



St. Anthony of Padua Church

Bulletin for October 2008

SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

October Calendar

- 1 St. Remigius
- 2 Holy Guardian Angels
- 3 St. Thérèse of the Child Jesus / First Friday
- 4 St. Francis of Assisi / First Saturday
- 5 21st Sunday after Pentecost / St. Placid & Companions
- 6 St. Bruno
- 7 Feast of the Most Holy Rosary / St. Mark I
- 8 St. Bridget of Sweden / Sts. Sergius, Bacchus, Marcellus, & Apuleius
- 9 St. John Leonard / Sts. Dionysius, Rusticus, & Eleutherius
- 10 St. Francis Borgia
- 11 Maternity of the Blessed Virgin Mary
- 12 22nd Sunday after Pentecost
- 13 St. Edward
- 13-18 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 14 St. Callistus I
- 15 St. Teresa of Avila
- 16 St. Hedwig
- 17 St. Margaret Mary Alacoque
- 18 St. Luke
- 19 23rd Sunday after Pentecost / St. Peter of Alcantara
- 20 St. John Cantius
- 21 St. Hilarion / Sts. Ursula & Companions
- 23 St. Antonio Maria Claret
- 24 St. Raphael the Archangel
- 25 St. Isidore the Farmer / Sts. Chrysanthus & Daria
- 26 Feast of Christ the King / St. Evaristus / *Harvest Brunch*
- 28 Sts. Simon & Jude, Apostles

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 9:30 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:30 AM Mass. Classes through the end of 2008 are scheduled as follows:

October 5 and 19
November 2 and 16
December 7 and 21

The October Rosary

His Holiness, Leo XIII, by his encyclical *Supremi Apostolatus* (Sept. 1, 1883), and by a decree of the Sacred Congregation of Rites (Aug. 20, 1885), had granted and confirmed some indulgences for the saying of the Rosary during the month of October; then, by a rescript of the Sacred Congregation of Indulgences, July 23, 1898, he made them perpetual and modified them, granting to the faithful who, during the said month, publicly in church or privately anywhere, recite at least a third part of the Rosary, *an indulgence of 7 years and as many quarantines* on each day of that month; also a *plenary indulgence* on the feast of Our Lady of the Rosary, or on any one day of its octave, to those who, both on the feast itself and on every day of its octave, shall have recited at least a third part of the Rosary on the usual conditions, confession, communion, and a visit to some church or public oratory, and there pray according to the intention of the Pope; also a *plenary indulgence*, on any one day, to those who, after the said octave, shall have recited at least the third part of the Rosary for 10 days during the same month, on the same conditions.

Harvest Brunch / All Saints Celebration

On Sunday, October 26 (the Feast of Christ the King), our parish will host a Harvest Brunch following the 9:30 Mass. There is no admission charge, and all parishioners are invited. Children may bring Saints' costumes to change into for the celebration. The Harvest Brunch will be a catered event, but families are asked to bring a nice dessert. **Please use sign-up sheets in the Social Hall to let us know how many of your family will attend.** Volunteers are welcomed (and needed).

Remembrances for All Souls Day

Forms for filling in the names of those departed whom we especially wish to remember during the month of November will be made available in the chapel at the end of October. The forms will be available throughout November, and all names will be placed on the altar during the Masses of that month. Please see one of the ushers if you require assistance.

Pastor: Rev. Fr. Jean de l'Estourbeillon

(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. de l'Estourbeillon 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://sspax.org>

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 — October 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

Planning Outlook

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

Nov. 1: Feast of All Saints (holy day) / First Saturday

Nov. 3: All Souls Day (observed)

Nov. 17-22: Women's 5-Day Retreat (*Ridgefield, Ct.*)

Nov. 23: Last Sunday after Pentecost

Nov. 30: First Sunday of Advent

Dec. 8: Feast of the Immaculate Conception (holy day)

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

Dec. 25: The Nativity of Our Lord (holy day)

Poor Box (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 are (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.

From the Pastor's Desk

My dear faithful,

After I had served 10 years in an apostolate in Canada, as teacher and principal of Holy Family School, God, in His Providence, wanted me to go to Ridgefield and to serve the parish of St. Anthony of Padua in New Jersey. It is an honor and a great joy for me.

It is an honor because, for a French citizen and Canadian resident, it is a real ordeal to obtain authorizations to enter into this wonderful country; so I am happy to be accepted by the authorities, and I will do my best to be the priest you are waiting for. It is a great joy because, for a priest, becoming the pastor of a parish is like the man who becomes the father of a large family.

A parish is, in fact, a large family. We could say that the parish gathers together many of God's children — around the altar of the Holy Sacrifice of Our Lord and Savior, and to the preaching of the Faith.

We are, by our baptism, God's children and members of the Holy Church. What is more, we are, by our attachment to the Society of St. Pius X, more united to the Church than other Catholics, because we understand that defending the Tradition of our Holy Mother the Church is to profess the confession of our Faith and also to protect the unity of the lawful communion of the Church.

You can understand my joy, dear faithful. It is the joy of a poor priest of Jesus Christ — who was an orphan yesterday, lost in the middle of your great country — who is today the father of a family of faithful, as God has planned from time immemorial.

I know that the responsibility of a pastor of souls has duties:

- As the father of a family, the pastor of a parish has to give to parishioners the daily bread — the daily bread of the Holy Eucharist and the daily bread of preaching the truth.
- As the father of a family, the pastor must protect his parishioners against dangers both exterior and interior. The devil, by many illusions, tries to put each of the faithful in danger of losing the spiritual life. So the pastor must advise the faithful, and give them the shield of Faith and the sword of truth.
- As the father of a family, the pastor has to give a good spiritual education to his faithful, so they may enter into the Kingdom of God.

In my heart, I have the great desire to bring you to God, by giving you Our Lord through the sacramental life with the indispensable help of the Holy Virgin Mary. This is my entire priestly wish for your most precious souls.

In Christo,

Fr. Jean de l'Estourbeillon

The priest is ... the organ of the communication and increase of life in the Mystical Body of Christ. Far from losing the gift and the office of paternity because of his celibacy, the priest increases them immeasurably, since if he does not beget children for this passing life on earth, he begets them for that life which is heavenly and eternal.

—Pope Pius XII, in *Menti Nostrae* (1950)

Contemplation and Humility in Prayer

by St. Teresa of Avila, excerpted from **The Interior Castle**

I seem now to have come to the subject of prayer, but there still remains something important for me to say: it concerns humility, which is most requisite in this convent because it is the principal aid to prayer. As I said, it is very necessary for you to know how to practice humility on every occasion: this is one of the chief points, and most essential for persons given to prayer. How can any one who is truly humble think herself as good as others who are contemplatives? God may, by His goodness and mercy and by the merits of Christ, make her deserve to receive such graces as they do, but, if she takes my advice, she will always rank herself in the lowest place, as our Lord taught us both by His word and example. Let her respond to His call if God leads her by the way of contemplation; otherwise, if she thinks herself happy in being allowed to wait upon the servants of God, humility will serve in its stead. Let her praise His Majesty for having placed her in their company, although she deserves to be the slave of the devils in hell. I have good cause for saying this, for, as I told you, it is important to understand that His Majesty does not lead all souls in the same way, and perhaps she who thinks herself the least of all may be the highest in His eyes.

Thus it does not follow, because all the nuns in this convent practice prayer, that they must all be contemplatives. Such an idea would greatly discourage those who do not understand the truth that contemplation is a gift of God which is not necessary for salvation nor for earning our eternal reward, nor does any one here require us to possess it. She who is without it, yet who follows the counsels I have given, will attain great perfection. It may be that she will gain far more merit, as she has to work harder on her own account; our Lord is treating her like a valiant woman and keeping until hereafter all the happiness she has missed in this life. Let her not be disheartened nor give up prayer or the other practices of which her sisters make use — sometimes our Lord comes very late, and pays as much all at once as He has given to others during many years. For more than fourteen years I could not meditate without a book. There are many people of this kind, and others cannot meditate even with the help of reading, but are obliged to recite vocal prayers which to a certain extent arrest their attention. Some have so volatile an imagination that they cannot fix their thoughts, which are always wandering, upon one thing; if they try to think of God they are troubled with a thousand foolish fancies, scruples, and doubts.

I know a very old nun of most exemplary life (would to God my life were like hers!), very holy, very austere, and a perfect religious, who has spent many hours, and even a number of years, in vocal prayers, but cannot make use of mental prayer: the utmost she can do is to pause a little, from time to time, during her *Ave Marias* and *Paternosters*, which is a very holy custom. Many people resemble her: if they are humble, let them not think they are more imperfect or believe they will be any the worse for it in the end, for they will be quite as well off as those who enjoy many consolations. In one way such souls are safer, for we cannot tell whether spiritual delights come from God or from the devil: if they are not divine they are very dangerous, for Satan tries to excite pride by their means; however, if they are

sent by God there is nothing to fear, for they bring humility with them, as I fully explained in another book.

Other souls, receiving no spiritual consolations, are humble, for they doubt whether it is not through their own fault and are most anxious to improve. When they see any one else weeping, unless they do the same, they think they must be much more backward than she is in God's service, although perhaps they are more advanced, for tears, though a good sign, do not always indicate perfection. Humility, mortification, detachment, and other virtues are the safest: there is no cause for fear, nor need you doubt that you may become as perfect as the greatest contemplatives. St. Martha was holy, though we are never told she was a contemplative; would you not be content with resembling this blessed woman who deserved to receive Christ our Lord so often into her home, where she fed and served Him, and where He ate at her table, and even, perhaps, off her own plate? If she had always been enraptured like the Magdalen there would have been no one to offer food to this divine Guest. Imagine, then, that this community is the house of St. Martha where there must be different kinds of people. Let not the nun who is called to the active life murmur at others who are absorbed in contemplation, for she knows our Lord will defend them; as a rule, they themselves are silent, for the "better part" makes them oblivious of themselves and of all else. Remember that some one must cook the food, and think yourself favored in being allowed to serve with Martha. Reflect that true humility consists in being willing and ready to do what our Lord asks of us: it always makes us consider ourselves unworthy to be reckoned among His servants.

If contemplation, mental and vocal prayer, nursing the sick, the work of the house, and the most menial labor, all serve this Guest Who comes to eat and drink and converse with us, why should we choose to

minister to Him in one way rather than in another? Not that I mean that we have any choice as to the labors we shall perform, but you should practice them all, for the decision does not rest with you but with our Lord. But if, after many years trial, He makes it clear what place each one is to fill, it would be a strange humility for you to choose for yourself. Leave that to the Master of the house: He is wise and powerful and knows what is best for you and for Himself.

You may be sure, if we do all we can and prepare ourselves for contemplation with all the perfection I have described, that if He does not grant it to us (though I believe, if our humility and detachment are sincere, He is sure to bestow this gift), He is keeping back these consolations in reserve only to give them to us all at once in heaven. As I said elsewhere, He wishes to treat us as valiant women, giving us the cross His Majesty ever bore Himself. What truer friendship can He show than to choose for us what He chose for Himself? Besides, perhaps we should not have gained so rich a reward by contemplation. His judgments are His own — we have no right to interfere with them. It is well the decision does not rest with us, for, thinking it a more peaceful way, we should all immediately become contemplatives! What a gain is ours if, for fear of losing by it, we do not seek to gain by what we think is best, since God never permits the truly mortified soul to lose aught save for its greater gain!

*Sometimes our Lord comes very late,
and pays as much all at once as He
has given to others during many years.*

Lepanto and the Holy Rosary

Excerpted from *Duty of a Christian Toward God (1837)* by St. Jean-Baptiste de La Salle

The day of Lepanto will be an eternal monument of the power of the Mother of God, since it is to her that Christendom is indebted for that famous victory which the Christians obtained over the Turks, in the year 1571. Selim, the son of Soliman, having made himself master of the Island of Cyprus, burst on the Venetians with a powerful Army, and seemed as though he was to conquer the entire world. The holy Pope Pius V, Philip II, king of Spain, and the Venetians, had joined their forces together in order to repulse the attack of the common enemy. Although the numbers of the opposing armies were very unequal, yet the Christians, relying on the protection of the Blessed Virgin, doubted not that success would crown their enterprise. All Europe was in prayer. The faithful hastened in crowds to Our Lady of Loretto, to implore the assistance of Heaven, through the intercession of the Mother of God. Don Juan of Austria, the general-in-chief, made a vow to make a pilgrimage to that holy shrine. The Christians obtained what they asked; for, when the two fleets came to an engagement on the 7th of October, the enemy was defeated, and lost in that battle (which lasted from six o'clock in the morning until late in the evening), forty thousand men, one hundred and sixteen pieces of large

cannon, with one hundred and fifty culverins; one hundred and eighty galleys and seventy barks went to the bottom. As soon as his affairs would permit, Don Juan of Austria, set out, though it was the depth of winter, to accomplish his vow, regardless of the inclemency of the season.

It was on this occasion that Pius the Fifth established the solemn feast of the Rosary, which was afterwards fixed by Gregory XIII on the first Sunday of October.

For this purpose [the downfall of an apostle] the devil will marshal all the powers of hell, for as I have often said, if he wins a single soul in this way, he will win a whole multitude.

—St. Teresa of Avila, in *The Interior Castle*

Novena to St. Francis of Assisi

O glorious St. Francis, who voluntarily renounced all the comforts and riches of your home to follow more perfectly the life of poverty and abnegation of Jesus Christ: obtain for us, we pray, a generous contempt of all things in this world, that we may secure the true and eternal things of heaven.

Glory be, etc.

O glorious St. Francis, who, during the whole course of your life, continually wept over the Passion of the Redeemer, and labored most zealously for the salvation of souls: obtain for us, we pray, the grace of weeping continually over those sins by which we have crucified afresh Our Lord Jesus Christ, that we may attain to be of the number of those who shall eternally bless His supreme mercy.

Glory be, etc.

O glorious St. Francis, who, loving above all things suffering and the cross, didst merit to bear in your body the miraculous stigmata, by which you became a living image of Jesus Christ crucified: obtain for us, we pray, the grace to bear in our bodies the mortifications of Christ, that we may merit one day to receive the solid and unfailing consolations which are infallibly promised to all those that now weep.

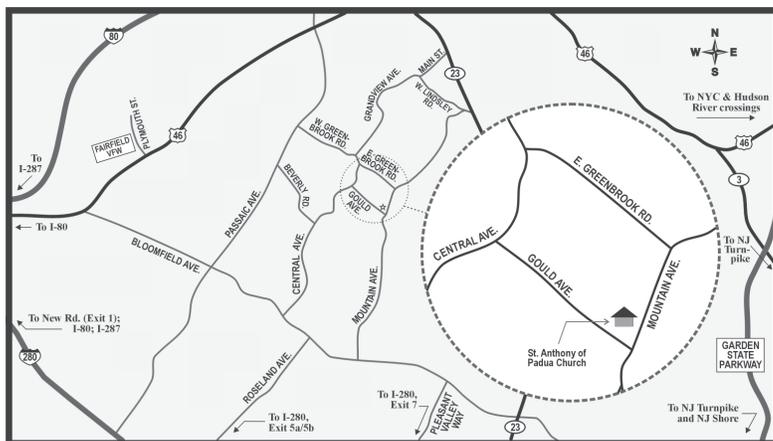
Glory be, etc.

*See o'er Lepanto's waters spread
The Moslem's dark array;
A voice to Christendom went forth,
And gave the word to pray:
Jesus and Mary! names of strength
Invoked, and not in vain;
They conquered in the hour of need,
And conquer shall again.*

*As Pius then to Europe spake,
So Leo speaks once more;
The rosary our weapon still,
To wield in holy war:
Ave Maria! from each tongue
Shall rise the pleading word;
Oh! doubt not that the prayer of faith
Will now, as then, be heard.*

—“*The Clouds Hang Thick O'er Israel's Camp*” from St. Basil's Hymnal

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.