



St. Anthony of Padua Church

Bulletin for January 2008

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
- 4 First Friday
- 5 St. Telesphorus / First Saturday
- 6 Feast of the Epiphany
- 11 St. Hyginus
- 13 Feast of the Holy Family
- 14 St. Hilary / St. Felix
- 14-19 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 15 St. Paul the Hermit / St. Maurus
- 16 St. Marcellus
- 17 St. Anthony the Hermit
- 18 St. Prisca
- 19 St. Marius & Companions / St. Canute
- 20 Septuagesima Sunday / Sts. Fabian & Sebastian
- 21 St. Agnes
- 22 Sts. Vincent & Anastasius
- 23 St. Raymond de Peñafort / St. Emerentiana
- 24 St. Timothy
- 25 Conversion of St. Paul
- 26 St. Polycarp
- 27 Sexagesima Sunday / St. John Chrysostom
- 28 St. Peter Nolasco / St. Agnes
- 29 St. Francis de Sales
- 30 St. Martina
- 31 St. John Bosco

Day of Recollection

On Saturday, January 12, St. Anthony's will hold a day of recollection for adults, beginning at 11 AM. Talks will be given by Fr. Robinson and guest speaker Mr. John Vennari. Lunch will be provided. The day of recollection will conclude with Rosary, Benediction, and the 6:00 PM Mass.

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>

The priesthood is an earthly function, but it is classed with heavenly orders, and rightly so. No man, forsooth, nor angel, nor archangel, nor other creature, but the Paraclete Himself instituted this office, and ordained that dwellers in the flesh should take upon themselves the ministry of angels. Therefore it behooves the priest to be as pure as though he already had place among the heavenly powers; ... for when thou beholdest the Lord immolated lying there, and the priest, bending over the sacrifice, offering prayer, and the people reddened with that precious blood, dost thou imagine thou art still with men and on earth? Art thou not rather translated where, stripped of the senses, thou seest with naked soul and pure mind the things of heaven?

—St. John Chrysostom

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.

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 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 — January 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

2007 Tax Information

From Fr. Crane, SSPX District Bursar:

"Before you file your 2007 income tax return, please be certain that you have a written acknowledgment of your contributions from each Society of St. Pius X location regarding any donation given. Some of your contributions may not be tax-deductible if you file your return before receiving a written acknowledgment of your contributions."

Planning Outlook

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

February 6: Ash Wednesday (*fast, abstinence*)

February 10: 1st Sunday of Lent

Feb. 25-Mar. 1: Men's 5-Day Retreat (*Ridgefield, Ct.*)

March 9: Passion Sunday

March 16: Palm Sunday

March 20: Holy Thursday

March 21: Good Friday

March 23: Easter Sunday

March 24-29: Women's 5-Day Retreat (*Ridgefield, Ct.*)

April 1: Feast of the Annunciation of the Blessed Virgin Mary

April 27: First Confession

May 1: Ascension of Our Lord (*holy day*)

May 4: First Holy Communion / May Crowning

From the Pastor's Desk (Dec. 25, 2007)

Thoughts about Christmas giving — right and wrong

My dear faithful, nothing so helps sustain a Catholic adult through the many trials in this vale of tears than a sound and joyous Catholic upbringing. Nothing so helps that upbringing than to teach our children the joy of proper giving at Christmastime.

Do we really believe the words of Our Divine Lord as recorded by St. Luke: "It is a more blessed thing to give than to receive" (*Acts 20:35*)? Part of the joy of my youth in Advent-tide was the preparation of a list (not too long) of loved ones, and a matching list of suitable presents (not too expensive). The cost in time (to find and wrap), talent (to choose an appropriate gift) and personal expense (obtained by washing cars or weekend work) was rewarded by the joy we gave to others on that blessed Christmas morn. The memories live on forever and bring joy to difficult days ahead.

True preparation during Advent

Recently, I was struck by some pertinent words of Robert Sungenis, a Catholic author:

What Christians do (or should be doing!) during Advent and leading up to Christmas is a foreshadowing of what they will do during the days of their lives that lead up to the Second Coming; what non-Christians refuse to do during Advent, and put off until after Christmas, is precisely a foreshadowing of what they will experience at the Second Coming.

We Christians are to prepare for the Coming of Christ before He actually comes — and that Coming is symbolized and recalled at Christmas. Non-Christians miss this season of preparation, and then scramble for six days after the 25th to make their resolutions. By then, however, it's too late — Christmas has come and gone, Our Lord has already made His visitation to the earth, and He has found them unprepared. This is precisely what will take place at the Second Coming, when those who have put off for their entire lives the necessary preparations will suddenly be scrambling to put their affairs in order. Unfortunately, by then it will have been too late, and there will be no time for repentance.

The Second Coming will be less forgiving than the Incarnation. There will be no four-week warning period before the Second Coming, like we get during Advent. There will be no six-day period of grace after the Second Coming during which to make resolutions and self-examination, like the secular world does from Dec. 26 until Jan. 1.

The 25th has passed — the King is here. Our part now is to be a sign of contradiction to the world, to go against the cultural current. For most of the world, Christmas ended on Dec. 26; for Christians, Dec. 26 is "the first day of Christmas."

My prayers are with you for this Holy Season of the Nativity. Yours in the love of the Divine Infant Jesus,

Fr. Kevin J. Robinson

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). Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:30 AM Mass, and commence after the thanksgiving silence. Class dates for early 2008 are as follows:

Jan. 6 & 20 Feb. 3 & 17 Mar. 2 & 16 Apr. 6 & 20

The Home of Peace

by Herbert Lucas, S.J., excerpted from *At the Parting of the Ways* (1906)

We may find, and we ought to find, a potent antidote to the spirit of worldliness in our meditations on the hidden life (as it is called) of our Lord at Nazareth; a subject which is brought before our minds by today's feast. There was not, as we know very well, so happy or so peaceful a home in all the world. Nay, the little household at Nazareth was the very model of what truly Christian homes were to be throughout the ages. And in proportion, as other households have approached this model — not necessarily in external conditions, but in the internal dispositions of their inmates — the best sort of happiness has reigned there also. Now do we genuinely and honestly believe this? Of course we should all say "yes" with our lips; and we should say it without a shadow of conscious insincerity. But our belief, though sincere, is apt to be rather superficial, like the assent which we give to some statement that we read in the newspaper about a subject that does not particularly interest us. Here, however, is a subject which ought very particularly to interest us, and therefore it is worth our while to make what efforts we can by meditation and prayer to bring the truth home to ourselves and make it our own.

Unquestionably, the conditions of life at Nazareth were not such as our uncorrected natural inclinations would lead us to desire for ourselves. There was, it need hardly be said, no luxury there; there were none of those cheap comforts and conveniences which in our days are within the reach of all except the very poorest; nor was there anything answering to the amusements, the excitement, and the constant change which the conditions of our modern civilisation have made a kind of necessity to so many men. We should have found there, on the contrary, the greatest frugality and simplicity; we should have found that, though everything was scrupulously clean, the food was of the plainest; that the privations were many and the hardships considerable; and that the days, begun and ended with prayer, were passed in what would have seemed to us a dull and monotonous round of the homeliest kind of manual labour. Nor was this all. Not only did our Lord, and His Blessed Mother, and His foster-father St. Joseph, endure the privations and hardships of poverty; not only was there in their domestic life an entire lack of those pleasures and amusements which we find so indispensable; but (not to speak of our Lord) the hearts of Mary and Joseph, at least, were filled with apprehensive forebodings of many sorrows that were to come. There was much, as we learn from the Gospel — from St. Luke's Gospel in particular — which our Lady herself did not understand. Yet she had received more than one premonition, clear enough in its general import, though obscure to the point of darkness in the matter of detail. One so enlightened as she could hardly fail to be aware that the symbolical offering of her infant Son in the Temple was but the foreshadowing of a real and painful sacrifice in which He should be the Victim; and Simeon's prophecy that He was to be set for a sign that should be gainsaid, and that the sword of sorrow was to pierce her own heart, left no doubt that great and severe trials were in store. Once, twelve years later, the Child had left His parents without a word of warning, and to His Mother's loving remonstrance had replied, in effect, that His Father's business must have precedence over all family ties; and she could not but know that this temporary absence was but the prelude to a longer and more painful separation, for indeed the three days of the tarrying in the Temple were a kind of symbol of the three

years of the public ministry, as well as of the three days of the entombment.

And yet, notwithstanding these forebodings, not Jesus alone, who knew all things, but Mary and Joseph too, were at peace in that happy home at Nazareth; and we shall be indeed fortunate if we can attain to a share in that blessed peace, that "peace of God which passeth all understanding," of which St. Paul speaks — a peace which is proof against all the hardships and privations, against all the apprehensions and misfortunes (as they are called), to which the life of man on earth is liable. What, then, was the secret of their holy peace and joy? It will be found, perhaps, in the constitution of two elements, perfect human love, and perfect submission to the divine will. And by love we are to understand, not a sort of selfish softness, often miscalled by that name, which seeks its gratification at the expense of another, regardless of his real interests; but an unselfish or self-forgetting affection which made each member of that holy household live for the others, entirely devoted to their well-being. Yet even this would not have been sufficient without that other and predominating element of a complete and perfect subordination to the divine will. Both Mary and Joseph knew very well, and their faith in the truth never wavered for a moment, that trials and tribulations are an integral part of God's ordinance for the perfecting of His chosen ones; they knew that: *Diligentibus Deum omnia cooperantur in bonum* — "To them that love God, all things work together for good"; and therefore it was that neither present privations nor the prospect of impending troubles had any power to disturb their holy calm.

And now, what is the lesson for ourselves? Not, certainly, that we should forego all amusements because there were none at Nazareth. Not that we should all of us embrace voluntary poverty because Jesus of Nazareth was poor. But that, both at school and after we have left school, we should keep our pleasures and amusements within bounds; that we should treat them not as ends in themselves, but as necessary aids to our work; and again that, instead of fruitlessly indulging either in golden day dreams or in gloomy apprehensions of the future, we should find our peace in the doing of God's holy will here and now, in the faithful discharge of the ordinary duties of our daily lives. It is true, of course, that for every one of us God has a mission in the world; that we are all of us here to do some good during the short span of our lives. But what our opportunities will be hereafter we none of us know, and one of the lessons of Nazareth is that boyhood is not merely a time of waiting but a time of preparation; and that the little things of boyhood are our training for the greater things of manhood. The lessons of our Lord's youth are of course valuable, primarily for our own youth. But there is one lesson taught us by the Holy Home of Nazareth which we shall do well to carry with us throughout our lives, the lesson of opposing to the rampant worldliness with which we shall soon find ourselves surrounded, the firm bulwark of a true Christian simplicity. Plain living and high thinking is good for all sorts and conditions of men.

The Christian family is the unit which goes to build up the Catholic Church. To vary the metaphor, the Holy Family of Nazareth was the mustard-seed out of which the vast tree of the Universal Church has grown.

Lessons of Epiphany

by Rev. Michael McDonough, excerpted from *One Year With God* (1915)

Even in the stable of Bethlehem our Saviour began His grand work. Even in His earliest infancy He received representatives from the distant nations of the Gentiles, the three wise kings whom the Church commemorates at Epiphany. And it is not strange that we especially, who are not of Jewish descent, should dwell long and lovingly upon this mystery; since the wise kings were the first individuals out of all the Gentile nations to which we belong, who placed themselves under the great Teacher and laid their gifts and their adoration at the feet of the Infant Jesus.

These then are two reasons which the Church has for dwelling so long upon the mystery of the Epiphany: first, the great beauty of that mystery, and secondly, its close connection with us, inasmuch as this was the first time that our Lord showed Himself to the Gentiles. There is yet one other reason. She wishes us to imitate the bright example which the three wise kings have set for us. They sought our Saviour with perseverance through every difficulty and danger; they entered His presence offering Him the most precious gifts; and they clung to Him to the end.

The Church desires that we too should seek our Saviour with perseverance. If we are separated from Him through our own fault, if sin fills up our souls and prevents Him from entering into them, we should persevere through every danger and difficulty, we should resist every grievous temptation and deprive ourselves of every sinful pleasure until we have made our peace with God and have found our Saviour once more. When the wise men found the Infant Jesus, they offered Him the most precious gifts they had at their disposal: gold for the King; frankincense for the God; and myrrh for the glorious human Body Which notwithstanding Its union with God was to die and be buried. In the same way we should offer Him the most precious gifts that we have to give; and there is no gift so precious in His sight as the gift of our hearts. Finally the wise kings, when once they had found the Infant Saviour, clung to Him to the end and did not give Him up. They did not betray Him to King Herod, but went back by a different way into their own country. And the Church desires us to imitate them in this also. She wishes us, when we have found our Saviour in the confessional and by repentance, to keep Him in our hearts, not yielding Him up at every difficulty nor betraying Him at every temptation, but persevering in His friendship watchfully and with earnestness

to the very end. And in the name of her Divine Spouse she promises to all of her children who do this, unspeakable and ever lasting happiness in the company of that same Divine Infant Whom the holy kings adored in the stable at Bethlehem.

The Conversion of St. Paul

excerpted from *Repertorium Oratoris Sacri* (1886)

The conversion of Saul is considered by the Holy Church as an event of so great importance that she devotes a special day to its celebration. Let us meditate on this conversion, as it is related (Acts, ix. 1-22).

Paul before his conversion

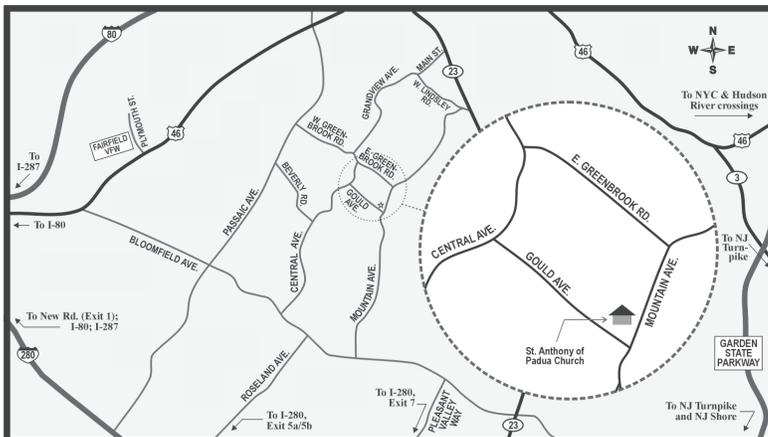
“Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest and asked of him letters, &c.” (Acts, i. 1-2)

What was the cause of this sanguinary disposition? St. Paul himself explains that it arose from his prejudiced education, in consequence of which he became a blind zealot (Acts, xxii. 3). We see from this how much depends on education.

Where was he led to by this cruel disposition of mind? The more susceptible and energetic a disciple is, the deeper and more lasting are the impressions made on his mind. He avows himself to have surpassed many of his contemporaries in passionate zeal, and in persecuting the disciples of Jesus unto death (Gal. i. 13; Acts, xxii. 4-5). He took an active part in the stoning of St. Stephen, and today we see him on his way to Damascus, to bring the brethren bound thence to Jerusalem, that they might be punished (Acts, xxii. 5).

Saul was under the impression that he was striving for the integrity of the law of God, for a good cause, as Jesus had foretold: “The hour cometh, that whosoever killeth you, will think that he doeth a service to God” (John, xvi. 2). Therefore, presume not to judge the adversaries of your faith; perhaps they are more excusable for their error than you for your sins; maybe, that the hour is near at hand when, like Saul, they will be visited by divine grace. You should rather fervently pray for them, as St. Stephen prayed for Saul, and by his prayer gained him for Christ.

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.