



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for April 2008

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

April Calendar

- 1 St. Joseph, Spouse of the Blessed Virgin (*transferred*)
- 2 St. Francis of Paula
- 4 St. Isidore / First Friday
- 5 St. Vincent Ferrer / First Saturday
- 6 2nd Sunday after Easter
- 11 St. Leo I
- 13 3rd Sunday after Easter / St. Hermengild
- 14 St. Justin / Sts. Tiburtius, Valerian, & Maximus
- 17 St. Anicetus
- 20 4th Sunday after Easter
- 21 St. Anselm
- 21-26 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 22 Sts. Soter & Caius
- 23 St. George
- 24 St. Fidelis de Sigmaringen
- 25 St. Mark, Evangelist / Major Litanies
- 26 Sts. Cletus & Marcellinus
- 27 5th Sunday after Easter / St. Peter Canisius /
First Confession
- 28 St. Paul of the Cross / Rogation Day
- 29 St. Peter of Verona / Rogation Day
- 30 St. Catherine of Siena / Rogation Day

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). Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:30 AM Mass, and commence after the thanksgiving silence.

Remaining class dates for early 2008 are **Apr. 6 & 20**.

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: 7:30 AM, 9:30 AM, & 11:30 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> SSPX: <http://sspj.org>

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. This duty is binding even after the prescribed time has elapsed, until the duty is fulfilled.

Planning Outlook

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

May 1: Ascension of Our Lord (*holy day*)

May 4: First Holy Communion / May Crowning

May 11: Pentecost

May 18: Trinity Sunday

May 22: Feast of Corpus Christi

May 30: Feast of the Sacred Heart

May 26-31: Women's 5-Day Retreat (*Ridgefield, Ct.*)

June 13: St. Anthony of Padua

June 14: Pilgrimage, Shrine of North American Martyrs
(*Auriesville, N.Y.*)

June 23-28: Men's 5-Day Retreat (*Ridgefield, Ct.*)

July 1: Feast of the Most Precious Blood

Those who often eat honey find bitter things more bitter and sour things more sour, and are easily disgusted with coarse meats. Your soul, often occupying itself with spiritual exercises which are sweet and agreeable to the spirit, when it returns to corporal matters, exterior and material, finds them very rough and disagreeable, and so it easily gets impatient. Therefore, you must consider in these exercises the will of God, which is there, and not the mere thing which is done.

—from a letter of St. Francis de Sales

The Redemption

by Fr. Martin Scott

excerpted from **God and Myself** (1917)

The Redemption, or the Atonement, as it is sometimes called, signifies the passion and death of Jesus Christ by which mankind was restored to the friendship and favor of God. The Redemption implies that man had offended God, and in consequence lost something. In theology this is called the fall of man.

It may be humiliating for us to acknowledge it, but it must nevertheless be admitted that there is something wrong with human nature. Man is a bundle of contradictions, a combination of heaven and earth. He admires what is noble, yet constantly tends to what is degrading. He is master of the rest of creation, yet frequently a slave to his own passions. He is a strange mixture of greatness and littleness, of good and evil. A man is often astonished at his own

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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 Church-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 — April 2008

1st Saturday (3:30 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

The Redemption (cont'd)

meanness, while astonishing others by his magnanimity. Often he finds himself doing the things he hates and detests, again omitting what he most approves of.

The world seems to be out of joint — everywhere misunderstandings, rivalries, jealousies, selfishness, quarrels. There seem to be two personalities warring within us. Stevenson has characterized this in his Dr. Jekyll and Mr. Hyde. I am sure we have often seen, either in ourselves or others, the counterpart of that description.

Is it possible that man so constituted is the work of God? Rather, does he not proclaim that he is a masterpiece marred?

The religion of Jesus Christ gives the solution of this enigma when it tells us that man is fallen from his high estate. Let those who ridicule the doctrine of original sin find a substitute for the cause of man's deplorable condition. The Church teaches us that by the wilful transgression of our first parents our nature as endowed in them became impaired. And, as a man forfeiting an inheritance by his conduct also deprives his descendants of it, so the loss of God's favor by our first parents entailed a loss on their descendants. That loss of God's grace is original sin. (cont'd) →

On Intercessory Prayer for Those in Mortal Sin or Out of the True Church

by Fr. Frederick Faber

excerpted from All for Jesus (1854)

Thus the Eternal Father said to St. Catherine of Siena, "I affectionately entreat you to pray assiduously for the salvation of sinners, for whom I ask of you wrestlings and tearful prayers, that I may satisfy My longing to show them grace and mercy." When she heard these words she was greatly inflamed with Divine Love, and being as it were intoxicated and unable to contain herself, she cried out, "Divine Mercy and Eternal Goodness! it is no wonder to me that Thou sayest to converted sinners returning unto Thee, 'I will remember no more the injuries you have done unto me'; but that Thou shouldst say so to the stiffnecked who persecute Thee daily with their iniquities, that Thou shouldst say, 'I will that you should affectionately pray for them, I long to show them mercy,' this is indeed a wonder."

Again, God said to her, "You shall delight in the Cross, eating there, and ruminating by yourself the food of souls, to the glory and praise of My Holy Name, continually moaning with anxious heart over the death of the human race, because you see it brought down to such misery as your tongue cannot express. For it is by this moaning and wailing of my friends that I make dispositions for showing mercy to the world. And this is what I am continually asking of you, and of My other friends; and this will be the sign that you love Me truly and I on My side promise never to neglect your holy desires."

Again, God complained to her thus: "See, My daughter, with what sins they strike Me, especially with self-love, whence every evil proceeds. Self-love has infected the world, as if it had drunk poison; it comes from pride, and holds every sort of evil in itself. Do you, therefore, My servants, prepare yourselves with mercy, supplications, and anxious desires, grieving over the offences committed against me, and also over the damnation of the sinners themselves, and so you will mitigate the wrath of My Divine judgment."

Here you see is another practice hinted to us, prayer against self-love in all souls throughout the world. If you suffer from it yourself, pray for the deliverance of others from it. This is an artifice of the spiritual life which never fails.

Man's destiny was to live on for a certain time and, after proving his loyalty to God, to enter heaven as his home. God could have pardoned sin outright if He had wished. In a thousand ways He could have restored man to his pristine condition. But He chose to draw good out of evil, to demand infinite justice and exhibit infinite mercy, and to give to man the power to attain an even higher station than was his before the fall.

For, by the redemption, the Son of God became man, offered as God-man an infinite reparation for man's offence, showed infinite mercy by His passion and death, and obtained for men of good will the opportunity to be come the children of God. "To as many as received Him He gave the power to become the children of God." It was Jesus Christ Himself who taught us to say to the Lord God of heaven and earth: "Our Father, who art in heaven."

Jesus, the Good Shepherd

by Rev. L. de Goesbriand, excerpted from *Jesus the Good Shepherd* (1895)

Making Jesus Christ known

"I am the Good Shepherd. Other sheep I have that are not of this fold" (John 10:11, 16).

Nearly two thousand years have elapsed since these remarkable words were pronounced. He who spoke them was and is now named Jesus. This is a name most sweet, most dear and sacred to millions of people. Pious mothers teach their infants to lisp it; children love this name and everything which reminds them of one who appeared on earth as one of themselves. The name Jesus is dear to the poor, for He loved the poor, and lived with them; the name Jesus is held in grateful veneration by laboring men — the fishermen, the carpenters, the tillers of the soil — for He was as one of them, and He chose His apostles from among them; the name Jesus is the comfort of the sick, whom He was wont to visit; but this name is pre-eminently gratefully venerated by all who are acquainted with the object of His life and labors.

All that has been done by Him whose name is Jesus, all that He taught, is rehearsed every day in thousands of pulpits, related in books innumerable, inscribed on monuments of all kinds.

Many there are, nevertheless, who are ignorant of the nature of Jesus Christ, and especially of the doctrine which He taught and the precepts which He gave to the world.

This ignorance, this state of doubt which makes them miserable, is not always due to their fault, for they are ready to embrace the truth wherever they find it. They put me in mind of holy Tobias, who had lost the use of his sight. To him Raphael had said in saluting him: "Joy be to thee always. And Tobias said, What manner of joy shall be to me who sit in darkness and see not the light of heaven?" (Tobias 5:11, 12). God grant that I may be to these as another guiding angel, till I have led them to the feet of Him who is in reality their shepherd, although they see Him not. He who said *"I am the true Shepherd"* is our shepherd also, although He lived on earth so many thousand years before our day.

How could Jesus Christ call Himself the True Shepherd?

Let us here recall to our minds what we have frequently admired not only in books, but also in paintings and statuary. We represent to ourselves a man meek, modest in appearance, in the midst of a family of twelve disciples, who constantly follow Him. Toward these He certainly acted the part of a good shepherd, for He had called them by name to follow Him. He knew every one of them. He provided for their wants from a common purse; He watched over them while they slept, protected them in the storm, taught them privately the secrets of the kingdom of heaven; would not permit them to suffer harm while He gave Himself up into the hands of His enemies.

But He was also a good shepherd to all others. He had compassion on His followers when they were hungry, and provided them with food, which He multiplied miraculously. He ate with sinners and publicans that He might reclaim them. During the day He would visit every city and hamlet, speaking to them concerning the kingdom of God. Wherever He was — on mountains, in valleys, on the shore of the lake of Tiberias — you might see Him surrounded by thousands of people, who looked upon Him as a prophet, while He considered them as His children. He was accessible to all, invited all to come to Him, because He was meek and humble of heart; and after healing the sick, after suffering hunger and fatigue during the day for the love of men, He would spend the night in prayer on a mountain or in a lonely place.

But the doctrine which He taught, the spiritual food which He put before their minds, was much more nourishing than the loaves which He multiplied for them. He had come to teach them about the end for which they were created, and about the means to be happy forever in a world to come. He had come to save all, for God willeth none to perish, and He went after the lost sheep, such as Magdalen and the woman of Samaria; nay, He declared that He would go to Jerusalem and be crucified there after many torments, for "the good shepherd giveth his life for his sheep." Jesus did indeed suffer unheard-of torments, and actually died on the cross; but if He died, it was quite voluntarily, for He "had power to give up His soul and to take it up again." His solemn declaration was that He had been sent by the Father, "that the world might be saved by Him." Now after His public life of three years duration, after His death and His resurrection, many of those who had witnessed His miracles and beheld Him living after His death believed in Him and in His doctrine; for at that time the Jewish nation, and we may say all the nations of the East, were expecting a ruler who would rule the whole world.

The Good Shepherd and the young

"Suffer the little children to come to Me, and forbid them not." These are sweet words, and we connect them with the actions of Jesus Christ, who embraced and blessed the children. All men love young children; they are the delight, the hope of their parents. There is something so charming in their features, in their simplicity, in their affection toward their parents. Our Lord, however, loved them on more exalted grounds. He considered them as His creatures, particularly dear to Him on account of their innocence, and on this account entitled to the kingdom of heaven, when they had received holy baptism. So dear are they to the Good Shepherd that He said twice to St. Peter, *"Feed My lambs"* before



Jesus, the Good Shepherd (cont'd)

commanding him to feed *His sheep*. What parent, if neglectful of the soul of his children, should not tremble at the warning, "See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father, who is in heaven. It is not the will of My Father that one of them should perish." The Church has inherited the spirit of her Founder.

If you, dear reader, have had the good fortune to have a good Christian mother, you may have heard her say that before you were born she had often placed the fruit of her womb under the protection of Mary, and received Communion for you when the day of your birth was near at hand. How anxious she was to have you baptized immediately after your nativity, how careful when you were yet an infant to trace the sign of the cross on your forehead, to sprinkle you with holy water, to call upon your good angel to protect you! It is the Church of the Good Shepherd which taught her thus to sanctify your soul. But what of the Church herself, how does she treat the young? It is in a house of the Good Shepherd, of Him who gave His life for His flock, that she receives the new-born infant. In the name of the Good Shepherd she took possession of you by signing all your senses with the sign of the Crucified. The child has become a member of the flock by baptism; he will henceforth be guided by vicars of the chief Pastor; his name is written in the book of heaven, and the keys of Peter will open for him the gates of Paradise if he be faithful to lead a holy life.

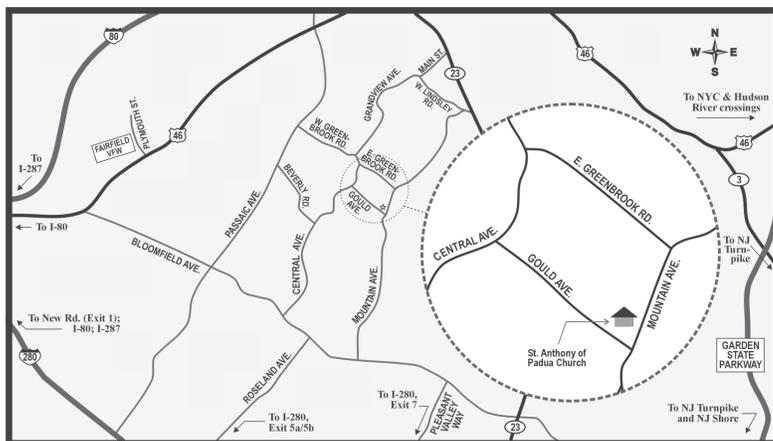
We know nothing so admirable as the action of a pious mother teaching her young children to bless themselves, to lisp the names of Jesus and Mary, speaking to them of God the Creator, of Jesus Christ the Redeemer. But all the young have not the care of a mother; many of them are left orphans. God, the Father of the orphan, communicates His spirit to souls who wish to glorify Him. They leave their father and mother, not to cleave to a husband or a wife, but to make themselves the fathers or mothers of the poor infant. Enter a Catholic orphan asylum, and see if the orphans are not cared for there much better than they would in many instances have been by their natural parents! The writer of these lines has often been delighted to hear these forlorn ones recite the Lord's Prayer, the Hail Mary, and to see them bless themselves with so much devotion; and then, who has not admired how naturally they take to the love of the Good Shepherd by beholding His pictures, especially

those of the Infant of Bethlehem or the Crucified on Calvary? What is the source of that immense interest of the Church toward the young, if it be not the heart of Him who said, "*Suffer the little children to come to Me*"?

If from the family hearth, from the orphan home, you pass to a parish church, there you shall find that the work of feeding the lambs is going on. Who is he who here represents the Good Shepherd? He is one who is in communion with the Pope, otherwise the doctrine which he teaches would not be the Gospel of Jesus Christ. But who is he? The poor parish priest, who spends hours, days, weeks, and months in teaching children. He may be a man of noble family, one who had occupied important functions in the State; he may be a writer of great excellence; but with that all he will not, he cannot leave the duty of teaching the children committed to his care; for they ask for bread, and if he leaves them there will be no one to give it to them. The pastor of souls takes heed not to forget the sentence which the Lord will pronounce on general judgment day: "I was hungry, you gave Me not to eat. Depart from Me." This good shepherd prepares carefully the lessons he must give to the young; he makes himself little with the little ones, he teaches them all that Christ had commanded His apostles to teach about God, about Jesus Christ, about their own souls, and the commandments they are bound to observe. When the time approaches on which the children will partake of Holy Communion, the solicitude of the pastor increases; he purifies their souls in the sacrament of Penance, and then a bishop will come to confer on them the sacrament of Confirmation, and the new soldiers of Christ, fully instructed in the doctrine of Jesus Christ, and strengthened with His grace through the sacraments, may now go out into the world, well prepared to resist the temptations they will find there. In connection with this subject, we beg the reader to observe that this work of instructing the children goes on in the whole world. We see it realized in our country, where there are regular pastors; we see it going on among many barbarous countries, where Catholic missionaries rescue poor children forsaken by their parents, and baptize thousands of them every year.

This may be the place to mention another point — a point quite important in the instruction of the young — and it is this, that we are forbidden to place in their hands books condemned by the Church, for indiscriminate reading would infallibly lead to the losing of faith or corruption of morals.

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 Caldwell's/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.