



St. Anthony of Padua Church

Bulletin for August 2010

SOCIETY OF ST. PIUS X

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

August Calendar

- 1 10th Sunday after Pentecost
- 2 St. Alphonsus Liguori / St. Stephen I
- 4 St. Dominic
- 5 Dedication of Church of Our Lady of the Snows
- 6 Transfiguration of Our Lord / Sts. Sixtus II, Felicissimus & Agapitus
- 7 St. Cajetan / St. Donatus / First Saturday
- 8 11th Sunday after Pentecost / St. John Vianney
- 9 St. Romanus
- 9-14 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 10 St. Lawrence
- 11 Sts. Tiburtius & Susanna
- 12 St. Clare
- 13 Sts. Hippolytus & Cassian
- 14 Vigil of the Assumption / St. Eusebius
- 15 Assumption of the Blessed Virgin Mary (holy day) / 12th Sunday after Pentecost
- 16 St. Joachim, father of the Blessed Mother
- 17 St. Hyacinth
- 18 St. Agapitus / St. Helena
- 19 St. John Eudes
- 20 St. Bernard
- 21 St. Jane Fances Fremiot de Chantal
- 22 13th Sunday after Pentecost / Immaculate Heart of Mary
- 23 St. Philip Benizi
- 24 St. Bartholomew, Apostle
- 25 St. Louis IX
- 26 St. Zephyrinus
- 27 St. Joseph Calasanctius
- 28 St. Augustine of Hippo / St. Hermes
- 29 14th Sunday after Pentecost / Beheading of St. John the Baptist

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>

- 30 St. Rose of Lima / Sts. Felix & Adauctus
- 31 St. Raymond Nonnatus

Behold you put your trust in lying words, which shall not profit you: To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not. And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

—Jeremias 7:8-10

Holy Day of Obligation

Mary lived, cared for by St. John, for 12 years after Our Lord's Resurrection. Her life was spent in helping the Apostles and in praying for the conversion of the world. On the third day after Mary's death, when the Apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her thither; the whole court of heaven came to welcome with songs of triumph the Mother of the Divine Word. Why was Mary's body received into heaven instead of remaining in the earth, like the rest of mankind? The grave had no power over the Immaculate Conception. Her flesh could not see corruption. Her body had been overshadowed by the Holy Ghost; it had been the sacred temple in which had dwelt God Incarnate, and so it had a claim to ascend whither the Body of her Son had already gone before. As she had shared in each detail in the sorrows and agony of her Son, so it was right that she should take part in His triumph.

The Feast of the Assumption is a **holy day of obligation**. Masses will follow the Sunday schedule.

The Immaculate Heart of Mary

Mary began her journey along the way to perfection at a height to which other Saints arrived only at the end of a long life of saintliness. In all other children of Adam, original sin prevented the divine generosity from having a free course. But Mary was created immaculate, and therefore the grace of God streamed into her soul without check or hindrance. Her sinlessness, her heavenly purity, directed her every action and every movement to God. Her Heart was the pattern and model of all virtues and all purity.

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 begin promptly at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence.

Registration: If you are a new parishioner or were unable to register in July, please contact the Coordinator.

Schedule: First class is **Sunday, September 19**. The full Fall schedule will be published in the September bulletin.

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 — August 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)

Planning Outlook

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

Sep. 3: St. Pius X

Sep. 8: Nativity of the Blessed Virgin Mary

Sep. 13-18: Men's 5-Day Retreat (*Ridgefield, Ct.*)

Sep. 22, 24, 25: Ember Days

Oct. 11-16: Women's 5-Day Retreat (*Ridgefield, Ct.*)

Oct. 31: Feast of Christ the King

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

Nov. 2: All Souls Day

Nov. 7: Daylight Savings Time ends

Nov. 15-20: Men's 5-Day Retreat (*Ridgefield, Ct.*)

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.

The Circumstances of Mary's Assumption

by St. Alphonsus Liguori,

excerpted from The Glories of Mary

Let us now see what were the circumstances of her happy death. After the ascension of Jesus Christ, Mary remained on earth to attend to the propagation of the faith. Hence the disciples of Jesus had recourse to her, and she resolved their doubts, comforted them in their persecutions, and encouraged them to labor for the divine glory and for the salvation of the souls redeemed by her Son. She, indeed, willingly remained on earth, understanding this to be the will of God for the good of the Church; but she could not but feel the pain of being far from the presence and sight of her beloved Son, who had ascended into heaven. "Where your treasure is," said the Redeemer, "there will your heart be also." Where any one believes his treasure and his happiness to lie, there he always holds the love and desire of his heart fixed. If Mary then loved no other good than Jesus, he being in heaven, in heaven were all her desires.

Taulerius wrote of Mary: The cell of Mary was heaven, for being in heaven, with her affection, she made it her continual abode. Her school was eternity: for she was always detached from temporal possessions. Her teacher, divine truth: for she was always guided in her actions by the divine light. Her mirror, the Divinity; for she looked upon nothing but God, in order to conform always to the divine will. Her ornament, devotion: for she was always ready to fulfil the divine commands. Her repose, union with God: for her peace was only in uniting herself with God. In a word, the place and treasure of her heart was God alone.

The most holy Virgin consoled her loving heart during this cruel separation, by visiting, as it is narrated, the holy places of Palestine, where her Son had been in his lifetime: she often visited now the stable of Bethlehem, where her Son was born; now the workshop at Nazareth, where her Son had lived so many years poor and despised; now the garden of Gethsemane, where her Son commenced His passion: now the hall of Pilate, where he was scourged; the place where he was crowned; but more often she visited Calvary, where her Son had expired; and the holy sepulchre, where she finally had left him. And thus the most loving mother used to soothe the pains of her cruel exile.

But this was not enough to satisfy her heart, which could not find its perfect rest upon this earth; hence her continual sighs were ascending to her Lord, as she exclaimed with David, but with more ardent love: "Who will give me wings like a dove, and I will fly and be at rest." Who will give me wings like a dove to fly to my God and there to find my rest? "As the hart panteth after the fountains of water, so my soul panteth after thee, oh God." As the wounded stag pants for the fountain, so my soul, wounded by thy love, oh my God, desires and sighs for thee. Ah, the sighs of this holy turtle-dove could not but reach the heart of her God, who loved her so much: "The voice of the turtle is heard in our land." Wherefore not being willing to defer any longer consolation to his beloved, behold, he graciously hears her desire and calls her to his kingdom.

*Raised to heaven, she remains for the human race
an unconquerable rampart, interceding for us before
her Son and God.*

—Theoteknos of Livias

The Three Apostles at the Mountain Top

by Rev. Michael McDonough, excerpted from *One Year With God (1915)*

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him.

—St. Matthew 17:1-3

The three apostles were dazzled and confused, struck with fear and joy at the same moment. St. Peter especially was so beside himself with delight, that he scarcely knew what he was saying; and he cried out: "Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." The word "tabernacle," which has such a sacred meaning for us, meant with the Jews any little dwelling or shelter, such as a bower of green boughs or a tent. Now there were green boughs in abundance on the slopes below them; and it may be that St. Peter, in his ravishment at this little glimpse of heavenly glory, wished to make it lasting and to build permanent dwellings for them there on the mountain-top. He forgot that there is no permanence in earthly joys. There is no heaven on earth, nor any lasting delight; and even while he was yet speaking, "behold, a bright cloud overshadowed them" and veiled them from his sight. It symbolized the presence of the Almighty Father.

Fifteen hundred years before, God had revealed the Law and the ten Commandments to that very Moses on Mount Sinai amid the terrors of thunder and lightning in the blackness of a dark cloud (Exodus 19:16). But now it was a bright cloud that descended from the still sky and overshadowed the glorified forms of our Divine Lord and of Moses and Elias. "And lo, a Voice out of the cloud, saying: 'This is My beloved Son, in Whom I am well pleased: hear ye Him!'"

It was the very Voice which had spoken over our Saviour two years earlier at His baptism, and it uttered the very words which it had uttered then: two years earlier, when Jesus came "from Galilee to the Jordan, unto John, to be baptized by him. But John stayed Him, saying: 'I ought to be baptized by Thee, and comest Thou to me?'" and Jesus answering, said to him: 'Suffer it to be so now. For so it becometh us to fulfil all righteousness.' Then he suffered Him. And Jesus, being baptized, forthwith came out of the water: and lo, the heavens were opened to Him: and He saw the Spirit of God descending as a dove, and coming upon him. And behold, a Voice from heaven, saying: 'This is My beloved Son, in Whom I am well pleased'" (Matthew 3:13-17).

Even as the Almighty Father had borne witness thus to His Only-Begotten Son at the very opening of His three-years mission, so He repeated the miraculous testimony, now that two-thirds of that mission was accomplished. And the three favoured apostles, seeing the bright cloud as it came down upon their Master and hearing the divine Voice, fell upon their faces trembling in the presence of God, "and were very much afraid." It was only for a moment. For almost immediately He came to them, and gently touched them, and said: "Arise and fear not." And lifting up their eyes, they saw no one but only Jesus."

The heavenly light had vanished from His face and from His raiment. Once more He gazed upon them with the loving human features which they knew so well. Once more He was clothed in the plain and simple garments of the poor, such as they wore themselves. The Lawgiver and the Prophet were no longer by His side. And in the clear night air of the moun-

tain and under the August stars the Master and His three disciples were alone.

It was in the early morning that they returned to the other apostles; "and as they came down from the mountain, Jesus charged them, saying: 'Tell the vision to no man till the Son of man be risen from the dead.'" Of course they did His bidding. Their lips were locked upon the glory they had seen, until after His resurrection from the dead; but they could never forget it. Even months afterwards, when the same favoured three were with Him on Holy Thursday evening in the garden of olives—if they saw Him prostrated in human wretchedness and sweating blood from every pore in His intense agony—they would remember the glory of that night; and would know well throughout all the humiliations of His holy passion that notwithstanding His misery and *apparent* weakness, this despised, insulted, suffering Man was God—the beloved and the Only-Begotten Son of the Almighty Father.

A Prayer for Reconciliation of the Soul

O most sweet Jesus, I desire from the bottom of my heart to return unto Thee, being now at length weaned with the heavy burden of my manifold miseries and daily offences. I now confess openly, unto my own shame and confusion, and to the magnifying of Thine infinite mercy, that I have hitherto led a life replenished with all sorts of uncleanness, with all impurity and vanity, being worthy to suffer the injuries of all men and other creatures, and utterly unworthy that Thou shouldst ever admit my soul into favour with Thyself or any of Thy friends.

I dare not, sweet Jesus, appear openly in Thy sight, considering with myself Thy grievous labours and innumerable crosses whereby Thou wouldst redeem me unto the right way; when I cordially remember Thy power, my own weakness, Thy majesty and my vileness, Thy clemency and my ingratitude, Thy Deity and my nullity, and yet my most unworthy pride and rashness, Thy benefits and my unprofitableness, the sacraments of Thy grace and my impenitency, Thy wounds and my sins, whereby I as yet crucify, afflict, and persecute Thee, my most gracious Redeemer! Thou daily showest me Thy light, Thy charity, Thy patience; Thou affordest me the examples of other Thy servants, who in body and mind, night and day, never cease to praise Thee; so many are the penances, so many the virtues, so many the devotions which they daily offer upon Thy altar, and I as yet abide in the impurity of my vices. Thou seekest me and I hide myself, Thou followest me and I fly from Thee, Thou callest unto me and I hold my peace, Thou abidest with me and I murmur, Thou dost chastise me and I become the more obdurate, Thou bringest my sins unto my memory and I regard them not, although I am absolutely the most miserable and vilest amongst all men.

I beseech Thee, O Lord Jesus, hide not Thy singular mercy from so great a sinner, pierce powerfully and deeply my heart with the lance of Thy Passion; that I may be able truly to humble myself before Thee for all my vileness. Let Thy pity heal what my iniquity hath grievously enfeebled, and let Thy holy grace work true life in my soul, that I may now at length before my death be able perfectly to return unto Thee, and to be truly admitted with the rest of Thy friends to a reconciliation by Thy infinite mercy, who art my true God and my Lord for ever and ever.

To Rebuild the Catholic City

by Abp. Marcel Lefebvre, excerpted from *They Have Uncrowned Him* (1988)

“*Liberalism, it is for thee that I die,*” says the Church today in its death-throes. It can say like Jesus addressing those who came to arrest Him: “It is your hour, and the power of darkness.” But the Resistance to the liberal sect is organizing and strengthening itself.

This sect, we saw it rise up in the sixteenth century, from the Protestant revolt, then become the instigator of the Revolution. For a century and a half of struggle without truce, the Popes have condemned the principles and the points of application of Liberalism. In spite of that, the sect has pursued its path. We have been present at its penetration into the Church, under the pretense of an acceptable Liberalism, with the idea of reconciling Jesus Christ with the Revolution. Then we learned, with amazement, of the plot of penetration of the Catholic hierarchy by the liberal sect; we have seen its progress, right up to the highest points, and its triumph at the Second Vatican Council. We have had liberal Popes. The first liberal Pope, the one who scoffed at the “prophets of doom,” convoked the first liberal council in the history of the Church. And the gates of the sheepfold have been opened, and the wolves have come into the flock; and they have massacred the sheep. There came the second liberal Pope, the double-faced Pope, the humanist Pope; he overturned the altar, abolished the Sacrifice, profaned the sanctuary. The third liberal Pope has come on the scene, the Pope of the United Religions; and he has washed his hands, he has veiled his face in front of so many heaped-up ruins, in order not to see the bleeding wounds of the Daughter of Sion, the mortal injuries of the immaculate Spouse of Jesus Christ.

As for me, I will not resign; I will not content myself with being present, my arms dangling, at the death-throes of my Mother the Holy Church. To be sure, I do not share the smug optimism of the soothing sermons of the kind: “We are living in an exalting period of time. The Council is an extraordinary renewal. Long live this age of cultural overthrow! Our society is characterized by religious pluralism and free ideological competition. Beyond a doubt this ‘advance’ of history is accompanied by some ‘losses,’ no religious practice, dispute of all authority, Christians become once more a minority. But see what advantages there are! Christians are the leaven hidden in the dough, the soul of the vitally Christian pluralistic City in gestation, the mover of the ideals of the new world that is being built, more fraternal, more peaceful, more free!”

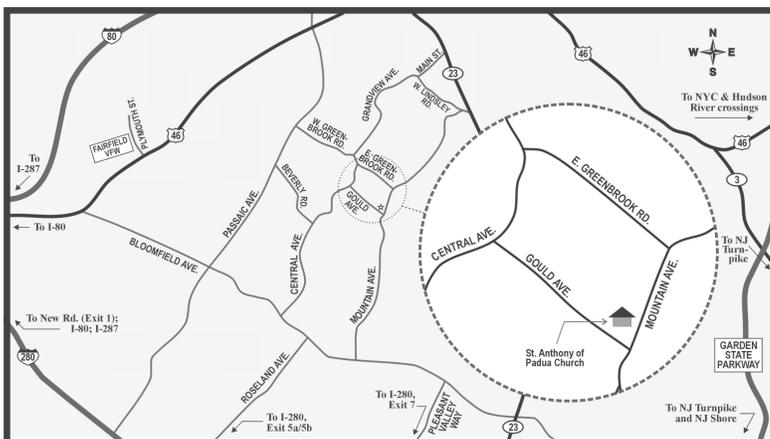
I cannot understand such a blindness otherwise than as the fulfillment of the prophecy of Saint Paul concerning the apostates of the last times: God Himself, he says, “will send them a power of incoherence so that they believe in the lie.” What chastisement more terrible than a hierarchy that has lost its direction! If we can believe Sister Lucy on this, that is what Our Lady predicted in the third part of the Secret of Fatima: the Church and its hierarchy will undergo a “*diabolical disorientation.*” And, still according to Sister Lucy, this crisis corresponds to what the Apocalypse tells us of the combat of the Woman against the Dragon. Now, the Most Holy Virgin assures us that at the end of this struggle, “her Immaculate Heart will triumph.”

If this is how things are, you will understand that, in spite of everything, I am not a pessimist. The Holy Virgin will have the victory. She will triumph over the great apostasy, the fruit of Liberalism. One more reason not to twiddle our thumbs! We have to fight more than ever for the social Reign of Our Lord Jesus Christ. In this battle, we are not alone: we have with us all the Popes up through Pius XII inclusively. All of them combatted Liberalism in order to deliver the Church from it. God did not grant that they succeed, but this is no reason to lay down our weapons! We have to hold on. We have to build, while the others are demolishing. The crumbled citadels have to be rebuilt, the bastions of the faith to be reconstructed: firstly the holy sacrifice of the Mass of all times, which forms saints; then our chapels, which are our true parishes; our monasteries; our large families; our enterprises faithful to the social doctrine of the Church; our politicians determined to make the politics of Jesus Christ—this is a whole tissue of Christian social life, Christian customs, Christian reflexes, which we have to restore, on the scale that God wants, at the time God wills. All that I know, the faith teaches us; it is that Our Lord Jesus Christ must reign here below, now, and not only at the end of the world, as the Liberals would have it!

While they are destroying, we have the contentment of rebuilding. A still greater happiness: generations of young priests are participating with zeal in this task of reconstruction of the Church for the salvation of souls.

Our Father, Thy Kingdom come! Long live Christ the King! Holy Ghost, fill the hearts of Thy Faithful! O Mary, be our Queen, we belong to Thee!

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.