



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for July 2009

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 of Jesus
- 2 Visitation of the Blessed Virgin / Sts. Processus & Martinianus
- 3 St. Irenaeus / First Friday
- 4 First Saturday
- 5 5th Sunday after Pentecost / St. Anthony Mary Zaccaria
- 7 Sts. Cyril & Methodius
- 8 St. Elizabeth, Queen of Portugal
- 10 Seven Holy Brothers / Sts. Rufina & Secunda
- 11 St. Pius I / NO SATURDAY EVENING MASS AT ST. ANTHONY'S
- 12 6th Sunday after Pentecost / St. John Gualbert
- 14 St. Bonaventure
- 15 St. Henry
- 16 Our Lady of Mount Carmel
- 17 St. Alexius
- 18 St. Camillus de Lellis / St. Symphorosa & Her Seven Sons
- 19 7th Sunday after Pentecost / St. Vincent de Paul
- 20 St. Jerome Emilian / St. Margaret
- 20-25 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 21 St. Lawrence of Brindisi / St. Praxedes
- 22 St. Mary Magdalen
- 23 St. Apollinaris / St. Liborius
- 24 St. Christina / St. Francis Solano
- 25 St. James the Apostle / St. Christopher
- 26 8th Sunday after Pentecost / St. Anne, Mother of the Blessed Virgin Mary
- 27 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. Jean de l'Estourbeillon

(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. de l'Estourbeillon 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>

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.

Fr. Paul Wickens — 5th Anniversary

July 8, 2009, marks the 5th 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.



Our efforts to maintain and promote the Latin Tridentine Mass is not simply a liturgical battle. It is much more. It is the struggle to preserve all Catholic doctrine and morals — which should be clearly expressed at funerals, weddings, baptisms, and ordinations.

Doctrine and morals are really one, since they flow from one divine Will. Our efforts to preserve the True Mass will simultaneously result in the preservation of the true doctrine and true morals.

—Rev. Fr. Paul Wickens, April 2001

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 2009

1st Saturday (3:30 PM) – Third Order Carmelites / Mary's Flowers

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

3rd Sunday – Altar Servers practice

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.

Planning Outlook

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

Aug. 10-15: Women's 5-Day Retreat (*Ridgefield, Ct.*)

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

Sep. 8: Nativity of the Blessed Virgin Mary

Sep. 21-26: Men's 5-Day Retreat (*Ridgefield, Ct.*)

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

First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, July 3. Holy Mass will be offered at 10 AM, followed by talks, crafts, and activities until 2 PM. Confessions will be heard before Mass. Lunch will be provided.

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."

2009 SSPX Young Adult Gathering

This summer (August 3–9, 2009), the SSPX will be hosting its annual Young Adult Gathering in beautiful Estes Park, Colorado, just outside Rocky Mountain National Park. This event, open to single men and women or young married couples (18 and older), is designed to enhance the spiritual lives and Catholic formation of attendees while simultaneously providing an opportunity to meet other Traditional Catholics.

Holy Mass and conferences will be offered each day by priests of the SSPX. Additional planned events include athletics (softball, volleyball, miniature golf), outdoor events (hiking, mountain biking, horseback riding, wilderness tours), and recreational activities (square dances, bonfire/cookout, aerial tramway, etc.).

Lodging will be at the 60-acre YMCA of the Rockies (<http://www.ymcarockies.org>). Except for married couples, men and women will be segregated and chaperones will be present. The total cost for lodging, meals, and activities is \$350. (Please remember that travel arrangements/costs are **not** included and are the responsibility of the attendee.)

Reservations and your initial deposit should be made as soon as possible. For further information, please contact visit the Young Adult Gathering website at <http://www.youngadultgathering.com> or send e-mail to griderlee@saintisidore.org.

Catholics and Conduct

*by Martin J. Scott, S.J., excerpted from
Things Catholics Are Asked About (1927)*

Sometimes we are asked how it is that Catholics who declare that theirs is the true, and the only true religion, nevertheless conform to a standard of conduct lower than that of those who have no religion at all. Of course, those who ask such a question judge all Catholics by the one or few whom they know, and who perhaps are the kind that we ourselves condemn.

Evil is prominent, goodness is hidden. A Catholic who does wrong attracts attention, but the thousands who are upright and honorable are unnoticed. The public at large gets its ideas mainly by observation. People are too busy or too much disinclined to examine into the nature of things, preferring to judge by results. Hence nothing succeeds like success. If a man fails in an undertaking he is a failure, that is all. And yet one who fails may be a bigger success than one who succeeds, if all the circumstances were known. All that people see ordinarily are results. One reason for the popularity of moving pictures is that they spare the spectators mental effort. Picture magazines are popular for the same reason. The eye gets results with less effort than the mind. Hence it was that Christ was so particular about good

Catholics and Conduct (cont'd)

example. A good deed requires no effort to recognize it. A bad deed needs no branding to condemn it.

A man's principles are not in evidence, but his conduct is. Therefore it is that action speaks so loudly and emphatically. Christ recognized this when He said, "By their fruits you shall know them." One of the finest tributes paid to the religion of Jesus Christ is that people are shocked if a Christian does wrong. The world expects only good conduct from those who are followers of Christ. It is because some Catholics, at least Catholics in name, fail to be Catholic in conduct that at times the Catholic religion has been brought into disfavor if not into disrepute. If Catholics in public and professional and business life lived up to their religion, there is no doubt at all that many, very many would look differently at the Church and in consequence be influenced to embrace our faith.

If a man is a practical Catholic he will be a good man, a good citizen, a good father, a good husband. If a public man is a practical Catholic he will be a credit morally to his office. If a professional man is a practical Catholic, he will be honorable in his career, no matter what the inducements may be to the contrary. The standards of the Catholic religion are the highest on earth. The pity of it is that some so-called Catholics drag the standard down into the dust. One Catholic in a prominent position can do more by wrong conduct to harm the Church than a thousand or ten thousand good men can do by their virtue to repair the harm. Men of good-will outside the Church have, not infrequently, been kept from looking into her claims because of the bad example of some of her nominal subjects.

If people of no religion or of different religion from ours misconduct themselves, the blame and burden rest on themselves. But somehow if a Catholic is delinquent in public or private it reflects on his faith. To be sure this is a great compliment to our faith. It shows that only what is right and good is expected of us. But, at the same time, it does harm to our religion, since with many it signifies that our faith is one thing in principle and another in practice. It must be borne in mind that very few people make a difference between a person and his creed. Of course, that is not fair to the creed, but it does not, nevertheless, prevent many from identifying the individual with his religion. Hence, Christ declared woe to them that cause scandal. He also foretold that scandals would come in His Church. There were scandals in the first Catholic congregation, although Christ was the Pastor and the Apostles were the members.

Religion will, of itself, make no one good. Christ Himself did not make Judas good. Religion directs and helps, but man must do his part. The best physician in the world cannot cure a patient if his prescriptions are not followed. The surest guide cannot assure a traveler safety if his directions are disregarded. Christ is the Light of the world and His Church holds that Light aloft. But she does not and cannot oblige people to walk by It. Some prefer darkness to light. It has always been so. Darkness favors certain deeds.

The majority of the people of our country are fair-minded. Prejudice and bigotry make some of them unfair and unjust to us. Often that is not their fault. Education and environment count for a great deal. But not infrequently Catholics, nominal Catholics, give color to the false idea such people have of our religion. It is a dreadful responsibility we have, no doubt, that of portraying our faith to the world, but it is also a wonderful privilege. Christ says, "He who confesses Me before men will I confess before My Father in heaven." They

whose lives reflect the Catholic faith are confessing Christ unto mankind. But there is another side also. "He who denies Me before men will I deny before My Father in heaven." Catholics whose lives are a scandal are certainly denying Christ before man, for as Catholics they are the representatives of Him and His Church.

The Church is not a building nor a book nor anything that can be seen as a visible object, but a congregation of the people who constitute it, under God's guidance. Hence the only thing visible to people ordinarily are the individuals who compose the Church and the deeds they perform. They get their notion of the Church not so much from her teaching as from her practice. It is the conduct of her members which, ordinarily, shows her practice. If Catholics, therefore, do not manifest in their lives her high standards people will judge of her accordingly.

It is true that it is not easy to live up to our faith, especially in our day when pagan standards prevail. Dishonesty is so prevalent in public and private life that it demands courage and sacrifice to be a Catholic of the true kind. And yet what is our religion for if it is not to give us courage and the spirit of sacrifice? Why should not that man have the spirit of sacrifice who has received his Lord in holy communion? Is it fair to take all and give nothing? Christ gave us Himself on the cross and gives us Himself entirely in holy communion. He made the greatest possible sacrifice for us. Should not we be prepared to make sacrifices for Him? The martyrs sacrificed their comfort, their possessions, their lives for Him. During the first three centuries of Christianity it is estimated that eleven millions of martyrs sacrificed their lives in torment for Christ. Our forefathers suffered confiscation of goods, exile and death for the faith. We certainly should be ready to make the sacrifices which ordinary duty demands.

Our faith, if it means anything, is of more value, if we live up to it, than the whole world. The world passes away. Our faith gives us everlasting life and blessedness. That is certainly worth making sacrifices for. Sir Thomas More was called on by his king to do what conscience would not allow. His answer was, "My Lord King, if I had two souls I would gladly give one for my king, but as I have but one, it belongs to God, and I must use it in His service." A few days later the noblest man in England was led to the block and the axe that severed his head from his body sent Sir Thomas More to the eternal King to be crowned with immortal glory. Sir Thomas More was a statesman, the most renowned not only in England but in Europe. With him it was not a question of profit or advantage but of right. No sacrifice was too great for his Lord and Saviour, who had sacrificed life on the cross for him. Would that men like Sir Thomas More, rather than cheap, ward politicians, were the standard for the public men of today.

Unfortunately, some public men, calling themselves Catholic, instead of holding aloft the Catholic ideal, present to the world a spectacle to make real Catholics mourn. In business, too, and in the professions, some Catholics, instead of being a credit, are a disgrace to their religion. The public generally associates a Catholic with integrity, and Catholics as a body justify this opinion. But there are some who seem to forget by their conduct that they are Catholics, and who cause their brethren in the faith to blush for the sad display they make of their religion. The Catholic standard of conduct should make a man the very best possible citizen, the most honest in business and the most honorable in the professions.

The Fruits of Life

by Fr. Gabriel of St. Mary Magdalen, excerpted from Divine Intimacy

Help me, O Lord, not to be satisfied with words, but to bring forth fruits of sanctity.

Both the Epistle (*Romans* 6:19-23) and the Gospel (*Matthew* 7:15-21) for today [seventh Sunday after Pentecost] speak of the true fruits of the Christian life and invite us to ask ourselves what fruit we have produced so far. “When you were the servants of sin,” says St. Paul, you brought forth the fruits of death, “but now, being made free from sin and become servants of God, you have your fruit unto sanctification.” Our sanctification should be the fruit of our Christian life, and we must examine ourselves on this point. What progress are we making in virtue? Are we faithful to our good resolutions?

Every Christian may consider himself a tree in the Lord’s vineyard; the divine gardener, Jesus Himself, has planted it in good, fertile, productive ground in the garden of the Church, where it is watered by the living water of grace. He has given it the most tender care, cut off its useless branches by means of trials, cured its diseases by His Passion and death, and watered its roots with His precious Blood. He has taken such good care of it that He can say: “What is there that I ought to do more to My vineyard, that I have not done to it?” (*Isaias* 5:4). After all this solicitude, one day Jesus comes to see what kind of fruit this tree is bearing, and by its fruit He judges it, for “a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.” Before the Redemption, mankind was like a wild tree which could bring forth only fruits of death; but with the Redemption, we have been grafted into Christ, and Christ, who nourishes us with His own Blood, has every right to find in us fruits of sanctity, of eternal life. This is why words and sighs and even faith are not enough, for “faith ... if it have not works, is dead in itself” (*James* 2:17). Works as well as the fulfillment of God’s will are necessary, because “not everyone that says to Me ‘Lord, Lord!’ shall enter into the kingdom of heaven, but he that doth the will of My Father who is in heaven.”

In the Gospel of the day, Jesus directs our attention to the “false prophets” who appear “in the clothing of sheep, but inwardly are ravening wolves.” There are many who claim to be teachers in spiritual or moral matters, but they are false teachers because their works do not correspond to their words. It is easy, in fact, to speak well, but it is not

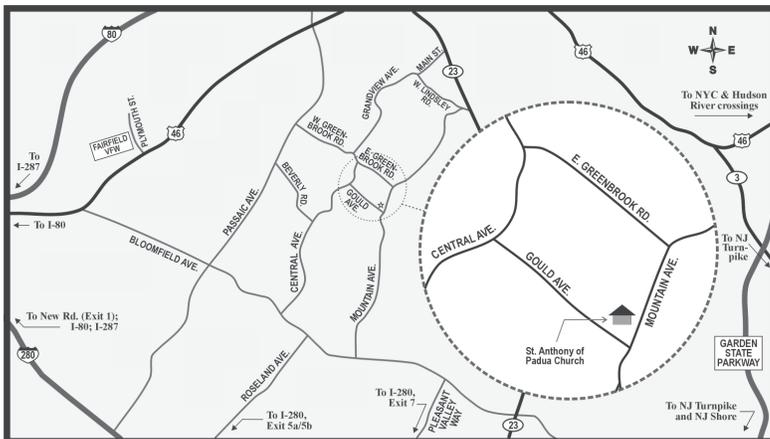
easy to live well. Sometimes false doctrines are offered to us, even though they may not seem false at first because they have the appearance of truth. Thus any doctrine which, in the name of an evangelical principle, offends other doctrines is false: for example, that which in the name of compassion for individuals does harm to the common good, or that which in the name of charity sanctions injustice or leads to a neglect of obedience to lawful superiors. Equally false is any doctrine which tends to make us lax, disturbs peace and harmony, or under the pretext of a greater good, brings about dissension between superiors and subjects, or does not submit to the voice of authority. Jesus would like us to be as “simple as doves,” averse to criticism and severe judgments of our neighbor; but He also wants us to be as wise as serpents “(*Matthew* 10:16), so as not to let ourselves be deceived by false appearances of good which hide dangerous snares.

Furthermore, it is not given to all to be teachers, nor is it expected of all; but of everyone — learned and ignorant, teachers and pupils — Our Lord asks the practice of the Christian life in the concrete. What good would it do us to possess profound, lofty doctrine if, at the same time, we should not live according to this doctrine? Before we begin to instruct others, we must try to instruct ourselves, pledging ourselves to follow all the teachings of the Gospel in imitation of Jesus, “who began to do and to teach” (*Acts* 1:1). The genuine fruit which proves the worth of our doctrine and of our life is always that indicated by Jesus: the fulfillment of His will. This fulfillment means total adherence to the laws of God and of the Church, loyal obedience to our lawful superiors, fidelity to duty — and all these in every kind of circumstance, even at the sacrifice of our own ideas and will.

He who wishes to draw fruit from prayer must make no account of spiritual consolations; for I have learnt from experience that the soul which enters upon this path with a true determination to be quite indifferent, whether God bestows or withholds sensible pleasures and delights, and which faithfully acts up to this determination, is already greatly advanced in the way of holiness.

—St. Teresa

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.