



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for April 2010

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

April Calendar

- 1 Holy Thursday
- 2 Good Friday
- 3 Holy Saturday / Easter Vigil
- 4 Easter Sunday
- 5 St. Vincent Ferrer
- 11 Low Sunday / St. Leo I
- 13 St. Hermenegild
- 14 St. Justin / Sts. Tiburtius, Valerian, & Maximus
- 17 St. Anicetus
- 18 2nd Sunday after Easter
- 18 *First Communicant Testing – 9 AM*
- 19-24 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 21 St. Anselm
- 22 Sts. Soter & Caius
- 23 St. George
- 24 St. Fidelis de Sigmaringen
- 25 3rd Sunday after Easter / St. Mark the Evangelist / Major Litanies
- 25 *First Confessions (St. Anthony's, N. Caldwell, N.J.)*
- 26 Sts. Cletus & Marcellinus
- 27 St. Peter Canisius
- 28 St. Paul of the Cross
- 29 St. Peter of Verona
- 30 St. Catherine of Siena

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 remaining Spring class is **April 18**.

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>

Rosary Recollection in Three Parts

Conferences on the Rosary

offered by Fr. Albert, OP, a visiting Dominican Friar

Friday, April 30

5:45 PM Mass
6:30–8:30 PM Conference, prayer

Saturday, May 1

9:15 AM Mass
10 AM–12 PM Conference, prayer
12–1 PM Lunch, break
1–3 PM Conference, prayer, conclusion

- Families welcome
- Unable to attend all conferences? Attend as many as you can
- First Saturday meetings for May are cancelled

Holy Week 2010 – Schedule

Holy Thursday

6:30 PM Confessions
7:00 PM Mass of the Last Supper / Mandatum / Procession to Altar of Adoration, with adoration until 10 PM

Good Friday

1:00 PM Confessions
2:15 PM Stations of the Cross
3:00 PM Mass of the Presanctified

Holy Saturday (Easter Vigil)

9:30 PM Confessions
10:30 PM Easter vigil
12:00 MID Missa Cantata

Easter Sunday

10:00 AM Mass

First Friday / First Saturday in April

There will be **no** Homeschool Gathering, First Friday Masses, or First Saturday Mass/meetings in April, due to the Easter Triduum.

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.

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 donation checks payable 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 — April 2010

1st Saturday – no First Saturday meetings in April, due to Easter Triduum

2nd Sunday – Holy Name Society / Sodality of Our Lady of Sorrows & Archconfraternity of Christian Mothers (9:30 AM)

4th Sunday – Pastor's liturgical instruction (9:00 AM)

Support for Our Seminarians

Parishioners wishing to financially assist the seminarians known to our parish, Rev. Mr. Therasian Xavier from India and Mr. Frankter Natera, may contribute directly to their tuition accounts. Tuition at the seminary is \$7,000 per year. You may send donations to: St. Thomas Aquinas Seminary, 21077 Quarry Hill Rd., Winona, MN 55987. Make checks payable to "St. Thomas Aquinas Seminary" and **write the seminarian's name and "tuition" in the memo section.**

Rev. Mr. Xavier and Mr. Natera express their gratitude for any assistance that the parishioners of St. Anthony's may offer.

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.

First Communion Testing / First Confessions

Testing for all First Communicants will be conducted on Sunday, April 18, at 9 AM. First Confessions will be heard on Sunday, April 25, at 9 AM. Please be on time.

Confirmation at St. Anthony's

On Tuesday, June 22, Bishop Alfonso de Galarreta will be visiting St. Anthony's to administer the Sacrament of Confirmation. Details will be announced as the date draws closer.

If any parishioners have not yet been confirmed but wish to receive this Sacrament in June, please contact the pastor or the parish coordinator for information.

Planning Outlook

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

May 1: Rosary Conference (*St. Anthony's, N. Caldwell, N.J.*)

May 2: First Holy Communion / May Crowning

May 13: The Ascension of Our Lord (holy day)

May 17-22: Men's 5-Day Retreat (*Ridgefield, Ct.*)

May 23: Pentecost

May 30: Trinity Sunday

Jun. 3: Feast of Corpus Christi

Jun. 11: Feast of the Sacred Heart

Jun. 21-26: Women's 5-Day Retreat (*Ridgefield, Ct.*)

Jun. 22: Confirmation (*St. Anthony's, N. Caldwell, N.J.*)

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

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

The Tomb of Our Lord

*by Rev. R. Eaton, excerpted from
Auxilium Infirmorum (1908)*

Let us obey the summons of the angel to the holy women on the first Easter day: "Come and see the place where the Lord was laid," that we too may learn a lesson.

Nature looked its best that morning. The sun had risen, for the true Light of the world had risen too, and He who had become sin, who was despised and rejected of men, has risen from the dead, having finished the work His Father gave Him to do. The clothes that bound the wounded body of our Lord are there, and the angel points with pride to the "place where the Lord was laid," for death has no more dominion over Him.

As we rejoice in the completeness of our Lord's victory, we learn the necessity of completely crushing whatever is amiss, of absolutely leaving the tomb or haunts of sin. So long as the least affection for it remains, so long as any bad habit has life left in it, so long as our wills and hearts are not completely turned from sin in hatred and aversion, the place where we were laid still knows us, and our victory and resurrection are incomplete.

"Come and see the place where the Lord was laid." Again our angel summons us, and again let us gladly obey. Where is the "place in which the Lord was laid"?

He is laid in our tabernacles, He is laid in our hearts, in Holy Communion, as often as He comes to be our guest. He seeks rest there, and would find our hearts "swept and garnished," ready for His embrace, free of all He dislikes, as a

From the Pastor's Desk: Easter Message, 2010

Christus Resurrexit!

The feast of the Resurrection is the crowning point of our yearly observance of the Christian mysteries. It is irreplaceable in its magnitude, irreplaceable in its triumph. Intertwined in this greatest of Mysteries is the reality that Christ our Pasch has been immolated, and that the Immolated has risen from the sacrifice of Life Itself to be with us again. *"I have risen, and I am with you still."* He is the Word through whom the entire universe was created, in whose Power all things were made, and it was through His human weakness that we were made strong in the terrible sufferings of His Passion. In a body shuddering under the horrible torture, our own sickness was healed. It is through the Strength of His rising that we are empowered to rise above the darkness of death and ultimately sin itself, in order to live for Him.

It is a sign of contradiction.

He emerges from the pages of history only briefly, during which time He instructs men—not influential men, but the poor, the laborers, peasants, and the rejects of society, such as harlots and publicans—in a way of Life that embraces the most unheard-of teaching: in fact, it seems that His doctrine is composed of all that the world rejects as useless and absurd: poverty, humility, silent suffering of insult, and self-abnegation. And scarcely does His message receive hearing, when He is swiftly executed by His enemies, enduring the most cruel and excruciating death then known to man: crucifixion. Jesus Christ sees the unseen, and makes sense of this present life only in relation to eternity. He is mocked as a fool by the world and embraced as Savior by His disciples, and thus the reality of Jesus remains a paradox that the world cannot solve. Even His death cannot resolve the conflict which rages about him, as death silences all other men of history, because He defied death itself and broke the ancient curse. All men must recognize Him, either in hatred or in adoration, but He is inescapably present.

Perhaps there was a time when it was thought that He could be conveniently overlooked, when the Pharisees sealed the tomb in which His mangled Body lay, and—thinking that this would prevent the world from acknowledging His existence or His emerging again from the stone sepulcher—they assured themselves that the conflict around Him was finished. It is not idle speculation to notice that the world is again trying to silence His testimony by guarding His tomb with the soldiers of liberalism, deploying subjective piety, scientific heathenism, and secular materialism; even within the Church there are such modernists who would fashion a far more pleasant Jesus, who is little more than a myth. Jesus has been nailed to the Cross, killed, buried, and sealed in the tomb repeatedly in history, with each generation thinking that the paradox has been solved at last, only to find that He lives still. Even in death, He is the Victor; how much more so in life.

Jesus Christ, the same yesterday, today, and forever. But we are His disciples: the revolution of love that is Christianity is our identification. Every detail of His life and death, just as every one of His teachings, must find a reflection in us, who at the vigil of His rising renew our vows to Him. His body was shrouded in the linen cloth for burial: so must we receive Him in purity of mind. As the tortured Body lay lifeless, it impressed on that linen cloth—the Holy Shroud—a precise image of His Passion, a memory of His sufferings: in the same uncalculated and gentle manner, His

love must be reflected in every suffering of our pilgrimage in this life. The garden encircling the tomb is a life of virtue which is the mark of the Christian, and the newly hewn monument is a heart detached from and untouched by the concupiscence of the world. Under these conditions, Christ rises again, in our hearts. The veil which covered this greatest of mysteries was torn from top to bottom, in order that what was hidden from the foundation of the world might become known to us by Faith.

We were made for eternity; we are immortal. No more emphasis is needed to make this clear, than the fact that the greatest monument in Christianity is an empty tomb. While we cannot ignore the recognition that this monument is a place for burying the dead, and that it was a dead Man Who was laid within, it must be immediately grasped by Faith that it is actually empty, and that the death that was supposed to be final in this pathetic setting was broken, when the Savior rose as one does from sleep, to a new life. In Him we must also find newness of life. On the other hand, every time we fall voluntarily to the malice of sin, we are denying our share in the Redemption and staking our lot in this miserable valley of tears, to find our empty satisfaction in a more immediate and transient pleasure. The celebration of the Christian Pasch necessarily entails the renunciation of Satan, his works, and his allurements. And the light of our Faith will in turn enlighten those around us: a light produced by a burning flame like the Paschal candle, silently but powerfully consuming the substance on which that fire feeds, just as love consumes its subject. The love of God defied all calculation and endured death itself: the beloved of God must likewise stand in defiance of a fallen world, and endure until death, until the dawn of a new life.

No one in history is as alive as Jesus. No force today is more vivifying than His own Life.

Resurrexit sicut dixit.

Fr. Jordan Fahnestock

The Tomb of Our Lord (continued)

garden in which He can roam and smell the odor of virtue. "Come, then, and see the place where your Lord was laid." What is its present state? whom does it love? does it seek the things that are Jesus Christ's, or does it seek its own?

Of course our hearts can never be really ready for Him, but at least the rugged stems of honest endeavor, of patient, daily grappling with our difficulties, should be growing there, soon to blossom and bear fruit. "Come, then, and see the place where the Lord was laid." Come gladly, not with fear, and drink in with honest gaze the real state of your hearts. See what needs amendment, feeling confident that you can do all things in Him who strengthens you.

Let us remember that our Communion is to us a pledge of our resurrection, prefigured in the resurrection of our Blessed Lord; they must be made with care, with clean hearts and fervent wills, that when after death, our souls are in God's presence, the angels may point to them, washed in the Blood of the Lamb, fed with heavenly manna, bright with the light of glory, and may say: "See the place where the Lord was laid."

The Example of St. Catherine of Siena

by Rev. George Deshion, excerpted from Guide for Catholic Young Women (1892)

“It would be very well if we could spend our day in pious thoughts and prayer as you have laid it out for us; but if you were obliged, as we are, to work in the kitchen, or in the noisy mill, or to stand at the counter all day, you would soon see that it is much easier to give these directions than to carry them out. You would see that it is a hard thing to recollect one’s self at all.”

I can well imagine a good-hearted, well-disposed girl, whose temper is lively and some what impatient, and who wants to do every thing at once, saying something of this kind, at least in her mind. Now, I say to her, You are mistaken. Work, and hard work too, will not interfere with the daily life I have laid down for you. I do not mean to say that you can learn to follow it out perfectly all at once, so that nothing will be left to improve upon. Nothing is done just in that way.

It took you many years to grow to your full height. First you were a little baby, and could not help yourself. Then you had to toddle about and to walk. Afterwards you were a little girl without much wit in your head, and could not work or maintain yourself, but you kept on growing little by little; you kept on eating your food and growing, though nobody could see you grow, until little by little you came to be what you are now, with the full use of body and mind.

These holy practices of prayer will be imperfect, perhaps, in the beginning, but they will grow. You may not see how they grow from day to day, it is such a gradual thing; but after some time you can look back and see very plainly that you have made progress, and that spiritual things have taken root in your soul, and the tree of your salvation is growing strong and healthy. Let me give you an example to show you that much work, and hard work, can not prevent your raising your soul constantly to God.

St. Catherine of Siena, when very young, just verging upon the age of womanhood, was very pious, prayed a great deal, and occupied her thoughts with God and heavenly things. She had such a clear insight into the vanity of all earthly things that she determined to live only for Jesus Christ, and never to marry. This did not please her mother and the rest of the family. Her eldest married sister had died suddenly, and they were anxious that Catherine should accept a very advantageous offer, and so take her sister’s place in the family.

But she would not listen to such a proposal, and to show how fixed her resolution was she cut off her hair, which was

very beautiful. The whole family felt highly displeased. They considered her much too pious. They knew they could do nothing while she prayed so much, so what did they hit upon? They concluded to load her down with work. They sent away the servant, and made her do all the work of the house.

Another person was placed in her room, so that she should never be alone at any time, and they always contrived to send for her, and break up her prayers, when she was seen to commence them. Do you think they succeeded in cooling her love for God, or lessening her prayer? Not at all. She went on quietly as before, did all her work, and prayed at the same time, in that simple, short way I have recommended, and made more progress in the love of God than ever before. She did not allow herself to be disturbed, for she built a little room for herself in her own heart, to which she retired very frequently, and there she always found the Holy Ghost waiting for her, and helping her to pray.

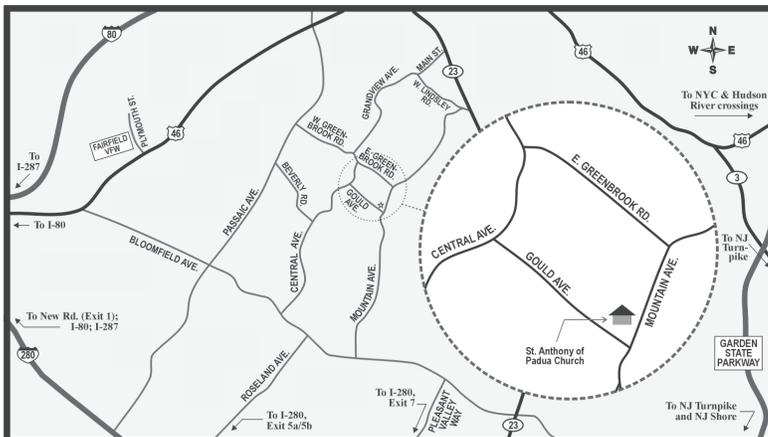
They drove her out of her room, it is true, but they could not drive her out of her own heart, where God has His dwelling; as the Scripture says: “The kingdom of God is within you” (St. Luke xvii. 21). And again: “All the glory of the king’s daughter is within” (Ps. xlv. 14).

That is true; all the work in the world can not hinder you from admiring, loving, and seeking God; cannot hinder you from begging God for His grace and love. It cannot hinder you from being daughters of the heavenly King, if your beauty is within, in the soul; if you make yourselves beautiful in His sight, by keeping your hearts directed to Him in the midst of your occupations, while you are ready to give more time and attention to prayer, as soon as your leisure permits you to do so.

Discouragement is a leprosy which dries up alike both soul and body. It chains the arms of holy desire, and prevents our doing what we would; it renders the soul insupportable to itself and agitates it with a thousand phantoms. It takes away all light, natural and supernatural, and so the soul falls into a thousand infidelities, not knowing the end for which God created her; that He created her, namely, to give her life eternal! Courage, then, and let a lively faith and firm hope in the Precious Blood triumph over the demon that would trouble you.

—St. Catherine of Siena

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.