



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for March 2009

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

March Calendar

- 1 1st Sunday of Lent
- 4 Ember Wednesday / St. Casimir / St. Lucius
- 6 Ember Friday / Sts. Perpetua & Felicity / First Friday
- 7 Ember Saturday / St. Thomas Aquinas / First Saturday
- 8 2nd Sunday of Lent / St. John of God
- 9 St. Frances of Rome
- 9-14 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 10 Forty Holy Martyrs
- 12 St. Gregory the Great
- 15 3rd Sunday of Lent
- 17 St. Patrick
- 18 St. Cyril of Jerusalem
- 19 St. Joseph, Spouse of the Blessed Virgin Mary
- 21 St. Benedict
- 22 4th Sunday of Lent (Laetare)
- 24 St. Gabriel the Archangel
- 25 Annunciation of the Blessed Virgin Mary
- 27 St. John Damascene
- 28 St. John Capistran
- 29 Passion Sunday

Sunday Catechism Classes

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-First Communion; pre-Confirmation; Confirmation & post-Confirmation; and Apologetics (adults and older children). Classes are scheduled at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence. Schedule is as follows:

- March 1 and 15
- April 5 and 19

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>

And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols, they design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar.

—Esther 14:8-9

Daylight Savings Time

Daylight Savings Time for 2009 begins at 2 AM on Sunday, March 8. Please remember to set your clocks **ahead** one hour when going to bed the night before.

Feast of St. Joseph

To be convinced how much the intercession of St. Joseph prevails with Jesus Christ, we have only to consider these words of the Evangelist: *And he was subject to them.* The Son of God employed 30 years assiduously obeying Joseph and Mary! It was sufficient for Joseph, by the least word or sign, to show that he wished Him to do anything; Jesus immediately obeyed. This humble obedience of Jesus teaches us that the dignity of Joseph is above that of all the other Saints, except that of the Queen of Saints. We should be particularly devout to St. Joseph, that he may obtain for us a happy death.

The Annunciation of Mary

This feast recalls the greatest event in history, the Incarnation of Our Lord. On this day, the Word was made flesh, and united to itself forever the humanity of Jesus. The mystery of the Incarnation has earned for Mary her most glorious title, that of "Mother of God" (in Greek, Theotokos). Since the title of Mother of God makes Mary all powerful with her Son, let us have recourse to her intercession with Him, so that by the merits of His passion and crucifixion we may have part in the glory of His resurrection.

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.

For we are the children of the saints, and look for that life which God will give to those that never change their faith from him.

—Tobias 2:18

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 — March 2009

1st Saturday (3:30 PM) – Third Order Carmelites

2nd Sunday – Holy Name Society / 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.

Apr. 5: Palm Sunday

Apr. 12: Easter Sunday

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

Apr. 26: First Confession

May 3: First Holy Communion / May Crowning

May 11-16: Men's 5-Day Retreat (*Ridgefield, Ct.*)

The Interior Sorrows of Christ

by James Cardinal Gibbons, excerpted from
Discourses and Sermons (1908)

In the history of human sorrow, no man ever endured so much anguish of mind as our Savior, Jesus Christ. The Prophet Isaiah speaks of Him as "a man of sorrows and acquainted with infirmity." Jeremiah thus portrays the sufferings of Christ: "O all ye who pass by the way, attend and see if there be any sorrow like unto My sorrow." His whole life was one continuous round of affliction, culminating in His

Humility in Our Falls

Excerpted from Divine Intimacy

If we contemplate our misery without raising our eyes to God, the Father of mercies, we will easily become discouraged. By examining ourselves thoroughly, we will see that discouragement always comes from two closely related causes. The first is that we depend upon our own strength; through it our pride is wounded and deceived when we fall. The second is that we lack reliance on God; we do not think of referring to Him in times of prosperity, nor do we have recourse to Him when we fail Him. In short, we act by ourselves: we try to succeed alone, we fall alone, and alone we contemplate our fall. The result of such conduct can only be discouragement. Indeed, how could we expect to find in ourselves the strength to rise again, when it was our very want of strength that made us fall? God does not want us to act by ourselves. "Woe to him that is alone," says Sacred Scripture, "for when he falleth, he hath none to lift him up" (*Eccl.* 4,10). Woe to him who relies only on his own strength to put his good resolutions into execution. When he falls, he will not have the aid of God's might to lift him up; thus he will remain in his misery, confused and discouraged.

Just as we should not make good resolutions without counting on God's help to keep them, by the same token we should not view our failures without considering God's mercy at the same time, for as God is the only One who can help us persevere in good, so He alone can raise us up from evil.

That is why all the saints have taught that the knowledge of oneself must never be separated from the knowledge of God and vice versa. St. Teresa of Jesus says, "The soul must sometimes emerge from self-knowledge and soar aloft in meditation upon the greatness and the majesty of its God. Doing this will help it to realize its own baseness better than thinking of its own nature, and it will be freer from the reptiles which enter the first rooms, that is, the rooms of self-knowledge."

Distress and lack of confidence lessen our capacity for loving and the devil's aim is to hold back souls on the road to love. He tries in this way to overcome those especially who would never give in to open temptations to sin. In this case we must react in a positive way and recall, as St. Thérèse of the Child Jesus teaches, that "what offends God and wounds His heart most is want of confidence."

To be wanting in confidence in God's mercy, even after a grave fall, is never a sign of true humility but of insidious pride and diabolical temptation. If Judas had been humble he would have asked pardon and wept for his sins like Peter, instead of despairing. Humility is the virtue which keeps us in our place; and our place in God's sight is that of children who are weak and miserable, yes, but confident children.

When we fall into the same imperfections after so many good resolutions; when after many efforts we still do not succeed in correcting certain faults or in overcoming certain difficulties, and we find ourselves in one way or another far beneath what we ought or would like to be, let us have recourse to the infallible remedy of humility. "Humility," says St. Teresa of Jesus is "the ointment for our wounds." Even if we seem to have used up all our strength, if we feel unable to do anything and see ourselves always prostrate, powerless to rise, there is still one possibility for us: to humble ourselves. Let us humble ourselves sincerely and with confidence; and humility will supply for all our miseries; it will heal all our wounds because it will attract divine mercy to them.

The Interior Sorrows of Christ (cont'd)

agony in the Garden, when He gave vent to His overwhelming grief by exclaiming: "My soul is sorrowful even unto death."

Let us, at the outset, bear in mind that the soul of Jesus was most sensitive to injuries, because of His luminous sense of justice and His intense hatred of wrong.

A man of a brutal nature and coarse habits is so blunted in his feelings as not to suffer the sting of insult and degradation so keenly as a man of a delicate and refined mental fibre.

Christ's fine and tender sensibilities caused Him to feel more acutely than ever a human being experienced, the ingratitude and dishonor, the humiliation and calumnies He endured.

The anguish that others undergo from impending evils is more or less assuaged by the company of friends, by various diversions and amusements, and by a thousand incidents that occupy the mind and distract the memory.

A merciful Providence, conscious of our infirmities, usually gives us only a partial insight into the crosses that await us. He conceals from us the time of the dread visitations. He sends them to us singly, and not in battalions, lest a complete and simultaneous survey of them should overwhelm us and fill us with despair.

But Christ's mental agony had no such alleviations. He had no friends to comfort Him. "I have," He says, "trodden the wine press alone." "My sorrow is continually before Me." Every act of opprobrium and perfidy He was to endure always confronted Him, and His mind and memory could never for a moment be diverted or beguiled by other considerations from contemplating His sorrows in all their accumulated bitterness.

The first cause of our Savior's distress of mind was His consciousness that His mission would be fruitless to a large portion of the human race. When He is led in triumph into the city of Jerusalem, amid the joyful acclamations of the people, He weeps over the city, because He foreknows that they would reject His teaching, and would repudiate Him as the promised Messiah. The prophecy that Christ then uttered regarding the impending destruction of the city may be applied to every living soul that has been unfaithful to the Divine warnings. Listen, Christian soul, to His pathetic words, and take them to heart: "If thou hadst known in this thy day, the things that are to thy peace, but now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and they shall not leave in thee a stone above a stone, because thou hast not known the time of thy visitation."

Yes, as sure as God reigns, as sure as Jerusalem was destroyed in accordance with our Savior's prediction, so surely will you incur the wrath of Heaven if your repentance comes too late. Death will cast its dark shadow around you. The powers of darkness will encompass you. Your sins will confront you. Those castles of ambition and pleasure that you have constructed will vanish into space. Not a stone of the airy edifice will be left above a stone. All your pet schemes will come to naught and will avail you nothing, if you take no heed of the day of God's visitation.

I have planted thee, says the Lord, as a fair tree in the garden of My Church. I have warmed thee with the rays of My Gospel message. I have watered thee with the dews and rains of heavenly grace, and yet I find no fruit in thee.

"Hear, ye heavens, and give ear, earth, for the Lord hath spoken. I have brought up children and exalted them, but

they have despised Me. The ox knoweth his owner, and the ass his master's crib, but Israel hath not known Me, and My people hath not understood." The first cause, then, of our Savior's interior sorrow is man's impenitence.

Another cause of pain to Him was the ingratitude of those who had been the recipients of His bounty. Like all sensitive natures, Jesus Christ had a keen sense of the ingratitude of those who had received favors at His hands. How sharp, then, must have been the sword of grief that pierced His heart, especially in the last hours of His life, when He saw Himself abandoned by the people He had befriended, and even by His chosen disciples!

Where now are those numerous audiences that listened with rapt attention to His words of wisdom, and that were in admiration at His doctrine? Where is that vast crowd that greeted Him on Palm Sunday, that accompanied Him out of the city with branches of palm in their hands, and that spread their garments on the way, crying out: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord"? They were swept away by the first tidal wave of adversity, and hidden out of sight; or perhaps some of them were idle and indifferent spectators of the insults offered to Him, if they had not even a hand in the outrages that were heaped upon Him.

Where now are they on whom our Lord worked miracles of mercy? Where is the multitude that He miraculously fed on the shores of Galilee, and that then desired to make Him their king! Where are the lepers that He cleansed, the paralyzed arms that He healed! Where are the blind, the deaf and the dumb whose sight, speech and hearing were restored! Where are the lame whom He made whole!

And where now are the Apostles themselves, who were the daily companions of Jesus and the witnesses of His wondrous works? They have fled in the hour of danger, and have hidden their diminished heads. Where is Judas? He rose from the Last Supper and went to the enemies of his Master, and agreed to betray Him for thirty pieces of silver.

And where are you now, Peter, Prince of the Apostles, the chosen one, to whom your Leader promised to give the keys of the kingdom of Heaven? You protested a short time ago that though all should abandon their Lord, you would never forsake Him. You displayed a spasmodic and blustering courage in cutting off the ear of Malchus. But now you are quietly warming yourself at a fire, while your Master is in the hands of His enemies.

But there was one faithful soul among the faithless. There was one brave heart among the craven disciples, and that heart beat in the breast of a woman, and that woman was the Virgin Mother. Undaunted, she stood at the cross. While woman is not tempered like man to encounter the rough conflicts of life, she usually displays a self-sacrifice, a spirit of fortitude and sublime heroism in stemming the tide of adversity that often puts to shame the cold calculation and cautious cowardice of the sterner sex.

And it is a remarkable fact that while women have been found habitually ministering to our Lord in His public life, paying homage to Him and adoring Him, and while the daughters of Jerusalem are seen weeping for Him, bewailing and lamenting, as He is led to Mount Calvary — I say it is a remarkable fact that, while they thus honor Christ, there is not recorded in the Gospels a solitary instance of any woman ever offering an insult or indignity to Him in the whole course of His earthly career.

From the Pastor's Desk: The First Seven Years (Part 2)

by Rev. Fr. Jean de l'Estourbeillon

We understand the importance of the first year of a child, when he acquires those good habits that will form him into a well-balanced adult. But for us Catholics, the life of a man resides not only in his natural life but also in his supernatural life. And the little baby, at the beginning, has to learn to speak to God with his parents.

During infancy, the human being receives the foundation of the spiritual life

We can draw an analogy between the verbal learning of a child and the learning of prayer. Parents come to me, after learning about the horrible chapter of the Second Vatican Council that deals with religious liberty, and say: "At 21, if they wish, my children will choose a religion according to their conscience." I answer, "Your theory is as absurd as if you said: 'I do not teach my children to speak any language, so that, when they are 21, they can choose the English language, or French, or Spanish, according to their wishes ... For, obviously, at the age of 20, one is no longer learning to speak! It is very early that we have to teach children to pray to God. When the baby is surrounded by an atmosphere of prayer, he acquires easily, without knowing it, the habit of daily prayer that will follow him and protect him his whole life.

One day, I was invited by a family, as their pastor, and I arrived a bit early. I rang the door bell, and the five-year-old boy opened the door without knowing who was there. Recognizing the priest, he said to me: "Oh, Father, come in, I have something to tell you." I wondered what this boy could have to tell me. I listened with close attention, learning towards him. Encouraged by this gesture, he then continued:

"You know, I know many things about Jesus ... I know all my prayers. I would love to go to school, but my mother said that I must to wait another year." Surprised by such precociousness in such a young child, I asked him a few basic catechism questions, which he answered easily, with a certain pride. I had already noticed this child as he accompanied his mother to the communion rail, but I had never noticed his piety. When I asked him to recite the *Our Father*, I saw him turn towards the crucifix in the hallway and recite with joined hands and closed eyes the beautiful Sunday prayer. I then asked the mother when she started to teach her children their prayers. She answered, "From the

beginning. It is not always easy with my husband and the other children, but in the very first days we say the family prayers around the crib."

It is first of all in the family that the spiritual (and, in part, supernatural) future of the child is developed. Religion is not only a combination of notions, rules, and obligations or prescriptions: it is the life of the soul, and this life is communicated rather than learned. In a Christian home, faith radiates and transforms every action; it gives everything a supernatural aura. Let us take the lives of the saints as an example. Let us examine the piety of the saints of history and discover what can be applied concretely to our families.

Prayer: the intimate communication of the child and God

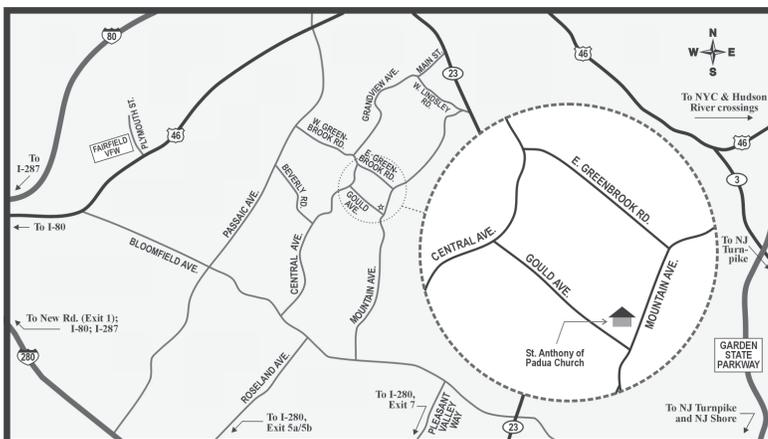
With a child, prayer must be sincere; this is why children like personal prayer more than public prayer. We see this point clearly in the life of St. Jean-Marie Vianney. The Vianney family was neither rich nor poor; it lived on 12 hectares, part of which was a vineyard. When one visits the home of the saint's birth in Dardilly, one discovers with emotion the stable where Jean-Marie hid himself to pray at the age of three. One day, his mother, not finding him, called Jean-Marie everywhere. (At the age of three, a child is always in danger; he could be drowning or starting a fire.)

His mother discovered him at last in the stable, sitting in the straw between two big cows. He was holding a statue of Our Lady and praying. He was looking for quiet, because even at three he understood the essential aspect of prayer: a personal communication with God. The mother began scolding him. The child responded: "I will not do it again."

What we must remember here is that, at the age of three, he knew so well how to pray that he hid himself in order to do it leisurely. How did he know? He had seen his mother do it. In the countryside, he had seen the rough farmers stop their work as soon as the *Angelus* sounded from the village steeple. He had started to read and write very late and had great difficulty learning his Latin and theology. In spite of the difficulty this usually causes a man in his advance towards God, in the case of St. Jean-Marie, prayer seemed to come naturally from the heart.

TO BE CONCLUDED IN APRIL 2009 BULLETIN

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.