



# St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for May 2009

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## May Calendar

- 1 St. Joseph the Worker / First Friday
- 2 St. Athanasius / First Saturday
- 3 3rd Sunday after Easter / Sts. Alexander I, Eventius, Theodolus, & Juvenal
- 3 *First Holy Communion / May Crowning*
- 4 St. Monica
- 5 St. Pius V
- 7 St. Stanislaus
- 9 St. Gregory Nazianzen
- 10 4th Sunday after Easter / St. Antoninus
- 11 Sts. Philip & James, Apostles
- 11-16 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 12 Sts. Nereus, Achilleus, Domitilla, & Pancratius
- 13 St. Robert Bellarmine
- 14 St. Boniface of Tarsus
- 15 St. John Baptist de la Salle
- 16 St. Ubald
- 17 5th Sunday after Easter / St. Pascal Baylon
- 18 St. Venantius / Rogation Day
- 19 St. Peter Celestine / St. Pudentiana / Rogation Day
- 20 Vigil of the Ascension / St. Bernardine of Siena / Rogation Day
- 21 Ascension of Our Lord (holy day)
- 24 Sunday after the Ascension / Blessed Virgin Mary, Help of Christians
- 25 St. Gregory VII / St. Urban I
- 26 St. Philip Neri / St. Eleutherius
- 27 St. Bede the Venerable / St. John I
- 28 St. Augustine of Canterbury
- 29 St. Mary Magdalen of Pazzi
- 30 Vigil of Pentecost (fast, abstinence)
- 31 Pentecost / Queenship of the Blessed Virgin Mary

### 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>

## Holy Day of Obligation

Forty days after the Resurrection, Our Lord Jesus Christ, attended by Angels, ascended into Heaven in the sight of His most holy Mother and His Apostles and disciples, to the great wonder of them all. He entered into possession of the Kingdom of Heaven, which He had gained by His sufferings.

As long as Christ dwelt on earth, He personally discharged the threefold office of Prophet, Priest, and King. On the eve of his departure from this world, He delegated His powers to His Apostles. After His Ascension into Heaven, they and their successors were to teach, sanctify, and guide mankind.

The Feast of the Ascension (Thursday, May 21) is a holy day of obligation. Mass at St. Anthony's will be celebrated at 10:00 AM and 7:30 PM.

## First Holy Communion

We will be celebrating the Sacrament of First Holy Communion on May 3. If there are any adolescents or adults who have not received this Sacrament, please contact Fr. de l'Estourbeillon or the chapel coordinators as soon as possible, for information and instruction.

## May Crowning

On May 3, we will have the May Crowning of the Blessed Virgin at the 10:30 AM Mass. By focusing attention on her merits and intercessions, we honor and revere Mary during the beautiful month of May.

## Pentecost

Our Lord Jesus Christ, being seated at the right hand of God, sent the Holy Ghost upon the Apostles, as He had promised. After His Ascension, they continued in prayer at Jerusalem, in company with the Blessed Virgin, awaiting the performance of His promise. Pentecost, or Whitsunday (literally "White Sunday"), is regarded as the "birthday" of the Catholic Church.

## Easter Duty

The Third Precept of the Church states: "To confess at least once a year, and to receive the Holy Eucharist during the Easter period." In the United States, the Easter period lasts from Ash Wednesday until Trinity Sunday. This duty is binding even after the prescribed time has elapsed, until the duty is fulfilled.

## First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, May 1. Holy Mass will be offered at 10 AM, followed by talks, crafts, and activities until 2 PM. Confessions will be heard before Mass. Lunch will be provided.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

## *Administrative Notes*

### *Bookstore & Thrift Shop*

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

### *Mass Intentions & Stipends*

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

### *Donation Checks*

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

### *Envelopes for Cash Donations*

When using a cash donation envelope, please fill in the lines for name, address, date of contribution, and donation amount. This allows the accountant to retain your envelope as a "receipt" for the donor records. **NOTE:** you do not need to use an envelope when making a donation by check.

### *Choir*

New voices are always welcome in the choir! Boys and girls are encouraged to offer their voices to the praise of God in the children's choir. Please see the choir director if you are interested in lending your voice.

## *Pastoral Meetings after Mass — May 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

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## *Poor Box (Good Samaritan Fund)*

The ongoing Good Samaritan Fund, a fund for the relief of the needy our parish, is separate from church collections. Donations by cash or check (made out to the church) may be placed in the white box located at the chapel entrance. If you are (or someone you know is) in need of assistance, contact the pastor or coordinator, either in person or by a note in the Good Samaritan box. Recipients' names and relief given will be known only to the pastor and coordinator.

## *Planning Outlook*

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

**Jun. 7:** Trinity Sunday

**Jun. 8-12:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

**Jun. 11:** Feast of Corpus Christi

**Jun. 13:** St. Anthony of Padua

**Jun. 19:** Feast of the Sacred Heart

**Jul. 1:** Feast of the Most Precious Blood of Jesus

**Jul. 20-25:** Men's 5-Day Retreat (*Ridgefield, Ct.*)

**Aug. 10-15:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

**Aug. 15:** Assumption of the Blessed Virgin Mary (holy day)

## *Necessity of Devotion to Our Lady*

*by Fr. Frederick Faber*

*excerpted from Growth and Holiness*

It is not impossible that what is holding us back is defective devotion to our Blessed Lady. Without this devotion an interior life is impossible, for an interior life is one wholly conformed to the will of God; and our Blessed Lady is especially His will. She is the solidity of devotion.

Yet this is not always sufficiently kept in mind. Beginners are often so busy with the metaphysics of the spiritual life that they do not attribute sufficient importance to this devotion. I will mention some of the considerations which they do not seem to lay to heart.

Devotion to the Mother of our Lord is not an ornament to the Catholic system, a prettiness, a superfluity, or even a help, one out of many, which we may or may not use. It is an integral part of Christianity. A religion is not, strictly speaking, Christian without it. It would be a different religion from the one God has revealed. Our Lady is a distinct ordinance of God, and a special means of grace, the importance of which is best tested by the intelligent wrath of the evil one against it, and the instinctive hatred which heresy bears to it. She is the neck of the mystical body, uniting therefore all the members with their Head, and thus being the channel and dispensing instrument of all graces.

The devotion to her is the true imitation of Jesus; for, next to the glory of His Father, it was the devotion nearest and dearest to His Sacred Heart. It is a peculiarly solid devotion, because it is perpetually occupied with the hatred of sin and the acquisition of substantial virtues. To neglect it is to despise God, for she is His ordinance, and to wound Jesus, because she is His Mother. God Himself has placed her in the Church as a distinct power; and hence she is operative, and a fountain of miracles, and a part of our religion which we can in nowise put in abeyance.

Spirituality must be orthodox. This is self-evident. Now doctrine could not be orthodox which pretermitted the office and prerogatives of the Mother of God; so neither can spirituality be orthodox, if it be distinct or separable from a just devotion to her, and a devotion generous as well as just. Indeed a mistake in doctrine is doubly dangerous when it is worked up into the spiritual life. It poisons everything, and there is no mischief which may not be predicted of the unfortunate soul which is the subject of it.

If then you have the symptoms of something wrong, something retarding you, look first of all if your devotion to our Blessed Lady is all it ought to be, in kind and degree, in faith and in trust, in love and in loyalty. Perfection is under her peculiar patronage, because it is one of her special prerogatives as queen of the saints.

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## *Fr. Clifford's Chalice*

Our dear Fr. Clifford bequeathed his chalice to St. Anthony's Chapel. His chalice (pictured) is being used to celebrate the 30 Gregorian Masses being offered for the repose of Fr. Clifford's soul.



## *Pentecost: Before and After*

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

“There suddenly came a sound from heaven as of a mighty wind ... and there appeared cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost.”

It is important that we should dwell on the various circumstances connected with this mystery, for they are all fraught with deep significance, and are symbolic of the fruits produced in the hearts of the disciples.

The descent of the Holy Ghost was accompanied by the sound as of a mighty *wind*, to denote the powerful influence of the Spirit of God that broke down in an instant the obstinate prejudices of the Apostles, purified the atmosphere of their souls, and filled them with a Divine energy.

The Holy Ghost descended in the form of *tongues*. This was to signify that superhuman eloquence with which the Apostles were endowed and to show that the kingdom of Jesus Christ was to be established, not by the sword of conquest, but by the living voice of His disciples and the irresistible force of Divine grace which should “captivate men to the obedience of faith.” These tongues were of *fire*. It is the property of fire to give light and heat. The Holy Spirit burned and consumed in the hearts of the Apostles all that was selfish and carnal, and inflamed them with the fire of Divine charity and zeal, which they were to communicate to the faithful.

We cannot form a better idea of the wonderful gifts the Holy Ghost imparted to the Apostles than by comparing their religious and moral condition before and after the descent of the Divine Spirit. Before the day of Pentecost, the Apostles were poor, *illiterate* men, and for the most part *fishermen*. Their knowledge of the world and of men was confined within the narrow limits of the province of Judea. The greater part of their lives was spent in their boats, on the Sea of Galilee. But immediately after the descent of the Holy Ghost they become wonderfully enlightened. They are endowed with the gift of tongues. The treasures of the Scriptures are unfolded to them, and they are able to expound to the people the most sublime mysteries of religion.

The city of Jerusalem is filled with strangers speaking different languages, who come from various countries to celebrate the great Jewish festival of Pentecost. Jerusalem, on that occasion, was what Rome is today on the occurrence of some great religious function. The Apostles, who before had but a rude acquaintance with their own tongue, preach the saving truths of religion to divers people in their own languages. “And they were all amazed and wondered, saying: behold, are not all these that speak Galileans; and how have we every one heard our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Jews also and Proselytes, Cretes and Arabians, we hear them speak in our own tongues the wonderful works of God.”

Before the descent of the Holy Ghost, the Apostles were *timid* and *cowardly*. On the very night that their Divine Master was seized in the garden of Gethsemani, at a time that specially called for their loyalty and courage, they fled like a flock of affrighted sheep before a pack of wolves, and left their Shepherd in the hands of His enemies. Peter himself, who had made such earnest protestations of fidelity a few hours before, quailed and trembled at the voice of a maidservant, and even swore that he was not a disciple of Jesus.

But when they emerged from the upper chamber they were endowed with superhuman courage. The very Jews from whom they had fled, they now confront, and boldly accuse of having put to death “the Author of life.” “Jesus of Nazareth, a man approved of God among you, by signs and wonders ... Him ye have crucified and slain by the hands of wicked men.” And when they were commanded under the most severe threats to desist from proclaiming the name of Jesus, they gave this fearless answer: “We must obey God rather than men.”

Before Pentecost the Apostles were *weak in faith*. Although they had frequently witnessed the miracles of our Lord, though they had daily proofs of His divine power, still their trust in His promises was vacillating. Witness the conduct of St. Thomas. He had heard our Savior predict His resurrection, nevertheless he would not assent to the fact until he had felt with his own hands the print of the nails on the hands and the wound in the side of his Master. And when Magdalen had informed all the Apostles assembled together that she had seen her risen Lord, they were slow to believe. Our Lord Himself, after He was risen, reproached them for their infidelity and hardness of heart, because they did not believe in his Resurrection, of which He had so frequently foretold them.

But as soon as they receive the spirit of God, their faith is quickened and strengthened. They divide among themselves the Roman empire, and preach everywhere the Gospel of Jesus Christ, and they are glad to seal their testimony with their blood.

Before the coming of the Holy Ghost, the Apostles, notwithstanding the heavenly school in which they were taught, notwithstanding all the lessons of self-denial they had received, and the divine examples set before them, displayed many of the petty vices of *selfish men*. They were as yet more carnal than spiritual; they thought more of the loaves and fishes than of the spiritual manna. They yearned more for an earthly than a heavenly kingdom. We see these tendencies exemplified in the conduct of James and John, who through their mother petitioned our Lord that He would raise them to the highest dignity in the earthly kingdom which they thought He was to establish. And all the Apostles were at least once surprised and reproved by their Master for contending among themselves which of them should be the greatest.

But as soon as the Holy Ghost descended upon them, this narrow, self-seeking spirit, this sordid ambition, passed away. No longer aspiring to temporal glory and preferment, they utterly despise all terrene distinctions, and rather “rejoice in being accounted worthy to suffer reproach for the name of Christ.”

In fine, before the miracle of Pentecost, they were of a *vindictive temper*; as was shown when they asked their Master to call down lightning from heaven to consume an offending city of Samaria. They were so slothful in prayer as to elicit from our Lord this gentle reproach: “Could ye not watch with Me one hour?” But after receiving the Holy Ghost, they exhibit a spirit of unalterable patience, and they relinquish other duties that they might “give themselves continually to prayer and to the ministry of the Word.”

## The Expediency of the Ascension

by Rev. Matthew Russell, excerpted from *At Home With God* (1910)

He does not quit at once this valley of death. He seems reluctant to leave this earth, though it had given Him nothing better than a manger for His cradle and nothing better than a gibbet for His deathbed. He lingers on for another forty days in the desert; forty days of glorified life on earth after the forty hours sleep in the grave; forty days and forty hours, in order, says one of the ancient Fathers of the Church, that we may comprehend how much more lavish God is of His consolations than of His afflictions, since the pains were measured by hours and the joys by days. Very inadequate indeed is this quaint old conceit, and very unjust to the infinite prodigality of God's bounty as a Rewarder. Not as hours are to days, but as one hour, one moment, is to eternity. "For our present tribulation, which is momentary and light, worketh for us," says St. Paul, "above measure exceedingly an eternal weight of glory." The compensation for Calvary was not the forty days before the Ascension, but the glorious eternity after it. Our labour is momentary, our reward is everlasting.

During those forty days the arisen Saviour showed Himself from time to time to those who were appointed to bear witness to the reality of His resurrection; He gave His last instructions to the Apostles and tried to wean them gradually from the too human tenderness of their attachment to His corporal presence. For now at last it was indeed "expedient for them that He should go," as He had said in His farewell discourse at the Last Supper; for, if He tarried longer, earth would be changed into something quite different from what it was meant to be. This world was meant to serve as a place of penance, purification, faith and hope, prayer and patience. There would be no longer room for the exercise of these virtues if God were to abide visibly among us in all the omnipotence of His goodness and His glory. He must leave us, He must hide Himself, He must withdraw. It is expedient for us that He go.

His departure takes place, as we have said, not in secret, like the Resurrection, but in the sight of almost all who then believed in Him. He bids them meet Him on Mount Olivet; and there, at the appointed hour, He shows Himself in the midst of them, more glorious than He had been in the mystery of the Transfiguration on that same Mount of Olives. But the generous, impulsive heart of St. Peter does not now break out into the cry of rapture, "Lord, it is good for us to be here!" He has learned much since then. Perhaps

he is weeping as he has wept so often since Jesus looked at him after his denial; for now those eyes are looking at him for the last time. We may dare to imagine that Jesus goes from group to group with tender farewell words such as He had spoken by anticipation at the Last Supper; His heart, if not His lips, offering up that most loving prayer for us to His Heavenly Father which St. John was — thank God! — inspired to preserve for us in full in the seventeenth chapter of his Gospel.

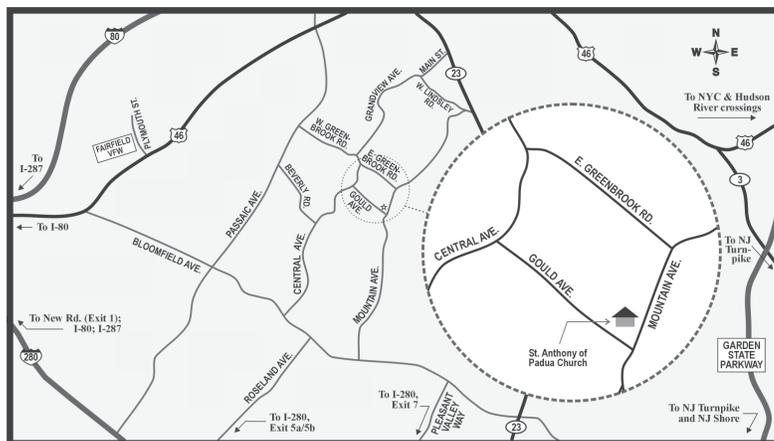
And so, blessing His beloved ones for the last time on earth, His arms stretched out in benediction as they had been stretched out on the hard wood of the cross, His hands still bearing the marks of the nails, not as unsightly scars but radiant and beautiful, pathetic memorials of all that He had suffered for our love — He ascends, not in a fiery chariot like the prophet Elias of old, nor carried by an angel like the prophet Habacuc, nor as His Blessed Mother will in a few years "come up out of the desert leaning on her Beloved," borne upward by her Son's almighty arms — not thus, but by His own Divine power Jesus raises Himself up from this sinful earth which He has redeemed from its sins, and ascends to the bosom of the Father.

### ***Pentecost: Before and After (cont'd)***

The festival of today is peculiarly your festival and the festival of every devout soul, because in celebrating the feast of Pentecost you not only commemorate a past event, but you solemnize a mystery in the blessings of which you also may hope to participate. In this respect, Whit Sunday differs from the other solemnities of the year. When you commemorate our Lord's Passion and Death, you recall an event that took place once, but will never occur again. When you honor His Resurrection and Ascension you call to mind a fact, the like of which will not be repeated until the consummation of the world.

But when you celebrate the descent of the Holy Ghost on the Apostles, you not only recall to mind an event which happened nineteen hundred years ago, but one which is daily and hourly renewed in the Church, and which, you may humbly hope, will be also renewed in yourselves by the indwelling of the Spirit within your souls.

### **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):**  
Right 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.