



# St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for July 2010

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of  
Traditional  
Catholicism  
in North Jersey™

## July Calendar

- 1 Feast of the Most Precious Blood of Jesus
- 2 Visitation of the Blessed Virgin / Sts. Processus & Martinian
- 3 St. Irenaeus / First Saturday
- 4 6th Sunday after Pentecost
- 5 St. Anthony Mary Zaccaria
- 7 Sts. Cyril & Methodius
- 8 St. Elizabeth, Queen of Portugal
- 8 *Fr. Paul Wickens — 6th Anniversary*
- 9-11 *Redemptorist Mission at St. Anthony's (N. Caldwell)*
- 10 Seven Holy Brothers / Sts. Rufina & Secunda
- 11 7th Sunday after Pentecost
- 12 St. John Gualbert / Sts. Nabor & Felix
- 12-17 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 14 St. Bonaventure
- 15 St. Henry
- 16 Our Lady of Mt. Carmel
- 17 St. Alexius
- 18 8th Sunday after Pentecost / St. Camillus de Lellis
- 19 St. Vincent de Paul
- 20 St. Jerome Emiliani / St. Margaret
- 21 St. Lawrence of Brindisi / St. Praxedes
- 22 St. Mary Magdalen
- 23 St. Apollinaris / St. Liborius
- 24 St. Christina / St. Francis Solano
- 25 9th Sunday after Pentecost / St. James the Apostle
- 26 St. Anne, Mother of the Blessed Virgin
- 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. 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>

To him who seeks only to please God and to save his soul, the necessities will never be lacking.

—St. John Vianney

## 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."

## Fr. Paul Wickens — 6th Anniversary

July 8, 2010, marks the 6th 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.



ANNOUNCEMENTS CONTINUED ON NEXT PAGE

## 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 — July 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)

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## Redemptorist Mission at St. Anthony's

Our parish will host a Redemptorist Mission from Friday to Sunday, July 9–11. The mission consists of a series of sermons and Masses focused on Salvation. Adults and children are welcome. Please see flyers in the vestibule for full schedule and details.

## First Friday in July

There is **no** Homeschool Gathering in July. However, there will still be a Friday evening Mass (6 PM) on July 2.

## Planning Outlook

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

**Aug. 6:** Transfiguration of Our Lord

**Aug. 9-14:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

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

**Sep. 3:** St. Pius X

**Sep. 8:** Nativity of the Blessed Virgin Mary

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

**Sep. 22, 24, 25:** Ember Days

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

**Oct. 31:** Feast of Christ the King

## Seven Offerings of the Precious Blood

After each, say the "Glory Be ..." and "Blessing and thanksgiving be to Jesus, Who with His blood hath saved us!"

I. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for my dear Mother, the holy Church, that she may enlarge her borders and be magnified among all the nations of the earth; for the safety and well-being of her visible head, the sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls, and for all the ministers of Thy sanctuary.

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy Faith, and for the welfare of all Christian people.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my kindred, friends, and enemies; for the poor, the sick, and the wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this precious blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

Indulgence of 300 days, each time. — Pius VII (9/22/1817). Plenary indulgence once a month, under usual conditions.

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## The League of St. Liniment

*excerpted from Integrity magazine (July 1948)*

I have finally concluded that there is more to the business of sports than meets the eye. To find out where the men are throwing their weight, one need only to look at the sports page. The thing reads like a litany: St. Athanasius swamps Our Lady of Sorrows ... The Friars nose out a victory over the Crusaders ... Francis X. O'Hara, coach of St. Athleticus, predicts downfall of Sacred Heart ... Father Aloysius McGee feted at Holy Name Society Sports Nite ... Sodalists pay tribute to winner of marathon ... etc.

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## *The League of St. Liniment (continued)*

It is a noteworthy fact that the American Catholic teenagers who at the present time are gracing the diamonds and the gridiron are the very age, and class, and sex of Catholics who in Europe constitute the backbone and spearhead of Catholic Action. The JOC in Belgium, the most glorious group of militants the Church has produced, are, in the main, teen-age youths.

Supposing, for a moment, that the American Church could dispense with the services of the young fellows, and leave them to their games, how about the older men? What becomes of them when the paunch appears, and the breath comes harder? They are the perennial spectators. From early spring to late fall their minds and hearts, news pages, and radio dials, turn to the baseball meccas of America.

The amount of attention and daily meditation given, during the baseball season, to the history being made on the diamond, if turned, by the same Catholic men, to the history of the Church, would give Christopher Dawson and Hilaire Belloc as wide an audience in the Church as Grantland Rice. The same assiduous attention given to the rules and procedures of games and sports, if directed to the moral law and its application by the same Catholics, would remove the necessity of repeated Sunday sermons on elementary catechism. The same determination to master the cryptic lingo of the sports prophets, if turned to mastering liturgical Latin, would show quickly how little the need is for translating the Mass into the vernacular.

Once one becomes aware that the primary enemy of the Church in America is the yawn ... indifference, and, once one realizes that indifference indicates that the heart is elsewhere, and, once one realizes where the hearts of most Catholic men lie ... then, one wonders whether the enemies' banners, rather than being enscribed with the hammer and sickle, should not be emblazoned with balls and bats.

### *What's the Score?*

The foregoing was written by a man who delights in sports. I enjoy playing a poor game or watching a good one. There is a time and place for all good things. Games are a necessary part of childhood development and they certainly have a place as a form of adult recreation. Within the Christian context a more valid defense of sports can be offered than the usual arguments presented by the current defenders. When the true worth of the game is fully appreciated it is easier to distinguish between use and abuse.

Games are as integral a part of childhood as work is a part of adult life. In essence, games are make-believe problems stripped of the complexities and seriousness which attend the real problems to which they are analogous. Many talents being developed in the child find an opportunity for obvious development in games. The child can see his own progress in skill, strength, adaptability, and cooperation with his teammates. With each new effort there is a compensating reward. Failures are punished, but not so seriously as to discourage renewed efforts. The usual steps are from individual effort, alone or in competition with others, to teamwork. In teamwork he comes to realize that his abilities must be coordinated with the cooperative scheme or else they are fruitless.

Certain social viruses present among the adult generation have contagiously spread among today's children. One of these is the desire to excel, to beat the other fellow. This competitive spirit is a natural instinct, a fact sufficient to

recommend it to today's pagans. The Christian parent, however, recognizes that instinct is hardly the proper basis for human behavior. The spirit of cooperation is eminently more human, and, in the child's games, can be a disposition to supernatural virtue. It disposes the child to charity and justice. He learns to subordinate his own desires to the common good, and thus on the gridiron and diamond can learn his first lesson in social justice.

Another social virus which has entered the domain of childhood sports comes as a consequence of spectatorism. An elementary knowledge of the purpose of the games in relation to childhood development would prove to them that the introduction of spectatorism into games robs them of whatever value they have in developing virtues in the child. The purity of intention, the concentration of enthusiasm on one goal, the total giving—all these wonderful qualities of hard playing are all weakened by the introduction of the spectator complex. In their place one sees the weakness of today's adults perverting the innocence of childhood: the mixed motive, the half-try, the mediocre ideal, the dramatic pretense and human respect.

When games and sports are thus perverted not only do they fail to build virtue in the boy, they actually soften him up so that he will conform more readily to the similarly false standards common in the adult workaday world.

Games are, for children, what work is for men. One must notice how seriously children take their games. Children do not play for fun, they play intently. They are not just killing time. The process of growing up does not change in any way the attitude of the children to those things which occupy their time. The same seriousness, concentration, and enthusiasm which children have at their games must be retained as the interest graduates from make-believe problems (games) to real problems (work). Nothing is changed except the object of the youths' attention. In games the situations are serious within their childhood context. When they pass from games to work, their handling of the situations becomes serious within a family or community context. Consequently, two facts emerge: that play is childhood work, and that the attitudes cultivated at play will determine the eventual attitude the child will have to his work.

### *Professionalism*

In professional sports one observes all of the social evils which characterize any field which is commercialized. The introduction of the mammon motive into sports causes a completely new orientation of the game. So great is the change that *professionalized*, the game is liable to produce the opposite effect to that educed in its normal state.

Amateur childhood sports contribute greatly to making men out of boys; professional sports contribute greatly to making boys out of men. Those who are at all intimate with professional sportsmen know what a childish lot they are. Their off-hour interests are usually some games other than the ones they are paid to play. Their public demands in them the undisciplined behavior of children. The sports writers call it "color." Even the virtues they manifest are the virtues of a boy rather than a man. The tendency among them is to freeze into a school-boy pattern, giving a public testimony of eternal adolescence.

### *In the Adult Division*

Professional sports set the tone in recreation for the American male. As I have pointed out, the professional-

## The League of St. Liniment (continued)

spectator brand of sports varies in *kind*, that is, in purpose, intention and motive, from the childhood amateur-participant variety. One form does not evolve from the other. The child-participant is too young to assume a burden of work, so he practices at manhood with the devised situations of games. The adult sport-spectator is a horse of a different color. In most cases he is a man unwilling to assume his share of community burdens, preferring to leave them to the government, his boss, or to chance solution, and turns instead to the imaginary problems of the sports page. As manifested in Catholic circles, this defection accounts for the scarcity of men in the lay apostolate, that new and special obligation prescribed by the Church and made necessary by the times.

It is very easy to understand why men in our times concern themselves so reluctantly with the social order and so fervently with sports. It is not so obvious why such a practice is considered normal, if not virtuous, in some Catholic circles.

Baseball dramatically poses problems which are resolved in a manner to delight the human heart. To gain victory on the field, the player must work for it. His reputation, chicanery, or knowing the right people, cannot be used as substitutes for good pitching, good fielding, or good hitting. The score is proportional to skill and effort. All of these qualities appeal to man's moral sense, and to his elementary justice. In baseball there is a logical sequence of causes and effects. The first man up gets a single ... the second man lays down a successful bunt ... a long fly from the bat of the third hitter sends the men to second and third ... then No. 4 batter gets up, the heavy hitter ... what will he do? Will he drive the men home with a base hit? Will the pitcher strike him out? Here is logic to please the simplest soul! Here is drama without sophistry!

It is to be realized that social and political problems, even under ideal conditions, would present circumstances more complex and more trying than those resolved in sports arenas. As a periodic relief from such cares, games normally will be employed for adult recreation. The fact today, however, is that sports fanaticism is less recreational than escapist. It is less a renewal of energies and perspectives than an escape from the task of resolving the real problems. Spectator sports, the world over, are increasing in popularity in inverse proportion to popular interest in matters of the common good. Games have become substitutes for work.

## Who's On First?

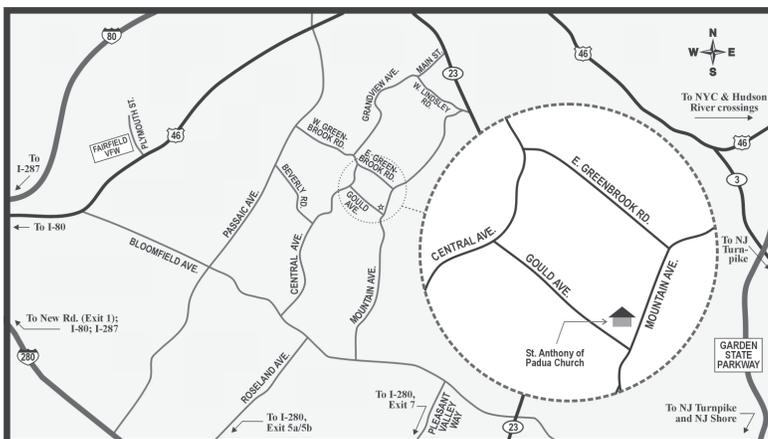
The tendency has been to freeze Catholicism at the eighth grade parochial school level. This stage of development is regarded as the high point and the norm of practical Catholicism. The religious habits of this period in growth are the ones to which the adult feels conscience-bound to return. Sermons, devotional practices, the choice of sticky hymns, are, on the whole, the kind best designed to help an eighth-grader hew to the straight and narrow.

This camp-site was supposedly chosen because all the territory that lies beyond the frontiers of the parochial school is held by the enemy. It is unexplored and unclaimed for Christ. It is the stamping ground for the world, the flesh, and the devil, that unholy trinity which has reigned over the secular area for four centuries. The enemy's lines are punctured at one particular spot, and it is a slight bulge indeed. I refer to the area of sports. The Church, in her glory, seldom hits the front pages of our newspapers and never invades the editorial page, but the sports page is another thing! In the realm of sports the Catholic can feel at home. The Irish of Notre Dame have made known the existence of the Catholic Church as a formidable force, if not for producing saints, well, then, quarter-backs. In good conscience, without feat of challenge, the Catholic can invade any arena in America and hold his own. The honor is hollow but nevertheless real.

Because of their consistency with our ideals, sports have been taken to our hearts. This canonization of boy-virtue fits into the all-over pattern of adolescence. We are actually afraid to set mature Christianity in opposition to mature paganism. We are pessimistic of the results were we to invade the offices and the shops with a dynamic revolutionary Christian spirit, so we satisfy ourselves by challenging the pagans to a ball game.

The choice is quite clear. We can shift the emphasis in male leisure-time activities from sports to the apostolate, or we can go on kidding ourselves that Christian virtue is identical with sportsmanship. The choice is between a mature Christianity worked out or a juvenile Christianity played out. When Catholic Action, in the fields of work, of politics, of law, of medicine, of the family, wins them the same laurels and the same respect (and, of course, the same kicks in the head) that the activities of Catholics now earn on the gridiron, we will have begun to make an impression. Mature Christians will be facing up to mature problems. When that time comes, what crank could complain about an occasional game of sports?

### 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.