



St. Anthony of Padua Church

Bulletin for September 2008
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 / Twelve Holy Brothers
- 2 St. Stephen
- 3 St. Pius X
- 5 St. Laurence Justinian / First Friday
- 6 First Saturday
- 7 17th Sunday after Pentecost
- 7 Catechism Registration / Parish Census Update
- 8 Nativity of the Blessed Virgin Mary / St. Adrian
- 8-13 Women's 5-Day Retreat (Ridgefield, Ct.)
- 9 St. Peter Claver / St. Gorgonius
- 10 St. Nicholas Tolentino
- 11 Sts. Protus & Hyacinth
- 12 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. Euphemia, Lucy & Geminianus
- 17 Stigmata of St. Francis of Assisi
- 18 St. Joseph Cupertino
- 19 St. Januarius & Companions
- 20 Sts. Eustace & Companions
- 21 19th Sunday after Pentecost / St. Matthew the Apostle
- 22 St. Thomas of Villanova / St. Maurice & Companions
- 23 St. Linus / St. Thecla
- 24 Ember Wednesday (fast) / Our Lady of Ransom
- 26 Ember Friday (fast) / Sts. Cyprian & Justina / Sts. John de Brebeuf, Isaac Jogues, and Companions
- 27 Ember Saturday (fast) / Sts. Cosmas & Damian
- 28 20th Sunday after Pentecost / St. Wenceslaus
- 29 Dedication of St. Michael the Archangel
- 30 St. Jerome

Pastor: Rev. Fr. Kevin Robinson

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

Mass Schedule

Sunday: 7:30 AM, 9:30 AM, & 11:30 AM

Holy Days: 10:00 AM & 7:30 PM

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

Confession

Confessions are heard prior to every Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Robinson at the Ridgefield retreat house (203-431-0201) for information regarding Baptism, Marriage, Confirmation, Extreme Unction, Sick Calls, and possible priestly vocations.

Contact Us:

Parish phone: (973) 228-1230

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

Those alone acquire the wisdom of God who are like ignorant children, and, laying aside their knowledge, walk in His Service with love.

—St. John of the Cross

Sunday Catechism Classes / Parish Census

Registration for Fall/Winter Catechism Classes will be held on **Sunday, September 7**. On the same days as registration, 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.

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 9:15 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:15 AM Mass. Classes through the end of 2008 are scheduled as follows:

September 21 (first day of classes)

October 5 and 19

November 2 and 16

December 7 and 21

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. 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.

Nothing is colder than a Christian who does not care about the salvation of others.

—St. John Chrysostom

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 — September 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.

Oct. 13-18: Men's 5-Day Retreat (*Ridgefield, Ct.*)

Oct. 26: Feast of Christ the King

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.

Mary's Sorrows

by Rev. O.R. Vassall-Phillips

excerpted from The Mother of Christ (1922)

Our Lord Jesus Christ might have redeemed the world by shedding one single tear, by one sigh of His Heart, by one act of His Will. But this, we know, was not to be. The Life of the Incarnate Word was a life of sorrow, culminating in the Mysteries of the Sacred Passion, having its term and completion in His Death upon the Cross, where He poured forth His Precious Blood to the last drop — thus paying the price which had been set by God for man's redemption. "When He loved His own, He loved them to the end" — to the last extremity. St. Alphonsus has written that our Most Holy Redeemer endured so many distinct and separate sufferings, especially during His last days on earth, in order that we might have so many various proofs of His Love, on which to dwell in loving contemplation.

As with her Son, so too was it with His Blessed Mother. Our Lady might have known nothing of the Passion of her Beloved, before it was actually accomplished. All the future might have been hidden from her eyes until the last. And then, by one act of conformity to the Will of her Lord and God, revealed to her soul in the flash of a divine locution, the sacrifice of the Queen of Martyrs would have been consummated at the hour when Jesus died. But it was not so to be. The life of Mary, like the life of Jesus, was throughout, a life of sorrow — at least from the moment of the Incarnation — when He, in whose Face one day there should be "no beauty nor comeliness," became her Child. She "believed the report" of the Prophet. Henceforth, her gaze was ever fixed upon Mount Calvary and the Sepulchre beyond. So intimately was her life interwoven with the life of Christ, that her sorrows were inseparable from His — as were also her incomparable joys. Of our Lord it had been written that His "sorrow was ever before Him," so was it with Mary. At no instant of conscious life could the Mother of the Crucified forget that which was to come. Yet, as in the life of Christ certain moments stand out in which, as it were, the rest were concentrated, in which the Son of Man stands revealed as the Man of Sorrows, wounded in the House of His friends — so too was it with our Sorrowful Queen. We sometimes see an Image of Our Lady of Sorrows, with seven swords transfixing her heart. These represent the Seven Sorrows, or Dolours as they are often called, which the Church singles out from the rest, lovingly to cherish and commemorate. They commemorate the Prophecy of Simeon; The Flight into Egypt; The Loss of the Holy Child in the Temple; The Meeting with Jesus on the Way to Calvary; the Crucifixion; The Taking down from the Cross; and The Burial of our Lord.

Who amongst the children of men would dare to compare his sufferings with the Passion of Jesus or with the Dolours of Mary? All who will strive, in union with their Desolate Mother, to bear bravely whatever cross our Lord may see well to place upon their shoulders, will find that when that cross is beginning to seem too heavy to be borne, He will Himself deign to raise it for awhile, until at last He shall lift it for ever. Then shall all things be made new. Then shall the crown, which is the reward of the cross borne patiently, be placed upon the brow of him who has endured unto the end. Then shall the wonderful words be spoken: "Well done, good and faithful servant, enter thou into the joy of thy Lord." For this — Mary will whisper to her children — for this it is indeed worth while to wait patiently until the night of waiting be past and the day break in the open Vision of our God.

The Saving Knowledge of Jesus Christ

Excerpted from At the Parting of the Ways (1906) by Herbert Lucas, S.J.

“And I, brethren, when I came to you, came not in loftiness of speech or of wisdom ... For I judged not myself to know anything among you, **but Jesus Christ, and Him crucified.**”

—1 Cor. 2:1-2

Among the portions of the New Testament which ought to be more especially familiar to us all, may be reckoned the opening chapters of the First Epistle of St. Paul to the Corinthians, chapters which contain such remarkable assertions and expressions concerning the Cross of Christ, or rather, concerning Christ crucified, as the principal theme of the Christian preacher. But the words of the Apostle on this subject may have a greater force, as well as a more living interest for us, if we consider them in their relation to the circumstances of St. Paul's first visit to Corinth, which may be read in the seventeenth and eighteenth chapters of the Acts of the Apostles. St. Paul, in the course of the second of his great missionary journeys, had crossed over from Troas into Macedonia, and having stayed some time at Philippi and Thessalonica, had come southwards to Athens. Now Athens, as it was in those days, might be described as a sort of university town, a seat of learning to which students flocked from every quarter of the civilized world, and in which the pursuit of literature and philosophy was held in the highest esteem. At first it seemed as though the city were about to afford the Apostle a singularly favorable opening for the preaching of the Gospel. His arrival, as we learn from the Acts, did not pass unnoticed. Not merely did he find the men of Athens polished and agreeable, and glad to converse with him in private, but they invited him to give a public lecture (as we might say) in the great hall — or rather, the open theatre — of the Areopagus. And he, for his part, was able to interest his hearers, addressing them in the language of their own philosophers and poets, and apparently creating, at first, a very favorable impression.

But when he came to speak of the resurrection of the body, his words provoked some ridicule; and the end of all was that these learned men of Athens gave him to understand that they had had enough of his teaching. It is true that with the politeness which befitted men of education and breeding, they said: “We will hear thee again concerning this matter”; but the expression would appear to have been the local equivalent of a motion in the House of Commons: “That the bill be read this day six months.” At any rate, St. Paul seems to have understood them in this sense. For we read, in the brief and succinct phraseology of the Acts: “So Paul went out from among them.” Like a wise man, he took the hint and presently left the city. The impression which he had made, though favorable, was not deep. His teaching was a novelty, and as such it amused them, but, so far as they were concerned, it went no further. This explanation of the matter is indeed very clearly indicated in the text of the Acts. For we read, at the outset of the incident, that: “They brought him to Areopagus (or Mars-hill), saying: May we know what this new doctrine is, which thou speakest of? For thou bringest certain new things to our ears.” And, lest the point of these words should be missed, St. Luke adds, by way of parenthesis: “Now all the Athenians and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.” And, inasmuch as this morbid or frivolous craving for news or novelties was far removed from that spirit of serious and humble docility with which the truths of the Gospel should be received, it is not, after all, a matter for surprise that St. Paul's ministry among the Athenians was, to say the least, not conspicuously successful.

Nevertheless, though his ill-success may not be a matter for surprise to us — for it is easy to be wise after the event — none the less it was very disheartening to the Apostle at the time, just as similar experiences have so often since then proved disheartening to other Christian preachers. And accordingly he came to Corinth, his next halting-place, not a little dispirited. “I was with you,” he says, “in weakness, and in fear, and in much trembling.” But he was not to be daunted, and the effect of his comparative failure was to make him alter, somewhat, his plan of campaign. He would no longer rely on any of those extraneous advantages of culture and learning to which he had, perhaps, trusted too much at Athens. He would simply preach Christ crucified. He knew very well that the death of our Lord on the Cross was a stumbling-block to the Jews, who looked for signs of power; and that the bold assertion that one who had so died was in very deed the Lord and Master of all things, would appear to the Greeks, so wise in their own conceit, the merest foolishness. Nevertheless, to die on the Cross was precisely what our Lord had done; and, after all, He knew best the rule or principle of Christ's action should henceforth be the rule or principle of Paul's preaching. It was his, as a faithful steward of most sacred mysteries, to set forth the life and death — no less than the doctrine — of his Divine Master. If our Lord had relied on the efficacy of His death on the Cross, not merely as an atonement in relation to God, but also as an appeal to the heart of man, the Apostle could safely rely on the efficacy of the preaching or declaration of that death, and of its significance.

With the help of these explanations, we may better understand the bearing of St. Paul's words when he wrote: “And I, brethren, when I came to you, came not in loftiness of speech or of wisdom. ... For I judged not myself to know anything among you, but Jesus Christ, and Him crucified.” That is to say, whatever other knowledge he might possess was to be as though he had it not, since it did not count at all for the purpose of the great work on which he was engaged. It was as though in one subject alone he had received a teacher's diploma; as though on this one subject alone he held a commission to enlighten mankind, whether at Corinth or elsewhere.

Now this experience of St. Paul, and these words of his about the knowledge of Jesus Christ, are full of instruction and of warning for all those whose duty it is to guide others in the way of salvation. They teach us to connect all religious doctrine as closely as possible with the sacred Person of Jesus Christ, and with the culminating mystery of His passion and death; and they should serve as a warning that the neglect of this guiding principle will surely issue in failure, whether the failure be outward and visible (like that of St. Paul at Athens) or not.

And if St. Paul's experience and words serve for the instruction of the Christian teacher, they are, or should be, hardly less helpful to the learner, and to those in particular who — by reason of their general education and intelligence — are qualified to take an active part in the work of their own religious training. If it is the business of the priest to teach and preach Christ, it is (to use another expression of St. Paul's) no less the business of each individual among the faithful to “learn Christ”; and this is a process which, as is the case with every other branch of knowledge, each one must go through for himself; and the more so because here there is question not of theoretical but of practical and experimental knowledge; of a knowledge which is, in the highest degree, personal and individual.

The Saving Knowledge of Jesus Christ (cont'd)

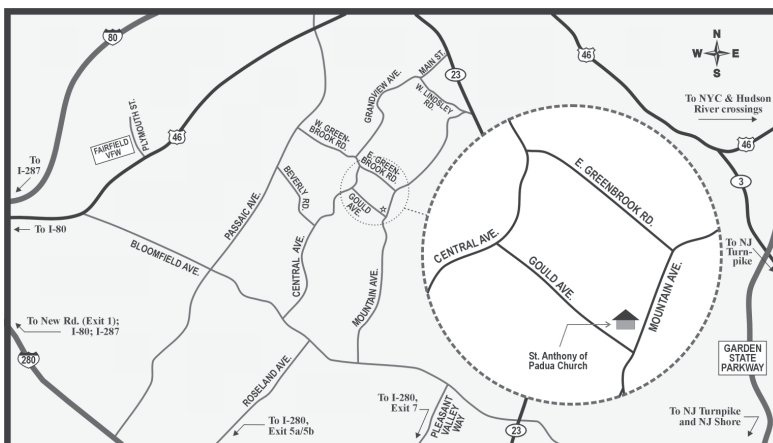
Now, the knowledge of Jesus crucified is such a very wide subject that we must be content, for the present, with just one thought concerning it. And this thought has been suggested by a very simple reflection on our summer holidays, which have so recently come to a close. Suppose that every one of us were told to write an English theme this morning, not exceeding three lines in length, about the vacation, most of us would probably send up something like this: "I spent my holidays at such a place; I enjoyed myself very much; and I am very sorry that it is all over." And such an account of the matter would at least have the merit of being honest and truthful. Now we may take this imaginary — yet not wholly imaginary — theme as a kind of text, and work round from it to those words of St. Paul which we were considering together just now. We have, all of us, been reminded from time to time, in the sermons or instructions that we may have heard here or elsewhere, that we cannot grab or hold fast the pleasures of this life, but that they slip through our fingers whether we will or no. And perhaps when we have heard this assertion made, we have put it aside with the half-conscious and unexpressed reflection that it was one of those copy-book sayings which preachers are expected to repeat, but which have no particular or tangible meaning for ourselves. But our own account of the recent holidays may help us to see that the statement has a very real and practical meaning for each of us; and one that the youngest of us can understand. "We enjoyed ourselves very much"; so far, good, provided that our enjoyment was not marred by sin. And "we are sorry that it is all over." But after all it is all over; and all the regrets in the world will not bring those pleasant days back again. This we know well, and this is precisely what is meant when it is said that we cannot hold fast the pleasures of life. They pass as time passes; and as we cannot change the nature of time, we cannot render permanent those pleasures and enjoyments of which time — fleeting time — is a condition. In a few hours this day will have passed. In a few weeks Christmas will be at hand; and the Christmas holidays will pass in their turn; and so on through the years — be they many or few — of the life of each one of us. After awhile our whole life will have passed — passed beyond recall; and we shall find ourselves on the brink of eternity, which does not pass. Whatever we can carry with us over that brink, whatever we may have sent on before us, like "advance luggage," will be ours forever; but whatever we have to leave behind us there will be forever lost, no more recoverable than the phantoms of a dream. And among these things which we must needs leave behind us are the pleasures of life as such.

Now, this is not to be so understood, or misunderstood, as though we were to have no happiness here. It is precisely in order that we may enjoy true happiness here that we are exhorted, in a hundred passages of Holy Scripture, not to set our hearts on pleasure. Pleasure and happiness, though they have some points in common, are in other and more important points sharply contrasted. Pleasure passes; happiness, provided that it be of the right sort, and that we take the right means to attain it and to keep it, remains with us through all the changes, the sunshine and the clouds, the prosperity and the adversity of life. Pleasure passes with the lapse of time; happiness is, in a manner, timeless, and so links us with that eternity towards which we are all hastening.

What, then, is the secret of true and solid happiness? We may have seen rising up from the middle of a stream, a strong and sturdy post, firmly planted in the river bed, and standing unmoved as the water flows by. It is not a very exalted comparison, but it may serve our present purpose. That post, holding its position upright and unshaken in the midst of the surging waters, may be taken — for the moment — as a symbol of the Cross of Christ. This stands firm and unmoved, while pains and pleasures pass. To cling fast to it is to enjoy the best kind of happiness which is to be found in this world; and to know this is not the least important part of our knowledge of Jesus Christ, and Him crucified.

Now, what is to be understood by clinging fast to the Cross of Christ? What dispositions of the mind and heart are signified when we grasp our crucifix in our hands, as we may well do while we say a last short prayer before retiring to rest? To cling to the Cross means, in the first place, not to allow ourselves to be separated from our Lord by grievous sin; and this, of course, is the essential point. But much more than this is desirable. To cling to the Cross is to fix our hopes, not on the fleeting pleasures of this world, but upon those eternal joys which our Lord purchased for us by His crucifixion and death. To cling to the Cross is to find in it our refuge against temptation, our comfort in sorrow and in pain, our chief source of courage in danger, our chief motive for perseverance in strenuous and determined effort. To cling to the Cross is to recognize in Him who died thereon our Lord and Master, our best and dearest Friend. To cling to the Cross is to make use, to the utmost of our opportunities, of those means of drawing near to our Lord and of keeping near to Him, of those means of grace whereby the fruits of His sacred passion and death are conveyed to our souls, which He has provided for us in the Holy Sacraments of the Church. So to cling to the Cross of Christ is to have made no unimportant progress in the saving knowledge of Jesus Christ, and Him crucified.

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.