



# St. Anthony of Padua Church

Bulletin for January 2007

SOCIETY OF ST. PIUS X

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## January Calendar

- 1 Feast of the Circumcision (holy day)
- 2 Most Holy Name of Jesus
- 5 St. Telesphorus / First Friday
- 6 Feast of the Epiphany / First Saturday
- 7 Feast of the Holy Family / **Christmas Play (2 PM)**
- 11 St. Hyginus
- 13 Commemoration of the Baptism of Our Lord
- 14 2nd Sunday after Epiphany / St. Hilary / St. Felix
- 15 St. Paul the Hermit / St. Maurus
- 15-20 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 16 St. Marcellus
- 17 St. Anthony the Hermit
- 18 St. Prisca
- 19 St. Marius & Companions / St. Canute
- 20 Sts. Fabian & Sebastian
- 21 3rd Sunday after Epiphany / St. Agnes
- 22 Sts. Vincent & Anastasius
- 23 St. Raymond of Peñafort / St. Emerentiana
- 24 St. Timothy
- 25 Conversion of St. Paul the Apostle
- 26 St. Polycarp
- 27 St. John Chrysostom
- 28 4th Sunday after Epiphany / St. Peter Nolasco / St. Agnes
- 29 St. Francis de Sales
- 30 St. Martina
- 31 St. John Bosco

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*The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.*  
—Isaiah 49:1

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### 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>

## Holy Day of Obligation

In the Old Law, by the rite of Circumcision, every male Jew became a member (and shared in the privileges and blessings) of the chosen people of God. A Jew who failed to be initiated by the ceremony was excluded. Our Lord is the Son of God by nature, and absolutely sinless, and therefore did not need adoption into the membership of God's children. Yet, He submitted to the law. The celebration of this feast dates at least from the first half of the sixth century.

The Feast of the Circumcision is a Holy Day of Obligation. **Masses on January 1 will be at 10 AM and 7:30 PM.**

## The Epiphany of Our Lord

The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ *manifested* to the eyes of men His divine mission on this day first of all, when a miraculous star revealed His birth to the kings of the East who, in spite of the difficulties and dangers of a long and tedious journey through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him and to offer Him mystical presents, as to the King of kings, to the God of heaven and earth, and to a Man withal feeble and mortal.

The second manifestation was when, going out from the waters of the Jordan after having received Baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form of a dove, and a voice from heaven was heard, saying, "This is My beloved Son, in Whom I am well pleased."

The third manifestation was that of His divine power, when at the marriage-feast of Cana, He changed the water into wine, at the sight whereof His disciples believed in Him.

The Church has wished to celebrate the remembrance of these three great events, concurring to the same end, in one and the same festival. **Mass on January 6 will be at 6 PM.**

## Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics for older children and adults. Classes are scheduled after the 9:15 Mass.

This month's class will be **January 21**. Further dates for Winter/Spring will be published in the February bulletin.

## Winter Weather / Phone Tree

In the event of Mass cancellation or postponement because of severe winter weather, the pastor and parish coordinator will activate the Phone Tree to notify parishioners as soon as possible. Notification is also sent simultaneously via the TrueCatholic e-mail group.

To be alerted, **you must ensure that your telephone information is updated in the current listing.** Parishioners should see the coordinator to review and verify their contact information. Parishioners with e-mail addresses are encouraged to leave that information as well.

## **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 — January 2007**

**1st Sunday** – Eucharistic Crusaders

**2nd Sunday** – Holy Name Society

**3rd Sunday** – Altar Servers practice

**4th Sunday** – Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

## **Eucharistic Crusade — Monthly Intentions**

**January** ..... For the Children's Eucharistic Crusade  
Please remember these holy intentions in your daily prayers and at every Mass.

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## **March for Life — January 22, 2007**

In addition to the Right-to-Life March in Washington, D.C., on Monday, January 22, the New Jersey chapter arranges a state rally. The protest will be held on the Statehouse steps of the N.J. Capitol, on State Street in Trenton, from 11 AM to 1 PM. Various pro-life speakers will be featured. For more information call (908) 276-6620 or e-mail feedback@njrtl.org. Please continue to pray for the unborn.

## **"Work & Pray" Day**

Work & Pray for January 6 begins at 9:00 AM and will conclude in time for volunteers to have the opportunity to attend 6:00 PM First Saturday Mass. Membership is not required — all are welcome to help!

## **Children's Christmas Play**

The Christmas play and Epiphany party will be held on Sunday, January 7, at 2:00 PM in the North Caldwell school building across the street from the church. The play will be preceded by lunch at 12:30 PM. Please mark your calendars!

## **From the Pastor's Desk: Christmas Pastoral Message (12/25/2006)**

Dear Faithful Catholics, who love the Sacred Traditions of our Church — greetings on this holy day!

I welcome you all and your families to the Church of St. Anthony's, where you have asked for the Society of St. Pius X to take over the work of the late Fr. Wickens. The Reverend Superiors of that Society have deigned to appoint me to care for your spiritual needs, from the Retreat House in Ridgefield, Connecticut. I am happy to help in any way I can, to follow up the great work done for God and souls by that wonderful dedicated priest of God.

We have in this bulletin outlined the plan for the month ahead in the new year, and welcome the involvement of every member of the flock. I hope to see you all this coming year and hope you can all bring some newcomer and make him welcome in our small but growing church.

This is the place where we worship God as He has seen fit to reveal how He wants to be worshipped; to pray, learn and try to live according to the best ways of our forefathers in the unchanging Faith, "once delivered to the saints."

I recommend to your prayerful attention the devout work underway in the parish: catechism in various groups, altar serving, girls in Mary's Flowers, homeschooling help; the Holy Name Society, Sorrowful Mother Society, choir, bookshop / gift shop, and more. Please keep the future needs of the church in your prayers. I suggest a look at the Third Order of the SSPX, or for some, the Carmelite Third Order (past bulletins of these can be found at [www.sspcx.com](http://www.sspcx.com) and [www.sspcx.org](http://www.sspcx.org)).

Also, in January we focus on the needs of the family and the restoration of genuine virtues of the Holy Family. I urge all who are involved in a marriage, or hope to be, to look at the blessings and helps the Church provides to make holy families. We have available, to all interested, a checklist of general knowledge and a copy of the Roman Ritual blessing for a marriage anniversary. Study these to begin to appreciate the treasures of our Holy Faith. There are powerful blessings for those expecting and those who have delivered a baby into this world. Ask for these blessings. Let the Fathers know if there be any sick among you, needing blessings, sacraments, or prayers.

At the midnight Mass for Christmas, the reading we take from the Roman Martyrology helps us to appreciate the loving Providence of Almighty God in sending the Saviour JUST when we needed Him. May we strive day by day to realize our dependence upon this newborn King, and renew at this holy time the joy of our salvation. Remember: on this day the festivities BEGIN!

A blessed Christmas to all,

*Rev. Fr. Kevin J. Robinson*

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## **Planning Outlook**

The following events are "on the horizon." Detailed announcements will be promulgated as events grow closer.

**February 2:** Candlemas Day / Feast of the Purification

**February 3:** Feast of St. Blaise & Blessing of Throats

**February 4:** Septuagesima Sunday

**February 5:** Women's 5-Day Retreat (*Ridgefield, Ct.*)

**February 21:** Ash Wednesday

**February 25:** 1st Sunday of Lent

**March 25:** Passion Sunday

**March 26:** Annunciation of the Blessed Virgin Mary

## *The Divine Infant Is Circumcised and Called Jesus*

excerpts from *The Life of Christ* by Rev. John Mullett (1913) – adapted from the original of Rev. L.C. Businger

**“And after eight days were accomplished that the child should be circumcised, His name was called JESUS, which was called by the Angel, before He was conceived in the womb” (Luke ii. 21).**

### *Circumcision: Why Jesus Obeyed the Law*

We know that under the old dispensation, circumcision was of divine precept, and ordained by God for three reasons: firstly, as a sign of His covenant with His chosen people; secondly, as a figurative admonition to spiritual circumcision of the heart and to subjugation of unclean desires of the flesh; and thirdly, as a humiliating reminder that the newly born child of man is a sinner and has justly forfeited his right to eternal life.

This ceremony being a painful one to the infant, the tenderhearted virgin mother looked forward to the time of its performance with fear and anxiety; indeed, she anticipated and felt before hand, in her own heart, the smarting pain of her beloved child. At dawn on the eighth day the ceremony took place. After the ceremony, the priest recited the prayer prescribed for the occasion, saying: “Blessed be the Lord our God, who hath sanctified His beloved one from his mother’s womb, and who hath imprinted His law upon our flesh and marked His sons with the seal of His holy covenant, for a participation in the blessings of our father Abraham.” And the bystanders responded in the words of the psalmist: “Salvation to him whom Thou hast chosen to be thy son.” The tears of the grieving mother flowed silently, when the first blood of her divine Son was shed for the forgiveness of our sins; she mingled her tears with the tears of her innocent Lamb.

Wherefore these tears? Why did the sinless Jesus choose to submit to a law prescribed for sinners only? To this inquiry the holy writers of the Church give the following reply: In the first place, the Saviour wished to prove that He had a real human body, and not an imaginary one, as some heretics afterward attempted to maintain. Secondly, He wished to recognize openly the laws and requirements of the old dispensation, for they had been prescribed by God Himself. Thirdly, he wanted to establish before the world His descent in the flesh from Abraham. Fourthly, by undergoing circumcision, He gave us an example of the obedience with which we should comply with the precepts and counsel of the Church, even when they require from us something very repugnant to our inclinations, or appear themselves to be but trifling ceremonies. Fifthly, He wished to begin, on the day on which He received the name of Jesus or Saviour, His bitter sufferings, by the shedding of His blood. Sixthly, He wished to assume the burden of the old law, in order thereby to free us from its observance, as stands written in St. Paul’s epistle to the Galatians: “God sent His Son made under the law, that He might redeem them who were under the law.” Lastly and chiefly, that by submitting Himself like an ordinary sinner to the law of circumcision, He might prove Himself to be the one who was to take away sin from the world — the representative and substitute of all sinful humanity. In His Incarnation and birth He had taken the form of a man, but in His Circumcision He took the form of a sinner; of a representative of all sinners, in order to take upon himself the divine curse and to atone for the iniquities of all men. Praise, honor, and thanks to Thee, therefore, my Jesus, forever and ever. With love and sympathy for Thee in Thy first bloodshed, I salute

Thee as my bleeding bridegroom, who, in the earliest hours of life, as well as in the last, wished to be espoused to me in suffering. Sun of Justice! how thou dost glow in Thy rising and in Thy setting, in the stable and on the cross, and each time in Thy crimson garb of saving blood! A rosy, crimson morning denotes an evening shower. What means the crimson aurora of Thy Circumcision, but that the evening of Thy life will see a shower of Thy blood flowing from every vein in Thy sacred body. Blessed be Thy infinite love for us, thanks for all those sufferings of body and soul undergone by Thee for the sake of us.

### *The Holy Name of Jesus: Its Meaning, Sweetness, and Miraculous Power*

When the child was circumcised, His name was called Jesus. Whence came this sweet and adorable name? You know, Christian reader. Man did not discover it, no finite mind invented it, the earth did not bring it forth; it originated in heaven. And when it was decided upon by the blessed Trinity, a prince of heaven was commissioned to carry it and to proclaim it to the world, and first of all to the chosen Virgin Mary: “Thou shalt bring forth a son, and thou shalt call His name *Jesus*”; and again to St. Joseph: “Thou shalt call His name *Jesus*, for He will deliver his people from their sins.”

Yes, that is the meaning of the Holy Name of Jesus: Liberator — Liberator from the depths of an abyss from which there could otherwise be no escape; Deliverer from the curse which had weighed upon creation for 4,000 years; Deliverer from the yoke of sin, from the slavery of the devil, in which all the nobler powers of human nature had been broken down; Deliverer from intellectual darkness, from obdurate hearts, from an enfeebled will; Deliverer from everlasting death to which we had been condemned by sin. Such is the meaning of the holy name of Jesus.

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*In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.*

—*Philippians 2:10*

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### *How the Soul Grows Cold in Holy Love* (continued from back page)

happens the more easily because the soul is more disposed by venial sin to mortal. For as that man of old, having continued to carry every day the same calf, bore him also when he was grown to be a great ox, custom having by little and little made insensible the increase of so heavy a burden; so he that accustoms himself to play for pence will in the end play for crowns, pistoles and horses, and after his stud all his estate. He that gives the reins to little angers becomes in the end furious and unbearable; he that addicts himself to lying in jest, is in great peril of lying with calumny.

In fine, Theotimus, we are wont to say that such as have a very weakly constitution have no life, that they have not an ounce, or not a handful of it, because that which is quickly to have an end seems indeed already not to be. And those good-for-nothing souls who are addicted to pleasure and set upon transitory things, may well say that they no longer have charity, for if they have it they are in the way soon to lose it.



## How the Soul Grows Cold in Holy Love

*excerpted from Treatise on the Love of God by St. Francis de Sales*

The soul is often grieved and troubled in the body, even so far as to desert many of its members, which remain deprived of motion and feeling, while it never forsakes the heart, wherein it fully remains till the very end of life. So charity is sometimes weakened and depressed in the affections till it seems to be scarcely in exercise at all, and yet it remains entire in the supreme region of the soul. This happens when, under the multitude of venial sins as under ashes, the fire of holy love remains covered, and its flame smothered, though it is not dead or extinguished. For as the presence of the diamond hinders the exercise and action of that property which the adamant has of drawing iron, and yet does not take it away, as it acts immediately this obstacle is removed, so the presence of venial sins in no sort deprives charity of its force and power to work, yet as it were benumbs it and deprives it of the use of its activity, so that charity remains without action, sterile and unfruitful. It is true that neither venial sin, nor even the affection to it, is contrary to the essential resolution of charity, which is to prefer God before all things; because by this sin we love something outside reason but not against reason, we defer a little too much, and more than is fit, to creatures, yet we do not prefer them before the Creator, we occupy ourselves more than we ought in earthly things, yet do we not for all that forsake heavenly things. In fine, this kind of sin impedes us in the way of charity, but does not put us out of it, and therefore venial sin, not being contrary to charity, never destroys charity either wholly or partially.

God signified to the Bishop of Ephesus that he had *forsaken his first charity*, where he does not say that he was without charity, but only that it was not such as in the beginning; that is, that it was not now prompt, fervent, growing in love, or fruitful: as we are wont to say of him who from being bright, cheerful and blithe, becomes sad, heavy and sullen, that he is not now the same man he was; for our meaning is not that he is not the same in substance, but only in his actions and exercises. And thus Our Saviour says that in the latter days *the charity of many shall grow cold*, that is, it shall not be so active and courageous, by reason of fear and sadness which shall oppress men's hearts. Certain it is that *when concupiscence hath conceived it bringeth forth sin*. The sin however, though sin indeed, does not always beget the death of the soul, but then only when it is complete in malice, and when it is consummate and accomplished, as

St. James says. And he here establishes so clearly the difference between mortal and venial sin, that it is strange that some in our age have had the temerity to deny it.

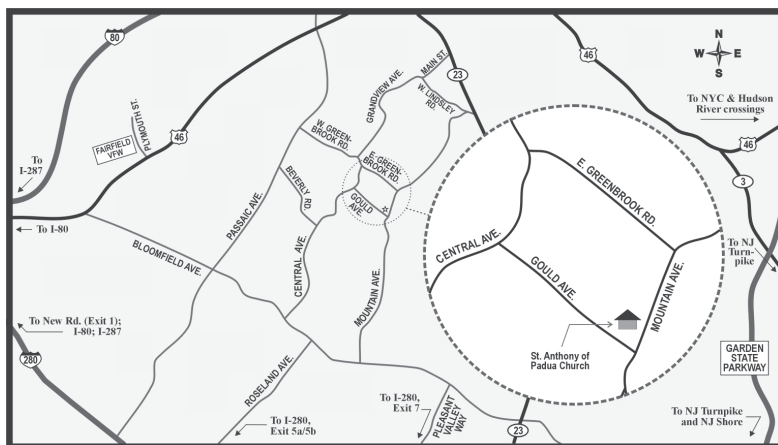
However, venial sin is sin, and consequently troubles charity, not as a thing that is contrary to charity itself, but contrary to its operations and progress, and even to its intention. For as this intention is that we should direct all our actions to God, it is violated by venial sin, which directs the actions by which we commit it, not indeed against God yet outside God and his will. And as we say of a tree rudely visited and stripped by a tempest that nothing is left, because though the tree be entire yet it is left without fruit, so when our charity is shaken by the affection we have to venial sin, we say it is diminished and weakened; not because the habit of love is not entire in our hearts, but because it is without the works which are its fruits.

The affection to great sins did so *make truth prisoner to injustice* amongst the pagan philosophers, that, as the great Apostle says: *Knowing God they honoured him not according to that knowledge*; so that though this affection did not banish natural light, yet it made it profitless. So the affection to venial sin does not abolish charity, but it holds it as a slave, tied hand and foot, hindering its freedom and action. This affection, attaching us too closely to the enjoyment of creatures, deprives us of the spiritual intimacy between God and us, to which charity, as true friendship, excites us; consequently this affection makes us lose the interior helps and assistances which are as it were the vital and animating spirits of the soul, in default of which there follows a certain spiritual palsy, which in the end, if it be not remedied, brings us to death. For, after all, charity being an active quality cannot be long without either acting or dying: it is, say our Ancients, of the nature of Rachel, who also represented it. *Give me*, said she to her husband, *children, otherwise I shall die*; and charity urges the heart which she has espoused to make her fertile of good works; otherwise she will perish.

We are rarely in this mortal life without many temptations. Now low and slothful hearts, and such as are given to exterior pleasures, not being accustomed to fight nor exercised in spiritual warfare, never preserve charity long, but let themselves ordinarily be surprised by mortal sin, which

CONTINUED ON PREVIOUS PAGE

### 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.