



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for October 2009

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

October Calendar

- 1 St. Remigius
- 2 Holy Guardian Angels / First Friday
- 3 St. Theresa of the Child Jesus / First Saturday
- 4 18th Sunday after Pentecost / St. Francis of Assisi
- 5 St. Placid & Companions
- 6 St. Bruno
- 7 Feast of the Most Holy Rosary / St. Mark I
- 8 St. Bridget of Sweden / Sts. Sergius, Bacchus, Marcellus & Apuleius
- 9 St. John Leonard / Sts. Denis, Rusticus & Eleutherius
- 10 St. Francis Borgia
- 11 19th Sunday after Pentecost / Maternity of the Blessed Virgin Mary
- 12-17 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 13 St. Edward
- 14 St. Callistus I
- 15 St. Teresa of Avila
- 16 St. Hedwig
- 17 St. Margaret Mary Alacoque
- 18 20th Sunday after Pentecost / St. Luke the Evangelist
- 19 St. Peter of Alcantara
- 20 St. John Cantius
- 21 St. Hilarion / St. Ursula & Companions
- 23 St. Anthony Mary Claret
- 24 St. Raphael the Archangel
- 25 Feast of Christ the King / St. Isidore the Farmer
- 25 *Harvest Brunch/All Saints Celebration*

No one can possess any virtue whatever until he has at least begun to die to himself.

—St. Francis of Assisi

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. Fahnestock 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>

- 26 St. Evaristus
- 28 Sts. Simon & Jude, Apostles

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. Remaining Fall/Winter classes are as follows:

- October 4 and 18
- November 1 and 15
- December 6 and 20

First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, October 2. Holy Mass will be at 10 AM; confessions will be heard before Mass. Then will follow a talk from Fr. Fahnestock, lunch (provided), a talk for parents, and crafts for children.

The October Rosary

His Holiness, Leo XIII, by his encyclical *Supremi Apostolatus* (Sept. 1, 1883), and by a decree of the Sacred Congregation of Rites (Aug. 20, 1885), had granted and confirmed some indulgences for the saying of the Rosary during the month of October; then, by a rescript of the Sacred Congregation of Indulgences, July 23, 1898, he made them perpetual and modified them, granting to the faithful who, during the said month, publicly in church or privately anywhere, recite at least a third part of the Rosary, *an indulgence of 7 years and as many quarantines* on each day of that month; also a *plenary indulgence* on the feast of Our Lady of the Rosary, or on any one day of its octave, to those who, both on the feast itself and on every day of its octave, shall have recited at least a third part of the Rosary on the usual conditions, confession, communion, and a visit to some church or public oratory, and there pray according to the intention of the Pope; also a *plenary indulgence*, on any one day, to those who, after the said octave, shall have recited at least the third part of the Rosary for 10 days during the same month, on the same conditions.

Harvest Brunch / All Saints Celebration

On Sunday, October 25 (the Feast of Christ the King), our parish will host a Harvest Brunch following the 10:30 Mass. There is no admission charge, and all parishioners are invited. Children may bring Saints' costumes to change into for the celebration. The Harvest Brunch will be a catered event, but families are asked to bring a nice dessert. **Please use sign-up sheets in the Social Hall to let us know how many of your family will attend.** Volunteers are welcomed (and needed).

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 — October 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

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.

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.*)

Dec. 25: Nativity of Our Lord (holy day)

Jan. 1, 2010: Feast of the Circumcision of Our Lord

Remembrances for All Souls Day

Forms for filling in the names of those departed whom we especially wish to remember during the month of November will be made available in the chapel at the end of October. The forms will be available throughout November, and all names will be placed on the altar during the Masses of that month. Please see one of the ushers if you require assistance.

As the pilot of a vessel is tried in the tempest, as the wrestler is tried in the arena, the soldier in the battle, and the hero in adversity: so is the Christian tried by temptation.

—St. Basil

Zeal for Souls

excerpted from Divine Intimacy

According to the measure in which the love of God takes possession of our heart, it creates and nourishes in us an ever increasing love for our neighbor; this love, being supernatural, seeks only the supernatural good of our fellow men and thus becomes zeal for the salvation of souls.

If we have little love of God, we shall have little love for souls, and vice versa; if our zeal for souls is weak, this means our love of God is also weak. In fact, how could it be possible to love God sincerely without loving those who are His children, the object of His love, of His care, and of His zeal? Souls are, as it were, God's treasure; He has created them to His image and likeness by an act of love; and by an even greater act of love He has redeemed them with the Blood of His only-begotten Son. "For God so loved the world as to give His only-begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting" (*John 3:16*). One who has penetrated the mystery of God's love for men, cannot remain indifferent to their fate: by the light of faith, he has understood that all that God does in the world is for man's good and for his eternal happiness. He longs to have some share in this action, knowing that he can do nothing which will be more pleasing to God than to tend his humble collaboration for the salvation of those who are so dear to Him. This was always the ardent desire of the saints, a desire which impelled them to perform heroic acts of generosity to benefit even one soul. St. Teresa of Jesus writes: "This is an inclination give me by Our Lord; and I think He prizes one soul which, by His mercy and through our diligence and prayer, we may have gained for Him, more than all the other services we can render Him."

It is true that the primary end of God's actions is His own glory, but He who is infinitely good wills to obtain this glory especially through the salvation and the happiness of His creatures. In fact, nothing exalts His goodness, love, and mercy more than the work of saving souls. Therefore, to love God and His glory means to love souls; it means to work and sacrifice oneself for their salvation.

Zeal for souls finds its source in charity and in the contemplation of Christ crucified. His wounds, His Blood, the excruciating sufferings of His agony, all tell us how much God values souls and how dearly He loves them. But this love is unrequited, and it seems that ungrateful men strive more and more to elude His action. It is this sad spectacle of all the ages which is renewed even today, as though men wished to insult Jesus and renew His Passion.

The Power of the Rosary

by Rev. M.J. Frings, excerpted from *The Excellence of the Rosary (1912)*

“Lo, here is the sword of Goliath. ... There is none like that, give it me.” —1 Kings 21:9.

In the first book of Kings we read how the Philistines went forth to battle against the Israelites. The Philistines arrayed their forces on a mountain, and the Israelites occupied a mountain on the opposite side, so that the valley was between them. Then there went out from the hordes of the Philistines a man named Goliath, a giant of enormous strength, who challenged the Israelites to let one of their men fight him hand to hand, the result of this contest to decide the victory or defeat of either army. A youth named David, inspired and urged by the spirit of God, went forth with a few smooth stones and a sling to meet this Philistine, and as Goliath rushed toward him David cast the stones with the sling and struck the Philistine in the forehead, and he fell upon his face to the earth. David then ran and stood over the Philistine and took his sword and slew him. Israel thus gained the victory over the Philistines. But when for this victory exceeding praise was given to David, King Saul became angry and sought the life of the youthful hero. In his flight David came to Nob. Not having any weapon, he said to the high priest Achimelech: “Hast thou here at hand a spear or a sword?” The high priest answered: “Lo, here is the sword of Goliath, whom thou slewest in the valley of Terebinth, if thou wilt take this, for there is no other but this.” And David said, “There is none like that, give it me.”

These last words, we may fitly apply to the holy rosary. For the rosary has ever since its origin proven itself a conquering weapon for the Church, as also well as for the individual Christian, against the most powerful enemies of God and of His Church. Let us consider the fact for the greater glory of God and of the Queen of the rosary.

Since the introduction of the rosary by St. Dominic, for more than 600 years therefore, the great victories of Christianity against the many and ferocious enemies of the Church are ascribed to the devotion of the rosary. The Church has at all times had enemies, who with all their power and in all their evil ways have opposed and persecuted her. Nor is this surprising. Ever since Satan succeeded in beguiling our first parents into sin, he has continued to sow dissension among mankind. Beginning with Cain and Abel, there have been children of God who obeyed God’s commandments, and, on the other hand, children of Satan, as holy Scripture calls them, who seek their salvation in the pleasures of this life. Since the time of Cain and Abel, mankind has been split into two divisions, one seeking the kingdom of God, the other the kingdom of the world, the kingdom of Satan.

When our Saviour conquered Satan He left him power over those who make themselves slaves to the sensual pleasures, and thus there exists an evil force against the Church, and it will exist to the end of time. This is a fact that we must keep in view in order to fully understand and judge the conditions. The realm of darkness, Satan’s realm, stands opposed to the realm of Christ. Satan and his adherents carry on the warfare against the Church of Christ, as they assaulted Christ Himself. “As they have persecuted me, they will also persecute you,” so did Christ prophecy.

The Church of Christ demands the subjection of the flesh; she preaches against luxury, pride and selfishness. She preaches chastity and submission to the commandments of God; she preaches penance alike to those of high and low sta-

tion in life. This angers all those who would indulge in the evil things of this world. They cry: “Let us break her bonds asunder; and let us cast away her yoke from us.” But as Christ foretold the persecution of His Church, so He also foretold that the gates of hell would not prevail against her. The Church of God will in due time conquer all her enemies; some will be converted, while others who are obstinate will perish in the battle. In all these battles and victories of the Church, Mary, blessed mother of her divine Founder, co-operates with the Church through her intercession. Mary was already spoken of in paradise as the one who would come to tread upon the head of the serpent, the spirit of darkness. This she has done by becoming the mother of God, by bringing forth the Redeemer. And as Jesus through Mary’s co-operation came into this world, so He desires her cooperation in ruling the world. The history of the contests and victories of the Church verify this throughout the centuries.

The evil spirit has a twofold weapon with which he assails and combats God’s Church; namely, the godless rulers of the world and heresy. Through the godless authorities of the world Satan has endeavored since the beginning to crush the Church; through heresy he attempts to destroy the Church by internal dissension. Both weapons are used together, for heresy and calumny can not prevail without substantial support, and heretics seek worldly power and assistance. On every page of Church history we find recorded the clashes planned by these evil forces, from which the Church always came out not conquered, but a conqueror.

The history of the veneration of Mary tells us that the Blessed Virgin Mary helped to win these victories. During the early times, when fierce battles against the Church were raging, bishops and priests knew of no more efficacious means to avert these dangers than to exhort the faithful to pray to the Blessed Virgin. Thus we read in history that the holy bishops and martyrs Ignatius and Irenaeus did this in the second century, and in the third century it was Pope Calixtus who advised the faithful to take refuge with the Blessed Virgin in time of persecution of the Church. And so on through all Christian times.

Since the introduction of the rosary by St. Dominic all great victories have been credited to the devotion of the rosary. The first great conquest of the Church effected by the rosary was the victory over the Albigenses, who had spread heresy in southern France and had caused great havoc in Church and State.

Another wonderful victory through this miraculous weapon of Christianity was the defeat of the Turkish navy at Lepanto, on October 7, 1571. The so-called reformation, of which Martin Luther was the originator, had spread over the whole of Europe, bringing in its trail destruction, dissension and war. The Turks, who had long thirsted for vengeance upon the Christians, found conditions favorable for their plans. They gathered all their forces to assail the Christian lands. The princes of Europe were either indifferent, or were besieged with difficulties in their own lands, and Luther even said he preferred the Turks to the papacy. Pope Pius V alone realized the great danger that threatened Christianity, and he called upon the Christian people to defend country and Church against the common enemy.

The Christian forces which could be assembled were very small compared with those of the Turks. Nevertheless

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The Power of the Rosary (cont'd)

Pius V knew of another power which he realized would be a mighty ally. With all his energy he exhorted his people to implore the Blessed Virgin and glorious Queen of heaven, through the rosary, to come to the assistance of the Christian army. It was, as Leo XIII said in his commendation of the rosary, an ennobling sight, which drew the eyes of the whole world; on one side, not far from the Corinthian Sea, the Christians prepared to sacrifice life for religion and country; while gathered on the other side, imploring through the rosary Mary's assistance for the fighting Christians, were many Christians unable to take up arms.

The small army of Christians attacking the great force of the Turkish fleet was an undertaking similar to the assault of David upon the giant Goliath. On October 7, 1571, the deciding battle was fought, in the Bay of Lepanto. The battle raged from six o'clock in the morning until six o'clock at night. It was one of the most terrific battles ever fought. And, lo! in the evening, toward six o'clock, the battle ended in the victory of the Christians over their powerful enemy. This wonderful victory of the Christians was undoubtedly due to the assistance of the Blessed Virgin. Pope Pius V so declared, and in memory of this wonderful achievement he added to the litany of the Blessed Virgin the supplication: "Help of Christians, pray for us!" He also ordained that the anniversary of this victory be celebrated as the feast of "Our Lady of Victory," which Gregory XIII subsequently styled the "Feast of the Rosary."

In the annals of the Church there is another great victory over the Turks recorded which once more demonstrated the power of the rosary. It was the great victory in the campaign against the Turks at the beginning of the 18th century.

After the Turks had been defeated at sea, they endeavored to conquer on land. They forced their way to Hungary, and had taken possession of eight provinces, when Emperor Charles VII sent an army against them under the command of Prince Eugene. This army was composed of only 70,000 men. With this meager force Prince Eugene defeated 200,000 Turks and laid siege to Belgrade, their stronghold.

Prince Eugene, before engaging the enemy, implored the help of the Blessed Virgin, through the rosary, and then with confidence in God's assistance went to battle and to glorious victory. Thirty thousand Turks were slain on the battlefield; the others fled. The rosary again had won the victory, and on the feast day of the Blessed Virgin.

In the same manner as the rosary was a successful weapon against heretics and other enemies of the Church, it has

demonstrated its wonderful efficiency in individual cases of stress, and of such I will mention a few instances. In the year 1578 a fearful epidemic devastated the city of Pavia. The terrified people made a public vow to build a chapel to our Blessed Lady of the Rosary if the epidemic would cease. And the very day the vow was made the epidemic did abate. A similar case happened in Cologne, where people were saved from an epidemic after such a vow had been made. That cases like these are innumerable is manifested by the many chapels built as a result of such vows, and by the votive tablets in pilgrimage churches dedicated to Mary. Sight is restored to the blind, hearing to the deaf, speech to the dumb, the use of their limbs to the crippled, diseases of all kind are cured, by invoking the intercession of the Blessed Virgin by means of the devotion of the rosary.

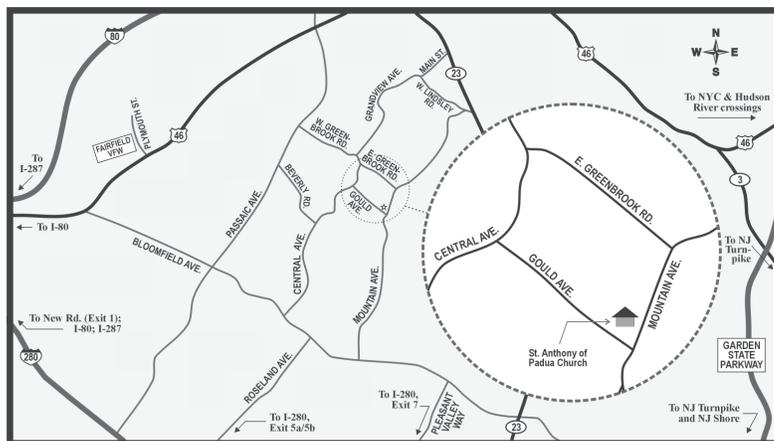
The conversion of a hardened sinner is, after all, a greater miracle than all cures of disease. And such conversions to this day are as numerous as they were at the time the rosary was introduced. Entire nations, provinces and cities have been converted to God through his devotion. Blessed John, a companion of St. Dominic, wrote a book about the miraculous power of the rosary. The blessed Alanus de la Roche tells of a bishop, in whose diocese morality was decadent, who finally took up the devotion to the rosary, explained it to his people, prayed it with them, and had it introduced in all parishes. Soon the people abandoned their evil ways.

St. Clement Hofbauer assures us: "When I am called to a sick man of whom I know that he is averse to making his peace with God, on the way I pray my rosary, and when I reach him I am sure to find him desirous to receive the Sacraments."

These few examples, to which I could add hundreds of other similar instances, prove the miraculous efficacy of the rosary. Oh, that all Christians would grasp this weapon to attack and conquer all enemies of Church and soul!

Great dangers threaten the spiritual weal of the individual, family and community. Let us, then, arise and grasp the mighty sword which is like to none, the holy rosary, and let us attack with it the Goliath of our times, corruption and godlessness. As David courageously met the enemy of Israel with the humble sling in his hand and conquered because God was with him, so let us face the enemies of Christendom and of our salvation, with the humble wreath of the rosary in our hands, and the intercession of the Blessed Virgin will secure for us God's grace and assistance, and with God to fight our battles, who will do us harm?

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 Caldwell's/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.