



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for June 2008

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

June Calendar

- 1 Feast of the Sacred Heart (observed) / 3rd Sunday after Pentecost / St. Angela Merici
- 2 Sts. Marcellinus, Peter, & Erasmus
- 4 St. Francis Caracciolo
- 5 St. Boniface
- 6 St. Norbert / First Friday
- 7 First Saturday
- 8 4th Sunday after Pentecost
- 9 Sts. Primus & Felicianus / St. Columba
- 10 St. Margaret Queen of Scots
- 11 St. Barnabas, Apostle
- 12 St. John of San Facundo / St. Basilides, Cyrinus, Nabor, & Nazarius
- 13 St. Anthony of Padua
- 14 St. Basil the Great
- 14 Pilgrimage, Shrine of North American Martyrs (Auriesville, N.Y.)
- 15 5th Sunday after Pentecost / Sts. Vitus, Modestus, & Crescentia
- 17 St. Gregory Barbarigo
- 18 St. Ephrem / Sts. Mark & Marcellian
- 19 St. Juliana Falconieri / Sts. Gervasus & Protasius
- 20 St. Silverius
- 21 St. Aloysius Gonzaga
- 22 6th Sunday after Pentecost / St. Paulinus
- 23-28 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 24 Nativity of St. John the Baptist
- 25 St. William
- 26 Sts. John & Paul
- 29 The Holy Apostles Peter & Paul / 7th Sunday after Pentecost

Pastor: Rev. Fr. Kevin Robinson

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877. Telephone: 203-431-0201)

Mass Schedule

Sunday: 7:30 AM, 9:30 AM, & 11:30 AM

Holy Days: 10:00 AM & 7:30 PM

Saturday Mass: 6:00 PM / First Friday: 6:00 PM

Confession

Confessions are heard prior to every Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Robinson at the Ridgefield retreat house (203-431-0201) for information regarding Baptism, Marriage, Confirmation, Extreme Unction, Sick Calls, and possible priestly vocations.

Contact Us:

Parish phone: (973) 228-1230

Web: <http://www.latin-mass.net> SSPX: <http://sspax.org>

North American Martyrs Pilgrimage: June 14-15 in Auriesville, New York

The North American Martyrs were Jesuits who came from France to evangelize the Indian tribes of North America. They were killed during their famous "Mission to the Hurons" (1642-1649), which ended with the virtual extermination of the Huron nation and the death of the last martyrs in 1649.

In June, the SSPX will sponsor a Pilgrimage of Tradition at the Shrine of the North American Martyrs in Auriesville, New York. The schedule is as follows:

Friday, June 13

6:00 PM Stations of the Cross

7:00 PM Holy Mass, followed by bonfire

10:30 PM Holy hour

Saturday, June 14

9:00 AM Rendezvous at Lock 10; sermon, followed by march (10 miles), lunch, sermon

5:00 PM Mass (time is approximate)

Sunday, June 15

8:00 AM High Mass

Pilgrimages are a time-honored Catholic custom to obtain graces for extraordinary circumstances. This pilgrimage of restoration for Roman Catholic Tradition is encouraged for all who are able to participate. If you have questions, please contact Mr. Richard McCormack in Connecticut at 203-744-4384.

The Holy Apostles Peter & Paul

June 29 The Apostles Peter and Paul are the two Princes of the Apostles, the foundations of the Church, on which she is firmly established as on a rock. This feast is almost entirely devoted to St. Peter, the Bishop of Rome, the great Apostle of the Gentiles being more specially honored on June 30.

After the Descent of the Holy Ghost, St. Peter preached the Gospel in Judea and was cast into prison by the cruel Herod. He was miraculously delivered by an angel and established his see first at Antioch, and then finally at Rome, where the first Pope exercised during 25 years the Supreme Authority vested in him by Christ Himself. Then he was arrested, and like St. Paul suffered martyrdom AD 65. This feast marks the day of the translation of their relics.

June 30 Saul of Tarsus was first a great persecutor and made havoc of the infant Church. Miraculously converted and instructed by St. Peter, the great St. Paul began his three great Apostolic voyages and wrote his Epistles. After a captivity of 2 years in Caesarea, he came to Rome and traveled to that part of the Church situated beyond Italy. He was beheaded AD 65.

Planning Outlook

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

July 1: Feast of the Most Precious Blood

July 21-26: Women's 5-Day Retreat (Ridgefield, Ct.)

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 — June 2008

1st Saturday (3:30 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

Thanksgiving to the Sacred Heart

As revealed to St. Mechtilde

All the graces we have ever received have flowed from the Sacred Heart of Jesus. It is the love burning there that caused Him to bestow them on us so abundantly.

From the Sacred Heart flowed the Precious Blood that merited these graces for us during the Passion. So gratitude is a duty for the disciple of the Sacred Heart of Jesus, and with St. Mechtilde we should say: "What thanksgiving, O source of all sweetness, should be paid Thee for that loving wound received by Thee on the Cross for man? Victorious love pierced Thy loving Heart with a dart, and for our healing water and blood gushed forth. And Thou also, conquered by the love Thou hadst for Thy spouse, didst die of love."

The Blessed Virgin, safe guide of grateful souls, will teach us our duty: "Draw nigh and kiss the wounds my Son received for love of thee. But kiss thrice His loving Heart, thanking Him for having given Himself, now and for ever, to thee and to all the elect."

And our good Mother continues offering us the other wounds of her well-beloved Son. "In kissing the wound in

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God's Providence

by Fr. Michael Müller, C.SS.R (1880)

It is impossible to tell how much God loves us, and how great is the care which he takes of us all, even of the least of his little creatures, and how much he rejoices to do good to them all. The little flower in the woods, which, perhaps, nobody ever saw, God loves it and gives it colors so beautiful, that no king in all his glory was ever so elegantly arrayed. The birds which fly in the air do not work or labor, and yet they eat every day as much as they like: and who is it that takes care to feed them? It is Almighty God, who scatters grain about the earth for them to eat. The little gnat which flies in the air, and is so small that we can scarcely see it, is not forgotten by God; but He takes care of it, and gives it wings to fly with, and He loves to see it happy and flying in the sunshine. The poor worm which creeps on the earth, God takes care of it and feeds it. But He takes far more care of men, especially of His faithful servants. He always thinks of them, and protects them, and is constantly giving them opportunities to become better and holier.

Now, this care which God takes of his creatures is called divine providence. If we abandon ourselves to God's providence, and accustom ourselves to receive all things as coming from God, we shall soon enjoy great happiness and true peace of mind, and lead a heavenly life upon earth.

The pious Thauler, a learned priest of Cologne, had a great desire to become very holy. For eight years he prayed to God that he might find someone who would teach him the best way to become perfect. One morning, when he was praying more fervently than usual, he heard a voice which said: "Go to the door of the church: there you will find someone who will teach you the best way to become holy." He knew that this voice came from God. So he went to the church to find the person who was to teach him how to become very holy.

When he came to the door of the church, he found no one there except a poor old beggar, who was very dirty and covered with sores. All the clothes the beggar had on were not worth three farthings. He spoke kindly to the beggar, wishing him good morning. The beggar answered: "I do not remember that I ever had a bad morning." "God be good to you!" said the learned man. "God is always good to me." "But," said the learned man, "I cannot understand you: what do you mean?"

"I will tell you what I mean," said the beggar. "You wished me good morning, and I answered that I never had a bad morning, as you will see. If I am hungry, and can get nothing to eat, I say: 'O my God! thy holy will be done.' If I am cold, and there is no fire, I say: 'O my God! thy will be done.' If it rains or snows, I say: 'O my God! thy will be done.' If I am sick, or have a pain, I say: 'O my God! thy will be done.' If somebody injures me, I say: 'O my God! thy will be done.' So I am always content, and never had a bad day. I said that God is always good to me; because, whatever God sends me, whether it be joyful or painful, sweet or bitter, I know it is for the best. So I am always prosperous and happy."

The good priest understood the lesson. From that time he accustomed himself to take all things, prosperous as well as adverse, as coming from the hand of God, and soon enjoyed a profound tranquillity of mind and great peace of heart, because his will was united to the holy will of God in all things. Let us go and do likewise. In joy and in sorrow, in sickness and in health, in life and in death, let our prayer be: "O my God! not my will be done but thine."

Compassion on the Multitude by Rev. Michael McDonough (1915)

On a certain evening our Divine Lord found Himself out in the wilderness, at a great distance from the nearest village, and around Him a vast multitude of about four thousand people. Most had been following Him for three days, and by this time many of them would be far from their homes. They were faint and tired and hungry after their long foot-journeying, and were not provided with the food which their bodies craved. In fact their minds were so completely wrapped up in our Lord's teachings and miracles, that the needs of their bodies had been forgotten.

When it was evening, the dinner-hour in that country, our Saviour noticed the people and pitied them. It was love for Him which had drawn them so far away from their homes and had made them forget the needs of their bodies; and this being the case, even a heart less tender than the sacred Heart of Jesus would be moved with compassion. We read in the gospel that He beckoned His disciples to Him: "I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way; for some of them come from afar off."

He had "compassion on the multitude" for they had "nothing to eat." Here let us find the first lesson of today's [6th Sunday after Pentecost] gospel: namely, that our Saviour compassionates the multitude, that He pities even our own bodily wants and pains, and hence that we should bear up bravely under such evils. Whenever God allows us to suffer with bodily ills, we should take courage from this consoling thought, that our Divine Saviour sees all that befalls us, and watches, and pities. Therefore in heat and cold, in hunger and thirst, in weakness and fatigue, in poverty, in pains and sickness, let us strive to be cheerful and resigned to God's Will. And that same kind God, Who imposes these bodily penances upon us, will relieve us in the midst of them and free us from them in His Own good time. Because He has "compassion on the multitude."

Our Lord's disciples answered Him: "From whence can anyone fill them with bread here in the wilderness?" The disciples showed their want of faith by this doubting answer, their lack of trust in His almighty power. There was but little excuse for them either, because they had been with our Saviour for a long time, and had seen Him put forth His miraculous power in a variety of ways. Many a time had they beheld Him healing the sick and giving sight to the blind; they had seen Him calm the tempest and walk upon the waters of the lake. And as they had seen Him thus exercise His almighty power in the past, why should they doubt now but that that same divine power could work a miracle and feed this hungry multitude in the desert? Yet instead of showing perfect trust in His great power, they answered Him: "From whence can anyone fill them with bread here in the wilderness?"

Let us notice, however, that our Lord does not rebuke the disciples for their lack of faith in Him, nor for their doubting answer. On the contrary He passes it over in silence and with divine compassion. Just as He pities the bodily wants, the weakness and hunger of the multitude, so He compassionates the spiritual wants of His disciples, their lack of faith and of confidence in Him. From this we may learn the second lesson of the gospel: namely, that even as our Saviour has compassion on our bodies, so He also compassionates our souls. He pities our bodily pains and afflictions, but still more does He pity our spiritual weaknesses and temptations.

Let us remember always that our Divine Lord's compassion for our souls is even greater than his compassion for our

bodies, and take courage from this thought. If you have approached the sacraments with the sincere purpose of beginning a new life, and afterwards have had the misfortune to fall back into sin, remember that a merciful and compassionate Saviour is watching you with infinite pity; do not be afraid to draw near to Him once more by means of a humble confession and to make another attempt to live the life which pleases Him. Even though you be weighed down with the sins of years, do not give up heart; but turn to God with trust and confidence in His mercy and compassion, and He will help you to free yourself from your sins. When you feel yourself weakening and are almost tempted to yield to some wicked suggestion, then in that crucial moment lift up your hearts to Him Who has "compassion on the multitude." In that hour of greatest danger, when temptations grow most strong, and the soul seems feeble, and the will is weary of struggling, turn to the Sacred Heart which is overflowing with pity for you.

It is a great consolation for us to understand that there is One Who pities the afflictions of our bodies and the weaknesses of our souls. It is a still greater consolation for us to know that He Who pities us is able to help us. This is the third and last lesson which we are to learn from the gospel. We have seen already that our Divine Lord compassionates the wants of our bodies and that He compassionates the wants of our souls; now let us learn the final lesson, that He not only compassionates our bodily and spiritual afflictions, but has also the power to relieve us from both of them in His Own good time. He gave a splendid example of this divine power that evening in the wilderness on the shore of Lake Gennesareth.

Our Saviour asked His disciples: "How many loaves have ye?" They said "Seven." "...and taking the seven loaves, giving thanks, He broke them and gave them to His disciples to set before the people; and they set them before them. And they had a few little fishes; and He blessed them and commanded them to be set before them. And they did eat and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were four thousand. And He sent them away."

Immediately this splendid miracle had a two-fold effect: at one and the same moment it relieved the bodily wants of the people and the spiritual wants of the disciples. Our Divine Lord compassionated the hunger of the multitude, and by multiplying the loaves and fishes, He satisfied that hunger. Our Divine Lord pitied the lack of faith and the weakness of soul in His disciples, and by this new display of His infinite power He increased their faith, strengthened their souls, and renewed their trust and confidence in Him.

Therefore let us learn this three-fold lesson from the gospel: first, that our Saviour pities even our bodily afflictions; secondly, that He feels even greater compassion for the weaknesses of our souls; and thirdly, that His is no idle nor useless pity, but that He has the power to relieve us from afflictions both of body and of soul whenever it is His Divine Will to do so.

For He is as near to us as He was to that multitude in the wilderness. We do not see Him with our bodily eyes, nor hear His voice, nor behold His wondrous miracles; but "I am with you all days," He said, "even to the consummation of the world"; and He is true to His promise. His divine eyes, overflowing with an infinite compassion, are constantly gazing at us. His strong right hand is always stretched out

The Priest's Workshop by Rev. William Stang, D.D. (1897)

The confessional is the workshop of the priest. There is his staple occupation. There he truly continues the work of Christ's redemption. There he reaps a plentiful harvest. "In the other duties of the ministry you sow the seed; in the tribunal of penance you gather in the harvest. Elsewhere you plant and you water, here God giveth the increase. In preaching and catechising you cast the net, in the confessional you take the plentiful draught" (Moriarty). Nor can we think of a pastoral duty more useful and more helpful to souls. St. Pius V knew of no better means to reform Catholics than by providing them with good confessors.

But the duty of hearing confession is both difficult and dangerous. Few would have courage to undertake it were it not for a special assistance of the Lord and according to His express will. In the confessional the priest represents the majesty of God by exercising His prerogatives of justice and mercy. He judges in His stead. The power is not absolute, but ministerial; to the Supreme Judge he is accountable for his judicial acts. Besides the pressing weight of responsibility, the virtue of the priest is put to a severe test in the confessional. What is more trying and taxing to his patience than to sit for long hours, and to bear with rude and ignorant people, to draw in foul breath and poisoned air, to suffer in a number of insulting and repulsive ways? Moreover, he dwells in the midst of contamination, and remains free from contamination; he cleanses lepers, and is not tainted by leprosy; he looks into the grave yard of the human soul, and does not shudder at the ghastly sight of corruption. This is nothing less than a miracle which the Lord works in His faithful servant.

Compassion on the Multitude (cont'd)

to help us. Whenever we do a good deed, whenever we overcome a temptation, every time that we say our prayers, every time that we come into the Church, every time that we receive the sacraments worthily, we touch that strong right hand, and it lifts us up one step nearer to heaven. He pities our bodily sufferings, He pities our spiritual infirmities, and He will relieve us from one-half of the burden if we will only do our share. So surely as we place our trust and confidence in Him Who has "compassion on the multitude," so surely He will bring us out of the storm into the sunshine, out of the darkness into the light, out of the sufferings and struggles of this life into the joy and peace which will be unspeakable and ever lasting.

Supernatural aid is necessary to brave the difficulties and escape the dangers of the confessional. But the priest has the grace of state; he leans on the strong arm of his Master, and calls on Him for the required aid, which will never be denied.

The ministry of reconciliation demands acquirements and qualities which are necessary to its faithful and effective discharge. Moralists speak of the office of a confessor as *Pater*, *Judex* and *Medicus*. He should possess the kindness of a father, the knowledge of a judge, and the prudence of a physician.

Thanksgiving to the Sacred Heart (cont'd)

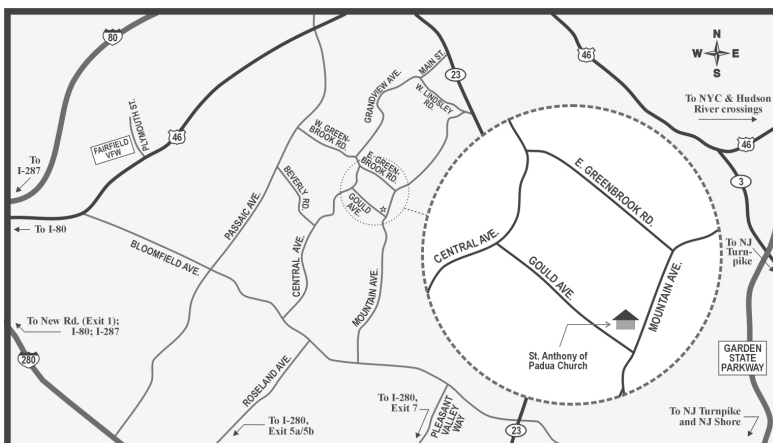
His right hand, thank Him for having helped and co-operated in all thy good works. At the left hand thank Him that He will always be for thee an assured refuge. Kiss also the wound in His right foot in thanksgiving for the ardent desire which caused Him to thirst after thee, all His life. Kiss gratefully also the wound in His left foot, for there thou shalt always find forgiveness for thy sins."

It is a pious practice often to press our lips to the wound of His most sweet Heart, from which springs for us refreshing water and inebriating wine viz., the Blood of Christ and, with it, all graces in an infinite number; but in order to please the Sacred Heart we should also add a continual remembrance of it. "Let men meditate with profound gratitude, and keep always in their memory the acts of virtue I practised while on earth, all the sufferings and injuries I bore during thirty-three years, the destitution in which I received the affronts I had to bear from My own creatures, and at last My death on the Cross, that most bitter death borne for love of man. By it, I bought his soul with My Precious Blood to make it My spouse. Let each one have as much love and gratitude for all these benefits as if I had suffered them for his salvation alone."

Such thanksgiving is a joy to the Sacred Heart and profitable to ourselves. This joy and profit cannot be better expressed than by the following passage: Mechtilde thanked our Lord for His sacred wounds, begging Him to wound her soul with as many wounds as He had received in His holy body. Our Lord then said to her: "As often as a man grieves in his soul over the memory of My Passion, so often does he seem to lay a sweet rose on My wounds. From this wound will go forth a dart of love to pierce his soul with a saving wound."

"O Sacred Heart of Jesus, we lay on Thy wound this rose of gratitude, but in return pierce our hearts with the dart of Thy love."

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.