



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for March 2007

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

March Calendar

- 2 Ember Friday / First Friday
- 3 Ember Saturday / First Saturday
- 4 2nd Sunday of Lent / St. Casimir / St. Lucius
- 6 Sts. Perpetua & Felicity
- 7 St. Thomas Aquinas
- 8 St. John of God
- 9 St. Frances of Rome
- 10 Forty Holy Martyrs
- 11 3rd Sunday of Lent
- 12-17 *Women's Virtues Retreat (Ridgefield, Ct.)*
- 12 St. Gregory I
- 17 St. Patrick (no Mass at St. Anthony's)
- 18 4th (Laetare) Sunday of Lent / St. Cyril of Jerusalem
- 19 St. Joseph, Spouse of the Blessed Virgin
- 21 St. Benedict
- 24 St. Gabriel the Archangel / SSPX Men's Basketball Tournament (Syracuse, N.Y.)
- 25 Passion Sunday / St. Patrick & St. Joseph Celebration
- 26 Annunciation of the Blessed Virgin Mary
- 26-31 *Men's Virtues Retreat (Ridgefield, Ct.)*
- 27 St. John Damascene
- 28 St. John Capistran
- 30 Seven Sorrows of the Blessed Virgin Mary

The Holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles.

—**First Vatican Council, Session 4 (1870)**

Pastor: Rev. Fr. Kevin Robinson

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877. Telephone: 203-431-0201)

Mass Schedule

Sunday: 7:15 AM, 9:15 AM, & 11:15 AM
Holy Days: 10:00 AM & 7:30 PM
Saturday Mass: 6:00 PM / First Friday: 6:00 PM

Confession

Confessions are heard prior to every Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Robinson at the Ridgefield retreat house (203-431-0201) for information regarding Baptism, Marriage, Confirmation, Extreme Unction, Sick Calls, and possible priestly vocations.

Contact Us:

Parish phone: (973) 228-1230
Web: <http://www.latin-mass.net>

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.

Feast of St. Joseph

To be convinced how much the intercession of St. Joseph prevails with Jesus Christ, we have only to consider these words of the Evangelist: *And he was subject to them.* The Son of God employed 30 years assiduously obeying Joseph and Mary! It was sufficient for Joseph, by the least word or sign, to show that he wished Him to do anything; Jesus immediately obeyed. This humble obedience of Jesus teaches us that the dignity of Joseph is above that of all the other Saints, except that of the Queen of Saints. We should be particularly devout to St. Joseph, that he may obtain for us a happy death.

Adult Confirmation Classes

Confirmation classes for adults will be conducted in the conference room by Fr. Robinson on March 11 and March 25, from 10:50 to 11:20 AM. If you have not registered for Confirmation, or have not yet received this Sacrament and desire to do so, please contact Fr. Robinson as soon as possible for information and instruction.

Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics for older children and adults. Classes are scheduled after the 9:15 Mass.

The remaining Winter/Spring schedule is as follows:

March 4 and 18 April 1 and 15
May 6 and 20

SSPX Men's Basketball Tournament

On March 24, St. Anthony's men's basketball team will participate in the SSPX Men's Basketball Tournament in Syracuse, New York. Our team will attempt to retain its title as defending champions in the competition. Parishioners are encouraged to come out and support the team!

March Schedule Notes

Fridays in March. Stations of the Cross will take place every Friday in Lent at 11 AM. All are invited to participate.

Mar. 17. There will be no Mass on this Saturday. All St. Anthony's parishioners are invited to attend the St. Patrick celebration being held that day in Ridgefield (Conn.).

Mar. 25. St. Patrick and St. Joseph Celebration at St. Anthony's. A sign-up sheet will be provided, and voluntary donations to defray costs will be accepted. Please listen to the weekly announcements for further details.

Administrative Notes

Bookstore & Thrift Shop

St. Anthony's Bookstore & Thrift Shop will be open on the 2nd and 4th Sundays of each month. 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

When using a cash donation envelope, please fill in the lines for name, address, date of contribution, and donation amount. This allows 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.

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 the choir director if you are interested in lending your voice.

Pastoral Meetings after Mass — March 2007

1st Sunday – Eucharistic Crusaders

2nd Sunday – Holy Name Society / Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

3rd Sunday – Altar Servers practice

"Work & Pray" Day

Work & Pray for March 3 begins at 3:00 PM. Work & Pray Days, sponsored by the Holy Name Society and the Sodality of Our Lady of Sorrows, are held each First Saturday and conclude before the 6:00 PM Mass. Membership is not required — all are welcome to attend and help!

Planning Outlook

The following events are "on the horizon." Detailed announcements will be promulgated as events grow closer.

April 1: Palm Sunday

April 5: Holy Thursday

April 6: Good Friday

April 8: Easter Sunday

April 9-14: Women's 5-Day Retreat (*Ridgefield, Ct.*)

April 14: Blessing of the Church / Confirmation / Parish lunch with Bishop Williamson

May 6: First Confession

May 17: Ascension of Our Lord (holy day)

May 27: First Holy Communion / Pentecost / May Crowning

May 30: Ember Wednesday (fast)

"Indeed This Was the Son of God"

by Bp. William Stang

excerpted from Spiritual Pepper and Salt (1901)

Nineteen hundred years ago there lived in Palestine a man, named Jesus Christ, who led a sinless life, taught a wonderful doctrine, wrought many miracles, but at the age of thirty-three years was nailed to a cross, because He staunchly maintained that He was the Second Person of the Blessed Trinity, who, without suffering any change in His Godhead, took a human soul and a human body, and thus became the Redeemer of mankind. He confirmed this declaration by an oath before a competent tribunal. He was bound to answer the most important question ever asked on earth. On the answer depended the glory of God and the salvation of mankind. If He is only a child of God by adoption, a friend of God, His Son by grace, as every Israelite considered himself to be, then Christianity is a human religion, and nobody is obliged to accept it; but if He is really God as He said He was, then everybody who wishes to be saved is bound to believe in Him and keep His Commandments.

Carefully notice the solemnity of the judicial proceedings against Christ in the palace of Caiphaz. Bound and defenceless, Our Lord stood before the high priest, the highest ecclesiastical authority, the mediator between God and the Jewish people, who, standing out in the fulness of his God-given power, administered to Him the oath: "I adjure Thee, by the living God, that Thou tell us if Thou be the Christ, the Son of God." Christ could not be silent, and leave Himself open to misrepresentation; He had to reply. With cruel death in sight He gave the solemn answer which rolled louder than the thunder of Sinai through the council hail, and through all ages: "I am the Christ, the Son of God." His answer was to the point, and the supreme judge considered it useless to hear other witnesses: "Behold, now you have heard the blasphemy; what think you?" They answered with one accord: "He is guilty of death." He was condemned to death, He was crucified, why? Because He proclaimed Himself the only begotten of the Father, one in essence with Him, the promised Messiah, the Saviour of the world. What honest or sane man will dare doubt the words of Christ? When in the days of the early persecutions a disciple of the Crucified was asked: "Art thou a Christian?" he would answer, in the sight of the sword, the pyre, the rack, the lion and leopard: "Yes, I am a Christian"; did anybody doubt his word?

Yes, we believe Thee, O Jesus, that Thou art the Christ, the Son of God. We know that there is nothing truer than Thy word. We thank Thee on our knees; we embrace Thy bleeding feet, and with the centurion who stood by the cross and saw Thee die, not as man dies, but as only a God can die, we strike our breast in humble contrition and say:

"Indeed this was the Son of God."

O Jesus, destroy sin in me, the sin which has disfigured Your face and disfigured my soul created to Your image and likeness. But to bring about this destruction, I must share Your Calvary, Your Cross. Deign then, O Lord, to unite to Your Passion all the sufferings, little or great, of my life, that they may purify me and prepare me to rise from light to light, until I am completely transformed in You.

The Pertinence of Penance

excerpted from *Integrity Magazine* (October 1947)

What Is Penance?

Penance is sorrow and satisfaction for sins. It means first of all an acknowledgment to God that we have sinned against Him. That means confession on a personal basis. On a national basis it would mean something like a day set apart for sackcloth and ashes, or flags at half-mast during congressional beating of breasts, as representing the citizens at large. It would mean in consequence a shift back to the morality economy (where good is done for its own sake) from expediency (where good and bad are done indifferently according to whether or not it will pay).

Wasted Suffering

One of the most ironic things about today is that the amount and degree of suffering is enormous (has it ever been greater?), and it is virtually wasted. It is not wasted in this sense, that it satisfies God's justice (for it is punishment for sin, most of it). It may also serve to show men their folly and cause them to turn again to God and so save their souls. But is this usually the case? The suffering is too severe for the softened and weakened nature on which it falls. Cancer has not provoked a return to religion, nor do the majority of European sufferers seem so much chastened as bitter. But suffering far less than ours, if patiently accepted and offered to God in contrition, could be enormously efficacious.

It is the same way with our good deeds. Just as we have made suffering useless to our salvation because of our impenitence, so even our virtuous acts are unmeritorious because of the motive. Things done for reasons of expediency do not help to win heaven. If you give a million dollars to the poor out of vainglory, or loan money to Britain in order to save your own economy, or are honest because it is the best policy, there is no virtue in it, nor does much permanent good come of it even here on earth.

Mortification and Freedom

Now let us look at another aspect of penance, the effect it has on our own spiritual nature. All penance has the indirect effect of mortifying our desires because it involves willingly denying them satisfaction.

The world chaos is miniaturized in each of us. There is a certain hierarchical order of our faculties which we only achieve (thanks to original sin) after patient self-discipline and self-denial. If instead of mortifying ourselves we go in for self-indulgence, we encourage our passions to revolt against the control of reason. Thus we become progressive-

If we weigh carefully the causes of today's crises and those that are ahead, we shall soon find that human plans, human resources, and human endeavors are futile and will fail when Almighty God — He who enlightens, commands, and forbids; He who is the source and guarantor of justice, the fountainhead of truth, the basis of all laws — is esteemed but little, denied His proper place, or even completely disregarded. If a house is not built on a solid and sure foundation, it tumbles down; if a mind is not enlightened by the divine light, it strays more or less from the whole truth; if citizens, peoples, and nations are not animated by brotherly love, strife is born, waxes strong, and reaches full growth.

—Pope Pius XII, *Meminisse Iuvat* (1958)

ly enslaved to our own lower natures and there is neither peace nor order within men. Naturally this is reflected in the condition of the world at large.

We love to exalt freedom and democracy but what good is political freedom to men who already are enslaved to themselves? What good is liberty if we are not masters of ourselves? It is like giving a drunkard the keys to the city.

What good are noble ideals if you can't carry them out?

Penance and Bourgeois Society

The austerity of life which the spirit of penance fosters has its exact opposite in what is known as bourgeois living. It is the way you and I live. Of its essence are comfort, ease, mediocrity, laborsaving devices, pretension. It is the social ideal of an all-pervading commercialism, the beatitude reflected by the advertisements. It used to be rare and limited to the comfortable, merchant middle class, but now bourgeois living has spread over all.

Our Lady and Penance

What has penance to do with Our Lady, and why is she God's emissary in this crisis? Well, it appears to be because of her role as Mediatrix of All Graces. That explains the apparitions. "I can scarcely restrain the arm of my Son," she said at La Salette, weeping. She is interceding for mercy for us and to get us a little more time to repent, whereas we have long since deserved complete disaster for our sins against God. If we had listened at Fatima, and done penance, we would have staved off the recent war [World War II] and the terrible suffering continuing from it. We were warned of this at Fatima and reminded of it at Heede.

As Mediatrix of Graces, Mary has the power to increase the merit of voluntary sufferings and to distribute the graces that are earned by them. This is the burden of De Montfort's teaching, that we should give to Mary all our satisfactions to distribute as she will. This is what she asked of the children at Fatima, that they make sacrifices for sinners, so that she would have more graces to distribute. The advantage of having Mary distribute the graces is not only that they are increased through her mediation, but also because she knows, as we cannot, how best to use them to avert universal disaster, and she has made it clear that her use of them will be, in a way she alone knows, conducive to the conversion of Russia, which will in turn stop the propagation of errors which cause the loss of very many souls.

The Unequal Burden

In a world of dog-eat-dog and eye-for-an-eye, we have forgotten the sacrificial nature of Christianity. Who is to do penance? Is each man to do it in proportion to his sins? Or are only the evil to do penance? Of course not! It is almost the other way around. Those who are the most pure and the least sinful are to do the most penance. "Make sacrifices for sinners," Our Lady demanded of three innocent little children at Fatima. Christianity has always been an "unfair" arrangement in this regard, ever since the Sinless One offered up His life for all of us who sin from the beginning to the end of the world.

St. Joseph — A Powerful and Beneficent Patron to All Christians by Fr. Patrignani *excerpted from A Manual of Practical Devotion to St. Joseph*

The Angelical Doctor teaches, that God has been pleased to give some saints a special power to protect under certain peculiar necessities, and others he has endowed with gifts of various kinds; but to St. Joseph He has been more generous — He has made Him as it were His plenipotentiary, His treasurer-general, that he may have it in his power to assist and relieve every description of person, whatever may be his necessity. Thus it is that St. Theresa speaks, and her testimony is worth a thousand others, because it is founded upon her daily experience of the power of this glorious saint. This is likewise the sentiment of the Church, since she asks, through his intercession what she cannot of herself obtain — “That what we cannot obtain may be granted to us through his intercession,” etc.

King Pharaoh, on being presented with the petitions of his subjects, referred them to Joseph of old, whom he hath invested with absolute authority over his court and kingdom. “Go to Joseph, and do all that he shall say to you.” (*Gen. 41*). The King of Heaven has invested St. Joseph with an authority no less unbounded. The other saints, it is true, have great power, but only to a certain extent. They intercede and supplicate as dependants, but they do not rule as masters; whereas St. Joseph, to whom at Nazareth Jesus and Mary had lived submissive, as being the father of one and husband to the other, now that he dwells in the House of God, where his titles, far from being obscured, shine out with incomparable brilliancy, may doubtless obtain all he desires from the King his Son and the Queen his spouse. His influence with both is unbounded, and as Gerson says, “he rather commands than supplicates.” Hence it may be seen, how powerful is the intercession of St. Joseph!

But can anything contribute more powerfully to render St. Joseph’s intercession infallible, than the goodness of his own heart, and the paternal love and interest which he feels for all those who ask his prayers? Jesus Christ Himself, in becoming his Son, filled his heart with a love infinitely more tender than that of any ordinary parent, and in doing so, His views were not confined to Himself alone, but it was also His design that this love should be extended to all mankind, who are the adopted children of St. Joseph. It is also in allusion to this truly paternal love, that the venerable Mother St. Joseph, the first French Carmelite, says, that God, in appointing our glorious saint to be a father to His only Son, desired that he should also be a father to His

adopted brethren, to the mystical members of the Divine Child; and that with this intent He communicated to him, as a special favour, an extraordinary degree of tenderness in their regard, which engages him to watch over their interests with more devotion and solicitude than an affectionate parent over the interests of his own children. And surely is not St. Joseph’s family a numerous one? yes, even as great as that of Jesus Christ Himself, for it comprehends all the children of the Catholic Church. Yes, my divine Jesus! You who have so often reposed upon Joseph’s bosom, therein to enkindle a furnace of love proportioned to his paternal obligations, have you not also given him a heart far greater and more capacious, than was that which you gave to Solomon, the wisest of kings? For this reason, then, let all the children of the Holy Church hasten to have recourse to the paternal heart of St. Joseph; they may depend on finding it large enough for the reception of all, and sufficiently tender to impart to each an abundant share of its choicest favours. As the wide vault of the Heavens encompasses all parts of the Earth, so is the beneficent influence of St. Joseph’s heart felt by all without exception, for it is generous enough to embrace the whole world in its affections.

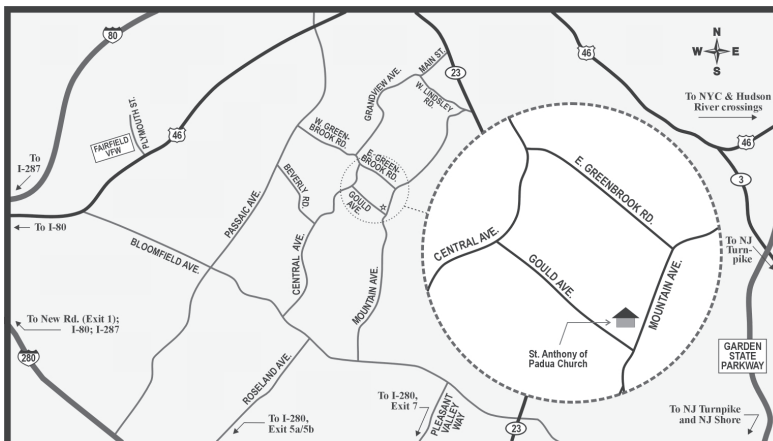
But now, previous to inviting the faithful individually to place themselves under the protection of a patron, at once so powerful and so benign, I will have recourse to yourself, blessed St. Joseph! father full of goodness! Deign to purify my tongue and my heart, give, me not a mere scholastic eloquence, but impart to my words a grace and an unction that will persuade, even by their very simplicity, persons of every age, rank, and condition, to choose you as a father and protector.

A *Manual of Practical Devotion to St. Joseph* is available from TAN Books and Publishers, PO Box 424, Rockford, IL 61105 (toll-free 1-800-437-5876).

The charity of the suffering Christ surpassed the wickedness of His slayers. Accordingly, Christ’s Passion prevailed more in reconciling God to the whole human race than in provoking Him to wrath.

—St. Thomas Aquinas

Map & Directions to St. Anthony of Padua Church (*intersection of Gould Avenue and Mountain Avenue*)



From US-46 (east of Willowbrook Mall):
 US-46W to NJ-23S. Right on Lindsley Rd.
 Left on Mountain Ave. Right to 103 Gould Ave.

From US-46 (west of Willowbrook Mall, #1):
 US-46E to NJ-23S. Right on Lindsley Rd. Left
 on Mountain Ave. Right to 103 Gould Ave.

From US-46 (west of Willowbrook Mall, #2):
 US-46E to Bloomfield Ave. Right on
 Bloomfield Ave. Left on Mountain Ave.
 Left to 103 Gould Ave.

From I-280 (option #1):
 Exit 5a or 5b to Livingston Ave (northbound).
 Right on Eagle Rock Ave. Left on Roseland Ave.
 Right on Bloomfield Ave. Left on Mountain Ave.
 Left to 103 Gould Ave.

From I-280 (option #2):
 Exit 7 to Pleasant Valley Way (northbound).
 Left on Bloomfield Ave. Right on Mountain
 Ave. Left to 103 Gould Ave.

From NJ-23 (southbound):
 NJ-23S, past Willowbrook Mall and Wayne
 Towne Center. Right on Lindsley Rd. Left
 on Mountain Ave. Right to 103 Gould Ave.

From NJ-23 (northbound):
 Left on Lindsley Rd. Left on Mountain Ave.
 Right to 103 Gould Ave.

From I-80 (eastbound):
 Exit 47B (The Caldwells/Montclair) to
 US-46E. Right on Bloomfield Ave. Left
 on Mountain Ave. Left to 103 Gould Ave.

From I-80 (westbound):
 Exit 53 to NJ-23S. Right on Lindsley Rd.
 Left on Mountain Ave. Right to 103
 Gould Ave.

From I-287:
 I-287 to NJ-23 or I-80, whichever is
 closer. Follow directions as above for
 NJ-23 southbound or I-80 eastbound.