



St. Anthony of Padua Mission

Bulletin for September 2006

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 (Aegidius) / Twelve Holy Brothers / First Friday
- 2 St. Stephen / First Saturday
- 3 13th Sunday after Pentecost / Pope St. Pius X
- 4 St. Rose of Viterbo
- 5 St. Lawrence Justinian
- 8 Nativity of the Blessed Virgin Mary / St. Adrian
- 9 St. Peter Claver / St. Gorgonius
- 10 14th Sunday after Pentecost / St. Nicholas Tolentino
- 11 Sts. Protus & Hyacinth
- 12 The Holy Name of Mary
- 14 Exaltation of the Holy Cross
- 15 Seven Sorrows of the Blessed Virgin Mary / St. Nicomedes
- 16 Sts. Cornelius & Cyprian / Sts. Euphemius, Lucy, & Geminianus
- 17 15th Sunday after Pentecost / Stigmata of St. Francis of Assisi
- 18 St. Joseph Cupertino
- 18-23 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 19 St. Januarius & Companions
- 20 Sts. Eustace & Companions / Ember Day (fast)
- 21 St. Matthew the Apostle
- 22 St. Thomas of Villanova / St. Maurice & Companions / Ember Day (fast)
- 23 St. Linus / St. Thecla / Ember Day (fast)
- 24 16th Sunday after Pentecost / 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 St. Jerome

Pastor: Rev. Fr. Louis Alessio

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

Mass Schedule

Sunday – 7:30 AM and 10:00 AM
Holy Days – To be announced

Confession

Confessions are heard prior to every Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Alessio 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
24-hour information: (973) 954-7350
Web: <http://www.latin-mass.net>

We should not spare expense, fatigue, nor even our life when there is a question of accomplishing the holy will of God.

—St. Vincent de Paul

Mission Accomplished!

By the grace of God, after months of effort, our transition from the VFW Hall in Fairfield to our new church location in North Caldwell has been accomplished. *Deo Gratias!* This historic moment for St. Anthony of Padua Church could not have been achieved without the prayers, efforts, contributions, and sacrifices of many. Whatever you did, and however you helped, we thank you!

There is much work that still lies ahead of us in the months to come, and the labors of all will be most welcomed. If you can help in any way, please see the parish coordinator.

Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics for older children and adults. Classes are scheduled at 9 AM (between the 7:30 AM and 10 AM Masses).

The Fall/Winter schedule is as follows:

September 10 (registration); 17 (class)

October 1 and 15

November 5 and 19

December 3 and 17

Note About Building Acoustics

Please note that sound carries quite easily in our new church building, from the social hall area to the chapel, through the ventilation system. In other words, voices in the kitchen and social hall can be heard in the chapel. During confessions, Mass, and thanksgiving, please observe a respectful silence throughout the building.

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.

Chapel Bookstore/Thrift Shop Update

The exact opening date of the bookstore/thrift shop is still to be determined, due to the remaining refurbishment work required in the bookstore room. Please listen for updates from the pulpit during the weekly announcements.

Administrative Notes

Bookstore/Thrift Shop

Bookstore/Thrift Shop opening date for September 2006 will be announced. 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

If you are making a cash donation, please use a donation envelope and fill in the lines for name, address, date of contribution, and donation amount. This will allow 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.

Eucharistic Crusade — Monthly Intentions

September For good schools

October For devotion to the Most Holy Rosary

Please remember these holy intentions in your daily prayers and at every Mass.

To use the words of the fathers of Trent, it is certain that the Church "was instructed by Jesus Christ and His Apostles and that all truth was daily taught it by the inspiration of the Holy Spirit." Therefore, it is obviously absurd and injurious to propose a certain "restoration and regeneration" for her as though necessary for her safety and growth, as if she could be considered subject to defect or obscurity or other misfortune. Indeed these authors of novelties consider that a "foundation may be laid of a new human institution," and what Cyprian detested may come to pass, that what was a divine thing "may become a human church."

—Pope Gregory XVI,
Mirari Vos ("On Liberalism and Religious
Indifferentism"), Aug. 15, 1832

Exaltation of the Holy Cross (continued)

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.

Planning Outlook

The following events are "on the horizon" — things to keep in mind as you plan your calendars. Detailed announcements will be promulgated as events grow closer.

October 16-21: Men's 5-Day Retreat (Ridgefield, Ct.)

October 29: Feast of Christ the King / Harvest Supper

November 1: Feast of All Saints

November 2: All Souls' Day

November 6-11: Women's 5-Day Retreat (Ridgefield, Ct.)

November 26: Last Sunday after Pentecost

Catholics and Conduct excerpted from Things Catholics Are Asked About (1927)

Sometimes we are asked how it is that Catholics who declare that theirs is the true, and the only true religion, nevertheless conform to a standard of conduct lower than that of those who have no religion at all. Of course, those who ask such a question judge all Catholics by the one or few whom they know, and who perhaps are the kind that we ourselves condemn.

Evil is prominent, goodness is hidden. A Catholic who does wrong attracts attention, but the thousands who are upright and honorable are unnoticed. The public at large gets its ideas mainly by observation. People are too busy or too much disinclined to examine into the nature of things, preferring to judge by results. Hence nothing succeeds like success. If a man fails in an undertaking he is a failure, that is all. And yet one who fails may be a bigger success than one who succeeds, if all the circumstances were known. All that people see ordinarily are results. One reason for the popularity of moving pictures is that they spare the spectators mental effort. Picture magazines are popular for the same reason. The eye gets results with less effort than the mind. Hence it was that Christ was so particular about good example. A good deed requires no effort to recognize it. A bad deed needs no branding to condemn it.

A man's principles are not in evidence, but his conduct is. Therefore it is that action speaks so loudly and emphatically. Christ recognized this when He said, "By their fruits you shall know them." One of the finest tributes paid to the religion of Jesus Christ is that people are shocked if a Christian does wrong. The world expects only good conduct from those who are followers of Christ. It is because some Catholics, at least Catholics in name, fail to be Catholic in conduct that at times the Catholic religion has been brought into disfavor if not into disrepute. If Catholics in public and professional and business life lived up to their religion, there is no doubt at all that many, very many would look differently at the Church and in consequence be influenced to embrace our faith.

If a man is a practical Catholic he will be a good man, a good citizen, a good father, a good husband. If a public man is

Catholics and Conduct (continued)

a practical Catholic he will be a credit morally to his office. If a professional man is a practical Catholic, he will be honorable in his career, no matter what the inducements may be to the contrary. The standards of the Catholic religion are the highest on earth. The pity of it is that some so-called Catholics drag the standard down into the dust. One Catholic in a prominent position can do more by wrong conduct to harm the Church than a thousand or ten thousand good men can do by their virtue to repair the harm. Men of goodwill outside the Church have, not infrequently, been kept from looking into her claims because of the bad example of some of her nominal subjects.

If people of no religion or of different religion from ours misconduct themselves, the blame and burden rest on themselves. But somehow if a Catholic is delinquent in public or private it reflects on his faith. To be sure this is a great compliment to our faith. It shows that only what is right and good is expected of us. But, at the same time, it does harm to our religion, since with many it signifies that our faith is one thing in principle and another in practice. It must be borne in mind that very few people make a difference between a person and his creed. Of course, that is not fair to the creed, but it does not, nevertheless, prevent many from identifying the individual with his religion. Hence, Christ declared woe to them that cause scandal. He also foretold that scandals would come in His Church. There were scandals in the first Catholic congregation, although Christ was the Pastor and the Apostles were the members.

Religion will, of itself, make no one good. Christ Himself did not make Judas good. Religion directs and helps, but man must do his part. The best physician in the world cannot cure a patient if his prescriptions are not followed. The surest guide cannot assure a traveler safety if his directions are disregarded. Christ is the Light of the world and His Church holds that Light aloft. But she does not and cannot oblige people to walk by It. Some prefer darkness to light. It has always been so. Darkness favors certain deeds.

The majority of the people of our country are fair-minded. Prejudice and bigotry make some of them unfair and unjust to us. Often that is not their fault. Education and environment count for a great deal. But not infrequently Catholics, nominal Catholics, give color to the false idea such people have of our religion. It is a dreadful responsibility we have, no doubt, that of portraying our faith to the world, but it is also a wonderful privilege. Christ says, "He who confesses Me before men him will I confess before My Father in heaven." They whose lives reflect the Catholic faith are confessing Christ unto mankind. But there is another side also. "He who denies Me before men him will I deny before My Father in heaven." Catholics whose lives are a scandal are certainly denying Christ before man, for as Catholics they are the representatives of Him and His Church.

The Church is not a building nor a book nor anything that can be seen as a visible object, but a congregation of the people who constitute it, under God's guidance. Hence the only thing visible to people ordinarily are the individuals who compose the Church and the deeds they perform. They get their notion of the Church not so much from her teaching as from her practice. It is the conduct of her members which, ordinarily, shows her practice. If *Catholics*, therefore, do not manifest in their lives her high standards people will judge of her accordingly.

It is true that it is not easy to live up to our faith, especially in our day when pagan standards prevail. Dishonesty is so

prevalent in public and private life that it demands courage and sacrifice to be a Catholic of the true kind. And yet what is our religion for if it is not to give us courage and the spirit of sacrifice? Why should not that man have the spirit of sacrifice who has received his Lord in holy communion? Is it fair to take all and give nothing? Christ gave us Himself on the cross and gives us Himself entirely in holy communion. He made the greatest possible sacrifice for us. Should not we be prepared to make sacrifices for Him? The martyrs sacrificed their comfort, their possessions, their lives for Him. During the first three centuries of Christianity it is estimated that eleven millions of martyrs sacrificed their lives in torment for Christ. Our forefathers suffered confiscation of goods, exile and death for the faith. We certainly should be ready to make the sacrifices which ordinary duty demands.

Our faith, if it means anything, is of more value, if we live up to it, than the whole world. The world passes away. Our faith gives us everlasting life and blessedness. That is certainly worth making sacrifices for. Sir Thomas More was called on by his king to do what conscience would not allow. His answer was, "My Lord King, if I had two souls I would gladly give one for my king, but as I have but one, it belongs to God, and I must use it in His service." A few days later the noblest man in England was led to the block and the axe that severed his head from his body sent Sir Thomas More to the eternal King to be crowned with immortal glory. Sir Thomas More was a statesman, the most renowned not only in England but in Europe. With him it was not a question of profit or advantage but of right. No sacrifice was too great for his Lord and Saviour, who had sacrificed life on the cross for him. Would that men like Sir Thomas More, rather than cheap, ward politicians, were the standard for the public men of today.

Unfortunately, some public men, calling themselves Catholic, instead of holding aloft the Catholic ideal, present to the world a spectacle to make real Catholics mourn. In business, too, and in the professions, some Catholics, instead of being a credit, are a disgrace to their religion. The public generally associates a Catholic with integrity, and Catholics as a body justify this opinion. But there are some who seem to forget by their conduct that they are Catholics, and who cause their brethren in the faith to blush for the sad display they make of their religion. The Catholic standard of conduct should make a man the very best possible citizen, the most honest in business and the most honorable in the professions.

There is no higher standard conceivable and no motive more powerful than the Catholic. The pity of it is that some who parade as Catholics belie the lofty ideals of faith and lay aside its motives for those of the worldling, and not the decent worldling at that. At times we see those nominally of the faith acting in a way which disgusts the average man of the world, who, if he has no religion, at least has some regard for common honesty and the proprieties of life. If *nominal* Catholics could only be labeled, so that the Church would not suffer for their *unfaithfulness* not only to her, but to ordinary standards of decency, it would be a blessing. But God Himself permits the tares to grow along with the wheat for His own good reasons. He permitted a Judas among the Twelve. God forces no man to do right. Man has free will.

In this country today the Church has a wonderful opportunity of bringing people to the knowledge of the true faith if only her children will try to be loyal to her standards. Too often we suffer as a body for the delinquency of an individual. This imposes on each one of us a duty to be true to the faith which has made saints, patriots, and heroes in every age of Christianity.

The Nativity of the Blessed Virgin Mary (Sept. 8)

by Fr. Gabriel of St. Mary Magdalen (excerpted from **Divine Intimacy**)

The liturgy enthusiastically celebrates Mary's Nativity and makes it one of the most appealing feasts of Marian devotion. We sing in today's Office: "Thy Nativity, O Virgin Mother of God, brings joy to the whole world, because from you came forth the Sun of Justice, Christ, our God. " Mary's birth is a prelude to the birth of Jesus because it is the initial point of the realization of the great mystery of the Incarnation of the Son of God for the salvation of mankind. How could the birthday of the Mother of the Redeemer pass unnoticed in the hearts of the redeemed? The Mother proclaims the Son, making it known that He is about to come, that the divine promises, made centuries before, are to be fulfilled. The birth of Mary is the dawn of our redemption; her appearance projects a new light over all the human race: a light of innocence, of purity, of grace, a resplendent presage of the great light which will inundate the world when Christ, "*lux mundi*," the Light of the World, appears. Mary, preserved from sin in anticipation of Christ's merits, not only announces that the Redemption is at hand, but she bears the first fruits of it within herself; she is the first one redeemed by her divine Son. Through her, all-pure and full of grace, the Blessed Trinity at last fixes on earth a look of complacency, finding in her alone a creature in whom the infinite beauty of the Godhead can be reflected.

The birth of Jesus excepted, no other was so important in God's eyes or so fruitful for the good of humanity, as was the birth of Mary. Yet it has remained in complete obscurity. There is no mention of it in Sacred Scriptures and when we look for the genealogy of Jesus in the Gospel, we find only what refers to Joseph; we find nothing explicit about Mary's ancestry except the allusion to her descent from David. Our Lady's origin is wrapped in silence, as was her whole life. Thus, her birth speaks to us of humility. The more we desire to grow in God's eyes, the more we should hide ourselves from the eyes of creatures. The more we wish to do great things for God, the more we should labor in silence and obscurity.

In the Gospel the figure of Mary is, as it were, completely overshadowed by that of her divine Son; the Evangelists tell us only what is necessary to present the Mother of the Redeemer, and in fact, she enters on the scene only when the narrative of the Incarnation of the Word begins. Mary's life is confounded with, is lost in, the life of Jesus: truly she lived "hidden with Christ in God." Let us note, too, that she

lived in obscurity, not only during the years of her childhood, but also during the whole period of her divine maternity, yes, even during the triumphant moments in the public life of her Son, even when a certain woman, enthusiastic about the wonderful things that Jesus did, cried out in the midst of the crowd: "Blessed is the womb that bore Thee and the breasts that nursed Thee!" (*Luke 11, 27*).

The Feast which we celebrate today is an invitation to the hidden life, to hide ourselves with Mary in Christ, and with Christ in God. Many times it is God Himself who, through circumstances or the decisions of our superiors, makes us live in obscurity. We should be very grateful for this, and take advantage of these opportunities to make more progress in the practice of humility and self-effacement. At other times, however, God gives us responsibilities, offices, apostolic works which bring us into prominence, but even in such circumstances we should try to efface ourselves as much as possible. Certainly we must not refuse the assignment, but we should know how to withdraw as soon as our activity is no longer needed for the success of the work entrusted to us. All the rest — praise, applause, the account of our success or the excuse for our failure — should not concern us. In the face of all this we should strive to remain wholly indifferent. An interior soul should long to hide itself as much as it can under the shadow of God, for, if it has been able to accomplish some little good, it is convinced that in reality all has been the work of God; therefore, it eagerly seeks that all may redound to His glory alone.

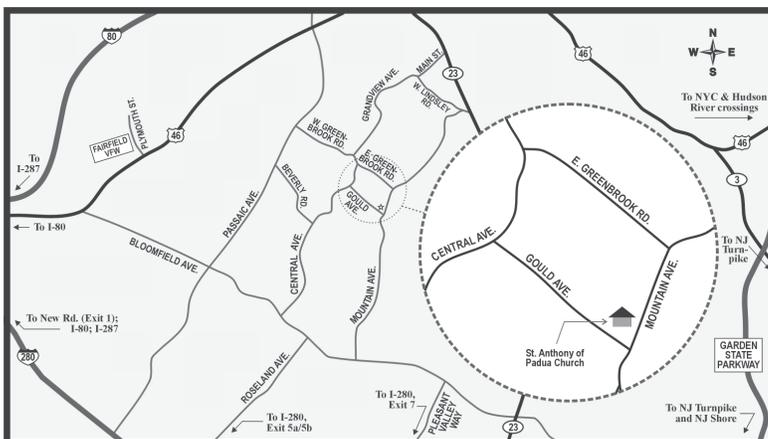
Let Mary's humble, hidden life be the model of ours, and if, in emulating her, we have to struggle against our ever-recurrent tendencies to pride, let us confidently seek her maternal aid, and she will help us to triumph over all vainglory.

Divine Intimacy is available from TAN Books and Publishers, PO Box 424, Rockford, IL 61105 (toll-free 1-800-437-5876).

Prayer to Our Lady of Sorrows

O Mary! I beseech thee by the sorrows thou didst experience in beholding thy divine Son dying on the cross, procure for me a good death; obtain for me that, having loved Jesus and thee, my most tender Mother, here on earth, I may love you both and bless you eternally in heaven. Amen.

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.