



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for August 2009

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

August Calendar

- 1 The Holy Macabees / First Saturday
- 2 9th Sunday after Pentecost / St. Alphonsus Liguori
- 4 St. Dominic
- 5 Dedication of the Church of Our Lady of the Snow
- 6 Transfiguration of Our Lord / Sts. Sixtus II, Felicissimus & Agapitus
- 7 St. Cajetan / St. Donatus / First Friday
- 8 St. John Mary Vianney / Sts. Cyriacus, Largus & Smaragdus
- 9 10th Sunday after Pentecost
- 10 St. Lawrence
- 10-15 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 11 Sts. Tiburtius & Susanna / St. Philomena
- 12 St. Clare
- 13 Sts. Hippolytus & Cassian
- 14 Vigil of the Assumption / St. Eusebius
- 15 Assumption of the Blessed Virgin Mary (holy day)
- 16 11th Sunday after Pentecost / St. Joachim, father of the Blessed Virgin Mary
- 17 St. Hyacinth
- 18 St. Agapitus / St. Helena
- 19 St. John Eudes
- 20 St. Bernard
- 21 St. Jane Frances de Chantal
- 22 The Immaculate Heart of Mary / Sts. Timotheus, Hippolytus & Symphorianus
- 23 12th Sunday after Pentecost / St. Philip Benizi
- 24 St. Bartholomew the Apostle
- 25 St. Louis IX
- 26 St. Zephyrinus
- 27 St. Joseph Calasanctius
- 28 St. Augustine of Hippo / St. Hermes
- 29 Beheading of St. John the Baptist / St. Sabina

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: 8:00 AM & 10:30 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>

- 30 13th Sunday after Pentecost / St. Rose of Lima
- 31 St. Raymond Nonnatus

*That is how His Majesty rewards our good works —
by predisposing us to perform better ones.*

—St. Teresa of Avila

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**. Masses will be at **10:00 AM** and **6:00 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 / Parish Census

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 at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence.

Registration for Fall/Winter Catechism Classes will be held on **Sunday, August 2** and **Sunday, August 9**. The full class schedule will be published in the September bulletin.

On the same days as catechism registrations, we will conduct a **Parish Census Update**. This is an opportunity for new parishioners to provide their contact information and for present parishioners to update theirs.

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 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 — August 2009

1st Saturday (3:30 PM) – Third Order Carmelites / Mary's Flowers

2nd Sunday – Archconfraternity of Christian Mothers

3rd Sunday – Altar Servers practice

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.

Planning Outlook

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

Sep. 8: Nativity of the Blessed Virgin Mary

Sep. 21-26: Men's 5-Day Retreat (*Ridgefield, Ct.*)

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

Oct. 25: Feast of Christ the King

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

Nov. 2: All Souls Day

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

Nov. 22: Last Sunday after Pentecost

Nov. 29: First Sunday of Advent

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

Dec. 14-19: Women's 5-Day Retreat (*Ridgefield, Ct.*)

First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, August 7. Holy Mass will be offered at 10 AM, followed by Father's instruction, lunch (provided), and a trip to the Roseland Environmental Center (ends at 2 PM). Confessions will be heard before Mass.

Meditation on the Assumption

excerpted from

Contemplations and Meditations (1898)

Glorious Queen of the Universe, Sovereign Mistress of Angels and of men, may I worthily honour thee this day, and draw down on myself thy powerful protection.

Mary is crowned the Queen of Angels and Saints

Mary, while on earth, among all creatures most resembled Jesus, her Divine Son; like Him she had suffered; like Him she had loved; her pure and perfect virtues had reached the highest degree of conformity to those of the Man-God attainable by any creature. Now, her adorable Son distinguishes her magnificently, rendering her like unto Himself in the happy Kingdom of which He has taken possession. Jesus Christ has been acknowledged King in the day of His power and might; all nations have been given to Him as His inheritance, and at His adorable Name every knee bends, in Heaven, on earth, and in hell. He wills that His much loved Mother should participate in His glory and His sovereignty; Mary is declared Queen of Heaven and of earth; exalted above all the Saints, she sees at her feet all that is less than God, and receives the homage of the highest Seraphim and most sublime Intelligences. What greatness! This was due to the humility of Mary. Jesus had emptied out Himself, becoming obedient, even unto death; and His humiliations, as St. Paul remarks, have been the cause of His Glory. It was meet then that she who had followed Him more closely than any one else on earth in the paths of humiliation, should receive in the Heavenly City the most brilliant crown and the most like unto His own.

Mary reigns only to exercise a supremacy of mercy and clemency

Mary is declared Queen of Heaven; but her power, far from inspiring any sentiment of fear, should cause the sweetest confidence to arise within us. She is a Queen, and in this character she disposes of all the treasures of her Son as she pleases; but she is at the same time a Mother, and the vast power which she possesses is only, in her hands, a means of making us happy. "Hail, Queen and Mother of Mercy!" the Church sings in the holy Office. The majesty of this amiable Queen has nothing in it to alarm our weakness; if she is "terrible as an army in battle array," according to the expression of the Scriptures, it is only towards her enemies, whom she scatters by one look alone, as soon as her name is invoked. A powerful Queen, she shields us with her protection, enriches us with her heavenly gifts, obtains for us an easy access to our Sovereign Lord, Whose anger our sins would often provoke, did not her intercession render Him favourable to us, and induce Him to grant us, at her prayers, graces of conversion. Who would not be touched with such maternal goodness? Who would not lovingly lie prostrate before the throne of this amiable Sovereign? Who would despair of salvation having for Queen the Mother of Divine Grace, and for Mother the Queen of Mercy and of Peace?

On Fraternal Charity

by Cardinal Baluffi, excerpted from *The Charity of the Church: A Proof of Her Divinity (1885)*

The law of our Lord Jesus Christ is Charity. In that one term all theology is centered; for, Charity is the bond of all the mysteries, the basis of morality, and the only way of salvation. To love God above all things for His own sake, to love one's neighbor for God's sake, such is the bible of the lowly and illiterate, and the book which can never be studied sufficiently by the learned. By this twofold precept has God assigned to charity the high mission of inspiring men with zeal for great and generous sacrifices in this life, and, this life ended, of ascending with them to heaven, where charity will be made perfect and humanity be crowned with glory. There can be no other foundation of a divine religion than this twofold charity. No other end could be assigned by an infinitely good God to creatures endowed with reason; nor could any form of worship be acceptable to Him but that which moves men to imitate his goodness, providence, and mercy. To draw us to Himself — the centre of our love — He brings under our view images of his infinite beauty, reflected in the grand spectacle of nature. For this end has He created the starry firmament, the teeming earth, and the boundless ocean. For this end are given, angels to guard us, grace to sustain us, a promised heaven to inspire hope, and the Only Son for our Master and Model, our Redeemer and spiritual food. With such attractions, should we not fly to Him on the wings of love, and desire, during the days of our pilgrimage, "to have our conversation in heaven." In this return of love for love all our merit lies. Hence has St. Paul written: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Superexcellent, beyond doubt, are the divine virtues of faith and hope, but greater than these, as the apostle declares, is charity, since it leads to highest perfection, intimate union of the soul with God.

If you would suffer patiently the adversities and miseries of this life, be a man of prayer. If you would gain power and strength to overcome the temptations of the enemy, be a man of prayer. If you would mortify your will with all its affections and lusts, be a man of prayer. If you would understand the cunning devices of Satan, and defend yourself against his deceits, be a man of prayer. If you would live joyfully, and with sweetness walk in the path of penitence and sorrow, be a man of prayer. If you would drive out the troublesome gnats of vain thoughts and cares from your soul, be a man of prayer. If you would sustain your soul with the richness of devotion, and kept it ever full of good thoughts and desires, be a man of prayer. If you would strengthen and confirm your heart in the pilgrimage with God, be a man of prayer. Lastly, if you would root out from your soul every vice and in their place plant the virtues, be a man of prayer, for in this is obtained the unction and grace of the Holy Spirit who teaches all things.

—St. Bonaventure

That men may be induced to love their fellow-men not in word but in deed, and thereby imitate the bounty of the Most High, more abundant rewards are promised to the works of charity than to any other good works. In the Book of Proverbs it is written (19:17): "He that hath mercy on the poor, lendeth to the Lord: and He will repay him." In Ecclesiasticus is given to the charitable rich man a promise that his sons shall reap the fruits of his good works, and that his glory shall endure. The prince of the apostles has read in the eternal decrees that charity concealeth from the eyes of the Lord a multitude of sins. Jesus Christ Himself, referring to the sentence which will be pronounced on the day of judgment according to the merit of each one's works, declares that "Come ye blessed of my Father" shall be addressed to those who have shown mercy to Himself in the person of the poor.

To show how conformable to our nature is this mutual love and assistance, our Divine Master has unfolded a great truth hitherto unknown, in teaching us to call God our Father. As God, then, is equally the Father of all, of monarchs on the throne, of paupers by the highway or in their humble cots, of intellects of the lowest as of the highest type, it follows, from being sons of the same Father, that all are linked together in a common brotherhood. Universal fraternity and equality before God is a dogma, promulgated by our Savior, and of the very essence of Christianity. This, as observed by P. Cesari, is the only true and legitimate democracy, which, whilst preserving order in the different grades of society, keeps them united as members of the same family by the ties of pure affection. This sacred truth recognizes no barrier of sea or mountain as separating race from race, since in its light men of every clime and complexion are viewed as one large family of a common Father. If, then, we are all brothers, the law of charity must be the fountain of our rights and of our duties, and possess in its wide and varied application such a power over the human race as to renovate and transform the face of the earth.

The two precepts, that is, of the love of God and of the neighbor, are, rigorously speaking, not two, but the same precept of charity, and one can not be separated from the other. Hence it is that God rejects our love for Him, if it be not joined and made one with love for our fellow-men and for this reason, that fraternal charity is the result and complement of our love of God. Though these precepts go thus hand-in-hand together, the scope of the present work will be concerned only with fraternal charity, as manifested in the sacred relations of life, and as furnishing a splendid evidence of the divine origin of the Catholic Church.

The necessity of loving our neighbor has been inculcated by our Blessed Redeemer on many occasions and in many ways. When the hour of his Passion was at hand He renewed the command, enjoining it as a sacred legacy to his disciples. "Little children, yet a little while I am with you ... A new commandment I give unto you: that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John 13:33–35). What can be more touching, what more sublime? What paternal tenderness and loving solicitude, that all his children may have but one heart and every sorrow its solace. What depth

On Fraternal Charity (cont'd)

and immensity in the idea of giving Himself as an example and declaring the fraternal offices of charity to be the countersign of devotedness to Himself. This precept of charity He calls new. And such it truly is, by reason of the high perfection to which it raises us; modeled too, after his own divine love, and set forth as a distinctive mark of his true followers. Here is a subject for profound and consoling meditation! Our Blessed Savior, who desired that his disciples should give the world an example of perfect charity, inspired them with a love of union worthy of Him, and announced that they should be known by the badge of universal fraternity. His true servants are to be recognized not by the austere practices of mortification of the flesh, or by fasts, or flagellation, not by separation from the world and from friends, not by vigils spent in prayer, nor by other meritorious works, but by their love, one for another, by their mutual benevolence, by relief of the poor, the infirm, the oppressed, and sorrow-stricken. In a word, where fraternal charity abounds we are to look not only for His faithful followers, but for those among them who approach nearest to the standard of heroic perfection.

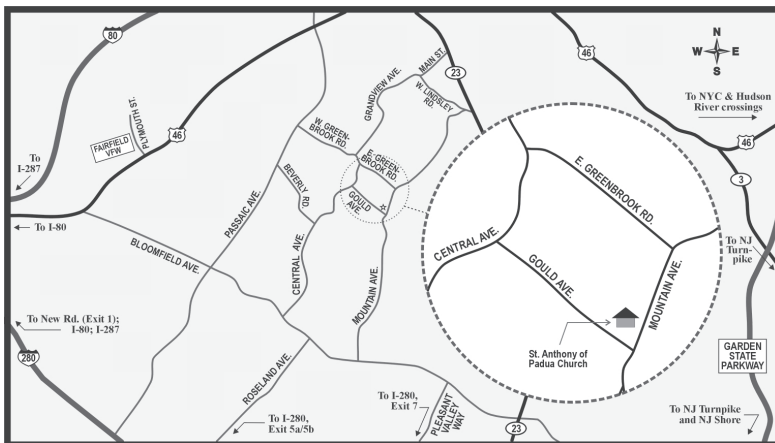
Our charity to be meritorious must correspond with the eternal designs of God regarding the human race. This is the lesson inculcated by Jesus Christ, in making his love the rule and standard of ours. He descended from heaven to ransom souls, the living images of God. He would have for the object of our charity the nobler part of man — the image of the Creator in his creatures. It is only when guided by this divine idea that charity works in a manner worthy of itself, and produces its superhuman results: peace in families, cities, and nations, mutual respect between subjects and rulers, integrity in judges, conjugal fidelity, protection of the poor and ignorant, a just redressing of the inequality of fortune, and an assured succor to the distressed. Take away this divine charity, the animating principle of social life, and for the works of charity we shall find but the hollow praises of a name. Modern philosophers who reject the motive of divine love and regard personal interest as the real spring of benevolence, distort the idea of Christian charity, and impudently propound a false theory. He that looks only to his own interest is a mere egotist. He opposes his miserable self-love to the force, stability and harmony of the all-embracing charity of the Gospel. In vain is honor, or glory, or common sense invoked as a remedy to correct the evils of self-seeking. The

charity inculcated by Jesus Christ not only inspires a salutary fear of outraging the image of God in the neighbor, but honors and loves that image. It is, moreover, distinguished by a comprehensiveness, energy, and fecundity, at variance with the cherished principles of those who study only to promote their personal interests.

Since the Divine Legislator has distinctly revealed the obligation of charity, there is no excuse left for those who allow themselves to be enslaved by their passions and remain deaf to the voice of conscience. When He bids us imitate Himself, He at once indicates the source from which our charity is to spring, and gives us an example which we are to follow. As we are bound to love each other as He has loved us, there are no limits to be assigned to such charity. His life was spent in dispensing the treasures of his charity, and out of charity He died upon a cross. His disciples, imitating their Divine Master, loved their enemies and laid down their lives for their brethren. Practical and heroic charity, for God's sake and in conformity with the example of Jesus Christ, is the new vocation of the human race announced and commanded by our Lord, and the characteristic of the true followers of the Gospel.

To observe how the charity of the Redeemer affected society, to follow its progress, to note down how from the days of the Apostles to the present hour it existed among Roman Catholics, and to conclude that they alone, to the exclusion of all schismatics and heretics, are the true disciples of Jesus of Nazareth is the scope of this work. We interrogate history. It informs us how the glorious standard of the faithful soldiers of Jesus Christ, which was planted on the Vatican, has been carried in triumph to the ends of the earth by invincible champions. The records of the long line of Pontiffs prove that society owes a deep debt of gratitude to the Catholic Church for heroic sacrifices in the cause of suffering humanity, for creating benevolent institutions, and introducing a genuine civilization. 'Tis true we shall take only a brief survey of the boundless field of inquiry spread out before us, jotting down a few notes on the immense benefits conferred by the Catholic Church. And yet we hope that evidence will be supplied in what we shall say that may suffice to persuade the very enemies of the Catholic Church to recognize the divinity of her origin. In addition to her other titles, the Charity of the Church is a distinctive mark which honorably distinguishes her from all the false sects that arrogantly and foolishly appear as her rivals.

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.