



# St. Anthony of Padua Church

Bulletin for September 2010

SOCIETY OF ST. PIUS X

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## September Calendar

- 1 St. Giles / 12 Holy Brothers
- 2 St. Stephen
- 3 St. Pius X / First Friday
- 4 First Saturday
- 5 15th Sunday after Pentecost / St. Laurence Justinian
- 8 Nativity of the Blessed Virgin Mary / St. Adrian
- 9 St. Gorgonius / St. Peter Claver
- 10 St. Nicholas Tolentino
- 11 Sts. Protus & Hyacinth
- 12 16th Sunday after Pentecost / Holy Name of Mary
- 13-18 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 14 Exaltation of the Holy Cross
- 15 Seven Sorrows of the Blessed Virgin Mary / St. Nicomedes
- 16 Sts. Cornelius & Cyprian / Sts. Euphemia, Lucy & Geminianus
- 17 Stigmata of St. Francis of Assisi
- 18 St. Joseph Cupertino
- 19 17th Sunday after Pentecost / Sts. Januarius & Companions
- 20 Sts. Eustace & Companions
- 21 St. Matthew the Apostle
- 22 St. Thomas of Villanova / St. Maurice & Companions / Ember Wednesday (fast)
- 23 St. Linus / St. Thecla
- 24 Our Lady of Ransom / Ember Friday (fast)
- 25 Ember Saturday (fast)
- 26 18th Sunday after Pentecost / Sts. John de Brebeuf, Isaac Jogues & Companions
- 27 Sts. Cosmas & Damian
- 28 St. Wenceslaus
- 29 Dedication of St. Michael the Archangel
- 30 St. Jerome

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*The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.*  
—Proverbs 21:12

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## Exaltation of the Holy Cross

Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens, bearing the inscription, "In this sign shalt thou conquer." He became a Christian, and triumphed over his enemies, who were at the same time the enemies of the Faith.

A few years later, his saintly mother having found the cross on which Our Saviour suffered, the feast of the "Exaltation" was established in the Church; but it was only at a later period still, namely, after the Emperor Heraclius had achieved three great and wondrous victories over Chosroes, King of Persia, who had possessed himself of the holy and precious relic, that this festival took a more general extension, and was invested with a higher character of solemnity. The feast of the "Finding" was thereupon instituted, in memory of the discovery made by St. Helena; and that of the "Exaltation" was reserved to celebrate the triumphs of Heraclius.

The greatest power of the Catholic world was at that time centered in the Empire of the East, and was verging toward its ruin, when God put forth His hand to save it: the reestablishment of the great cross at Jerusalem was the sure pledge thereof. This great event occurred in 629.

## Sunday Catechism Classes

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-Communion I; post-Communion II; 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.

Classes are scheduled at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence. The Fall/Winter schedule for late 2010 is as follows:

**September** ..... 19  
**October** ..... 3 and 17  
**November** ..... 7 and 21  
**December** ..... 5 and 19

## New Homeschool Program

The new Homeschool Program—which replaces the previously scheduled First Friday Homeschool Gatherings—will be held on the third Friday of each month. The program will begin on **Friday, September 17, 2010**. Confessions will be heard before the 10:00 am Mass; spiritual and academic instruction will follow Mass. Lunch will be provided. All are welcome.

ANNOUNCEMENTS CONTINUED ON NEXT PAGE

### Pastor: Rev. Fr. Jordan Fahnestock

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877. Telephone: 203-431-0201)

### Mass Schedule

Sunday: 8:00 AM & 10:30 AM  
 Holy Days: 10:00 AM & 7:30 PM  
 Saturday Mass: 6:00 PM / First Friday: 6:00 PM

### Confession

Confessions are heard prior to every Mass.

### Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. 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>

## 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 — September 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.

**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.*)

**Nov. 21:** Last Sunday after Pentecost

**Nov. 28:** First Sunday of Advent

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

**Dec. 13-18:** Women'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.

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*For the grace of God through Jesus Christ our Lord must be apprehended—as that by which alone men are delivered from evil, and without which they do absolutely no good thing, whether in thought, or will and affection, or in action; not only in order that they may know, by the manifestation of that grace, what should be done, but moreover in order that, by its enabling, they may do with love what they know.*

—St. Augustine of Hippo

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## St. Anthony's Youth Groups

The monthly Youth Group meetings will be conducted on First Saturday, September 4, at 4:30 PM. The Eucharistic Crusaders will be conducting an archery demonstration, and Mary's Flowers will be working on table settings, manners and salve making. The 6:00 PM First Saturday Mass follows the Youth Group activities.

## SSPX 40th Anniversary Conference: "The Defense of Tradition" — Oct. 15-17, 2010

Angelus Press will host a conference (October 15-17, 2010) on the occasion of the 40th anniversary of the Society of St. Pius X's founding on November 1, 1970. The theme is: *The defense of Catholic Tradition as transmitted by Archbishop Lefebvre.* This will be reflected in various talks from different perspectives: from the history of the Archbishop's works and interventions during the Council to the rejection of liturgical and doctrinal novelties after the Council.

Bishop Bernard Fellay, Superior General of the Society of St. Pius X, will be the keynote speaker. Other speakers include, but may not be limited to: Fr. Arnaud Rostand, District Superior for the United States; Fr. Cyprian, OSB, Prior of Our Lady of Guadalupe Monastery; Fr. Juan-Carlos Iscara, professor of history at St. Thomas Aquinas Seminary; Fr. Scott Gardner; Fr. Kenneth Novak; Fr. Michael McMahon, Headmaster of Notre Dame de La Salette Boys' Academy; Dr. Andrew Childs, Associate Dean at St. Mary's College; and John Vennari, editor of *Catholic Family News*.

The conference will be held at the Hilton Kansas City Airport. Complimentary shuttles will provide transport to and from the hotel. A formal dinner with limited seating will be available on Saturday evening, with a slide-show presentation of the history of the Society. Accommodations are available for children during the talks themselves. In addition to the speakers, various apostolates of the SSPX and religious orders will be in attendance to provide information and answer questions. On Sunday morning, a pontifical High Mass will be celebrated at St. Vincent de Paul's, the historic church of the SSPX in Kansas City.

For more information and news, contact Angelus Press at 816-753-3150 or online at <http://www.angeluspress.org/conference>.

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*What then will a Catholic Christian do, if a small portion of the Church have cut itself off from the communion of the universal faith? What, surely, but prefer the soundness of the whole body to the unsoundness of a pestilent and corrupt member? What, if some novel contagion seek to infect not merely an insignificant portion of the Church, but the whole? Then it will be his care to cleave to antiquity, which at this day cannot possibly be seduced by any fraud of novelty.*

—St. Vincent of Lérins

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## The Destruction of Sodom and Gomorrha (Genesis 19)

by Bp. Frederick Justus Knecht, excerpted from *A Practical Commentary on Holy Scripture (1910)*

Abraham went <sup>1</sup> part of the way with the strangers, who were going to Sodom. As they journeyed along together, the Lord <sup>2</sup> said to Abraham: "The cry of Sodom and Gomorrha is multiplied, and their sin <sup>3</sup> is become exceedingly grievous." He told him that He would destroy the two cities. Abraham was struck with fear; for, although the men amongst whom he lived were wicked, he loved them as neighbors. At last, drawing near to the Lord, he said: "Wilt Thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal? and wilt Thou not spare that place for the sake of the fifty just, if they be therein?" The Lord replied: "If I find in Sodom fifty just men within the city, I will spare the whole place for their sake." And Abraham said: "Seeing I have once begun, I will speak again to my Lord, whereas I am but dust and ashes. <sup>4</sup> If there be five less than fifty just persons in the city, wilt Thou destroy it?" And the Lord said to Abraham: "I will not destroy it, if I find five and forty." Abraham continued to plead in this manner, till at last the Lord said to him: "I will not destroy it for the sake of ten." Then the Lord disappeared, and Abraham returned to his tent.

The ten just men were not found in Sodom, and the two angels were sent to destroy it. They reached Sodom in the evening, and found Lot sitting at the gate of the city. Lot invited them into his house, and the angels said to him: "Arise, get you out of this place, for the Lord will destroy it. Lot went that night to two young men who were to marry his daughters, and told them to arise and go forth, for the Lord would destroy the city. But they thought that he spoke in jest. At the first dawn of day the angels pressed Lot to depart, saying: "Take thy wife and thy two daughters, lest you also perish in the wicked city." And, as Lot still lingered, <sup>5</sup> they took him by the hand, and, as it were against his will, led him and his family out of the city, warning them all not to look back, under pain of death. Lot's wife, however, looked back, and was instantly changed into a pillar of salt. The sun had just risen, when Lot entered the neighboring city of Segor. Then the Lord rained down from heaven fire and brimstone, and utterly destroyed <sup>6</sup> those two wicked cities, with all their inhabitants.

<sup>1</sup> **Went.** A sign that he not only waited on the three strangers, but also accompanied them on their way.

<sup>2</sup> **Lord.** One of the three Angels bore the name of God in him, and is addressed as such by Abraham.

<sup>3</sup> **Sin.** Their sins were many; but those of unnatural impurity were the chief.

<sup>4</sup> **Dust and ashes.** i.e., though I, a sinful, mortal man, am not worthy to speak to the Lord my God.

<sup>5</sup> **Lingered.** Hesitating, and unable to make up his mind.

<sup>6</sup> **Utterly destroyed.** Picture to yourself this terrible judgment which overtook the wicked cities. As the sun rose in the east, and the inhabitants of Sodom and Gomorrha woke from sleep, thick clouds gathered over them, out of which fire fell which kindled every part of the town. The whole air was full of smoke and sulphur; the flames roared and licked up everything. The people, full of fear, rushed from their houses, hoping to escape from the city, but it was impossible to get out. The very air was aglow, and the earth itself, full of pitch and petroleum, was on fire. Their clothes caught fire, and they died a terrible death, shrieking in agony. The whole country round was burnt up, and remains un-

fruitful to the present day. The earth sank, and the waters of the Dead Sea rushed in, and covered the place where the wicked cities once stood, and formed what has since then been the southern part of the Dead Sea. Lot's wife, who, against the angel's express command, looked back, was suffocated and seized by the fire, covered with the molten bitumen, so that her corpse stood up as a pillar of salt. The *Dead Sea*, the southern portion of which covers the ancient sites of Sodom and Gomorrha, is a peculiar and most ghastly lake. It lies very low, 900 feet below the level of the Mediterranean, and its water is so thick and bitter that no fish or creeping thing can live in it. If the Jordan, which flows into it, carries to it any fish, they die at once and come up to the surface. Therefore, the lake is called the Dead Sea. Objects thrown into it are covered at once with a salt-crust, and the stones on its shores are covered with bitumen. On the surface of the water, and on the shores, great flakes of bitumen are often found. The northern part of the lake is 1,300 feet deep, but the southern part, where the wicked cities once stood, is only thirteen feet deep. This Dead Sea, which covers the once beautiful site of Sodom and Gomorrha, is a terrible monument of divine justice.

### Commentary

*God's Holiness and Justice* are most plainly shown to us by the terrible fate of the wicked cities. The attack made on them by the strange kings was a visitation, permitted by God for the conversion of their wicked inhabitants. But they remained impenitent, and were quite as wicked after, as they were before that visitation. Lot's good example might also have been to them a means of conversion, but they paid no heed to it. Then Almighty God could no longer endure their shameful state of vice, for sin is infinitely abhorrent to the Most Holy God. He utterly destroyed the wicked cities from off the face of the earth, and made the whole neighborhood desolate so that all men might know and fear His terrible justice. "Reducing the cities of the Sodomites and Gomorrhites to ashes, God condemned them to be overthrown," says Saint Peter, "making them an example to those that should after act wickedly" (2 Pet. 2, 6). The punishment of Sodom and Gomorrha is, therefore, always held up as an example of the divine justice.

*God's hatred of impurity.* This sin having been the chief cause of the destruction of the cities, you can see how hateful it is in the eyes of God, and how severely He punishes it. Impurity is the most shameful of all sins, and an abomination before God. It leads to many other sins, and easily results in impenitence and impiety, as was the case with the inhabitants of Sodom and Gomorrha. Almighty God does not always punish it in this world, but He will certainly do so in the next world. "Do not err; neither fornicators nor adulterers shall possess the kingdom of God" (1 Cor. 6, 9).

*The duty of intercessory prayer.* Intercession for the living and the dead is a spiritual work of mercy. Love prompted Abraham to pray for the wicked Sodomites: love should prompt you to pray for others, for your parents, brothers and sisters, and for your spiritual and temporal superiors; but especially for sinners, that they may have the grace of conversion, and may not be eternally lost. "Pray for one another that you may be saved" (James 5, 16).



## *The Destruction of Sodom and Gomorrha (cont'd)*

*The characteristics of prayer.* Abraham prayed with fervor, with humility, with confidence, and with perseverance, making his petition six times.

*The power of prayer.* Abraham's prayer was not made in vain, for Almighty God granted it, in so far that, had there been ten just men in Sodom, the whole city would have been spared. "The continual prayer of a just man availeth much" (James 5, 16).

*Lot's steadfastness* is worthy of our admiration. He lived for twenty years in the wicked city, and did not let himself be led away into sin, but remained firm in what was right, and brought up his children in the holy fear of God. Therefore, Holy Scripture, in allusion to him, says: "The Lord knoweth how to deliver the godly from temptation" (2 Pet. 2, 9); because they pray and co-operate with grace.

*Sorrow on account of sin.* Lot's fellow-citizens in Sodom "vexed his just soul with unjust works" (2 Pet. 2, 8). The sins and crimes which he was obliged to witness hurt his holy soul, because God was offended by them, and many souls were eternally lost. We, far from jesting about the sins of others, should mourn over them. We shall know by our conduct in such cases, whether or not we have a true love for God and our neighbor. "Blessed are they who mourn."

*Guardian angels.* Holy angels protected Lot and his family. Lot's wife did not take heed to their warning; therefore, she perished.

*The torments of hell.* The burning of the wicked cities gives us a faint idea of that hell into which the impenitent Sodomites were cast for ever. The torments of the burning inhabitants of Sodom and Gomorrha were very terrible; but the torments of the lost souls in hell are far more terrible. The fire of Sodom was kindled from heaven; the fire of hell is kindled by the anger of God. The shrieks of the burning Sodomites were very terrible, but the wailing and gnashing of teeth of the damned are far worse. The bodies of the Sodomites were burnt and the fire was extinguished; but the damned burn and are never consumed, nor is the fire ever quenched.

*Intercession.* This story shows us how dear the just are in the sight of God. Because Abraham was just, Almighty God heard his prayer, and would have spared the cities for the sake of ten just men. Holy people living in any town or country bring a blessing on the sinners among whom they live, even though they may be scorned and persecuted by them. For their sake, many a temporal punishment is avert-

ed. Monasteries and religious houses bring a blessing on the places where they exist.

*Inordinate love of temporal possessions.* Lot's wife was punished by the death of her body, because, being too much attached to her possessions which she had been obliged to leave behind her in Sodom, she paid no heed to the angel's injunctions, but stopped and looked behind her. Was it not foolish of this woman to weigh the very best of earthly gifts, life, in the balance against her paltry household goods? But those act with still greater madness who, from an inordinate love of honours, riches, pleasures, etc., forget the salvation of their souls, and lose the possessions and joys which are eternal.

*Temporal punishment.* God rewarded the virtue of Lot by saving him from the destruction of Sodom. But he lost all his possessions which were destroyed with the city, and he was thus punished for his selfish conduct towards his uncle. By this punishment of Lot and his wife, we see that God punishes the venial sins and imperfections even of the just. Temporal punishment must be suffered either in this world or in the next, i.e., in purgatory.

*The sin of Sodom.* The Sodomites committed horrible and unnatural sins of impurity which called down the judgment of God. They are, therefore, counted among the sins which cry to heaven for vengeance.

### *Application*

How can you imitate Lot's steadfastness?

A just man is wounded by the sins of his fellow-men. He laments their wickedness, and prays for their conversion. How have you behaved hitherto in this respect? How will you behave in the future? At the end of this lesson we will say three Our Fathers for the conversion of sinners.

Detest and fear sin, especially sins of impurity. Set hell before your eyes, think of its horrible torments, and carefully avoid all temptations to such sins. Say thus: "What will the whole world profit me, if I follow my own inclinations, and suffer eternally in hell!"

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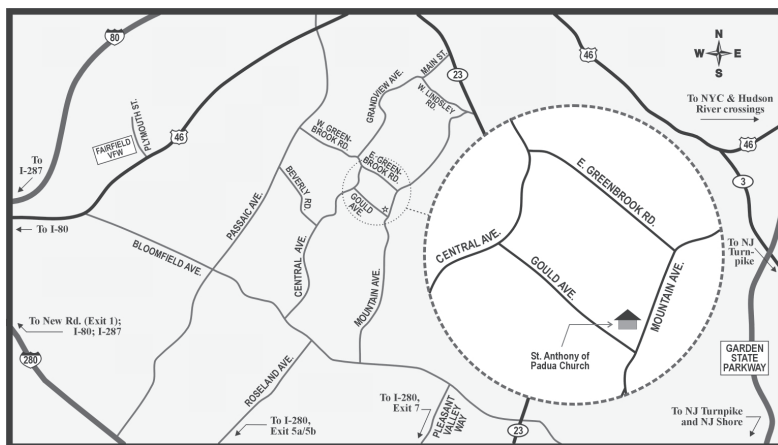
*Confession heals, confession justifies, confession grants pardon of sin. All hope consists in confession. In confession there is a chance for mercy. Believe it firmly. Do not doubt, do not hesitate, never despair of the mercy of God. Hope and have confidence in confession.*

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**—St. Isidore of Seville**

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### **Map & Directions to St. Anthony of Padua Church (intersection of Gould Avenue and Mountain Avenue)**



**From US-46 (east of Willowbrook Mall):**  
US-46W to NJ-23S. Right on Lindsley Rd. Left on Mountain Ave. Right to 103 Gould Ave.

**From US-46 (west of Willowbrook Mall, #1):**  
US-46E to NJ-23S. Right on Lindsley Rd. Left on Mountain Ave. Right to 103 Gould Ave.

**From US-46 (west of Willowbrook Mall, #2):**  
US-46E to Bloomfield Ave. Right on Bloomfield Ave. Left on Mountain Ave. Left to 103 Gould Ave.

**From I-280 (option #1):**  
Exit 5a or 5b to Livingston Ave (northbound). Right on Eagle Rock Ave. Left on Roseland Ave. Right on Bloomfield Ave. Left on Mountain Ave. Left to 103 Gould Ave.

**From I-280 (option #2):**  
Exit 7 to Pleasant Valley Way (northbound). Left on Bloomfield Ave. Right on Mountain Ave. Left to 103 Gould Ave.

**From NJ-23 (southbound):**  
NJ-23S, past Willowbrook Mall and Wayne Towne Center. Right on Lindsley Rd. Left on Mountain Ave. Right to 103 Gould Ave.

**From NJ-23 (northbound):**  
Right on Lindsley Rd. Left on Mountain Ave. Left 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.