more love, and still more service.

The Greatness of Mary's Love for Us by St. Alphonsus de Liguori

Since Mary is our Mother, we may consider how great is the love she bears us; love towards our children is a necessary impulse of nature; and St. Thomas (*De Dil. Chr.* c. 13) says that this is the reason why the divine law imposes on children the obligation of loving their parents; but gives no express command that parents should love their children, for nature itself has so strongly implanted it in all creatures, that, as St. Ambrose remarks, "we know that a mother will expose herself to danger for her children," and even the most savage beasts cannot do otherwise than love their young (*Hexam.* l. 6. c. 4). It is said that even tigers, on hearing the cry of their cubs taken by hunters, will go into the sea and swim until they reach the vessel in which they are. Since the very tigers, says our most loving Mother Mary, cannot forget their young, how can I forget to love you, my children? And even, she adds, were such a thing possible as that a mother should forget to love her child, it is not possible that I should cease to love a soul that has become my child: Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee" (*Is.* xlix. 15).

Mary is our Mother, not, as we have already observed, according to the flesh, but by love; *I am the Mother of fair love* (*Ecclus.* xxiv. 24); hence it is the love only that she bears us that makes her our mother; and therefore some one remarks, "that she glories in being a mother of love, because she is all love towards us whom she has adopted for her children" (*Paciucch. In Ps.* 86. *Exc.* 22). And who can ever tell the love that Mary bears us miserable creatures? Arnold of Chartres tells us that "at the death of Jesus Christ, she desired with immense ardor to die with her Son, for love of us" (*Ibid. Exc.* 1); so much so, adds St. Ambrose, that whilst "her Son was hanging on the cross, Mary offered herself to the executioners" (*Inst. Virg.* c. 7), to give her life for us.

But let us consider the reason of this love; for then we shall be better able to understand how much this good mother loves us.

The first reason for the great love that Mary bears to men, is the great love that she bears to God; love towards God and love towards our neighbor belong to the same commandment, as expressed by St. John: this commandment we have from God, that he who loveth God, love also his brother (1 *John*, iv. 21); so that as the one becomes greater the other also increases. What have not the saints done for their neighbor in consequence of their love towards God! Read only the account of the labors of St. Francis Xavier in the Indies, where, in order to aid the souls of these poor barbarians and bring them to God, he exposed himself to a thousand dangers, clambering amongst the mountains, and seeking out these poor creatures in the caves in which they dwelt like wild beasts. See a St. Francis de Sales, who, in order to convert the heretics of the province of Chablais, risked his life every morning, for a whole year, crawling on his hands and feet over a frozen beam, in order that he might preach to them on the opposite side of a river; a St. Paulinus, who delivered himself up as a slave, in order that he might obtain liberty for the son of a poor widow; a St. Fidelis, who, in order to draw the heretics of a certain place to God, persisted in going to preach to them, though he knew it would cost him his life. The saints, then, because they loved God much, did much for their neighbor; but who ever loved God as much as Mary? She loved him more in the first moment of her existence than all the saints

and angels ever loved him, or will love him; but this we shall explain at length, when treating of her virtues. Our Blessed Lady herself revealed to Sister Mary the Crucified, that the fire of love with which she was inflamed towards God was such, that if the heavens and earth were placed in it, they would be instantly consumed; so that the ardors of the seraphim, in comparison with it, were but as fresh breezes. And as amongst all the blessed spirits, there is not one that loves God more than Mary, so we neither have nor can have any one who, after God, loves us as much as this most loving Mother; and if we concentrate all the love that mothers bear their children, husbands and wives one another, all the love of angels and saints for their clients, it does not equal the love of Mary towards a single soul. Father Nieremberg (*De Aff. Ergo B. V.* c. 14) says that the love that all mothers have ever had for their children is but a shadow in comparison with the love that Mary bears to each one of us; and he adds, that she alone loves us more than all the angels and saints put together.

Moreover, our Mother loves us much, because we were recommended to her by her beloved Jesus, when he before expiring said to her, *Woman, behold thy son!* for we were all represented in the person of St. John, as we have already observed: these were his last words; and the last recommendations left before death by persons we love are always treasured and never forgotten.

But again, we are exceedingly dear to Mary on account of the sufferings we cost her. Mothers generally love those children most, the preservation of whose lives has cost them the most suffering and anxiety; we are those children for whom Mary, in order to obtain for us the life of grace, was obliged to endure the bitter agony of herself offering her beloved Jesus to die an ignominious death, and had also to see him expire before her own eyes in the midst of the most cruel and unheard-of torments. It was then by this great offering of Mary that we were born to the life of grace; we are therefore her very dear children, since we cost her so great suffering. And thus, as it is written of the love of the Eternal Father towards men, in giving his own Son to death for us, that *God so loved the world as to give His only-begotten Son* (*John*, iii. 16). "So also," says St. Bonaventure, "we can say of Mary, that she has so loved us as to give her only-begotten Son for us." And when did she give him? She gave him, says Father Nieremberg, when she granted him permission to deliver himself up to death; she gave him to us, when, others neglecting to do so, either out of hatred or from fear, she might herself have pleaded for the life of her Son before the judges. Well may it be supposed that the words of so wise and loving a mother would have had great weight, at least with Pilate, and might have prevented him from sentencing a man to death whom he knew and had declared to be innocent. But no, Mary would not say a word in favor of her Son, lest she might prevent that death on which our salvation depended. Finally, she gave him to us a thousand and a thousand times, during the three hours preceding his death, and which she spent at the foot of the cross; for during the whole of that time she unceasingly offered, with the extreme of sorrow and the extreme of love, the life of her Son in our behalf, and this with such constancy, that St. Anselm and St. Antoninus say (P. 4, t. 15, c. 41, #1.), that if executioners had been wanting, she herself would have crucified him, in order to obey the Eternal Father who willed

The Greatness of Mary's Love for Us (continued)

his death for our salvation. If Abraham had such fortitude as to be ready to sacrifice with his own hands the life of his son, with far greater fortitude would Mary (far more holy and obedient than Abraham) have sacrificed the life of hers. But let us return to the consideration of the gratitude we owe to Mary, for so great an act of love as was the painful sacrifice of the life of her Son, which she made to obtain eternal salvation for us all. God abundantly rewarded Abraham for the sacrifice he was prepared to make of his son Isaac; but we, what return can we make to Mary for the life of her Jesus, a Son far more noble and beloved than the son of Abraham? "This love of Mary," says St. Bonaventure, "has indeed obliged us to love her; for we see that she has surpassed all others in love towards us, since she has given her only Son, whom she loved more than herself, for us" (*De B. V. M.* s. 1).

From this arises another motive for the love of Mary towards us; for in us she beholds that which has been purchased at the price of the death of Jesus Christ. If a mother knew that a servant had been ransomed by a beloved son at the price of twenty years of imprisonment and suffering, how greatly would she esteem that servant on this account alone! Mary well knows that her Son came into the world only to save us poor creatures, as he himself protested, *I am come to save that which was lost* (*Luke*, xix. 10). And to save us he was pleased even to lay down his life for us, *Having become obedient unto death* (*Phil.* ii. 8). If, then, Mary loved us but little, she would show that she valued but little the blood of her Son, which was the price of our salvation. To St. Elizabeth of Hungary it was revealed that Mary, from the time she dwelt in the Temple, did nothing but pray for us, begging that God would hasten the coming of his Son into the world to save us. And how much more must we suppose that she loves us, now that she has seen that we are valued to such a degree by her Son, that he did not disdain to purchase us at such a cost.

Because all men have been redeemed by Jesus, therefore Mary loves and protects them all. It was she who was seen by St. John in the Apocalypse, clothed with the sun: *And a great sign appeared in heaven: a woman clothed with the sun* (*Apoc.* xii. 1). She is said to be clothed with the sun, because as there is no one on earth who can be hidden from the heat of the sun — *There is no one that can hide himself from his heat* (*Ps.* xviii. 7). So there is no one living who can be deprived of the love of Mary. From its heat, that is, as Blessed Raymond Jordano applies the words, "from the love of Mary" (*Contempl. De V. M. in prol.*). "And who," exclaims St. Antoninus, "can ever form an idea of the tender

care that this most loving mother takes of all of us," "offering and dispensing her mercy to every one" (*P.* 4, t. 15, c. 2); for our good mother desired the salvation of all, and cooperated in obtaining it. "It is evident," says St. Bernard, "that she was solicitous for the whole human race" (*In Assumpt.* s. 4). Hence the custom of some of Mary's clients, spoken of by Cornelius a Lapide, and which consists in asking our Lord to grant them the graces that our Blessed Lady seeks for them, succeeds most advantageously. They say, Lord, grant me that which the most Blessed Virgin Mary asks for me. "And no wonder," adds the same write, "for our Mother desires for us better things than we can possibly desire ourselves." The devout Bernardine de Bustis says, that Mary "loves to do us good, and dispense graces to us far more than we to receive them" (*Marial.* p. 2, s. 5). On this subject Blessed Albert the Great applies to Mary the words of the Book of Wisdom: *She preventeth them that covet her, so that she first showeth herself unto them* (*Wisd.* vi. 14). Mary anticipates those who have recourse to her by making them find her before they seek her. "The love that this good Mother bears us is so great," says Richard of St. Laurence, "that as soon as she perceives our want, she comes to our assistance. She comes before she is called" (*In Cant.* c. 23).

And now, if Mary is so good to all, even to the ungrateful and negligent, who love her but little, and seldom have recourse to her, how much more loving will she be to those who love her and often call upon her! *She is easily found by them that seek her* (*Wisd.* vi. 13.) "O, how easy," adds the same Blessed Albert, "is it for those who love Mary to find her, and to find her full of compassion and love!" In the words of the Book of Proverbs, *I love them that love me* (*Prov.* viii. 17), she protests that she cannot do otherwise than love those who love her. And although this most loving Lady loves all men as her children, yet, says St. Bernard, "she recognizes and loves (*In Salve Reg.* s. 1)," that is, she loves in a more special manner, those who love her more tenderly. Blessed Raymond Jordano asserts that these happy lovers of Mary are not only loved but even served by her; for he says that those who find the most Blessed Virgin Mary, find all; for she loves those who love her, nay more, she serves those who serve her (*Contempl. de V. M. in prol.*).

"Mary's Greatness" by St. Francis de Sales

The great Apostle St. Paul, who is certainly admirable in all that he said, offered an argument by which we can understand how great is the dignity of the Mother of God: Is there an angel, even a seraphim, to whom the Eternal Father has said: "This one is My Son"? [*Heb.* 1:5]. Oh no! That applied only to our dear Saviour and Master who was His true and natural Son. And we can add: Is there any creature to whom the Son of God has said, "My Mother"? No, certainly, that was due to this Virgin alone, who had carried Him for nine months in her sacred womb. Let us conclude then, following this great saint, that the greatest title that can be given to the Holy Virgin is to name her Mother of God.

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.