



St. Anthony of Padua Church

Bulletin for August 2008

SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

August Calendar

- 1 The Holy Maccabees / First Friday
- 2 St. Alphonsus de Liguori / St. Stephen I / First Saturday
- 3 12th Sunday after Pentecost
- 4 St. Dominic
- 4-9 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 5 Dedication of Church of Our Lady of the Snow
- 6 Transfiguration of Our Lord / Sts. Sixtus II, Felicissimus, & Agapitus
- 7 St. Cajetan / St. Donatus
- 8 St. John Marie Vianney / Sts. Cyriacus, Largus, & Smaragdus
- 9 St. Romanus / *St. Ignatius Retreat House 20th Anniversary — Day of Conferences (Ridgefield, Ct.)*
- 10 13th Sunday after Pentecost / St. Lawrence
- 11 Sts. Tiburtius & Susanna / St. Philomena
- 12 St. Clare
- 13 Sts. Hippolitus & Cassianus
- 14 St. Eusebius
- 15 Assumption of the Blessed Virgin Mary (**holy day**)
- 16 St. Joachim, Father of the Blessed Virgin
- 17 14th Sunday after Pentecost / St. Hyacinth
- 18 St. Agapitus
- 19 St. John Eudes
- 20 St. Bernard
- 21 St. Jane Frances de Chantal
- 22 The Immaculate Heart of Mary / Sts. Timothy, Hippolytus, & Symphorianus
- 23 St. Philip Benizi
- 24 15th Sunday after Pentecost / St. Bartholomew, Apostle
- 25 St. Louis IX
- 26 St. Zephyrinus
- 27 St. Joseph Calasanctius
- 28 St. Augustine of Hippo / St. Hermes

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>

- 29 Beheading of St. John the Baptist / St. Sabina
- 30 St. Rose of Lima / Sts. Felix & Adauctus
- 31 16th Sunday after Pentecost / St. Raymond Nonnatus
- 31 *Catechism Registration / Parish Census Update*

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 be at **10:00 AM** and **7:30 PM**.

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 / Parish Census

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-First Communion; pre-Confirmation; Confirmation & post-Confirmation; and Apologetics (adults and older children). Classes are scheduled after the 9:15 AM Mass and commence after the thanksgiving silence.

Registration for Fall/Winter Catechism Classes will be held on **Sunday, August 31** and **Sunday, September 7**. The full class schedule will be published in the September bulletin.

On the same days as catechism registrations, we will conduct a **Parish Census Update**. This is an opportunity for new parishioners to provide their contact information and for present parishioners to update theirs.

*Jesus has many followers of His heavenly Kingdom,
but few bearers of His cross.*

—Thomas à Kempis

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.

Planning Outlook

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

- Sep. 3:** St. Pius X
- Sep. 7:** Catechism Registration / Parish Census Update
- Sep. 8:** Nativity of the Blessed Virgin Mary
- Sep. 8-13:** Women's 5-Day Retreat (*Ridgefield, Ct.*)
- Oct. 13-18:** Men's 5-Day Retreat (*Ridgefield, Ct.*)
- Oct. 26:** Feast of Christ the King
- Nov. 1:** Feast of All Saints (holy day) / First Saturday
- Nov. 3:** All Souls Day (observed)
- Nov. 23:** Last Sunday after Pentecost
- Nov. 30:** First Sunday of Advent

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.

O Jesus, supreme Goodness, I ask You to give me a heart so enamored of You that nothing on earth can distract it ... a free heart, never seduced or enslaved, an upright heart which never goes astray.

—**St. Thomas Aquinas**

Q&A on the Transfiguration

by Fr. Michael Müller

*excerpted from God the Teacher of Mankind,
Vol. 6 (1888)*

When did the transfiguration of Jesus Christ take place?

The transfiguration of Christ took place a short time before his Passion. But why did he wish to manifest the splendor of his transfiguration in the presence of a few of his disciples? The glory of heaven was the principal object of his sufferings, and it is also the principal object of our sufferings. "Ought not Christ to have suffered these things, and so enter his glory?" (Luke xxxv. 26.) It was therefore necessary that Jesus Christ, before his Passion should inspire his apostles with courage and fortitude by showing them that sufferings and afflictions lead both head and members to eternal glory. Hence St. Paul says: "It is through many tribulations that we must enter into the kingdom of God." (Acts xiv. 21.)

His transfiguration was also the prototype of ours. "He will transform the lowliness of our body into the resemblance of the glory of his body." (Phil. iii. 21.) There is, however, a difference between our body when gloriously risen and that of Jesus Christ at his transfiguration; for the light of our soul will naturally shine on our body; but on the day of his transfiguration our divine Saviour let the splendid rays of his Divinity sparkle on his soul, and cover miraculously his glorious body. "He was transfigured before them, and his face did shine as the sun, and his garments became white as snow." (Matt. xvii. 2.)

Why did he choose Moses and Elias, Peter, James and John as witnesses of his transformation?

Christ wished to manifest his transfiguration to the world, in order to inspire all men with an ardent desire for eternal glory, which shall be the reward of their faith, charity and temporal afflictions, but it is by the merits of the Passion of Jesus Christ alone that we can expect it. When on the eve of his Passion he made his triumphant entrance into Jerusalem, those who went before him and following, with loud acclamations, exclaiming "Hosannah etc." (salvation and redemption), showed on that occasion that all men in past and future ages must expect salvation and glory from him. Hence it was necessary that Jesus Christ should have as representative witnesses of his transfiguration men of the Old and New Testament. Moses and Elias represented those of the Old Law, and Peter, James and John those of the New Law.

Why was the voice of God the Father heard at Christ's transfiguration?

The adoption of the children of God is an image of the eternal filiation of his Son Jesus Christ, and grace delineates in us the first features of that image. It will be perfect only in glory when he will be visible to us and we shall see him face to face. We receive the first fruits of grace by baptism, and the voice of the eternal Father was heard at the baptism of our Saviour, which was the model and foundation of ours. So it was also necessary that that glorious voice should be heard at the time of his transfiguration. It manifested to us Christ's glory and that which shall crown the merits and tribulations of a Christian life. "Behold a bright cloud overshadowed them and a voice out of the cloud said: This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. xvii. 5.)

Proofs of the Assumption

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

From the days of the apostles down to our own time it has been the unbroken universal belief of the whole Catholic world that the blessed Mother of God has been admitted to the presence of God, not alone in soul, but also with her pure and now glorified body. But, Christian reader, although you believe firmly and joyfully this miraculous assumption of your blessed Lady, yet it may not be superfluous, for a still better understanding of the mystery, for an increased faith in it, and perhaps as a help to defend it, to give the grounds on which this Catholic conviction is based. Briefly, then, I would lay before you, for your study and meditation, the following eight points:

1. The festival of the Assumption of the Blessed Virgin was evidently observed even in the very earliest years of Christianity as a joyful feast commemorative of this miraculous event. Many learned writers have made good attempts to prove that the feast was established by the apostles and celebrated in their time. It is certain that during the reign of the Emperor Constantine the Great, who died May 22, 337, this festival used to be celebrated in the East with great devotion and pomp. In the Western Church, it has been a festival of the first class ever since the sixth century. Even from the very prayers used in the Mass and divine office on this day, it is clear that the Church commemorates the translation from earth to heaven, not only of the soul of our blessed Lady, but also of her sacred body.

2. As early as the year 451, Marcian, the Emperor of the Eastern Empire, summoned Bishop Juvenalis to the court at Constantinople in order to get his opinion on this question; namely, whether the body of the Blessed Virgin was still in the grave at Jerusalem or not. The Emperor's intention was, if the body were to be found, to have it translated to the church recently erected in his capital by the Empress Pulcheria, and which was to be dedicated to God under the invocation of the Blessed Virgin. Bishop Juvenalis stated the tradition universally admitted in Palestine, namely, that the body as well as the soul of the Blessed Mother of God had been translated by angels into heaven. (Niceph. *Hist.* Book II.) In fact, at no period in Christian history has any one claimed to have seen any relic from the sacred person of Mary. Even in the Greek Church, where the authorities have always been extremely careful to discover, preserve, and expose to public veneration every relic deserving such honors, not a word has ever been said of any relics of these sacred remains.

3. In the Western Church, the holy bishop, St. Gregory of Tours, also gives testimony in his writings, published about the year 550, of the assumption of the Blessed Virgin. Not many years later one of the most saintly of Popes and renowned of Church writers mentions the universal belief in this mystery. Pope Gregory the Great, who died on the 12th of March, 604, composed for the Mass celebrated in honor of the Assumption the following prayer: "We beseech thee, O Lord, that we may obtain real assistance, through the solemn celebration of this day on which the Mother of God died indeed a corporeal death, but could not be detained in the bonds of death."

4. The Greek Church considers this general belief so well founded, that in a council held in Armenia in the year 1342, the assembled members issued the following declaration: "Let everyone know and understand the Church of Armenia holds and teaches that the holy Mother of God, by the power and virtue of Jesus Christ, was translated into the

kingdom of heaven, both body and soul." Again this same Eastern Church, when repelling the calumnies which the so-called Reformers, Luther and Calvin and their followers, uttered against the Mother of God, declared in a council held in Jerusalem in the year 1672: "It is beyond all doubt that the Blessed Virgin Mary is not only a great and miraculous sign on earth, because although she brought forth God in the flesh and yet remained a virgin, but she is also a great and miraculous sign in heaven, because she was translated thither body and soul: for although her immaculate body was enclosed in the tomb, yet, like the body of Our Lord, after three days it was released and admitted to heaven."

5. Death is the wages of sin. As God had wrought the greater miracle of preserving Mary from every stain of even original sin, it was eminently becoming that He should not omit a lesser miracle, and one expected from His justice, namely, to avert from Mary the wages of sin, death in its destructive form.

6. This precious body was the miraculous source in which the body of Christ, the Victor over death, the grave, and corruption, was itself formed. How then could this virginal flesh fall a prey to death and corruption?

7. As Mary had given her virginal body to the King of glory to be His dwelling-place, it is right and proper that this same Lord should give His kingdom of eternal glory to be her resting-place. St. Bernard thus beautifully expresses this sentiment: "When the Lord came into this world, Mary received Him in the noblest dwelling on earth, in the temple of her chaste womb. Therefore, on this day has the Lord exalted her to an honorable throne in His heavenly kingdom." What human imagination can picture to itself the splendor with which our glorious Queen was carried up to heaven, the reverence and love with which the heavenly hosts met and greeted her, the songs of triumph amid which she was conducted to the presence of her divine Son, the affection with which He received her, and placed her above all other creatures.

8. If it be objected that it is altogether new and unheard of for any member of the human family to be translated in body from this life on earth to heaven before the general resurrection of the flesh on the last day, we should recall to mind the case of the patriarch Enoch, who, according to the clear and undoubted testimony of Holy Scripture, was carried in body by the power of God from earth to heaven. Moreover, the prophet Elias was borne to heaven in a fiery chariot drawn by fiery horses.

These evidences and many others which might be adduced are sufficient to give to the doctrine of the bodily assumption of the Blessed Virgin a solidity and a certainty that cannot be given to any other fact in ancient history.

For this reason the renowned Pope Benedict XIV has declared it godless, unintelligible, absurd, and foolish, to doubt this consoling, well-grounded doctrine. The Holy See abstains from defining the Assumption to be an article of faith.* Happily it needs no formal declaration; for all Catholics believe it firmly and willingly.

* **Editor's Note:** This article was published in 1897. On Nov. 1, 1950, Pope Pius XII solemnly declared (in *Munificentissimus Deus*):

By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

Meditation for the Feast of St. Philomena

Excerpted from Contemplations and Meditations for the Feasts of the Blessed Virgin and the Saints (1898)
According to the Method of St. Ignatius

“To him that overcometh, I will give to eat of the tree of life” (Apoc. ii. 7).

Figure to yourself St. Philomena in Heaven depositing a palm branch and a lily at the foot of the throne of Jesus Christ, the emblems of her twofold victory, and praying to Him for those who address themselves to her with confidence.

Glorious Virgin and Martyr, so tenderly loved by my Divine Savior, obtain for me the grace to imitate thy perfect purity of heart, and the greatness of thy courage and constancy in His love.

The virtues practiced by St. Philomena ought to excite a holy emulation within me.

What touching examples are offered to a truly faithful soul by the young Virgin whose memory the Church honors on this day! As soon as she was able to know the amiability of Jesus and to taste the sweetness of His love, she consecrated her heart as well as her entire being to Him. How pure was the heart of this Saint, who, from her most tender years, preferred to face the fury of the most cruel of tyrants rather than accept his hand and his crown at the expense of the fidelity which she had vowed to her Heavenly Spouse! How generous that heart which could not be moved by the tears of a father who loved her dearly; nor by the multiplicity of the torments which the fury of the tyrant invented one after the other to weary out her constancy! Oh! how strong was the love of Jesus Christ in her holy soul! But how weak it is in mine! The smallest difficulties terrify me, the least obstacles discourage me, and I allow myself to be overcome by the most trifling temptations. Yet I aspire, with St. Philomena, to the eternal happiness of Heaven; like her, I can rely on the help of divine grace; why, then, not be generous as she was? Is it not at length time that, blushing for my cowardice, I should become animated with a holy courage to overthrow my enemies, and procure the glory of my Divine Master?

Open my eyes, O God, that I may always know
what is pleasing to You, and then I shall be wise.

—St. Bernard

The power of St. Philomena with God ought to excite my confidence.

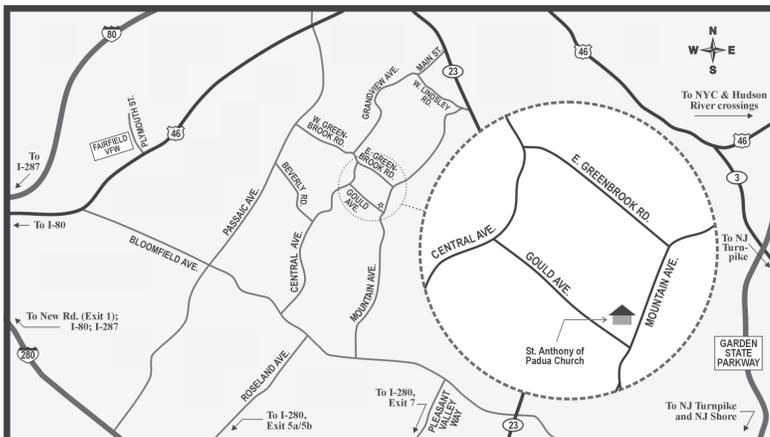
If the example of the Saints is a powerful incentive to excite us to the practice of virtues, their help is also an efficacious means to acquire them. Consumed with the love of God, they interest themselves earnestly about the divine glory and about our salvation; they love to intercede for us with God; but above all they occupy themselves with special affection to obtain for us the virtues they themselves have practiced. What, then, can I do today more glorious for God or more salutary for myself than to address myself to St. Philomena, in order to obtain great purity of heart and entire generosity in the service of my good Master? If this amiable Saint has listened so favorably to so many prayers, soliciting from her temporal only and transitory favors, how much more will she not interest herself in favor of holy desires inspired by faith which have no other end in view but to render me more pleasing to our Lord! Yes, I cannot doubt it. St. Philomena is attentive to my prayers; my own want of fervor and confidence can alone hinder me from being heard; for she desires indefinitely more to obtain for me the graces I solicit than I do to receive them. O holy and youthful Maiden! if in addressing thee my heart has not sufficient confidence and fervor, obtain for me as a first favor these holy dispositions, and then listen to all my requests.

Colloquy with St. Philomena. Let us congratulate her on the abundant graces with which she was gifted, and on her perfect fidelity in corresponding with them. Let us offer her merits to our Lord. Let us pray to her to interest herself for us with our Divine Savior, and to obtain for us from His goodness, a purity of heart and a generous and constant wish to love Him, which may enable us to accomplish willingly all the sacrifices He may please to ask of us.

Resolutions. To be generous in sacrificing all inclinations, repugnances, and self-will, to the accomplishment of God's good pleasure.

Spiritual Bouquet. “If any one will come after Me, let him deny himself.” “Blessed are the clean of heart, for they shall see God.”

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.