



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for June 2010

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

June Calendar

- 1 St. Angela Merici
- 2 Sts. Marcellinus, Peter & Erasmus
- 3 Feast of Corpus Christi
- 4 St. Francis Caracciolo / First Friday
- 5 St. Boniface / First Saturday
- 6 2nd Sunday after Pentecost
- 9 Sts. Primus & Felician / St. Columba
- 10 St. Margaret, Queen of Scots
- 11 Feast of the Sacred Heart / St. Barnabas, Apostle
- *12 St. John of San Facundo / Sts. Basilides, Cyrinus, Nabor & Nazarius
- 13 3rd Sunday after Pentecost / St. Anthony of Padua
- 14 St. Basil the Great
- 14-19 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 15 Sts. Vitus, Modestus & Crescentia
- 17 St. Gregory Barbarigo
- 18 St. Ephrem / Sts. Mark & Marcellian
- *19 St. Juliana Falconieri / Sts. Gervase & Protase
- 20 4th Sunday after Pentecost
- 21 St. Aloysius Gonzaga
- 22 St. Paulinus
- 22 *Confirmation (St. Anthony's, N. Caldwell, N.J.) — begins at 12 NOON*
- 23 Vigil of St. John the Baptist
- 24 Nativity of St. John the Baptist
- 25 St. William
- 26 Sts. John & Paul
- 27 5th Sunday after Pentecost
- 28 Vigil of Sts. Peter & Paul
- 29 The Holy Apostles Peter & Paul
- 30 Commemoration of St. Paul

* **No Saturday evening Mass on June 12 or June 19.**

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>

There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition.

—attributed to St. Phoebadius, bishop of Agen, in Tract. de Fide Orthodoxa contra Arianos (357) and cited by Leo XIII in Satis Cognitum (On the Unity of the Church), 1896

North American Martyrs Pilgrimage: June 11–13 in Auriesville, New York

The North American Martyrs were Jesuits who came from France to evangelize the Indian tribes of North America. They were killed during their famous “Mission to the Hurons” (1642–1649), which ended with the virtual extermination of the Huron nation and the death of the last martyrs in 1649.

In June, the SSPX will sponsor a Pilgrimage of Tradition at the Shrine of the North American Martyrs in Auriesville, New York.

Pilgrimages are a time-honored Catholic custom to obtain graces for extraordinary circumstances. This pilgrimage of restoration for Roman Catholic Tradition is encouraged for all who are able to participate.

The Holy Apostles Peter & Paul

June 29 The Apostles Peter and Paul are the two Princes of the Apostles, the foundations of the Church, on which she is firmly established as on a rock. This feast is almost entirely devoted to St. Peter, the Bishop of Rome, the great Apostle of the Gentiles being more specially honored on June 30.

After the Descent of the Holy Ghost, St. Peter preached the Gospel in Judea and was cast into prison by the cruel Herod. He was miraculously delivered by an angel and established his see first at Antioch, and then finally at Rome, where the first Pope exercised during 25 years the Supreme Authority vested in him by Christ Himself. Then he was arrested, and like St. Paul suffered martyrdom AD 65. This feast marks the day of the translation of their relics.

June 30 Saul of Tarsus was first a great persecutor and made havoc of the infant Church. Miraculously converted and instructed by St. Peter, the great St. Paul began his three great Apostolic voyages and wrote his Epistles. After a captivity of 2 years in Caesarea, he came to Rome and traveled to that part of the Church situated beyond Italy. He was beheaded AD 65.

Feast of Corpus Christi

May our Lord Jesus Christ in the Most Blessed Sacrament be praised, adored and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time!

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 — June 2010

1st Saturday – Mary's Flowers / Eucharistic Crusaders
(4:00 PM)

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)

Feast of Corpus Christi (cont'd)

O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

These indulgenced ejaculations express admirably the scope and purpose of this Feast, that is, to glorify the Blessed Sacrament, and to bring souls to the feet of Jesus, the Divine Lover of souls.

Planning Outlook

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

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

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

Aug. 6: Transfiguration of Our Lord

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

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

First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, June 4. Holy Mass will be at 10 AM; confessions will be heard before Mass. Father will give a talk as well as provide choral instruction; other activities are also scheduled. Lunch will be provided.

Feast of the Sacred Heart

The Feast of the Sacred Heart was established in order to stimulate the faithful to honor with more devotion and zeal, under the symbol of the Sacred Heart, the love of Jesus Christ, which induced Him not only to suffer and to die for the redemption of mankind, but also to institute the Sacrament of His Body and Blood in commemoration of His death.

Though the devotion to the Sacred Heart of Jesus is of great antiquity in the Church, yet it was reserved to the holy Margaret Mary Alacoque, of the Order of the Visitation, to make this devotion public. During the Octave of Corpus Christi, in the year 1690, our Blessed Lord appeared to His devoted handmaid, and disclosing to her His Heart, said: "Behold this Heart, which, notwithstanding the burning love for man with which it is consumed and exhausted, meets with no other return from the generality of Christians than sacrilege, contempt, indifference and ingratitude."

But what will it avail us to have listened to these so just complaints of our Savior, if we are not moved with compassion, and generously resolved to testify our sorrow for our past indifference by honoring His Sacred Heart, and by repairing, as far as lies in our power, the insults to which His ardent desire to dwell with the children of men daily exposes Him in the august Sacrament of His love! If gratitude to the God who suffered such torments for our salvation, does not incline us to accept His gracious invitation, and to rank ourselves among the number of His adorers, at least let the recollection of the many spiritual advantages to be derived from devotion to the Sacred Heart induce us to pray fervently and humbly, that He, who has Himself declared that it was a last effort of His love for man that induced Him to discover to them the treasures of His Heart, may infuse into our souls the great gift of true compassion for His Most Sacred Heart.

The Crisis

*excerpted from My Life with Thomas Aquinas
(reprint from Integrity magazine, 1951)*

I should like to call our crisis the triumph of secularism. The whole world is taking on a temporal finality, consolidating itself in a new way, on the basis of values which can be computed, ideals which can be realized, plans which can be accurately made and unfailingly carried through, of men whose all is this side of the grave.

Perhaps "triumph" is not the word, because the victory has not yet been won and may never be, but the secular synthesis is certainly in its final stages, with no adequate hindering force in sight. If secularism prevails, and even though it may have a brief reign (in the very nature of the case), it will be terrible beyond believing.

Yet it does not sound terrible, does it? "The reign of secularism" does not send cold shivers down one's spine like "behind the Iron Curtain" does. Secularism appears to be a less formidable enemy than Communism. Haven't we had it dinned into us that ours is a secular culture, a secular State? Yet we feel no pain, indeed we seem to be the most favored of nations.

I have called the evil "secularism" because I think that is its determining quality. This name helps us see danger where it exists, without waiting for it to be covered with the official political mantle of Communism. Specifically it will

The Crisis (continued)

help us to see how near we are in our own hearts and homes and country to capitulation from within.

For we in America, though superficially united (almost homogenized), are interiorly wandering in wastes, hesitating at remote crossroads, or setting off on journeys in diverse directions. We seem to belong to one culture, but we are beginning to have different ideologies.

The first step in understanding this titanic struggle is to define and sort out the contenders so we can choose our sides. The division is not according to nations or political parties, not on the basis of democratic or totalitarian, but according to principles which are deeper still, dealing with ultimate things — whether men will obey Christ, love their own freedom as an absolute and vacillate forever, or shut themselves up in the prison of this world as the slaves of the devil.

The Three Ideologies

The three contenders are Christianity, liberalism, and that dynamic materialism, that transcendent secularism, which is known in its political aspect as Communism.

For the most part our Christianity is residual. There are scraps of it left over from the Middle Ages, but daily fewer scraps. The cathedral used to be the center and heart of every town, but that is only of European memory. Kings used to be crowned by bishops and reminded of their responsibility to God for just and holy government. There is scarcely a king left. And modern rulers, as rulers, defer precious little to the Deity. Crucifixes have vanished from the law courts and the law itself is shifting its foundations off the moral basis. The “holy crusade” which is going on for the separation of Church and State aims to rid civil government of any traffic with religion or morality.

The crucifixes are gone from the schoolrooms too, and secular education miniatures the struggle for ideas. Except in isolated localities, it can truly be said that Christianity has vanished from education, and the moral standards it upheld are on their way out too.

Economics is another area from which Christ has been banished. One cannot serve both God and money. The world chose money some time ago.

Christ lingered longer in family life, because a man could shut himself up with his wife and children and live holily, even if that often meant living in poverty. But of recent years the family has been attacked so strenuously that this last wall is down. The schools pulled the children into apostasy. The advertisements, the movies, the laws and the newspapers destroyed the chastity of the home and made everyone discontent with frugality. The neighbors' children did the rest.

It is fairly accurate to say that in America Christ has been thoroughly routed from society. But not from people. There are still Christians and there is, of course, still the Church. But since society has changed and no longer lives by laws harmonious with Christianity, the Christian is in a worse dilemma every day. That is why so many people are leaving the Catholic Church. They find it impossible to practice the moral law (even cut down to a few precepts) and be at peace with their times, so they compromise until they can compromise no longer, and then they leave. Or else they decide to stay in the Church and remodel the world to a Christian pattern. Those who make this last decision represent the new life in the Church. They are not necessarily holier than some of those who cling to a residual medieval Christianity, but they are, or promise to be, a dynamic force for Christ in the contemporary situation.

Liberalism

The prevailing practical philosophy of Americans is liberalism. Since its spirit pervades the very atmosphere we live in, it is not surprising that most Catholics are practical liberals in their daily lives.

Think of liberalism as a vacuum, a chaos where men are guided by principles of expediency rather than absolute morality, as absence of order, as inconclusive and indeterminate, and you get its mark. It served to destroy the Christian order, not by contradicting it so much as by diluting and confusing it, by nullifying it at every turn. For the Christian absolute it did not substitute another absolute, but an absence of any absolute, an indeterminism, a tolerance of good and evil, truth and untruth, not in a prudential way, as allowing certain evils to exist rather than stirring up worse evils in trying to eradicate them, but as not really preferring one to another. Liberalism used good words ambiguously, so that gradually they were drained of their Christian implications and then gradually again were charged with meanings antithetical to Christianity. It enshrined liberty, equality and fraternity, but as ultimates, not as means and not as by-products of absolute things such as truth and goodness, not as related to morality but as isolated from God. It worshipped democracy, which is only a means of government, which depends on basic ideals for its real worth. It talked endlessly about freedom, and it was easy to persuade people that this was the same freedom that Christians cherish, but was it? Christ said, “You shall know the truth, and the truth shall make you free.” His freedom is a result of knowing the truth — the result of what the liberals like to call “intolerance” and “dogmatism.” The liberal's freedom is quite different. It is the freedom to search for truth. Of course, it is a good thing for the men who do not know the truth to be able to look for it. The trouble with the liberals is that they will not let anyone find it. If anyone claims to find it, he becomes an outcast from their society. They are, it turns out, dogmatists in their own curious way. They know there is no truth, or if there is, it's not knowable.

We have a liberal government, without any real principles, paying lip service to God, and talking more and more about democracy and freedom, while both of these are vanishing for lack of roots in something deeper. We have, or did have until a few years ago (things are rapidly changing), a system in this country of liberal economics, which meant free competition and the legal right to abuse the moral right of private property. It also involved freedom from sanction against usury. Our system of free compulsory education is also, or was until recently, liberal. Liberal means undogmatic, which means remaining undecided about all the important truths (except that one is allowed his private opinion) while attaching an exaggerated importance and a thousand dogmas to matters of art, literature, science, hygiene and civics.

The effect of liberalism, economic, philosophical and cultural, over a period of centuries, has been to destroy all norms. It has no moral code of its own and has endured only as long as Christian morals have survived to hold society together — not only Christian morals but Christian standards of all sorts. The end of liberalism had to be dog-eat-dog because the philosophy itself has no backbone, nothing wherein to construct a life or society. We are in the last stages of it now, and we find everything in ruins. Western society, indeed the whole world, has become one great big vacuum, one vastness empty of all positive content.

Transcendent Secularism

And nature abhors a vacuum. Mankind simply cannot endure without a pattern, a direction, a form, a stability. We have to have an order, or we shall disintegrate.

Now just as the soul is the form of the body, so something spiritual has to be the ordering principle of a society. One cannot sort out men and groups of men mechanically, the way the nineteenth century materialists tried to do. Their atomization will just continue despite the regimentation. To mold a society one has to have a central ideal that is transcendent, that will catch men's hearts and evoke their sacrifices. In other words, one has to have a religion or something not religious in itself which is raised to a religious level.

Men have worshipped many false gods, but it has remained for our day to see them make a religion of atheism. This probably would not have been possible in another day. To proclaim that there is no God and to expect men to become delirious with joy, one has to imply that now we have become gods, and this can only be convincing with modern science and technology and the vision that they present to men of their being able to control the universe, to explore all its secrets, and to create all by themselves the New Jerusalem.

This vision is the core of the new ideology. That is why we have called it supreme transcendent secularism. It is a caricature of the Christian thing on a this-world level. Like Christianity and unlike liberalism, it has the power to establish an order. This time it is not just Western society but the whole world which is going to be comprehended within a single system. In fact we are in the last stages of the completion of this synthesis. The men, many of them Christians, who are speeding the industrialization of India, of China, and of South Africa, seem not to realize that they are collaborating in the completion of the secular synthesis, not because machinery is in itself evil, but because the mechanization of all production under centralized control will be the chief instrument both for dehumanizing men and of tyrannizing them absolutely. Their very daily bread will depend on the god in Moscow, Paris, or New York rather than on the God in heaven; on their complete enslavement rather than on their sweat. The case is similar with television. Those who defend it for the potentialities which the instrument itself has for giving vivid information about Christianity, mostly in its externals, are being unrealistic, for they fail to see the functional role of television in the materialistic synthesis. Everyone has to become a part of this new world order, and this subjugation of peoples involves not just their external enslavement but a crushing of their spirits, a regimentation of their minds. The generation which has known

better things, whether the Christian vision or the liberal freedom to do and think what it pleases, is now being put to sleep while the secularists gain control. And once they have control, television will become a purely political instrument.

For the most part however, we see not the new man but the disintegrating old man. We observe the ill effects of a shrunken, secular universe on the human race about us.

Men do not like being diminished. One of their first reactions is to turn the full force of their love, which properly belongs to God, on human beings, a mother, a father or daughter, a wife or a husband. This results in a great deal of human anguish, maladjustment, broken marriage, ruined lives, neurosis, etc., and it gives rise to the profession of psychiatry.

Early in the game men's creativity was smothered by industrialism, and this has been the occasion of wholesale escapism and the widespread use of opiates. So the characteristic American man and woman are intellectually dull. Not only that, but more and more brutalized. More and more incidents reveal this. Only the other day a young man attempting suicide was poised at a great height and about to jump. A priest and a young girl were nearby trying to dissuade him. But the crowd below was impatient for its thrill. Housewives shouted, "Jump," and frenzied teen-agers hopped up and down, screaming, "Go ahead!"

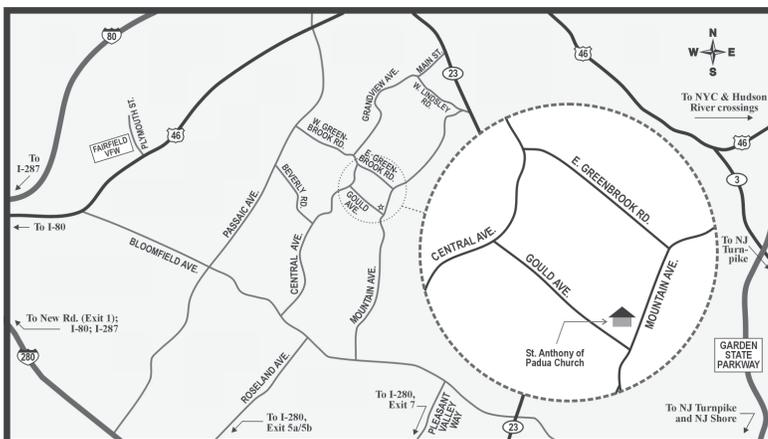
Americans are also getting emotionally exhausted from the constant overstimulation of their sensibilities, emotions and passions.

Culturally, of course, our contemporary man is bankrupt. Industrialism has destroyed culture. It is now busy destroying it all over the face of the earth. And the consequent absence of traditional or religious ties is the first condition for making the new man.

What will the new man be like? We do not know, but we hazard the guess that he could be called "the hollow man." He will not operate organically from the inside, but mechanically from the outside, in response to external stimuli. He will be almost like a robot.

Even if the secularists succeed in completing their world order, which would be the worst thing that could possibly happen to our globe, it would still be true that God is in absolute and effortless control of the universe. And it would also be true that He allowed the evil to happen in view of a greater good which He will bring out of it. Christians need to be reminded of this truth, not so that they will become passive spectators of a world in its agony, but so that they will become as children, working hard and peacefully, not as though everything depended on their prudence and strategy, but as trusting the providence of their Father in heaven.

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.