



# St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for July 2007

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
- 5 St. Anthony Mary Zaccaria
- 6 First Friday
- 7 First Saturday / Sts. Cyril & Methodius
- 8 6th Sunday after Pentecost / St. Elizabeth Queen of Portugal
- 9-14 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 10 Seven Holy Brothers / Sts. Rufina & Secunda
- 11 St. Pius I
- 12 St. John Gualbert / Sts. Nabor & Felix
- 14 St. Bonaventure
- 15 7th Sunday after Pentecost / St. Henry
- 16 Our Lady of Mt. Carmel
- 17 St. Alexius
- 18 St. Camillus de Lellis / St. Symphorosa & Her 7 Sons
- 19 St. Vincent de Paul
- 20 St. Jerome Emilian / St. Margaret
- 21 St. Lawrence of Brindisi / St. Praxedes
- 22 8th Sunday after Pentecost / St. Mary Magdalen
- 23 St. Apollinaris / St. Liborius
- 25-30 *Women's Marian Retreat (Ridgefield, Ct.)*
- 24 St. Christina
- 25 St. James the Apostle / St. Christopher
- 26 St. Anne, Mother of the Blessed Virgin Mary
- 27 St. Pantaleon
- 28 Sts. Nazarius & Celsus / St. Victor I / St. Innocent I
- 29 9th Sunday after Pentecost / 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: 7:15 AM, 9:15 AM, & 11:15 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>

*This is the shape, then, which our Father's love takes to his creatures. It is by this Blood that he has created over again his frustrated creation. It is out of this Blood that all graces come, whether those of Mary, or those of the angels, or those of men. It is this Blood which merits all good things for every one. The unhappy would be more unhappy, were it not for this Blood. The wicked would be more wicked, were it not for this Blood. There is not a corner of God's creation, which is not more or less under the benignant control of the Precious Blood.*

—Fr. Frederick Faber

## 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."

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 out your donation checks to "St. Anthony of Padua Mission-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 2007**

**1st Saturday (4:00 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

---

## **2007 SSPX Summer Camps**

### **Los Gatos, California**

St. Aloysius Gonzaga Retreat & Camp Center

Boys (ages 9-16): July 1-11

Girls (ages 9-16): July 21-28

To register, please call the priory at: 408-354-7703.

### **Syracuse, New York**

BVM, Mother of God Priory

Warners, New York

Boys (ages 13-18): July 16-24

Boys (ages 7-12): July 25-31

Nicholville, New York

Girls (ages 13-18): July 15-24

Girls (ages 7-12): July 25-August 31

To register, please call the priory 315-422-8127.

### **Saint Maries, Idaho**

St. Joseph's Mission (Post Falls, ID Priory)

Boys (ages 9-14): July 3-11 (\$130 per boy)

To register, please call the priory at: 208-773-7442.

## **Fr. Paul Wickens — 3rd Anniversary**

Sunday, July 8, 2007, marks the 3rd anniversary of Fr. Paul Wickens' passing. Fr. Wickens will be commemorated at the Sunday Mass on that day. We encourage all parishioners to attend and to invite their relatives and friends, as we remember Fr. Paul Wickens and offer the Holy Sacrifice for the repose of his soul.



## **2007 SSPX Young Adult Gathering**

This summer (August 16–20, 2007), the SSPX will be hosting its tenth 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, Off-Road Wilderness Tour), 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](mailto:griderlee@saintisidore.org).

## **Planning Outlook**

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

**August 6-11:** Men's 5-Day Retreat (*Ridgefield, Ct.*)

**August 15:** Assumption of the Blessed Virgin Mary

**August 15:** First Anniversary, St. Anthony's at North Caldwell

**August 16-20:** SSPX Young Adult Gathering (*Estes Park, Co.*)

**September 16:** Sunday Catechism classes resume

**September 17-22:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

## *A World Without the Precious Blood*

by Fr. Frederick Faber, excerpted from *The Precious Blood, or, The Price of Our Salvation* (1860)

Surely we have said enough to show the necessity of Jesus. Let us look at the world without His Precious Blood.

In the early ages of the earth, while the primitive traditions of Eden were still fresh and strong, and when God was from time to time manifesting himself in supernatural ways, the world drifted so rapidly from God that its sins began to assume a colossal magnitude. There was a complete confusion of all moral laws and duties. There was such an audacity in wickedness, that men openly braved God and threatened to besiege heaven. He sent strange judgments upon them, but they would not be converted. Scripture represents to us very forcibly by a human expression the terrific nature of their iniquity. It says that the Eternal repented of having done what he had eternally decreed to do, repented of having made man. At length the divine justice opened the floodgates of heaven, and destroyed all the dwellers upon earth, except eight persons; as if the issue of evil could not otherwise be staunched.

This is a divine manifestation to us of the nature and character of evil. It multiplies itself. It tends to be gigantic, and to get from under control. It is always growing toward an open rebellion against the majesty of God. Everywhere on the earth the Precious Blood is warring down this evil in detail. Here it is obliterating it: here it is cutting off its past growths, or making its future growth slower or of less dimensions. There it is diluting it with grace, or rendering it sterile, or wounding and weakening it, or making it cowardly and cautious. Upon all exhibitions of evil the action of the Precious Blood is incessant. At no time and in no place is it altogether inoperative. Let us see what the world would be like, if the Precious Blood withdrew from this ceaseless war with evil.

It is plain that some millions of sins in a day are hindered by the Precious Blood; and this is not merely a hindering of so many individual sins, but it is an immense check upon the momentum of sin. It is also a weakening of habits of sin, and a diminution of the consequences of sin. If then, the action of the Precious Blood were withdrawn from the world, sins would not only increase incalculably in number, but the tyranny of sin would be fearfully augmented, and it would spread among a greater number of people. It would wax so bold that no one would be secure from the sins of others. It would be a constant warfare, or an intolerable vigilance, to preserve property and rights. Falsehood would become so universal as almost to dissolve society; and the homes of domestic life would be turned into the wards either of a prison or a madhouse. We cannot be in the company of an atrocious criminal without some feeling of uneasiness and fear. We should not like to be left alone with him, even if his chains were not unfastened.

But without the Precious Blood, such men would abound in the world. They might even become the majority. We know of ourselves, from glimpses God has once or twice given us in life, what incredible possibilities of wickedness we have in our souls. Civilization increases these possibilities. Education multiplies and magnifies our powers of sinning. Refinement adds a fresh malignity. Men would thus become more diabolically and unmixedly bad, until at last earth would be a hell on this side of the grave.

There would also doubtless be new kinds of sins and worse kinds. Education would provide the novelty, and refinement would carry it into the region of the unnatural. All highly-refined and luxurious developments of heathenism have fearfully illustrated this truth. A wicked barbarian is

like a beast. His savage passions are violent but intermittent, and his necessities of sin do not appear to grow. Their circle is limited. But a highly-educated sinner, without the restraints of religion, is like a demon. His sins are less confined to himself. They involve others in their misery. They require others to be offered as it were in sacrifice to them. Moreover, education, considered simply as an intellectual cultivation, propagates sin, and makes it more universal.

The increase of sin, without the prospects which the faith lays open to us, must lead to an increase of despair, and to an increase of it upon a gigantic scale. With despair must come rage, madness, violence, tumult, and bloodshed. Yet from what quarter could we expect relief in this tremendous suffering? We should be imprisoned in our own planet. The blue sky above us would be but a dungeon-roof. The greensward beneath our feet would truly be the slab of our future tomb. Without the Precious Blood there is no intercourse between heaven and earth. Prayer would be useless. Our hapless lot would be irremediable. It has always seemed to me that it will be one of the terrible things in hell, that there are no motives for patience there. We cannot make the best of it. Why should we endure it? Endurance is an effort for a time; but this woe is eternal. Perhaps vicissitudes of agony might be a kind of field for patience. But there are no such vicissitudes. Why should we endure, then? Simply because we must; and yet in eternal things this is not a sort of necessity which supplies a reasonable ground for patience. So in this imaginary world of rampant sin there would be no motives for patience. For death would be our only seeming relief; and that is only seeming, for death is any thing but an eternal sleep. Our impatience would become frenzy; and, if our constitutions were strong enough to prevent the frenzy from issuing in downright madness, it would grow into hatred of God, which is perhaps already less uncommon than we suppose.

Unnamed, unknown, and unsuspected, the Blood of Jesus has alleviated every manifestation of evil which there has ever been, just as it is alleviating at this hour the punishments of hell. What would be our own individual case on such a blighted earth as this? All our struggles to be better would be simply hopeless. There would be no reason why we should not give ourselves up to that kind of enjoyment which our corruption does substantially find in sin. The gratification of our appetites is something; and that lies on one side, while on the other side there is absolutely nothing. But we should have the worm of conscience already, even though the flames of hell might yet be some years distant. To feel that we are fools, and yet lack the strength to be wiser — is not this precisely the maddening thing in madness? Yet it would be our normal state under the reproaches of conscience, in a world where there was no Precious Blood.

---

### *Good Samaritan Fund*

We have established a fund for the relief of needy persons and families of our parish. The ongoing *Good Samaritan Fund* is completely separate from collections. Donations by either 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 the 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 the coordinator.

## Lessons of the Visitation by Rev. Thomas F. Ward (1892)

We can learn from the example of Mary three characteristics of charity toward our neighbor: zeal, humility, and generosity.

### Zeal

Hardly had the Blessed Virgin learned from the mouth of the angel the signal favor accorded to her cousin Elizabeth than she hastens to offer her congratulations. She longs to exchange sentiments of mutual joy, and to speak with her relative of the goodness and mercy of God, the source of all their happiness. What an admirable charity is here manifested, and how worthy of imitation! In our ordinary relations of life, even in the visits which we make, Christian charity should be evident. It is by this standard we can distinguish the motives of men. Only too often there is found jealousy, hypocrisy, and falsehood. Not infrequently men congratulate each other on the success of some temporal advantage, on some exaltation to rank, or the possession of a lucrative position. Yet, behind all these flattering words sentiments of jealousy are easily discernible. The most affectionate and cordial demonstrations are only mere ceremony, and are quickly changed to unjust censure and cruel criticism. They never dream of considering the fortunate circumstances of their neighbor as so many blessings of Heaven. Grace and supernatural favors are counted as nothing. Mary's prompt visit to her cousin should teach Christians the motives which should inspire charity toward their brethren. Nor can we forget this truth: what we should admire above all, what should be most worthy of our congratulations, are the graces and the supernatural favors which it pleases God to bestow on our brethren.

### Humility

The charity of the Blessed Virgin in the mystery of the visitation was as humble as it was zealous. When Elizabeth beheld Mary she exclaimed in admiration and astonishment: "Whence have I this honor, that the Mother of my God deigns to visit me?" Mary, by her incomparable dignity of Mother of God, was more exalted than Elizabeth; however, by her marvelous condescension she makes the first advances. The mountainous journey is long and difficult, but no obstacle can arrest her charity. She is only too happy to offer to her cousin her heartfelt congratulations. Mary is the first to salute Elizabeth and to compliment her on the favor God has given her. Mark well, not one word escapes her lips which will proclaim her own exaltation. Not a word of the marvel which is wrought in herself by the visit of the angel, the miraculous incarnation of the Mes-

sias, of all that had been predicted of her Son's royalty. It is Elizabeth, inspired by the Holy Spirit, who praises and congratulates Mary, in her turn, for having believed all the angel had announced to her on the part of God. What an admirable example of humble charity Mary and Elizabeth here give us! Mary is unmindful of her eminent dignity, and is first in her congratulations to Elizabeth; whilst Elizabeth thinks only of proclaiming the glory of Mary. Thus both demonstrate the truth that humility is the inseparable companion of true charity.

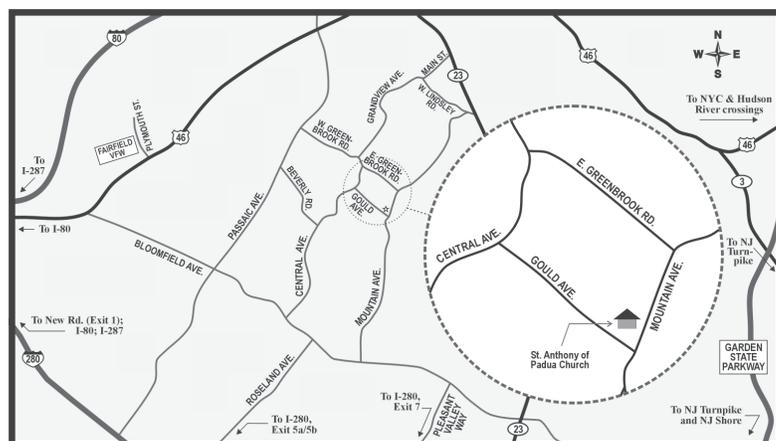
### Generosity

God is charity, the Holy Scripture tells us, because He loves to give Himself to us. Mary, saluted full of grace, thereby participates in the divine nature more than any other creature, and brings with her the superabundance of heavenly gifts to enrich us. In fact, see the blessings she carries with her to the mountains of Judea! Hardly has she opened her lips to salute Elizabeth than John the Baptist leaps with joy in the womb of his mother, as a sign of his own innocence, which later on will be fully established. Elizabeth herself is filled with the Holy Spirit, and enlightened on the great mystery of the salvation and redemption of men. "And Elizabeth is filled with the Holy Spirit. With a loud voice she exclaims, Blessed art thou amongst women, and blessed is the fruit of thy womb!" From her mouth falls for the first time this eulogy of Mary, which the Church has only borrowed to repeat again and again. Before Mary returns to Nazareth, after the birth of the Holy Precursor, Zachary regains his speech of which the angel had deprived him in punishment of his incredulity. Thus it is from the visitation the Blessed Virgin appears to us as the dispensatrix of spiritual and corporal blessings which we may hope to receive through the mercy of God. By her example she teaches us, also, to place no limit to our charity for our neighbor, by assisting him as far as we can in the needs of his soul and body. As Mary did, we should refer all glory to God for the good He is pleased to accomplish in us and in others. We should reflect on the words of her admirable canticle, "My soul doth magnify the Lord," in time and in eternity.

*Te ergo quaesumus, tuis famulis subveni  
Quos pretioso sanguine redemisti*

We beseech Thee, therefore help Thy servants  
Whom Thou hast ransomed with Thy Precious Blood

### 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.