



# St. Anthony of Padua Mission

**Bulletin for October 2006**

**SOCIETY OF ST. PIUS X**

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## October Calendar

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

*The works of Jesus and Mary can be called wonderful flowers; but their perfume and beauty can only be appreciated by those who study them carefully — and who open them and drink in their scent by diligent and sincere meditation.*

—St. Louis de Montfort  
**in The Secret of the Rosary**

## 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 after the 9 AM Mass.

The Fall/Winter schedule is as follows:

**October** ..... 1 and 15  
**November** ..... 5 and 19  
**December** ..... 3 and 17

## 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 29 (the Feast of Christ the King), our parish will be hosting a Harvest Brunch following the last Mass. There is no admission charge, and all parishioners are invited. As part of the celebration, the children from the Sunday School will be performing a play in honor of All Saints Day. (The children are requested to bring Saints' costumes to change into.) The Harvest Brunch will be a catered event, but families are asked to bring a nice dessert. **Please use sign-up sheets in the downstairs Social Hall to let us know how many of your family will be attending.** Volunteers are welcomed (and needed).

### 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: 7:00 AM & 9:00 AM

Holy Days: 7:30 AM & 7:30 PM

Saturday Mass: 6:00 PM / First Friday: 7:30 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

24-hour information: (973) 954-7350

Web: <http://www.latin-mass.net>

## **Administrative Notes**

### **Bookstore/Thrift Shop**

St. Anthony's Bookstore & Thrift Shop will be open on the 2nd and 4th Sundays of each month. Please support our chapel as your source for Catholic books, religious items, and gifts. All proceeds benefit our parish!

### **Mass Intentions & Stipends**

To have Masses offered for the intentions of living or deceased persons, the requestor must contact and contract with the desired priest personally. (The USA District set Mass stipend is \$15 per Mass request, which is only a suggested offering for the priest; more can be given if desired, or if one cannot legitimately afford the set offering, a lesser amount/service can be arranged with the priest.)

### **Donation Checks**

You may make out your donation checks to "St. Anthony of Padua Mission-SSPX."

### **Envelopes for Cash Donations**

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**

**October** ..... For devotion to the Most Holy Rosary

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

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### **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.

**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

### **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. Voices and noises from the kitchen and social hall can be heard in the chapel. During confessions, Mass, and thanksgiving, please observe a respectful silence throughout the building.

### **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.

## **On Encountering Adversity**

by Blessed Claude de la Columbière

Imagine the anguish and tears of a mother who is present at a painful operation her child has to undergo. Can anyone doubt on seeing her that she consents to allow the child to suffer only because she expects it to get well and be spared further suffering by means of this violent remedy?

Reason in the same manner when adversity befalls you. You complain that you are ill-treated, insulted, slandered, robbed. Your Redeemer (the name is a tenderer one than that of father or mother), your Redeemer is a witness to all you are suffering. He who loves you and has emphatically declared that whoever touches you touches the apple of His eye, nevertheless allows you to be stricken though He could easily prevent it. Do you hesitate to believe that this passing trial is necessary for the health of your soul?

Even if the Holy Spirit had not called blessed those who suffer, if every page of Scripture did not proclaim aloud the necessity of adversity, if we did not see that suffering is the normal destiny of those who are friends of God, we should still be convinced that it is of untold advantage to us. It is enough to know that the God who chose to suffer all the most horrible tortures the rage of man can invent rather than see us condemned to the slightest pain in the next life is the same God who prepares and offers us the chalice of bitterness we must drink in this world. A God who has so suffered to prevent us from suffering would not make us suffer today to give Himself cruel and pointless pleasure.

### **We must have trust in Providence**

When I see a Christian grief-stricken at the trials God sends him I say to myself: Here is a man who is grieved at his own happiness. He is asking God to be delivered from something he ought to be thanking Him for. I am quite sure that nothing more advantageous could happen to him than what causes him so much grief. I have a hundred unanswerable reasons for saying so. But if I could read into the future and see the happy outcome of his present misfortune, how greatly strengthened I would be in my judgment! If we could discover the designs of Providence it is certain we would ardently long for the evils we are now so unwilling to suffer. We would rush forward to accept them with the utmost gratitude if we had a little faith and realized how much God loves us and has our interests at heart.

What profit can come to me from this illness which ties me down and obliges me to give up all the good I was doing, you may ask. What advantage can I expect from this ruin of my life which leaves me desperate and hopeless? It is true that sudden great misfortune at the moment it comes may appear to overwhelm you and not allow you the opportunity there and then of profiting by it. But wait a while and you will see that by it God is preparing you to receive the greatest marks of His favor. But for this accident you would not have perhaps become less good than you are, but you would not have become holy. Isn't it true that since you have been trying to lead a good Christian life there has been something you have been unwilling to surrender to God? Some worldly ambition, some pride in your attainments, some indulgence of the body, some blameworthy habit, some company that is the occasion of sin for you? It was only this final step that prevented you from attaining the perfect freedom of the love of God. It wasn't really very

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## “The New Paganism” by Hilaire Belloc (1931)

We call Paganism an absence of the Christian revelation. That is why we distinguish between Paganism and the different heresies; that is why we give the name of Christian to imperfect and distorted Christians, who only possess a part of Catholic truth and usually add to it doctrines which are contradictory of Catholic truth. Moreover, the word “Christian,” though so vague as to be dangerous, has this much reality about it, that there is something different between the general atmosphere or savor of any society or person or literature which can be called Christian at all and those which are wholly lacking in any part of Christian doctrine. For a Christian man or society is one that has some part of Catholicism left in him. But when every shred of Catholicism is lost we call that state of things “Unchristian.”

Now, it must be evident to everybody by this time that, with the attack on Faith and the Church at the Reformation, the successful rebellion of so many and their secession from United Christendom, there began a process which could only end in the complete loss of all Catholic doctrine and morals by the deserters. That consummation we are today reaching. It took a long time to come about, but come about it has. We have but to look around us to see that there are, spreading over what used to be the Christian world, larger and larger areas over which the Christian spirit has wholly failed; is absent. I mean by “larger areas” both larger moral and larger physical areas, but especially larger moral areas. There are now whole groups of books, whole bodies of men, which are definitely Pagan, and these are beginning to join up into larger groups. It is like the freezing over of a pond, which begins in patches of ice; the patches unite to form wide sheets, till at last the whole is one solid surface. There are considerable masses of literature in the modern world, of philosophy and history (and especially of fiction), which are Pagan and they are coalescing — to form a *corpus* of anti-Christian influence. It is not so much that they deny the Incarnation and the Resurrection, not even that they ignore doctrine. It is rather that they contradict and oppose the old inherited Christian system of morals to which people used to adhere long after they had given up definite doctrine.

This New Paganism is already a world of its own. It bulks large, and it is certainly going to spread and occupy more and more of modern life. It is exceedingly important that we should judge rightly and in good time of what its effects will probably be, for we are going to come under the influence of those effects to some extent, and our children will come very strongly under their influence. Those effects are already impressing themselves profoundly upon the Press, conversation, laws, building, and intimate habits of our time.

There are two ways in which this is happening; according to whether the New Paganism is at work in a Catholic or a non-Catholic country. It is happening in Catholic countries by the separation of a Pagan set from the rest of the citizens. In those countries the full body of Christian doctrine, that is, Catholicism, puts up a permanent and successful resistance. Its consequences in morals are accepted by masses of people who do not practice the Catholic religion or who are indifferent to its doctrines, and this resistance shows no sign of weakening; not everywhere are the governments of Catholic countries in sympathy with Catholic tradition, however vague, but in these countries the laws defending morals and the general habits of people outside the Pagan set may properly be called anti-Pagan.

But though the way in which the New Paganism is establishing itself differs according to whether the society in which it takes root was originally Catholic or Protestant, it

is everywhere of much the same tone, and its effects are very similar, whether you find them in Italy or in Berlin, in an English novel or a French one; and the marks peculiar to Paganism are very clearly apparent in all.

Of these marks the two most prominent are, first, the postulate that man is sufficient to himself — that is, the omission of the idea of Grace; the second (a consequence of this), despair.

The New Paganism is the resultant of two forces which have converged to produce it: appetite and the sense of doom. Of the forces which impelled it into being, the appeal of the senses to be released from restriction through the denial of the Faith is so obvious that none will contest it, the only controversy being upon whether this removal of restriction upon sensual enjoyment, declining every form of reticence and exercising the fullest license for what is called “self-expression,” is of good or of evil effect upon the individual and upon society. The Christian scheme is still close enough even to the most Pagan of the New Pagans to be familiar, and the social atmosphere which it created still endures as a memory, or as a rejected experience, in their lives. That social atmosphere insisted on a number of restrictions. Of course, no society could exist in which there were not a great number of restrictions, but the restrictions imposed by Christian morals were severe and numerous, and most of them are meaningless to those who have abandoned Christian doctrine, because morals are the fruit of doctrine.

It is not only in sexual matters (the first that will be cited in this connection), but in canons of taste, in social conduct, traditional canons of beauty in verse, prose, or the plastic arts that there is outbreak. The restriction and, therefore, the effort necessary for lucidity in prose, for scansion in poetry and, according to our tradition, for rhyme in most poetry — the restrictions imposed by reverence for age, for certain relationships such as those between parent and child, for the respect of property as a right — and all the rest of it are broken through. A license in act and a necessarily more extended license in speech are therefore the mark of the New Paganism.

But to this negative force must be added a positive one to explain what is happening, and that positive one is a philosophy which may be called Monist, or Fatalist, or Determinist, or by one of any number of names all signifying either the absence of conscious Will from the universe or the presence of only one such Will therein.

The true origin of this attitude of mind in modern times is the powerful genius of Calvin, though those who most suffer his influence would most strenuously deny their subjection to it, partly because they have never read him, much more because they do not see it in their daily papers, and most of all because Calvin is vaguely mixed up in their minds with an interest in theology, which science is thought to have exploded — there is also perhaps some little distaste for Calvin because he was a Frenchman, but as that deplorable fact is never emphasized it cannot count for much. Calvin, then, is at the fountainhead of this new sense of Doom. But behind Calvin the fatalist attitude is an attitude as old, of course, as the hills. It is a temptation to which the human intellect has yielded on important occasions from as far back as we can trace its recorded experience and definitions. To the mind in that mood all things are part of an unchangeable process following from cause to effect immutably.

What else may have produced this positive force of fatalism, itself a main factor in the new Paganism, I will not here

### *The New Paganism (continued)*

discuss; I have said more about it in my essay on "Science as the Enemy of Truth." I am here only concerned with observing its presence; but I will say this much: that one very powerful agent in producing this mood is the desire to be rid of responsibility.

A direct consequence of this philosophy, though again it is a consequence furiously denied by its victims, is the elimination of right and wrong. Our actions do not depend upon our own wills; those who think that they proceed from an act of the will suffer an illusion; human action, from what used to be called the noblest self-sacrifice to the basest commercial swindling, is the inevitable result of forces over which the perpetrator has no control — or, as Dean Swift has admirably put it in that great masterpiece, *The Tale of a Tub*, "It was ordained some three days before the Creation that my nose should come against this lamp post."

It is true that the professors of this creed are illogical; for no one gives louder vent to moral indignation than themselves, especially when they are denouncing the cruelties or ineptitudes of believers in moral responsibility, but then, as the denial of the human reason is also part of their creed, or, at any rate, the denial of its value as the instrument for the discovery of truth, they will not be seriously disturbed by the incongruity of their outbursts; for what is incongruous or illogical is not to them blameworthy or ridiculous — rather in their mouths does the word "logical" connote something absurd and empty.

Now, it is with this element of Monism that there enters a highly practical consideration in our survey of the New Paganism. It is this: the New Paganism is in process of building up a society of its own, wherein will be apparent two features novel in what used to be Christendom. Those two features have already appeared and will spread each in its own sphere, the one in the sphere of law — that is, of coercive enactment — the other in the sphere of *status*, that is, in the organization of society.

In the first sphere, that of positive law, the New Paganism has already begun to produce and cannot but produce more and more a mass of restrictive legislation. It is a paradox, of course, that such restrictive legislation should be bred from a mood which proceeded originally from rebellion against restriction, but the fact is undoubted — it is before all our eyes. With the denial of the will there necessarily appears the questioning of any content to the word "freedom." In a Christian society you were free to do a number of acts, for some of which you could be punished under Christian laws, for others of which no state or other authority could punish you, but which were opposed to the social atmosphere in which you lived. But the New Paganism will tend, not to punish, but to restrain with fetters; to prevent action, to impose coercive bonds. It will be at issue more and more with human dignity. It has already, in certain provinces (the Calvinist canton of Vaud in Switzerland is an example), enacted what is called "the sterilization of the unfit" as a positive law. It has not yet enacted, though it has already proposed and will certainly in time enact, legislation for the restriction of births. Not only in these, but in many other departments of life, one after another, will this mechanical network spread and bind those subject to it under a compulsion which cannot be escaped.

In the sphere of social texture the New Paganism must also inevitably and of its nature, wherever it gives its tone to society, reintroduce that status of slavery from which our civilization sprang and which only very gradually disappeared under the influence of the Christian ethic.

This revival of slavery must not be confused with the spread of mechanical restriction applicable to all. They are cousins, but they are not identical. Slavery is the compulsion of one man or set of men to work for the benefit of others. It is a compulsion to work, backed by the arms of the State. The way has been prepared for it by that already half-Pagan thing — industrial capitalism, of which I write on a later page; and the steps whereby the New Paganism will achieve slavery develop naturally from industrial capitalism. It is a thesis I have developed at greater length in my book, *The Servile State*; I here only touch on it as a main social result to which the New Paganism will give birth. That this novel status will bear the name "slavery" I doubt; for it is in the nature of mankind, when they are proceeding to call that good which once they called evil, to avoid the old evil name. In the same way fornication is not called fornication but "companionate marriage." Probably slavery, when it comes, will be called "permanent employment"; and a century hence, a rich man will say to his friends, talking of his new gardener: "He's a permanent. Paid for him at the Bureau only last Thursday."

In the form of security and sufficiency for the men who labor to the profit of others, and in the form of registering and controlling them in the form of an organized public supervision of their labor, slavery is already afoot. When slavery shall succeed it will succeed through the acquiescence of those who will be enslaved, for they will prefer sufficiency and security with enslavement, to freedom, responsibility, insecurity and the threat of insufficiency.

As yet, during the transition, there is an illogical, and therefore an ephemeral mixture of the old and the new. The old freedom sufficiently survives in the mind of the wage earner to give him the illusion that, while accepting insurance and maintenance from the capitalist state, he can still be a full citizen. He thinks he can have his cake and eat it too. He is mistaken. The great capitalists who procured these regulations from the politicians knew what they were at. They were catching their proletariat in a net, and now they hold it fast.

The New Paganism will then, I say, give us, in those societies over which it shall obtain the control of the mind, increasing restriction against general freedom and increasing restriction against the particular freedom which left some equality between the man who worked and the man who exploited him under a contract — it will replace that idea of contract by the older idea of status. In saying this, my object is to point out that the discussion of the New Paganism is not a mere academic discussion, but, as I have called it, one of immediate practical importance. If we adopt it we must be prepared for its consequences; if we abhor those consequences, it is our business to fight the New Paganism vigorously.

And here I have, as on so many other points, a quarrel with those moderns who will make of religion an individual thing (and no Catholic can evade the corporate quality of religion), telling us that its object being personal holiness and the salvation of the individual soul, it can have no concern with politics. On the contrary, the concern of religion with politics is inevitable. Not that the Christian doctrine and ethic rejects any one of the three classical forms of government — democracy, aristocracy or monarchy, or any mixture of them — but that it does reject certain features in society which are opposed to the Christian social products, and are opposed to them because they spring from a denial of free will.

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### *The New Paganism (continued)*

The battle for right doctrine in theology is always also a battle for the preservation of definite social things (institutions, habits) following from right doctrine; nor is there anything more contemptible intellectually than the attitude of those who imagine that because doctrine must be stated in abstract terms it therefore has no practical application nor any real fruit in the real world of real men. Contrariwise, difference in doctrine is at the root of all political and social differences; therefore is the struggle for or against true doctrine the most vital of struggles.

But apart from these aspects of the New Paganism there is another which I confess I happen to feel myself closely concerned with. It is the connection between the New Paganism and that lure of the antique world, which is of such power over all generous minds, and especially upon those who are in love with beauty.

It is in my judgment an argument which has certainly been of powerful effect in the immediate past, and will continue for some time longer, even in our declining culture, to be of powerful effect, that Paganism is to be sought, respected and achieved because our race, before the advent of the Catholic Church, wrote what it did, built what it did, chiselled what it did, and everywhere created the loveliness to which we Christians are the heirs. Yet this attraction of the antique world I conceive to be a dangerous decoy, leading us on to things very different from and very much worse than that classic Paganism from which we all descend.

I know that to affirm the connection between the New Paganism and a wistfulness for the Old will sound in most modern ears fantastic, because most modern people who fall into the New Paganism know nothing about the Paganism of antiquity; there never was a time when educated men had a larger proportion among them ignorant of Latin and Greek, since first Greek was taught in the universities of Western Europe; and there was certainly never a time during the last two thousand years when the mass of people, the workers, were given less knowledge of the past and were less in sympathy with tradition.

Nonetheless, it is true that the idea of Pagan antiquity as a model runs through the whole new movement. With a few scholars it is at first-hand, with most people at second, third, fourth or fifth; but it is there with everyone. There is a general knowledge that men were once free from the burden of Christian duty, and a widespread belief that when men were free from it, life was better because it was more rational and directed to things which they could all be sure of and test for themselves, such as the health of the body and physical comforts and pleasant surroundings, and the rest. To direct life again to these objects, making man once more sufficient to himself and treating temporal good as the supreme good, is the note of the New Paganism.

Now what seems to me by far the most important thing to point out in this connection is that the underlying assumption in all this is false. The New Paganism differs, and must differ radically, from the Old; its consequences in human life will be quite different; presumably much worse, and increasingly worse.

The reason of this is that you cannot undo an experience. You cannot cut off a man or a society from their past, and the world of Christendom has had the experience of the Faith. When it moves away from the Faith to return to Paganism again it is not doing the same thing, not producing the same emotions, not passing through the same process, not suffering the same reactions, as the old Paganism did,

which was moving towards the Faith. It is one thing to go south from the Arctic towards the civilized parts of Europe; it is quite another thing to go north from the civilized parts of Europe to the Arctic. You are not merely returning to a place from which you started, you are going through a contrary series of emotions the whole time.

The New Paganism, should it ever become universal, or over whatever districts or societies it may become general, will never be what the Old Paganism was. It will be other, because it will be a corruption.

The Old Paganism was profoundly traditional; indeed, it had no roots except in tradition. Deep reverence for its own past and for the wisdom of its ancestry and pride therein were the very soul of the Old Paganism; that is why it formed so solid a foundation on which to build the Catholic Church, though that is also why it offered so long and determined a resistance to the growth of the Catholic Church. But the New Paganism has for its very essence contempt for tradition and contempt of ancestry. It respects perhaps nothing, but least of all does it respect the spirit of "Our fathers have told us."

The Old Paganism worshipped human things, but the noblest human things, particularly reason and the sense of beauty. In these it rose to heights greater than have since been reached, perhaps, and certainly to heights as great as were ever reached by mere reason or in the mere production of beauty during the Christian centuries.

But the New Paganism despises reason, and boasts that it is attacking beauty. It presents with pride music that is discordant, building that is repellent, pictures that are a mere chaos, and it ridicules the logical process, so that, as I have said, it has made of the very word "logical" a sort of sneer.

The Old Paganism was of a sort that would be open, when due time came, to the authority of the Catholic Church. It had ears which at least would hear and eyes which at least would see; but the New Paganism not only has closed its senses, but is atrophying them, so that it aims at a state in which there shall be no ears to hear and no eyes to see.

The one was growing keener in its sight and its hearing; the other is declining towards a condition where the society it informs will be blind and deaf, even to the main natural pleasures of life and to temporal truths. It will be incapable of understanding what they are all about.

The Old Paganism had a strong sense of the supernatural. This sense was often turned to the wrong objects and always to insufficient objects, but it was keen and unflinching; all the poetry of the Old Paganism, even where it despairs, has this sense. And you may read in those of its writers who actively opposed religion, such as Lucretius, a fine religious sense of dignity and order. The New Paganism delights in superficiality, and conceives that it is rid of the evil as well as the good in what it believes to have been superstitions and illusions.

There it is quite wrong, and upon that note I will end. Men do not live long without gods; but when the gods of the New Paganism come they will not be merely insufficient, as were the gods of Greece, nor merely false; they will be evil. One might put it in a sentence, and say that the New Paganism, foolishly expecting satisfaction, will fall, before it knows where it is, into Satanism.

## On Encountering Adversity (continued)

much, but you could not bring yourself to make this last sacrifice. It wasn't very much, but there is nothing harder for a Christian than to break the last tie that binds him to the world or to his own self. He knows he ought to do it, and until he does it there is something wrong with his life. But the very thought of the remedy terrifies him, for the malady has taken such a hold on him that it cannot be cured without the help of a serious and painful operation. So it was necessary to take you unawares, to cut deep into the flesh with skilful hand when you were least expecting it and remove the ulcer concealed within, or otherwise you would never be well. The misfortune which has befallen you will soon do what all your exercises of piety would never have been able to do.

### Unexpected advantages from our trials

If the consequence of your adversity is that which was intended by God, if it turns you aside completely from creatures to give yourself unreservedly to your Creator, I am sure that your thanks to Him for having afflicted you will be greater than your prayers were to remove the affliction. In comparison with this misfortune all the other benefits you have received from Him will appear to have been very slight favors indeed. You have always regarded the temporal blessings He has hitherto showered on you and your family as the effects of His goodness towards you, but now you will see clearly and realize to the depths of your being that He has never loved you so much as when He took away all that He gave you for your prosperity, and that if He was generous in giving you a family, a good position, an income and good health, He has been over-generous in taking them all away.

I am not referring to the merit we acquire by the virtue of patience. Generally speaking, one day of adversity can be of more profit to us for our eternal salvation than years of untroubled living, whatever good use we make of the time.

It is common knowledge that prosperity has the effect of softening us. When a man is materially well off and content with his state, it is a great deal if he takes the trouble to think of God two or three times a day. His mind is so pleasantly occupied with his worldly affairs that it is easy for him to forget all the rest. Adversity on the other hand leads us as if naturally to raise our eyes to Heaven to seek consolation in our distress. Certainly God can be glorified whatever condition we are in, and the life of a Christian who serves Him when fortune is favorable is most pleasing to Him. But can he please Him as much as the man who blesses Him

while he is suffering? It cannot be doubted that a man who enjoys good health, position, wealth and the world's esteem, if he uses his advantages as he ought, attributing them to God and thanking Him for them, by doing so glorifies his Maker and leads a Christian life. But if Providence takes away what he has and strikes him down, and in the midst of his reverses he continues to express the same sentiments, returning the same thanks and obeying his Lord with the same promptness and submission as he did formerly, it is then that he proclaims the glory of God and the efficacy of His grace in the most convincing and striking manner.

### Opportunities for acquiring merit and saving our souls

Judge then what recompense those persons will receive from Christ who have followed Him along the way of His Cross. On the judgment day we shall understand how much God has loved us by giving us the opportunities to merit so rich a reward. Then we shall reproach ourselves for complaining at what was meant to increase our happiness, for grieving when we should have been rejoicing, for doubting God's goodness when He was giving us concrete evidence of it. If such will be our feelings one day, why not anticipate them now? Why not bless God here and now for something we shall be thanking Him for everlastingly in heaven?

It is clear from this that whatever the manner of our life we should always accept adversity joyfully. If we are leading a good life adversity purifies us, makes us better and enables us to acquire greater merit. If our life is sinful it serves to bring us to repentance and obliges us to become good.

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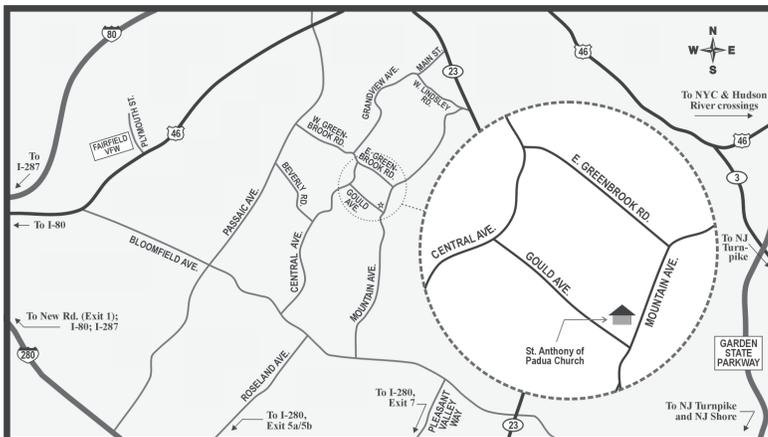
This article is excerpted from **Trustful Surrender to Divine Providence**, available from TAN Books and Publishers, PO Box 424, Rockford, IL 61105 (1-800-437-5876).

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## The Little Flower

Marie-Françoise Martin was born at Alençon (France) of parents most pious and endowed with a comfortable amount of the goods of this world. At the age of fifteen she entered the Carmelite Convent of Lisieux, living there in holiness and humility. Her whole ambition was to love God perfectly and to conquer souls for Jesus. She died in the odor of sanctity, promising to "spend her heaven in doing good upon earth" (1873-1897). His Holiness Pope Pius XI declared her Blessed on the 29th of April 1923, and canonized her on the 17th of March 1925.

### 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.