



# St. Anthony of Padua Church

**Bulletin for September 2009**  
SOCIETY OF ST. PIUS X

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## September Calendar

- 1 St. Giles (Aegidius) / Twelve Holy Brothers
- 2 St. Stephen
- 3 St. Pius X
- 4 First Friday
- 5 St. Lawrence Justinian / First Saturday
- 6 14th Sunday after Pentecost
- 8 Nativity of the Blessed Virgin Mary / St. Adrian
- 9 St. Gorgonius / St. Peter Claver
- 10 St. Nicholas Tolentino
- 11 Sts. Protus & Hyacinth
- 12 The Holy Name of Mary
- 13 15th Sunday after Pentecost
- 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 16th Sunday after Pentecost
- 21 St. Matthew the Apostle
- 21-26 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 22 St. Thomas of Villanova / St. Maurice & Companions
- 23 St. Linus / St. Thecla / Ember Wednesday (fast)
- 24 Our Lady of Ransom
- 25 Ember Friday (fast, abstinence)
- 26 Sts. Cyprian & Justina / Sts. John de Brebeuf, Isaac Jogues, & Companions / Ember Saturday (fast)
- 27 17th Sunday after Pentecost / Sts. Cosmas & Damian
- 28 St. Wenceslaus
- 29 Dedication of St. Michael the Archangel
- 30 St. Jerome

## 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. The Fall/Winter schedule for late 2009 is as follows:

- September** ..... 20  
**October** ..... 4 and 18  
**November** ..... 1 and 15  
**December** ..... 6 and 20

## 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.

## First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, September 4. Holy Mass will be offered at 10 AM. Confessions will be heard before Mass. Lunch will be provided.

## New Parish Groups for Children and Teens

St. Anthony's will add three new groups for children and teens, starting in September 2009. The four groups will be:

- Mary's Flowers (girls aged 7-12) – *currently operating*
- Maidens of the Immaculate Heart (girls aged 13-18)
- Two groups of St. Anthony's Chapter of the Eucharistic Crusaders: Group I (boys aged 6-10) and Group II (boys aged 11-16)

Groups will meet on First Saturdays. Parents, if you would like to sign up your children for these groups, please contact the coordinator.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

### Pastor: Rev. Fr. Jordan Fahnestock

(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>

## 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 — September 2009

**1st Saturday** – Third Order Carmelites / Mary's Flowers / Maidens of the Immaculate Heart / St. Anthony's Chapter of the Eucharistic Crusaders (Groups I, II)

**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.

**Oct. 12-17:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

**Oct. 25:** Feast of Christ the King

**Nov. 1:** Feast of All Saints (holy day)

**Nov. 2:** All Souls Day

**Nov. 9-14:** Men's 5-Day Retreat (*Ridgefield, Ct.*)

**Nov. 22:** Last Sunday after Pentecost

**Nov. 29:** First Sunday of Advent

**Dec. 8:** Feast of the Immaculate Conception (holy day)

**Dec. 14-19:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

## From the Pastor's Desk (Aug. 30, 2009)

*"O Virgin Mary, since you were charged by God Himself to watch over our passing through this world, we entrust ourselves to your maternal love." —Pope Pius XII*

My very dear faithful:

*But rejoice in this, that your names are written in heaven. —St. Luke (10:20)*

It has been two months since Fr. Rostand told me of his decision to send me to Post Falls. I celebrated this memory with you — I will not say "without sorrow" — but with great peace and, I believe, a total compliance with the designs of Providence, which are those of the very loving Heart of Jesus.

As a seminarian, I remember being taught that the priest must never ask for nor refuse anything from his superior because "where self-will appears, Christ disappears." What then becomes of the priest without his union with Christ? Beside, by acting selfishly, one risks confusing the plans of God, one embarrasses the superior, and one can seriously bring harm to the apostolate of our dear Society.

You see, these ten years of sacerdotal life have also allowed me to experience and truly understand that the life of the priest is like that of Christ, a life of immolation — that is to say, a life of sacrifices accepted, desired, and offered for the salvation of souls. The whole life of Jesus was a life of immolation, from the crib to Calvary. The Holy Sacrifice of the Mass is the reenactment of this immolation of Jesus, Whose supreme act was His death on the Cross. What a profound mystery of the inscrutable wisdom of God, Who thus reveals to us His infinite charity. We can unveil in part this divine mystery while meditating on these profound words of the theology: "Immolation is the generous half of love; no one knows how to love unless he can immolate himself."

I certainly would have experienced much joy in continuing to "communicate Jesus Christ" to you, according to the beautiful words of Bossuet. But the Holy Ghost will spread more abundantly over your souls, through the intermediary of Fr. Jordan Fahnstock, the graces whose instrument I would have been, if I had stayed near you. I rejoice at the sight of his beautiful sacerdotal image of the Good Shepherd carrying a sheep on his shoulders, because I now know that this young priest will be the Good Shepherd, full of zeal, that I would have loved to be for all of you.

Please understand, my dear parishioners, that in spite of the sorrows associated with it, the life of a pastor of souls is magnificent! By cooperating with the great work of Redemption instituted by Christ, the priest sows the grace of God into a great number of souls — I do not know how many souls I could name to you, since my ordination. My heart is full of their names. Today, their dear faces flock before my eyes. How many are there? Two thousand, perhaps. Yet I would like you to know that, if I add your names to theirs, I am able to say with St. Paul: "My heart is wide open to you. In it there is no lack of room for you, no matter how many you are." (2 Corinthians 6:11-12)

Yes, my very dear faithful, your names will remain deeply engraved in my priestly heart, and I will continue praying for your perseverance in order to find them "inscribed in the book of life" (Apocalypse 21:27) so that, with the grace of God and the help of the holy Virgin Mary, we will all find ourselves in the blessed eternity for a reunion that will have no end.

In Christo,

*Father Jean de l'Estouville*

## *The Mystery of Mary's Martyrdom*

by Kenelm Digby Best, excerpted from *Rosa Mystica* (1904)

In the Gospels, little is said of the Joys of Mary, as if her Magnificat suffices, and hardly a word in mention of her Glory; but her Sorrows are not omitted, her grief swells the pathos of the life of our Lord. I think Our Lady was willing that we should contemplate the greatness of her Sorrow, and has invited us to do so, because from the greatness of the Sorrow we can learn the greatness of her love of Jesus, and in a way that even her humility would allow. Ah, the history of the Heart of Mary would be incomplete without an explanation of those Seven Swords that pierce it. And we do in fact know far, far more of Mary through her Dolors than through any other Mystery. They attract us strangely, as is ever the case with pain and sorrow. The Sacred Heart of Jesus has its thorny circlet — and which brings tears soonest to our eyes, its flames or those thorns? And which are more noticed in the representations of our artists — the Roses encircling the Heart of Mary or the Seven Swords that pierce it?

We should know much of the Martyrdom of Mary, yet after earnest study on our part, it remains a deep Mystery. With the Prophet we may exclaim: For the affliction of the Daughter of my people I am afflicted and made sorrowful, astonishment hath taken hold on me (Jer. 8:21). Grieved as was St. Simeon by the foresight of the Sign that was to be contradicted, of Jesus fastened to the Cross, he seemed to be more astonished and dismayed by his vision of the piercing of the heart of Christ's Mother. Her share in the Passion, her presence on Calvary were so startling, so tragical, that the old man faltered in foretelling them. The Mother of the Victim seems to have excited his compassion more than the Victim Himself, and made him change his *Nunc Dimittis* into a Lamentation.

"Hide not thy wisdom in her beauty," says Holy Writ. This is a distinct encouragement to us to study the Sorrows of Mary, and picture to ourselves some of the plaintive aspects of her beautiful sadness. Firstly, they were ever before her with more or less distinctness. Pondering on the unknown Virgin-Mother of Messias, in the enlightened wisdom of her seraphic spirit she must have ever felt the most tender compassion for that Mother's sorrows. At the *Ave* of the Angel, she knew all, and by her *Fiat* made them her own. Ah, another Angel might have come, the Angel of the Agony in the Garden, to console and strengthen her, unless Gabriel's *Ne timeas* was meant for this also. She knew her fate, and still said: *Ecce Ancilla Domini*. The Fathers of the Church have written that it was a Crucified One Whom she conceived, when she consented to be the Mother of the Man of Sorrows. It was joy; but it was Martyrdom begun. The prolongation of a martyrdom is always reckoned a part of the suffering; no martyrdom ever lasted like Our Lady's. And the longer it lasted, it grew in suffering. From the hour of the Annunciation, the tide of sorrow rose higher and higher within her soul, as the loveliness of Jesus gained upon her. It was so: though the mystery amazes us; for what tears had she to spare for sorrow who so often wept for very joy and love? How grand, how beautiful must be that soul, which in quiet and calm can contain contending feelings of such intensity, and yet lose nothing of its gracious symmetry!

The Martyrdom of Mary was in the soul rather than her senses, it was mental more than physical; although her exquisitely delicate frame quivered, as the strings of a harp-chord when struck by hand or even air-wave. It took place

in her soul, for it was because of her Son she grieved, because of Him, and in union with Him — and her soul was in Him — "there where it loved, more than where it lived." Had the Jews wanted to make the Mother of Jesus a martyr they need have done no more. There would have been nothing gained by striking her also as she stood beneath the Cross. His blows, His pains and thirst, His entire Passion were suffered by her because He suffered them. Ah, who can describe the intensity of this anguish, of this transfixion of her soul? By her presence at the Passion Mary more than merited her title, *Regina Martyrum*.

Her Son would not deprive her of her crown and her queenly title, although this presence of His Mother was a chief suffering to His tender filial Heart. Above His bodily suffering was the anguish He felt at bringing inevitably upon her this mourning and distress. Still, He well understood that less would not have satisfied her love. And so they mingled Blood and Tears, and welded and linked together sullening and sorrow in one holocaust, one Sacrifice of Redemption. The two Hearts thrilled in condolent union, cry and echo were indistinguishable, the sorrows were inseparable.

There was mutual sympathy: but in this part of the Passion, unlike the rest, the suffering was Mary's and the sorrow was our Savior's. He was offering Himself freely and spontaneously: He had eternally thought of this, and chosen it. He was the Lamb slain from the beginning of the world. Whereas, Mary could only bring a consent — and it seems a harder thing to consent to the death of the innocent, all-holy Victim, than to undergo death, harder the more because she might not also die. When the Maccabee Brothers were martyred, the Scripture says: *Lastly was slain the Mother*. Happy mother! in this more blessed than the Blessed among women — she died with her children. Mary might not die — neither for her Son, nor with her Son.

The further we penetrate into the Mystery, the more do many hearts reveal, with the sanction of Mary, bidden thoughts. And therefore let us reflect that the chief characteristic of the maternal love in Mary's Heart was that it was created, controlled, brooded over with ineffable complacency by her Spouse the Holy Ghost. Over that Sea of Sorrow the Spirit of God moved, there He uttered those sighs, those unspeakable groanings of His, as though He borrowed her human heart to transmute His own eternal, infinite love into an almost infinite sorrow. The Heavenly Dove and His Mate the Undeified mourned and lamented over the rifled Tree of Life.

Who is there who would not weep, who would not exclaim at the sight of the Queen of Martyrs and her Sword-pierced Heart: *I am afflicted and made sorrowful, astonishment hath taken hold of me?* Hers is the sorrow unlike all others, for she and she alone is the Mother of God, and it is as His Mother that she mourns. Has any mother love for her son such as Mary has? Assuredly no, for it would be idolatry. Assuredly no, for no other mother can ever have a son so beautiful, gentle, obedient and loving as is Mary's. As the love is so is the sorrow. Hers is supreme; her life, love, and loss — all in one — make her Woe personified. Well may her demeanor be calm; for she is in an ecstasy of Sorrow which has deluged and saturated her whole being. Her Sea of Sorrow is immense, beyond the limits of time and

## *Meditating on Mary's Sorrows*

by St. John Baptiste de la Salle, excerpted  
from Duty of a Christian Towards God

A soldier named Beau-Sejour made it a practice to repeat every day seven *Paters* and seven *Aves* in honor of the seven joys and seven sorrows of the Blessed Virgin. He was so attached to this practice that he never once failed in it; and if he sometimes happened to lay down without having said these prayers, he immediately remembered his omission, instantly arose from his bed, and kneeling down fulfilled that self-imposed duty.

On one occasion Beau-Sejour was on the battle-field, and standing in the first line, in front of the enemy, awaiting the signal for the attack. Suddenly he remembered that he had not said his accustomed prayers, and making the sign of the cross, he began. His comrades, on either side, seeing him make the sign of the cross, and perceiving that he was praying, began to deride him, and raised the laugh at his expense, calling him *coward*, *poltroon*, etc. The word went round from mouth to mouth: "Beau-Sejour is afraid — he is a devotee." But he, no way disturbed by their raillery, calmly went on with his prayers.

Scarcely had he finished when the enemy made a furious charge, and Beau-Sejour, without a single wound, without having received a single stroke stood alone — of all the front rank not one escaped but he. He saw extended at his feet and on either side all those who had so lately scoffed at him and mocked his devotion. When the war was ended he received his discharge, and returned to his home safe and sound. Ever after, he never ceased to thank the Blessed Virgin for having preserved in him that devotion for her which his parents had taught him in his early youth.

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## *The Mystery of Mary's Martyrdom (cont'd)*

space and knowledge, out of sight and hearing of other creatures — the very Angels cannot measure and fathom the depths of this ocean. It rises and broadens, it sweeps onwards and upwards to the throne of the Blessed Trinity: Mary stands near the Cross of Jesus, weeping and mourning in the Name of the Father, Son, and Holy Ghost, for the Sufferings and Death of that One of the Adorable Three to Whom she is Virgin-Mother!

## *A Meditation on the Nativity of the Blessed Virgin Mary*

according to the method of St. Ignatius

*The birth of Mary rejoices the Angels and prepares the way for the salvation of mankind.*

The birth of Mary is the prelude and commencement of the blessings of the Lord. She is given to us as a pledge of the approaching advent of our Saviour, and already she announces it by the brilliance of the graces which are heaped upon her, as the morning rising announces the sun, being made bright with the strength of its shining. The Angels contemplate her with astonishment and respect: "Who is she," they exclaim, "that cometh forth as the morning rising?" Who is this sublime creature who, from her first steps in the career of life, is already raising herself up towards God by swift flights of the purest love, and who sheds brightest lustre, by the splendours of the virtues we see shine forth in her?

Mankind ignores the treasure which is given to it. Men know not that this child born in obscurity is the new Eve, the true Mother of the Living, who comes to remedy all our evils, by giving us the Saviour promised to our Fathers; men are not aware that the mysterious woman, who was to crush the head of the serpent, is at length granted to the earth. If they knew it, with what joy would they not be penetrated! O Mary! this mystery, which was once concealed from the world, is not hidden from me today. I know that thou art my Mother, my Refuge, my Mediatrix with the Divine Majesty. I know that thou art the Help of Christians, the Refuge of Sinners, the Gate of Heaven, and the Dispenser of all the treasures of grace. Receive, then, all the homage of my heart, and grant that, through thy powerful intercession, I may reap the harvest of this holy solemnity.

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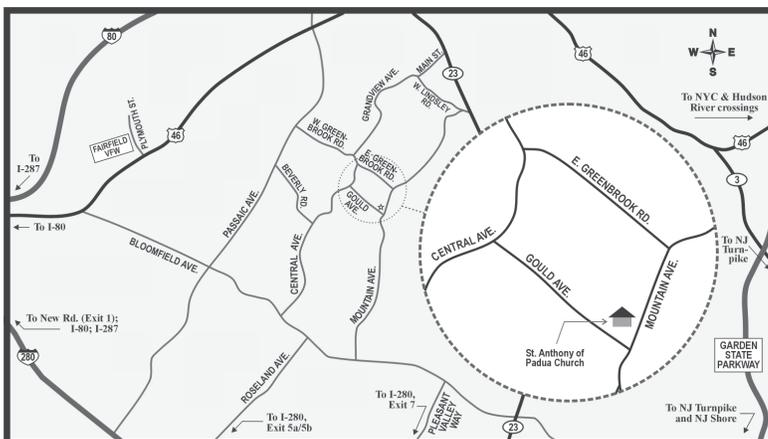
*Dismiss all anger, and look a little into yourself. Remember that he of whom you are speaking is your brother, and, as he is in the way of salvation, God can make him a Saint, notwithstanding his present weaknesses. You may fall into the same faults or perhaps into a worse fault. But supposing that you remain upright, to whom are you indebted for it, if not to the pure mercy of God?*

—St. Thomas of Villanova

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### 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.