



St. Anthony of Padua Church

Bulletin for September 2007
SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

September Calendar

- 1 St. Giles / First Saturday
- 2 14th Sunday after Pentecost / St. Stephen
- 3 St. Pius X
- 5 St. Lawrence Justinian
- 7 First Friday
- 8 Nativity of the Blessed Virgin Mary / St. Adrian
- 9 15th Sunday after Pentecost / St. Peter Claver / St. Gorgonius
- 10 St. Nicholas Tolentino
- 11 Sts. Protus & Hyacinth
- 12 Holy Name of Mary
- 14 Exaltation of the Holy Cross
- 15 Seven Sorrows of the Blessed Virgin Mary / St. Nicomedes
- 16 16th Sunday after Pentecost / Sts. Cornelius & Cyprian / Sts. Euphemia, Lucy, & Geminianus
- 17 Stigmata of St. Francis of Assisi
- 17-22 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 18 St. Joseph Cupertino
- 19 St. Januarius & Companions / Ember Wednesday (fast)
- 20 Sts. Eustace & Companions
- 21 St. Matthew the Apostle / Ember Friday (fast)
- 22 St. Thomas of Villanova / St. Maurice & Companions / Ember Saturday (fast)
- 23 17th Sunday after Pentecost / St. Linus / St. Thecla
- 24 Our Lady of Ransom
- 26 Sts. John de Brebeuf, Isaac Jogues, & Companions / Sts. Cyprian & Justina
- 27 Sts. Cosmas & Damian
- 28 St. Wenceslaus
- 29 Dedication of St. Michael the Archangel
- 30 18th Sunday after Pentecost / St. Jerome

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>

The vigor with which you resist the enemy will be the measure of the reward which will follow the combat.

—St. Ignatius

September Schedule Changes

Please note the following alterations to the September Mass schedule:

- No 6:00 PM Mass on First Saturday, September 1.
- No 6:00 PM Saturday Mass on September 15.
- No 7:15 AM Sunday Mass on September 16.
- On September 16, there will be only two Sunday Masses, at 10:00 AM and 11:30 AM.
- On September 16, Sunday catechism classes will begin at 9:15 AM.

Sunday Catechism Classes

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-First Communion; pre-Confirmation; Confirmation & post-Confirmation; and Apologetics (adults and older children). Classes are scheduled after the 9:15 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:15 AM Mass. Classes through the end of 2007 are scheduled as follows:

September 16 (*first day of classes*)

October 7 and 21

November 4 and 18

December 2 and 16

Exaltation of the Holy Cross

Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens, bearing the inscription, "In this sign shalt thou conquer." He became a Christian, and triumphed over his enemies, who were at the same time the enemies of the Faith.

A few years later, his saintly mother having found the cross on which Our Saviour suffered, the feast of the "Exaltation" was established in the Church; but it was only at a later period still, namely, after the Emperor Heraclius had achieved three great and wondrous victories over Chosroes, King of Persia, who had possessed himself of the holy and precious relic, that this festival took a more general extension, and was invested with a higher character of solemnity. The feast of the "Finding" was thereupon instituted, in memory of the discovery made by St. Helena; and that of the "Exaltation" was reserved to celebrate the triumphs of Heraclius.

The greatest power of the Catholic world was at that time centered in the Empire of the East, and was verging toward its ruin, when God put forth His hand to save it: the reestablishment of the great cross at Jerusalem was the sure pledge thereof. This great event occurred in 629.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

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 — September 2007

1st Saturday (4:00 PM) – Third Order Carmelites

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

3rd Sunday – Altar Servers practice

Good Samaritan Fund

The ongoing *Good Samaritan Fund*, a fund for the relief of the needy our parish, is separate from church collections. Donations by cash or check (made out to the church) may be placed in the white box located at the chapel entrance. If you (or someone you know) is in need of assistance, contact the pastor or coordinator, either in person or by a note in the Good Samaritan box. Recipients' names and relief given will be known only to the pastor and coordinator.

Planning Outlook

The following events are "on the horizon." Details will be announced as event dates grow nearer.

October 15-20: Men's 5-Day Retreat (*Ridgefield, Ct.*)

October 28: Feast of Christ the King / Harvest Brunch

November 1: Feast of All Saints (*holy day*)

November 2: All Souls' Day

November 12-17: Women's 5-Day Retreat (*Ridgefield, Ct.*)

November 25: Last Sunday after Pentecost

December 2: 1st Sunday of Advent

December 8: Feast of the Immaculate Conception (*holy day*)

December 9: 2nd Sunday of Advent

December 10-15: Men's 5-Day Retreat (*Ridgefield, Ct.*)

December 16: 3rd Sunday of Advent

December 25: Christmas

Holy Family Camp Weekend

Come join other Traditional Catholic Families for a weekend filled with prayer, fun and an opportunity to enjoy the great outdoors. During the camp weekend, there will be Mass, Confession, and a procession in honor of Our Lady of Sorrows, as well as opportunities to enjoy nature, hiking, competitive games, parish skits, and campfires.

When: The camp weekend is scheduled for September 14 to 17, 2007 (from 10 am Friday until 8 pm Monday).

Cost: Approximately \$30/person; includes all meals. Children under 10 stay free.

Accommodations: Sleeping facilities consist of unheated cabins (each sleeps four) with wooden bunks and no electricity. There are no mattresses, so bring an air mattress or pad. Flush toilets are located throughout the group camp area. There is a dining hall and a central shower facility with hot showers and electricity for lighting. Due to the bear population at Hickory Run, food in the sleeping cabins is prohibited.

Volunteers needed: Please expect to volunteer some time in kitchen, lead an activity, set up, clean up, etc.

Reservations and info: Contact Thaddeus Brzezicki, from St. Jude's parish (Eddystone, Pa.) at (215) 538-9367 or brzez@comcast.net.

Camp Shehaqua is located in Hickory Run State Park, in the western foothills of Pennsylvania's Pocono Mountains. For information and directions, see the park's Web site: <http://www.dcnr.state.pa.us/stateparks/parks/hickoryrun.aspx>

How So Many Are Indifferent

by Fr. Martin Scott, excerpted from
God and Myself (1917)

It may be asked why, if religion is divine and so important to man, some are indifferent to it. We have seen that God has done His part. But religion is a bond between God and man. It requires man's efforts as well as God's goodness. God has been good enough to come on earth and establish His Church for all. He invites, pleads, commands all to enter. But He allows every man liberty. God forces no one to serve Him. If men choose to be indifferent to His commands, which are for their own good, He, because He has created them free, will leave them to their own wilfulness.

But where one's everlasting welfare is concerned, why should anyone be indifferent? I may ask why are so many people indifferent to their health, which is essential for real living. The drunkard, the libertine, the drug fiend, all perceive that they are ruining their health, yet they keep on. And why? Because they satisfy themselves in one way or another for the time being.

So those who are indifferent to religion are so because they have regard only to what concerns their present indulgence. Anything that does not promise gain or pleasure they care not for. But you say that such an attitude is unreasonable. So it is. Scripture says: "The fool hath said in his heart, there is no God." It is only the fool who so acts. And no matter what ability or success a man has, if he be without concern for his soul, for religion, for eternity, he is a fool. God says: "What doth it profit a man if he gain the

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The Nature of Struggle

by Fr. William Pardow, excerpted from *Searchlights of Eternity* (1916)

What I admire most about Saint Paul is that he took the Gospel in its entirety, carrying out its conclusions to their remotest consequences. One of our greatest mistakes is that we take only a part of it. We take enough of its precepts to feel it a burden, and not enough of its spirit to make that burden light.

The Gospel of Jesus Christ brought into the world new and sublime principles of conduct. But in their grandeur lay a danger. It might well be feared that because of their very sublimity they would remain beautiful principles but fail to have on human life the effect intended by Christ.

So Christ raised up a man typically human, a man from among men, with human sympathies, human feelings, human miseries and weaknesses — and then, in the sight of the whole world, He confronted this man with all possible trials. The more thoroughly human the man's character, the better fitted would he be to make such an application.

Indeed, so much of the human side of Saint Paul is seen in his Epistles that, in the early Church, there were some who took occasion to deny his sanctity. Saint Honorius devotes one of his seven homilies on Saint Paul to refuting these critics, pointing out that grace, even the highest, does not do away with the necessity for struggle. Nothing makes Saint Paul appear so great, he argues, as these very human weaknesses, because Paul, having such a strong natural dread of suffering, having a soul that was not carried away by enthusiastic emotions, having a body that feared stripes and recoiled before death — yet, when the moment came, rose above all those natural feelings and, in his conduct, was like unto spirits that are free of these bodily infirmities. "Ponder," he concludes, "the daily tribulations of Saint Paul, his death of every day; and then cease to despair of yourself."

Saint Paul shows us Christianity engrafted on human nature, not merely on the ashes of human nature. He takes us into his spiritual workshop. We see the block of marble, we hear the blows of the chisel and of the mallet, now hard blows, now soft ones.

To accept Christianity meant to him to accept definite duties and definite beliefs. "Lord," he said, "what wilt thou have me to *do*?" He had learned the doctrine of action. But that was only part of the lesson he was to learn. "I will show him," said Christ to Ananias, "I will show him what great things he must *suffer* for my name's sake."

Those were the two great lessons Saint Paul was to learn. The perfection with which he practiced them and the generosity of his will did not save him from a whole life of struggle in carrying them out. His life was a perpetual struggle. He struggled with the elements and with man, with the waves and with false brethren, with error in others, but, hardest of all, with resistance in himself, in "the body of this death." He describes fully its sufferings: "I see the good but do the evil," and the trials seemed the harder because, when he prayed for relief, his prayer was not heard in the way he had hoped. Instead of the grace of victory, he only received the grace of combat — the grace of *never ceasing to struggle*.

His sufferings were so great that he grew weary of life. Many of us grow weary of life, the daily routine of toil that never ends, of sorrow that takes no holiday. This weariness with life is natural to man, but most of them do not act under it as did Saint Paul. They do not look as he did, to the *Finisher of Faith*, but they keep looking at themselves and, in themselves, they have, indeed, only the answer of death.

Now, Saint Paul had the common sense of the consistent Christian. He *felt* those trials — he was not a stone. He suf-

fered under them, but he overcame for Christ. He seized on Christianity as a *reality*. He realized the unseen and lived habitually in that atmosphere. It was not necessary for him, each time he faced suffering or some difficult decision, painfully to call to mind his Christian principles; rise to them for a few brief moments, then sink again. No, he moved in the Christian atmosphere as the eagle moves in the air, as the fish moves in the sea.

His mind worked logically and forcibly. He looked persecution coolly in the face, as a man of business. How much had he to lose? He looked, and summed it up: "Well, if the worst comes, what then? It cannot separate me from the love of Christ."

Hymns — *Stigmata of St. Francis of Assisi*

Matins

Beneath the mountain's rugged height,
Francis in prayer to Jesus turns,
Fast nailed upon the blood-stained tree,
And with hot love his spirit burns.

"Ah, who will nail both hands of mine?"
He asks with many ardent sighs,
"Who pierce my heart with lance's thrust?"
Ofttimes the Saint lamenting cries.

Then suddenly from Heaven's height,
Christ, nailed upon the bleeding rood,
Like to a wing-veiled Seraph comes,
With His five Wounds all red with Blood.

Five pointed rays these Wounds give forth
And wounds, which ever shall abide,
Make in that ardent lover's flesh,
Piercing his hands, and feet, and side.

Francis, what was thy gladness then!
And what the pangs of cruel woe!
If sense of love, or sense of grief
Were stronger, this we cannot know.

Who art revealed to little ones,
O Jesus, glory be to Thee,
With Father and with Holy Ghost,
Ever through all Eternity. Amen.

Lauds

O Francis, why dost thou lie hid
In Mount Alvernia's desert cave,
Which that great mystery saw, and why
Conceal the wounds which Heaven gave?

Descend then from the holy mount,
Now that thou Christ's resemblance fair,
By no man, but by Christ's own Hand,
Sculptured in thine own flesh dost bear.

That image the Redeemer gave,
Pledge of His love to us to be,
It was thus printed in thy flesh,
That we that pledge might clearly see.

Now the whole world beholds with awe
Those wounds, in likeness of the Lord,
By Him revealed, who, with like Wounds,
By His poor servant is adored.

Who art revealed to little ones,
O Jesus, glory be to Thee,
With Father and with Holy Ghost,
Ever for all Eternity. Amen.

A Commonplace Wonder

by Rev. Edward F. Garesché, excerpted from *Your Neighbor and You* (1912)

Last night I was present at the ending of the three days retreat of a Young Men's Sodality. A very commonplace occasion. But it was the memory of the circular of a great non-Catholic proselytizing society, read not long before, that cast for us a mystical and tender glory about the ending of that retreat.

The circular had been sadly eloquent of what "they" are doing, and we, it seems, find it so hard to do. There were tales of great gymnasias, and reading rooms in crowded cities, and halls in lonely villages; of railroad libraries and sailors' rests in home and foreign ports. There were lists of lecture courses, and Bible classes; and figures which dealt with brick and stone and money and games and books. And to be sure, the question rose in our mind, as it has in many minds before: Why cannot we, with our faith, with our clear vision of the need, with our sorrow for perverse proselytizing, and zeal for conversions to the one true Faith, why cannot we make such boasts as these?

Some hours later I stood in the rear of a Sodality Hall and listened to the closing words of the retreat. There, crowded together on the not luxurious benches, listened a throng of men various in nearly every respect, but they all were Catholics and earnest souls. No social pleasure nor fine equipment, nor sports nor books helped at all to gather them together for these three days of thought and prayer. But they had been coming in just such throngs from office and store, and workshop and factory, to listen to the soberest truths of Faith, Death, Judgment, Hell and Heaven. And they listened humbly, piously, with honest and reverent eyes.

After this last instruction there was to be an admission of candidates, and a crowd of young men, bright-eyed, vigorous fellows, knelt at the railing and recited a simple Act of Consecration, and were given the medal of the Sodality. What did that mean? That these young men, with the flush of their hot youth in them, and the spell of the world all about them, were joining a society which aims first and almost exclusively at unearthly things. They were pledging themselves to monthly Communion, with all that means of a steady will and strong pursuit of heavenly-mindedness. They were promising to try and keep their hearts as clean and their lives as innocent as becomes the sworn sons of a stainless Mother, who is crowned Queen of all Virgins, here and in the Heavens.

Then my reverie grew, and I saw in that self-same city other such sodalities, each with the same bright, unearthly aim, the same more than natural promises, and the same various membership of energetic, hot-blooded men, exposed every day and hour to the full blast and flame of this world's wickedness. Then I saw sodalities in other cities, other countries, other continents! The strangeness, the superhuman strangeness and beauty of it all dawned slowly upon me, from the commonplace forms and work-a-day surroundings. These men move in a world which sneers at unworldliness, smiles at simple faith and yearns for the sensible and the delightful, for what it can touch and grasp and see. Yet they are not moved to their hard and pure allegiance to the Queen of Heaven by much present gain or genial fellowship, or bright assembly rooms, or social gatherings. They like all these things and have them, in some measure, and it is very desirable no doubt that they should have them more and more. But the beauty and glory of their fellowship lies just in this: that it is independent of all temporal gain, an unpurchased fealty, a supernatural service — surely a high and holy and a strange phenomenon in this sadducean world.

I lifted my head. The bricks and stones and books and games — good and worthy helps though they are — did not shine quite so brightly now, beside the glory of those many forms bowed at the shrine of Mary. A touch of true unworldliness — this after all is rare and wonderful on the earth!

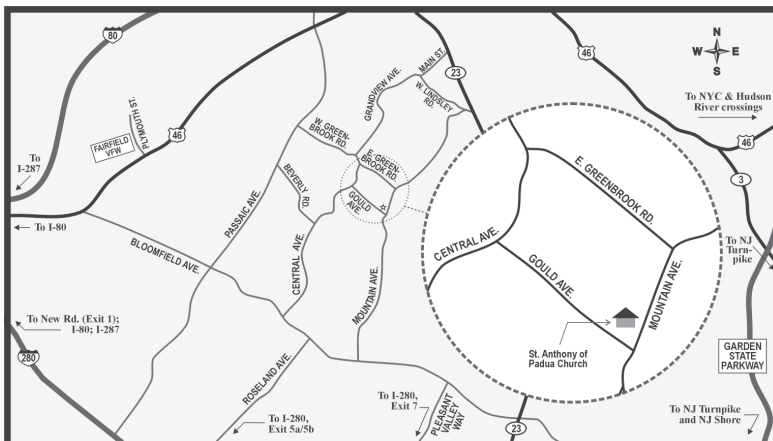
How So Many Are Indifferent (cont'd)

whole world and lose his soul?" In the face of that divine declaration we should pity those who are indifferent, and pray for them.

There are, unfortunately, men and women who give more thought to the next season's styles than they do to the next world. But, without doing violence to their free will, God can do no more to bring them to the right way.

But the day of realization will come at last, the day when every human being must stand before God and give an account of his stewardship. This life is only a step, and a short one, in our existence. It brings us to the true life of eternity. How careful we should be to take that step rightly!

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.