



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for August 2007

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

August Calendar

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

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>

- 28 St. Augustine of Hippo / St. Hermes
- 29 Beheading of St. John the Baptist / St. Sabina
- 30 St. Rose of Lima / Sts. Felix & Adauctus
- 31 St. Raymond Nonnatus

To hold ... that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship involving dissimilarity and conflict even on most important points cannot all be equally probable, equally good, and equally acceptable to God.

—Pope Leo XIII, *Immortale Dei* (11/1/1885)

August Schedule Change

Please note that there will be **no** 6 PM Mass at St. Anthony's on Saturday, August 11, 2007.

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**.

First Anniversary in North Caldwell

The Feast of the Assumption, August 15, marks our first anniversary in our new location in North Caldwell, New Jersey. In the past year, our parish has been witness to a lot of prayer, hard work, generosity, and overcoming of obstacles. The pastor and the coordinator wish to thank all who have worked so hard to contribute to our success!

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 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 — August 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

Planning Outlook

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

September 16: Sunday Catechism classes resume

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

October 15-20: Men's 5-Day Retreat (*Ridgefield, Ct.*)

October 28: Feast of Christ the King

November 1: Feast of All Saints (*holy day*)

November 2: All Souls' Day

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

November 25: Last Sunday after Pentecost

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.

Sunday Catechism Classes

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 begin on **Sunday, August 5, 2007**. The **first day of classes will be September 16**. Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:15 AM Mass. The full Fall/Winter schedule will be published in the September bulletin.

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.

2007 SSPX Young Adult Gathering

It's not too late to sign up for the SSPX'S tenth annual Young Adult Gathering (Aug. 16–20) in Estes Park, Colorado. 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 also 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.)

To make a reservation, please contact the YAG coordinators as soon as possible at griderlee@saintisidore.org or website <http://www.youngaduldgathering.com>.

Today more than ever society needs doctrines that are strong and consistent with one another. In the midst of the general dissolution of ideas, only an affirmation, a firm, well-founded, uncompromising affirmation, will be able to make itself accepted.

Transactions become more and more fruitless, and each one of them carries away a shred of the truth. Show yourselves, therefore, to be such as you are in reality, convinced Catholics. There is a grace attached to the full and entire confession of the faith. This confession, the Apostle tells us, is the salvation of those who make it; and experience demonstrates that it is also the salvation of those who hear it.

—Dom Guéranger

The Fittingness of Mary's Assumption

by Fr. William Humphrey, excerpted from *Mary Magnifying God* (1873)

There were deep and beautiful reasons why it should be so, and among them these: first, it was for the glory of her Divine Son. She was one with the Sacred Humanity not only by a spiritual, but by a corporeal, physical oneness. The Second Adam could, with a literal exactness, apply to that Mother of Life from whose veins He had derived His Body the words which the first Adam addressed to the woman whom God had formed from out his side and given him for a helpmate: "Thou art bone of my bone, and flesh of my flesh." "Caro Christi, caro Mariæ," says St. Augustine — "The Flesh of Christ is the flesh of Mary." And again: "That Mary should see corruption, to conceive it, I cannot; to say it, I shudder." It appertained to the perfection of the glory of the ascended Christ that the body of His Immaculate Mother should be assumed into heaven, and enthroned there in its own place, above the Seraphim.

But, farther, it was a fulfilment of His own promise. He Himself said to Andrew and Philip: "Where I am, there shall also My minister be." She had ministered to Him, not only as did the angel who strengthened Him in His agony, not only as did the holy women who ministered to Him of their substance — she had ministered to Him of her flesh and of her blood; and in her flesh it became her to receive her reward.

Once more, it was an honour due to the Mother from the Son; and it was prefigured in Solomon, the Old Testament type of the Incarnate Wisdom. When Bethsabee, the widow of David, entered into the presence chamber of Solomon, her son, the king arose to meet her, and bowed himself before her, and sat down upon his throne, and commanded a second throne to be set for the queen, the king's mother, and she sat on his right hand, and made her petition, and the king said to her: "My mother ask, for I must not turn away thy face." Now, when the disembodied soul of Mary entered into the presence chamber of her Son, she made a petition, and her petition was this: it was the assumption of her body.

Amongst other petitions of the saints, they pray for the resurrection and assumption of their bodies — in a word, for their final perfection. As separated, disembodied souls, they are in a state of imperfection. The fulness of perfection requires the reunion of soul and body, which will be accomplished in the resurrection; and for this they long. Moreover, this longing and desire and prayer is not only in order to the completion of their own accidental beatitude, but also for the glory of God, inasmuch as He will then have from them the perfect worship of perfect human beings. This desire, common to all the saints, must have also been the desire of the glorified soul of Mary, and why should it be denied? There was no reason why it should be denied. There was but one why it should be delayed. One thing alone prevented the immediate satisfaction by the Son of His mother's prayer. It was expedient that by three days' burial she should be the more perfectly conformed to His likeness. When that was accomplished, her petition was granted. Her beatified soul returned, as did His, on the third day to the sepulchre. She assumed, once more, the garment of her flesh, and clad, like Him, in the raiment of the body, she ascended through the air and entered heaven, and was set down at the right hand of the Majesty on high. The vision of God was realized: His eternal idea of the heavenly Paradise — of a perfect woman and a perfect man.

Mary was accompanied in her glorious assumption by the angels of God, who were her subjects, as by a guard of ho-

nour rejoicing in the triumph of their human queen. But be not misled by erroneous though well-meaning pictures. Her body was not carried by the angels as if it had been a beautiful but inanimate relic. She ascended herself, in virtue of that power which belongs to all risen and glorified bodies, a property and a gift, whereby the body is so thoroughly and entirely subject to the dominion of the soul, that where the soul wills to be, there the body instantaneously is. When Elias was caught up into heaven, it was by means of a chariot and horses of fire, and not by his own power, for his was not a risen body. But Mary's was. The Church, indeed, speaks of her ascension as an assumption, but for this reason: it is to denote the distinction between it and the ascension of her Son. She ascended by her own power, but it was a power not connatural to, but bestowed upon her; while His power of ascension was connatural to Himself, and belonged to His own Divine Person. By His ascension and by her assumption the Divine Idea was realized — the Second Adam and the Second Eve, the Only-begotten Incarnate Son and God's eldest daughter; Our Father and Our Mother who are in heaven.

We are their children; we have put off the old Adam, and put on the New. Children of the first Eve, we were born in sin, and lay in darkness and the shadow of death. Children of Mary, we are born again unto grace, and have been made partakers of light and life. With Them we must suffer, if with Them we will reign. It became Them to suffer, and so to enter into Their glory. With Them also we must die, die not only one day the death of the body, but die now unto sin, that we may live unto justice. Let us, then, live and die, believing in Jesus and Mary, hoping in Jesus and Mary, loving Jesus and Mary with our whole hearts. Both are in heaven, body and soul. They are our chiefest and our choicest human treasures; and where our treasure is, there let our hearts be also.

At the last Judgment, Christ will accuse those who have expelled Him from public life and will have the most terrible vengeance from such an outrage.

—Pope Pius XI

About the Transfiguration

by Rev. L.A. Lambert, excerpted from

Analysis of the Gospels (1892)

Why did Christ wish His transfiguration to take place on a mountain and in the presence of His three apostles ?

He wished it to take place on a mountain, and in a solitary place, to give us to understand that divine favors are reserved for those who, by their virtues, raise themselves above all things earthly, who retire into solitude and flee from the distractions and cares of the world. Now St. Peter represents those who are steadfast in their faith, St. James those who control their passions, St. John the chaste and pure. Hence Jesus selected them to enjoy so great a privilege in order that we might hope to receive His special favors if we are firm in our faith like St. Peter, if we overcome our passions like St. James, and if we are pure in mind and body like St. John.

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Rebuilding the Catholic City

by Abp. Marcel Lefebvre, excerpted from **They Have Uncrowned Him**

I will not content myself with being present, my arms dangling, at the death-throes of my Mother the Holy Church. To be sure, I do not share the smug optimism of the soothing sermons of the kind:

“We are living in an exalting period of time. The Council is an extraordinary renewal. Long live this age of cultural overthrow! Our society is characterized by religious pluralism and free ideological competition. Beyond a doubt this ‘advance’ of history is accompanied by some ‘losses,’ no religious practice, dispute of all authority, Christians become once more a minority. But see what advantages there are! Christians are the leaven hidden in the dough, the soul of the vitally Christian pluralistic City in gestation, the mover of the ideals of the new world that is being built, more fraternal, more peaceful, more free!”

I cannot understand such a blindness otherwise than as the fulfillment of the prophecy of Saint Paul concerning the apostates of the last times: God Himself, he says, “will send them a power of incoherence so that they believe in the lie.” (cf. *2 Thessalonians 2:10*). What chastisement more terrible than a hierarchy that has lost its direction! If we can believe Sister Lucy on this, that is what Our Lady predicted in the third part of the Secret of Fatima: the Church and its hierarchy will undergo a “diabolical disorientation.” (cf. Brother Michael of the Trinity, *The Whole Truth On Fatima*). And, still according to Sister Lucy, this crisis corresponds to what the Apocalypse tells us of the combat of the Woman against the Dragon. Now, the Most Holy Virgin assures us that at the end of this struggle, “her Immaculate Heart will triumph.”

If this is how things are, you will understand that, in spite of everything, I am not a pessimist. The Holy Virgin will have the victory. She will triumph over the great apostasy, the fruit of Liberalism. One more reason not to twiddle our thumbs! We have to fight more than ever for the social Reign of Our Lord Jesus Christ. In this battle, we are not alone: we have with us all the Popes up through Pius XII inclusively. All of them combatted Liberalism in order to deliver the Church from it. God did not grant that they succeed, but this is no reason to lay down our weapons! We have to hold on. We have to build, while the others are demolishing. The crumbled citadels have to be rebuilt, the bastions of the faith to be reconstructed: firstly the holy sacrifice of the Mass of all times, which forms saints; then our chapels, which are our true parishes; our monasteries; our large families; our enterprises faithful to the social doctrine

of the Church; our politicians determined to make the politics of Jesus Christ — this is a whole tissue of Christian social life, Christian customs, Christian reflexes, which we have to restore, on the scale that God wants, at the time God wills. All that I know, the faith teaches us; it is that Our Lord Jesus Christ must reign here below, now, and not only at the end of the world, as the Liberals would have it!

While they are destroying, we have the contentment of rebuilding. A still greater happiness: generations of young priests are participating with zeal in this task of reconstruction of the Church for the salvation of souls.

About the Transfiguration (cont'd)

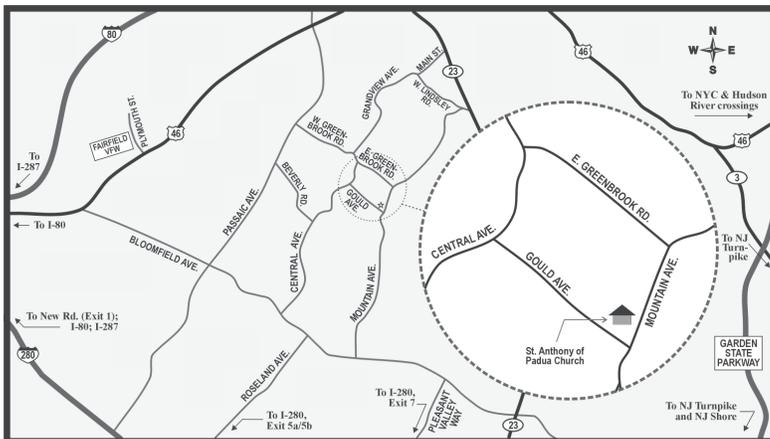
Why did Christ manifest Himself in His glory to these apostles?

He did so for several reasons. First, by giving them a manifestation of the glory which was His own and which was not lost or diminished, but only hidden by the veil of humanity, He gave them a visible proof of His divinity. Moreover, He did so to strengthen them and sustain their faith when they would later on see Him in humiliation and suffering. Lastly, He was transfigured before them to encourage them and all future Christians to suffer voluntarily the trials of the apostleship and observe the law, by permitting them to see a glimpse of that consolation which they will enjoy in the vision of God, which is the reward of all that love and obey Him here on earth.

Why did He cause Moses and Elias to appear instead of other renowned persons?

Moses was the promulgator of the law which God gave him on Mount Sinai, and Elias was considered by all as the prince of the prophets. The Mosaic law prepared the way for the promised Messiah, and all the sacrifices prescribed by it were but figures of the sacrifice of Jesus Christ. All the predictions of the prophets pointed to Jesus Christ. In view of these facts you can easily see that Our Lord caused Moses and Elias, and not others, to appear on either side of Him in order that the apostles, and all believers with them, could see how the figures of the law and the predictions of the prophets were to be realized in Him, and that while He was pleased to manifest His glory He called to do Him homage those who by the law and by the prophecies had prepared the way for Him.

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.