



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Bulletin for August 2006

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 / First Friday
- 5 Dedication of Church of Our Lady of the Snow
- 6 Transfiguration of Our Lord /
Sts. Sixtus II, Felicissimus, & Agapitus
- 7 St. Cajetan / St. Donatus
- 7-12 *Women's Specialty Retreat—3rd Order (Ridgefield, Ct.)*
- 8 St. John Mary Vianney / Sts. Cyriacus, Largus, &
Smaragdus
- 9 St. Romanus
- 10 St. Lawrence
- 11 Sts. Tiburtius & Susanna / St. Philomena
- 12 St. Clare
- 13 10th Sunday after Pentecost / Sts. Hippolitus & Cassian
- 14 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
- 19 St. John Eudes
- 20 11th Sunday after Pentecost / St. Bernard
- 21 St. Jane Frances de Chantal
- 21-26 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 22 Immaculate Heart of Mary / Sts. Timotheus,
Hippolytus, & Symphorianus
- 23 St. Philip Benizi
- 24 St. Bartholomew, Apostle
- 25 St. Louis IX
- 26 St. Zephyrinus
- 27 12th Sunday after Pentecost / St. Joseph Calasanctius
- 28 St. Augustine of Hippo / St. Hermes
- 29 Beheading of St. John the Baptist / St. Sabina
- 30 St. Rose of Lima / Sts. Felix & Adauctus
- 31 St. Raymond Nonnatus

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>

Graves mutations in liturgia indroducunt graves mutations in dogmata (*Serious changes in the liturgy usher in serious changes in dogmatic teaching*).

—Acta Synodalia Sacrosancti Concilio,
Second Vatican Council

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 the Immaculate Conception. 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. 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**. St. Anthony's will have two Masses at the VFW Hall that day, at **3:00 PM** and **7:30 PM**.

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.

Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics (older children). Classes are scheduled after Mass and commence after the thanksgiving silence.

Registration for Fall/Winter Catechism Classes will be conducted on Sept. 3 and Sept. 10.

The **first day of classes will be Sept. 17**. The full Fall/Winter schedule will be published in the September bulletin.

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

Chapel Bookstore Update

Due to requirements of our upcoming chapel preparations and moving, the bookstore will not be open during the month of August. In September, however, please look for the grand reopening of the expanded St. Vincent de Paul Thrift Shop & Bookstore! Updates and information will be announced from the pulpit and published in the chapel bulletin.

Administrative Notes

Bookstore

There will be no open bookstore dates in August 2006, due to the chapel move. 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 — August 2006

1st Sunday – Eucharistic Crusaders

2nd Sunday – Holy Name Society / St. Stephen Guild

3rd Sunday – St. Joan of Arc Society / Mary's Flowers

4th Sunday – Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

The dates for Days of Recollection for the different groups will be announced in late summer.

Eucharistic Crusade — Monthly Intentions

August For the Catholic hierarchy

September For good schools

October For devotion to the Most Holy Rosary

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

2006 SSPX Young Adult Gathering

This summer (August 10–14), the SSPX will be hosting its ninth 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 (21–39), 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 priests of the SSPX. Additional planned events include athletics (softball, volleyball, miniature golf), outdoor events (hiking, mountain biking, horseback riding, Off-Road 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.youngadulthgathering.com> or send e-mail to griderlee@saintisidore.org.

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.

September 3: Feast of Pope St. Pius X

September 18-23: Women's 5-Day Retreat (*Ridgefield, Ct.*)

October 16-21: Men's 5-Day Retreat (*Ridgefield, Ct.*)

October 29: Feast of Christ the King

Advice from St. Teresa of Avila

Excerpts from The Way of Perfection

On reliance on divine providence:

Do not suppose that because you do not seek favour with the world you will be left to starve; I can reassure you about that. Never try to sustain yourselves by any human artifice, or you will perish of famine as you would deserve. Look to your Spouse; He must maintain you: if He is pleased with you, those who like you least will give you food even against their will, as you have learnt by experience.

On perseverance in faith during times of tribulation:

Seeing how great are the disasters of these times, and that no human power can quench the devouring flames of heresy which spread most rapidly, I think we should act as people do when, in time of war, the enemy has overrun the country and the king finds himself hard pressed. He retires into a strongly fortified town from whence he sometimes makes a sortie. The small company with him in the citadel, being picked men, are better than a large army of cowardly soldiers; thus they often come off victors, or at least, if not victors, they are not vanquished for there is no traitor in their ranks and famine alone can conquer them. No famine can force us to surrender — it may kill us — it cannot vanquish us!

Explaining Mary's Assumption by Frs. Rumble and Carty

Please explain fully the Assumption of the Blessed Virgin Mary.

The doctrine merely says that, after the Blessed Virgin Mary died, her body was not allowed by God to corrupt as is the case with others. This was prevented by the resurrection of her body before corruption could set in. Reunited with her soul, her body was spiritualized and glorified; at once being assumed into heaven. In other words, God anticipated for the Blessed Virgin Mary what is going to happen to all the saved on the last day.

What reasons are there for her bodily assumption?

Death and corruption are penalties of original sin. But Mary, by her Immaculate Conception, was preserved free from all taint of original sin. You may ask, "Why, then, did she die?" Though innocent, she died in union with her innocent Son. She shared in the whole work of redemption, identifying herself with Jesus in all His sorrows and sufferings. And she accepted death as He accepted death. But, as she shared in His redemptive work, so also she shared in the privilege of His resurrection and glory. After all, it was just as easy for God to take her glorified body to heaven at once as it will be to take the glorified bodies of all the saved at the last day.

How do you prove Mary's bodily assumption into Heaven?

No Christian could dispute the fact that Mary's soul is in Heaven. Christ certainly did not suffer the soul of His own mother to be lost. The doctrine of her bodily assumption after her death is not contained in Scripture, but is guaranteed by tradition and by the teaching of the Catholic Church. That Scripture omits to record the fact is no argument against it. Omission is not denial. Meantime early traditions positively record the fact, and negatively we note that, whilst the mortal remains of a St. Peter and of a St. Paul are jealously possessed and honored in Rome, no city or Christian center has ever claimed to possess the mortal remains of Our Lady. Certainly relics of Our Lady would be regarded as having greater value than those of any Saint or Apostle, so nearly was she related to Christ. And it was most fitting that the body of Mary, who had been preserved even from the taint of original sin, should not have been allowed to corrupt. After all, it was just as easy for God to take her glorified body to Heaven at once as it will be to take the glorified bodies of all the saved at the last day. However the definite sanction of this doctrine by the Catholic Church is sufficient assurance of the fact.

Do you believe that Mary ascended into heaven, and was crowned amidst the glory of all the Saints?

Catholic teaching does not speak of Mary's ascending into heaven. Christ, by His own divine power, ascended into heaven. Mary was assumed or taken up into heaven, body and soul, after her death. We Catholics believe, therefore, in the Assumption of the Blessed Virgin Mary. And we speak of the fitting honor with which God received her as her crowning with glory. There is nothing in this doctrine which is in any way opposed to sound and reasonable principles. Nor a single rational argument can be advanced to prove that it could not happen, or that it did not happen. On the other hand, there are solid reasons for the belief that it did happen, and also the teaching authority of the Catholic Church, an authority guaranteed by Sacred Scripture.

There is nothing in Scripture about this.

It is not necessary that there should be. We know that Christ is King of Kings, and Lord of Lords. We know that His Mother is in heaven, and that the Mother of the King rejoices in a queenly dignity. It is quite certain that our Lady has a closer bond with Jesus than any other human being, and that, if He is going to crown His Saints with glory, He will give the highest honor to His Mother.

What authority is there for the doctrine?

Firstly, of course, the inherent teaching authority of Christ. The Catholic Church was commissioned to teach all nations with His authority and under His protection. The mere fact that she teaches the Assumption of the Blessed Virgin Mary into heaven is sufficient assurance of the event. But what reasons support the teaching, apart from the authority of the Church? There is no express reference to the subject in Sacred Scripture. But it has ever been the tradition of Christians from the very beginning, and, as the Anglican Mozley has pointed out, "The conviction of the fact did not arise from mere belief: the belief can only be accounted for by the primitive fact." Theologically, the corruption of the body is a consequence of the corruption of original sin. But Mary was exempted from the corruption of original sin, and it was most fitting that she should be exempted from corruption in the grave. The Greek Orthodox Church agrees with the Catholic Church on this doctrine. High Church Anglicans are returning to it. I have just been reading an Anglican booklet on the subject, in which the author writes: "It would seem rash to deny such a bodily Assumption, for despite the prevalence of credulity in the matter of relics, no Church or city has ever claimed to possess the mortal remains of our Lady. Why not? It is a fact which requires explanation. Relics of our Lady would possess a greater value for Christians than any others. Do not urge that the Reformers abolished the festival of the Assumption. They abolished much that had been better left untouched. Many of their experiments have not proved successful. We may hope the day will come when the authorities of our provinces will repair the loss which has been sustained by its omission." I quote that to show the High Anglican tendency, and also because there is something in the historical fact that, whilst St. Peter's body, for example, is so deeply revered at Rome, no city has ever claimed to possess the remains of our Blessed Lady. Her assumption, body and soul, into heaven is an obvious reason why.

How do you know the Virgin Mary is in heaven yet?

I will reply to that question as Christ replied to His adversaries on another matter. Do you remember how the chief priests said to Him one day, "Tell us by what authority Thou dost these things?" and He replied, "Answer Me one question, and then I will tell you. The baptism of John, whence was it, from heaven or from earth?" They would not answer. Now let me ask you a question. If the Virgin Mary is not in heaven yet, where is she? Will you suggest that our Savior did not save His own Mother, and that she is in hell? Or, if you won't admit that, will you suggest that she is not in heaven yet because she is still in purgatory?

The Doctors of August (excerpted from *Lives of the Saints*)

St. Alphonsus de Liguori (August 2)

St. Alphonsus was born of noble parents, near Naples, in 1696. His spiritual training was entrusted to the Fathers of the Oratory in that city, and from his boyhood Alphonsus was known as a most devout Brother of the Little Oratory. At the early age of 16 he was made doctor in law, and he threw himself into this career with ardor and success. A mistake, by which he lost an important cause, showed him the vanity of human fame, and determined him to labor only for the glory of God. He entered the priesthood, devoting himself to the most neglected souls; and to carry on this work he founded later the missionary Congregation of the Most Holy Redeemer.

At the age of 66 he became Bishop of St. Agatha, and undertook the reform of his diocese with the zeal of a Saint. He made a vow never to lose time, and, though his life was spent in prayer and work, he composed a vast number of books, filled with such science, unction, and wisdom that he has been declared one of the Doctors of the Church. St. Alphonsus wrote his first book at age 49, and in his 83rd year had published about 60 volumes, when his director forbade him to write more. Very many of these books were written in the half-hours snatched from his labors as missionary, religious superior, and Bishop, or in the midst of continual bodily and mental sufferings. With his left hand he would hold a piece of marble against his aching head while his right hand wrote.

Yet he counted no time wasted which was spent in charity. He did not refuse to hold a long correspondence with a simple soldier who asked his advice, or to play the harpsichord while he taught his novices to sing spiritual canticles. He lived in evil times, and met with many persecutions and disappointments. For his last 7 years he was prevented by constant sickness from offering the Adorable Sacrifice; but he received Holy Communion daily, and his love for Jesus Christ and his trust in Mary's prayers sustained him to the end. He died in 1787, in his ninety-first year.

St. Bernard (August 20)

St. Bernard was born at the castle of Fontaines, in Burgundy. The grace of his person and the vigor of his intellect filled his parents with the highest hopes, and the world lay bright and smiling before him when he renounced it forever and joined the monks at Citeaux.

All his brothers followed Bernard to Citeaux except Nivard, the youngest, who was left to be the stay of his father in his old age. "You will now be heir of everything," said they to him, as they departed. "Yes," said the boy; "you leave me earth, and keep heaven for yourselves; do you call that fair?" And he too left the world. At length their aged father came to exchange wealth and honor for the poverty of a monk of Clairvaux. Only one sister remained behind; she was married, and loved the world and its pleasures. Magnificently dressed, she visited Bernard; he refused to see her, and only at last consented to do so, not as her brother, but as the minister of Christ. The words he then spoke moved her so much that, two years later, she retired to a convent with her husband's consent, and died in the reputation of sanctity.

Bernard's holy example attracted so many novices that other monasteries were erected, and our Saint was appointed abbot of that of Clairvaux. Unsparing with himself, he at first expected too much of his brethren, who were disheartened at his severity; but soon perceiving his error, he led them forward, by the sweetness of his correction and the mildness of his rule, to wonderful perfection.

In spite of his desire to lie hid, the fame of his sanctity spread far and wide, and many churches asked for him as their Bishop. Through the help of Pope Eugenius III, his former subject, he escaped this dignity; yet his retirement was continually invaded: the poor and the weak sought his protection; bishops, kings, and popes applied to him for advice; and at length Eugenius himself charged him to preach the crusade. By his fervor, eloquence, and miracles, Bernard kindled the enthusiasm of Christendom, and two splendid armies were dispatched against the infidel. Their defeat was only due, said the Saint, to their own sins. Bernard died in 1153. His most precious writings have earned for him the titles of the last of the Fathers and a Doctor of the Holy Church.

St. Augustine (August 28)

St. Augustine was born in 354, at Tagaste in Africa. He was brought up in the Christian faith, but without receiving baptism. An ambitious schoolboy of brilliant talents and violent passions, he early lost both his faith and his innocence.

He persisted in his irregular life until he was 32. Being then at Milan professing rhetoric, he tells us that the faith of his childhood had regained possession of his intellect, but that he could not as yet resolve to break the chains of evil habit. One day, however, stung to the heart by the account of some sudden conversions, he cried out, "The unlearned rise and storm heaven, and we, with all our learning, for lack of heart lie wallowing here." He then withdrew into a garden, when a long and terrible conflict ensued. Suddenly a young fresh voice (he knows not whose) breaks in upon his strife with the words, "Take and read;" and he lights upon the passage beginning, "Walk honestly as in the day." The battle was won. He received baptism, returned home, and gave all to the poor.

At Hippo, where he settled, he was consecrated bishop in 395. For 35 years he was the center of ecclesiastical life in Africa, and the Church's mightiest champion against heresy; whilst his writings have been everywhere accepted as one of the principal sources of devotional thought and theological speculation. He died in 430.

You will not remedy the world until you have converted the world.

—Hilaire Belloc

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

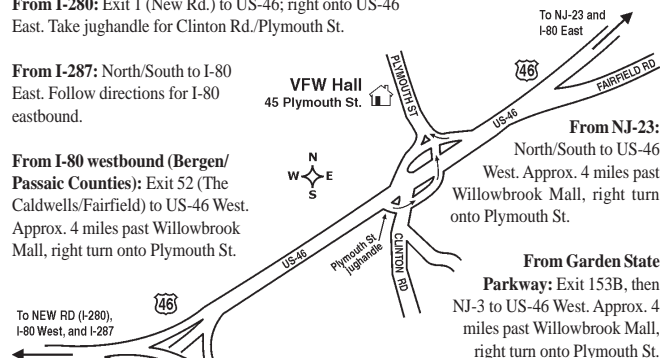
From I-80 eastbound (Morris County & points west): Exit 47B (The Caldwell/Montclair) to US-46 East. Take jughandle for Clinton Rd/Plymouth St.

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 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.