



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for July 2008

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

July Calendar

- 1 Feast of the Most Precious Blood
- 2 Visitation of the Blessed Virgin / Sts. Processus & Martinianus
- 3 St. Irenaeus
- 4 First Friday
- 5 St. Anthony Mary Zaccaria / First Saturday
- 6 8th Sunday after Pentecost
- 7 Sts. Cyril & Methodius
- 8 St. Elizabeth, Queen of Portugal
- 10 Seven Holy Brothers / Sts. Rufina & Secunda
- 11 St. Pius I
- 12 St. John Gualbert / Sts. Nabor & Felix
- 13 9th Sunday after Pentecost
- 14 St. Bonaventure
- 15 St. Henry
- 16 Our Lady of Mount Carmel
- 17 St. Alexis
- 18 St. Camillus de Lellis / St. Symphorosa & Her 7 Sons
- 19 St. Vincent de Paul
- 20 10th Sunday after Pentecost / St. Jerome Emiliani / St. Margaret
- 21 St. Lawrence of Brindisi / St. Praxedes
- 21-26 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 22 St. Mary Magdalen
- 23 St. Apollinaris / St. Liborius
- 24 St. Christina
- 25 St. James, Apostle / St. Christopher
- 26 St. Anne, Mother of the Blessed Virgin
- 27 11th Sunday after Pentecost / St. Pantaleon
- 28 Sts. Nazarius & Celsus / St. Victor I / St. Innocent I
- 29 St. Martha / Sts. Felix, Simplicius, Faustinus & Beatrice
- 30 Sts. Abdon & Sennen
- 31 St. Ignatius of Loyola

Pastor: Rev. Fr. Kevin Robinson

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

Mass Schedule

Sunday: 7:30 AM, 9:30 AM, & 11:30 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. Robinson 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://sspj.org>

In the way of virtue, there is no standing still; anyone who does not daily advance, loses ground. To remain at a standstill is impossible; he that gains not, loses; he that ascends not, descends. If one does not ascend the ladder, one must descend; if one does not conquer, one will be conquered.

—St. Bonaventure

Feast of the Precious Blood

The Precious Blood was shed in the Circumcision, the Agony, the Scourging, the Crowning with thorns, and supremely in the Crucifixion of our Savior. This feast affords us an opportunity for renewing our eucharistic devotion, for this Precious Blood is not only the Blood which flowed from the Savior's wounds, but also the Blood which every morning on our altars streams from the heart of the Lamb to purify the sin of the whole world. Let us likewise pray for vocations to the priesthood; for the greater the number of holy priests, the more efficacious will be the outpouring of this redeeming Blood on the earth.

The Visitation

Mary's first action after God had come to dwell in her was one of self-denying charity. She undertook a troublesome journey in order to visit her cousin Elizabeth. Thus she proclaimed charity to be the virtue which above all Christ brought with Him from Heaven.

God made Mary's visit the occasion of a wonderful miracle. On her entrance into St. Elizabeth's dwelling, St. John the Baptist was cleansed from sin in his mother's womb. Mary was the channel of this exceptional privilege of the cleansing away of sin in the case of the unborn child. As then, so now: Mary is the channel of all graces and, above all, of the restoration of the sinner to friendship with God. Mary's charity is not less present now than at the time of the Visitation. Nay, she is far more eager now than then to promote the happiness and console the sorrows of those who fly to her for succor.

Our Lady of Mount Carmel

This Feast commemorates the favors granted by Our Lady on Mount Carmel. The Blessed Virgin appeared to St. Simon Stock, General of the Order of Carmelites, holding in her hand the form of a scapular, and directed him to institute a pious confraternity, the members of which should consecrate themselves to her service, and wear her livery. She promised that "those who die wearing it, will not suffer hell fire."

Let nothing trouble you. Let nothing scare you. All is fleeting. God alone is unchanging. Patience, everything obtains. Who possesses God, nothing wants. God alone suffices.

—St. Teresa of Avila

Administrative Notes

Bookstore & Thrift Shop

St. Anthony's Bookstore & Thrift Shop will be open on the 2nd and 4th Sundays of each month. Please support our chapel as your source for Catholic books, religious items, and gifts. All proceeds benefit our parish!

Mass Intentions & Stipends

To have Masses offered for the intentions of living or deceased persons, the requestor must contact and contract with the desired priest personally. (The USA District set Mass stipend is \$15 per Mass request, which is only a suggested offering for the priest; more can be given if desired, or if one cannot legitimately afford the set offering, a lesser amount/service can be arranged with the priest.)

Donation Checks

You may make out your donation checks to "St. Anthony of Padua Church-SSPX."

Envelopes for Cash Donations

When using a cash donation envelope, please fill in the lines for name, address, date of contribution, and donation amount. This allows the accountant to retain your envelope as a "receipt" for the donor records. **NOTE:** you do not need to use an envelope when making a donation by check.

Choir

New voices are always welcome in the choir! Boys and girls are encouraged to offer their voices to the praise of God in the children's choir. Please see the choir director if you are interested in lending your voice.

Pastoral Meetings after Mass — July 2008

1st Saturday (3:30 PM) – Third Order Carmelites

2nd Sunday – Holy Name Society / Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

3rd Sunday – Altar Servers practice

Fr. Paul Wickens — 4th Anniversary

July 8, 2008, marks the 4th anniversary of the passing of Fr. Paul Wickens. Parishioners are encouraged to continue remembering Fr. Wickens in their prayers and to pray for the repose of his soul.



St. Francis de Sales on the Feast of St. Mary Magdalen

Having found the Saviour of our souls, Magdalen became so truly converted that she was a pure and fragrant vessel, into which God poured the most precious and sweet-smelling liquor of his grace, wherewith she afterwards perfumed her Saviour; and she who by her sins was a mass of filth, became, through her conversion, a beautiful lily, a most sweet and fragrant flower; and the more foul and revolting she was before, because of her sins, the more was she purified and renewed by grace afterwards.

Just as we see that the flowers in the garden take their growth and beauty from putrid matter, and the more the soil is manured the more beautiful the flowers become, so in like manner St. Mary Magdalen, after her conversion, was more beautiful in her extreme humility, her fervent contribution, and the ardent love with which she did penance, because, before, she was so steeped in wickedness and sin.

Magdalen's Instant of Pure Love by St. John of the Cross

If the soul has not reached the state of unitive love, it is necessary for it to make acts of love, as well in the active as in the contemplative life. But to when it has advanced so far, it is not requisite it should occupy itself in other and exterior duties — unless they be matters of obligation — which might hinder, were it but for a moment, the life of love, though they may be most profitable in themselves; because an instant of pure love is more precious in the eyes of God and the soul, and more profitable to the Church than all other good works together, though it may seem as if nothing were done. Thus, Mary Magdalen, though her preaching was most edifying, and might have been still more so afterwards, out of the great desire she had to please God and benefit the Church, hid herself in the desert thirty years, that she might surrender herself entirely to love; for she considered that she would gain more in that way, because an instant of pure love is so much more profitable and important to the Church.

Planning Outlook

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

August 4-9: Men's 5-Day Retreat (*Ridgefield, Ct.*)

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

August 31: Catechism Registration / Parish Census Update

September 3: St. Pius X

September 7: Catechism Registration / Parish Census Update

September 8: Nativity of the Blessed Virgin Mary

September 8-13: Women's 5-Day Retreat (*Ridgefield, Ct.*)

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

October 26: Feast of Christ the King

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 (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.

Origin of the Brown Scapular of Our Lady of Mount Carmel

Excerpted from The Sacramentals of the Holy Catholic Church (1892) by Rev. A. A. Lambing

This essay gives a brief account of the origin, the graces, and the indulgences of the Brown Scapular, with the conditions upon which these spiritual favors may be gained. Since the introduction of this scapular into general use among the faithful, so many questions have been proposed to the Sacred Congregation of Rites or to the Superior-General of the Carmelites relating to it that it is difficult for many to know what precisely is necessary to be done in order to reap all the spiritual advantages which the Church in her liberality has granted to the devout wearers of this livery of Mary. Some persons may do more than is necessary, while others may do less; and while the members of the one class err by imposing unnecessary obligations upon themselves, those of the other commit a greater mistake in failing to fulfill what is prescribed, and hence reap little advantage. Another difficulty which priests too often meet with in propagating devotions of this kind is that in almost every congregation one or more devout persons are found who are looked upon by the rest as authorities in matters relating to devotions which pious Catholics are accustomed to practice, whether such persons are learned or not; and here, as elsewhere, it generally turns out that a little learning is a bad thing. Such pious souls, being anxious to extend the devotion to which they are particularly attached, will recommend it to others, and, either from the very excess of their unenlightened piety, or from the desire of making the gaining of indulgences doubly sure, are not infrequently prompted to make unwarranted additions to the conditions which the Church has laid down for the securing of these spiritual treasures, or to interpret them more strictly than the letter of the grant warrants, which amounts to about the same thing. And, to increase the difficulty, it will too often be found that people will take the word of these persons in preference to that of the priest; at least such has been my experience. It is much to be desired that these pious souls were either more enlightened or more diffident.

But all this aside, we owe the scapular to the direct intervention of the holy Mother of God, who in this new proof of her love for man chose St. Simon Stock as her instrument. This devout servant of Mary was a native of England, who had attached himself to the Order of Our Lady of Mount Carmel soon after its introduction into his native land, had made such progress in the science of the saints, and had displayed such prudence, that he was ere long elected Superior-General of the Carmelites of the West. The scapular was revealed to him in a celebrated vision with which the Mother of God favored him on the 16th of July, 1251, at Cambridge. Holding the scapular in her hand, she said: "Receive, my beloved son, this scapular of thy Order; it is the special sign of my favor, which I have obtained for thee and for thy children of Mount Carmel. He who dies clothed with this habit shall be preserved from eternal fire. It is the badge of salvation, a shield in time of danger, and a pledge of special peace and protection." This address of the Mother of God is given in different words by different writers, but all agree substantially. The vision has been called in question by certain writers; but when it is stated that it has been confirmed by many well-authenticated miracles, that Pope Benedict XIV, among others, accepted it as genuine, and that the indulgences granted by several Sovereign Pontiffs also suppose its genuineness, there is little room left for caviling.

The word *scapular* is derived, like many others, from the Latin, and means the shoulder-blade, or, in the plural, in

which it is more commonly found, the shoulders. As a garment, the scapular is a broad piece of cloth, with an aperture in it for the head, which hangs down in front and at the back almost to the ground, as may be seen in the habits of the Carmelites, the Benedictines, and some other religious Orders. The scapular worn by the faithful is a symbol of that worn by the religious of the Order of Mount Carmel. In form it is essential that it should consist of two parts, each oblong or square — in accordance with the custom that has long been observed and is sanctioned by the Church — fastened together with two strings, so that one part may hang on the breast and the other on the back. When the Sacred Congregation was consulted as to whether it was lawful to make scapulars of an oval, round, or polygonal form, the response was that no innovation should be made; in other words, that the form up to that time in use should be retained as the only proper one. As regards the material of which it is lawful to make scapulars, it must be woolen cloth; cotton, silk, or other material is strictly forbidden; and by the word *cloth* is meant woven cloth, so that if threads of woolen were knit or worked with the needle into the form of a scapular it would not do. In color the scapular must be brown or black. The habit of the Carmelites, of which it is a symbol, is brown, and hence that has always been regarded as the proper color for the scapular; but it was maintained by some that the wool of a black sheep, inasmuch as it was the natural color of the wool, and not dyed, would also be permitted. When the question was brought before the Sacred Congregation it replied that the members of the confraternity gained the indulgences although the scapular was not exactly brown, provided the color substituted for brown was something similar to it, or black. It is permitted, although it is not necessary, to ornament the scapular with needle-work, even though the ornamentation is of a different color from that of the scapular; nor need such ornament be worked with woolen thread; silk, cotton, or other thread may be used. But it is essential that the necessary color of the scapular should predominate. It is not necessary to work any image or picture on the scapular; it may, however, be done if the color of the scapular is left to predominate.

Who may be invested with the scapular? The Church not only permits, but also wishes that all the faithful should enroll themselves among the devout servants of Mary, as she wishes them to make use of all the means of grace which in her liberality she places within their reach; and hence all Catholics may be lawfully and validly invested with the scapular, there being nothing in the bulls or briefs of the Sovereign Pontiffs to forbid it. Even infants who have not yet come to the use of reason may be invested; and when they attain to the years of discretion it is not necessary for them to be again invested, or to do anything more than simply to comply with the necessary conditions for gaining the indulgences, and immediately they will begin to reap these spiritual advantages.

Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person. Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

—Exodus 23:1-2

The Journey to the Mountains

Excerpted from *Illustrated Life of the Blessed Virgin (1897)* by Rev. B. Rohner

If a man possessed the whole world with all its pleasures and honors, and yet was alone, and unable to find a companion with whom he might share his vast possessions, the whole earth would be but a joyless desert. Even the retiring Virgin of Nazareth felt a necessity of confiding to some heart worthy and capable of appreciating such mysteries, the near approach of the Messias, and the selection of herself to be His Mother. The information given to her by the angel, that Elizabeth, though then far advanced in years, had conceived a son, led Mary to hope that her saintly cousin, and even the fruit of her womb, might also have some connection with, and share in, the work of Redemption. Moreover, ever since the death of St. Joachim and St. Anne, the priest Zachary and his devout wife Elizabeth had been acting the part of kindly parents to the orphan Mary. Hence she longed to see her motherly friend, Elizabeth, not indeed from selfish motives, or to inform her of her new dignity of Mother of the Messias, but rather to gladden her cousin with the news of the angel's saving message, as well also as to congratulate her on her own expected progeny. "And Mary rising up in those days," that is to say, shortly after the angel's visit, went into "the hill country with haste, into a city of Juda." (*Luke 1:39*). Yes, "in haste" went the Virgin, borne on wings of holy love, joy, and desire: in haste, for it was not becoming for a young and inexperienced female to proceed too leisurely along such a journey, or even to tarry on the way. She was accompanied in her journey by a female companion. Her clothing was that usually worn in that country, consisting of a blue robe, a crimson cloak, and a white veil so thick that even her most intimate friends would pass her on the road without recognizing her. The supreme Queen of heaven proceeded barefooted over the rough mountain passes. Her journey, which consumed about three days, lay to a great extent in Galilee, then through hostile Samaria, and, finally, across nearly the whole of Judea, which latter country was traversed by mountains and cut up by rapid torrents.

Full of courage, with words of praise to God on her lips and gratitude in her heart, absorbed in holy meditation, the brave young maiden sped along her way, and, although slight and frail in body and limb, yet agile and fleet of foot. But in her immaculate womb she bore Him who is the strength of the weak, the comfort of the weary. She carried Him "who weighed the heavens with His palm, who hath poised with

three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance." (*Isaias 40:12*).

Christian reader, this journey of the Blessed Virgin over the mountains was the first Corpus Christi procession. Mary was at the same time the ostensorium and the officiating high-priestess who carried the Holy of Holies. Dispensing blessings and graces He was borne along in the midst of His creatures. But the mysterious secret was concealed from the eyes of men who are devoid of faith or charity. Yet around Him hovered, in invisible attendance, hosts of loving, adoring angels, chanting and doing homage to their Lord and Master. Whenever a Catholic priest is seen hurrying forward, alone, through field and forest, over hill and vale, in fair weather or storm, perhaps in the middle of the night, and carrying the Blessed Sacrament in trembling hand, or else on his throbbing breast, then and there, Christian reader, you witness a repetition of the Visitation.

The Voice of the Precious Blood

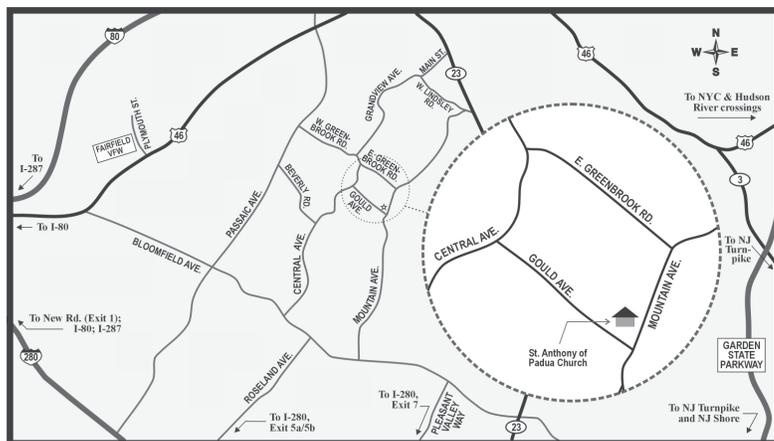
Excerpted from Cochem's Explanation of the Holy Sacrifice of the Mass (1896)

by Bp. Camillus P. Maes

Who is there who can allay the anger of God, who can turn aside His awful vengeance? There is no one in heaven or on earth who can do this; only when the blood of Jesus Christ speaks it is all-availing. For although the cry sent up by innumerable sins is so loud that it is heard in the height of heaven, yet the voice of the blood of Christ is still more powerful; it is almighty and infinite, it does not merely pierce the clouds, it reaches the heart of God the Father. And how greatly soever the frightful and horrible clamor of a world's sins and iniquities may anger and irritate the heart of God, the blood shed by Jesus Christ speaks in accents so sweet and pleasing that He forgets His wrath, for the pleasure He derives from the voice of Christ outweighs the displeasure caused by the clamor of sin.

*Magnificat anima mea Dominum
et exultavit spiritus meus in Deo salutari meo*

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



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

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

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

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

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

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

From NJ-23 (northbound):
Left on Lindsley Rd. Left on Mountain Ave.
Right to 103 Gould Ave.

From I-80 (eastbound):
Exit 47B (The Caldwell's/Montclair) to
US-46E. Right on Bloomfield Ave. Left
on Mountain Ave. Left to 103 Gould Ave.

From I-80 (westbound):
Exit 53 to NJ-23S. Right on Lindsley Rd.
Left on Mountain Ave. Right to 103
Gould Ave.

From I-287:
I-287 to NJ-23 or I-80, whichever is
closer. Follow directions as above for
NJ-23 southbound or I-80 eastbound.