



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for January 2009

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

January Calendar

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

The Holy Name of Jesus justifies the sinner, delights the just, supports those who are tempted, augments grace for the just, and beatifies all that call upon it.
—St. Thomas

Pastor: Rev. Fr. Jean de l'Estourbeillon

(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. de l'Estourbeillon 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>

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 are at 8:00 AM and 10:00 AM.** (Note: these Mass times differ from the usual holy day schedule.)

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.

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 9:30 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled after the 9:30 AM Mass, as follows:

January 4 and 18
February 1 and 15
March 1 and 15
April 5 and 19

*Vidimus stellam ejus in Oriente
et venimus cum muneribus adorare Dominum*

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 2009

1st Saturday (3:30 PM) – Third Order Carmelites

2nd Sunday – Holy Name Society / Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

3rd Sunday – Altar Servers practice

The Visit of the Three Kings

by Rev. B. Rohner, excerpted from

Illustrated Life of the Blessed Virgin (1897)

Adoration and Offerings

In high expectation and with beating hearts they entered Bethlehem, where the star stood still over the poor dwelling of the Holy Family. Not at all disappointed, though very much astonished at the poverty of the place, they entered and found the child with Mary His Mother. Christian reader, what a remarkable scene! The colder, poorer, more miserable the stable was, the more majestic, elegant, and beautiful appeared the Blessed Virgin to be. There she stood glowing in beauty and virginal modesty, pressing to her bosom, with maternal pride and happiness, the Creator and Redeemer of the world. Completely overcome at the sight of this indescribable scene, the three kings bowed profoundly to the earth before the Mother of the heavenly King, and then threw themselves on their knees, in order to adore the Son of the poor Virgin. In order, too, to add to this worship of the spirit, a corresponding outward and substantial mark of their sincerity, they presented the gifts that they had brought from their own land.

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New Year's Day in Catholic Life

excerpted from Catholic Life (1908)

The ecclesiastical name for this day is the Feast of the Circumcision. It was instituted in honour of our Lord's receiving, on the eighth day after His birth, the mark of God's covenant with Abraham. The reception of this Sacrament of the Old Law was what distinguished God's chosen people from the rest of mankind, and was a figure of Baptism, which in the New Law distinguishes Christians from pagans and others.

The Divine Child was exempt from the ceremony, which was a remedy for sin, because He was Sanctity itself; but He submitted to it, having taken upon Himself the figure of sinful man, and to teach us respect and obedience to the laws of God and the Church. He also submitted to it in order to show that He was descended from Abraham, and thus fulfilled the promise made of old to that Patriarch that the Messiah should be born of his race.

On that occasion He received the name of *Jesus*, which signifies *Saviour*; in accordance with the command of the angel to the Blessed Virgin and St. Joseph.

On this day we ought to repeat frequently the Divine Praises in reparation for the many times the Holy Name is used irreverently. We can resolve, too, that in future, whenever, in the streets or other places, we hear the Holy Name insulted, we will raise our hats and say, *Blessed be the Name of Jesus*, and thus send reparation at once to the throne of God. The Litany of Jesus may also be said, with the view of obtaining a great increase of respect, love for, and confidence in Him. We ought also to thank God for conferring on us, without any merit on our part, the grace of Baptism, conferred, too, at a time when we could not thank Him. Let us renew our Baptismal vows with great fervour, especially as it happens to be the first day of the new year, and make firm resolutions to avoid sin and to practise virtue more steadfastly than in the past. In the case of habitual sins we must try to find out the causes and remove them. We can more easily do this if we impress deeply on our minds the unspeakable value of the grace of God. It was to give or increase it that the Sacraments were instituted. It was to preserve it that the Commandments were ordained, and it is to deprive us of it that the devil watches us and attacks us so frequently and violently.

Planning Outlook

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

Feb. 8: Septuagesima Sunday

Feb. 25: Ash Wednesday (fast, abstinence)

Mar. 1: 1st Sunday of Lent

Mar. 9-14: Men's Ignatian Retreat (*Ridgefield, Ct.*)

Mar. 19: St. Joseph, Spouse of the Blessed Virgin

Mar. 25: Annunciation of the Blessed Virgin Mary

Apr. 5: Palm Sunday

Apr. 12: Easter Sunday

2008 Tax Information

Before you file your 2008 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.

From the Pastor's Desk: The First Seven Years (Part 1)

by Rev. Fr. Jean de l'Estourbeillon

This article intends to enkindle in each parish household a great deal of attention towards the early education — especially towards their religious education — of the children.

What counts in the life of a man are his first seven years. This theme may be very bad or very good: bad, if we believe that there is nothing more to be done after the first seven years; or good, if it alerts parishioners and reminds them that education starts in the cradle.

Human beings receive the basis of the natural foundations of being in infancy

Destiny depends in part on childhood

St. Thomas Aquinas says that the natural and supernatural destiny depends in great part on one's infancy. In fact, the very young baby is affected by what touches him in the very beginning: the look of his mother, the sound of her voice, the color of his familiar toy, the touch and taste of objects. His five brand-new senses work in full measure to bring to his receptive soul all that is happening around the cradle. His intelligence, still empty, aspires to absorb sensible images and ideas that will form the basis of his future concepts. His still malleable soul, just like his bones, will be strongly influenced by the imprints that it will receive during infancy.

The events of infancy mark the human being with a lasting imprint. We understand that this imprint received in infancy is of such depth that it can have a definitive influence over the whole life of the person. For example, deaf-mutes do not speak because they cannot hear, and yet they see everyone speaking around them. But seeing is not sufficient; one needs to hear at the same time. Certainly, it is not impossible to teach a deaf-mute to speak, but it requires an incredible amount of work. However, a normal baby, between his birth and the age of four, learns to speak without knowing it by listening to his mother and his family around him.

Another example is accents. Accents come to us early in infancy. My English teacher, to whom I complained of my difficulties in acquiring the accent of Shakespeare, said, to encourage me: "I had the opportunity to give English lessons to a 46-year-old French man. For years he made incredible efforts to speak without an accent. He never completely succeeded." Yet a baby, not yet four years old, speaks English without asking the rules to accentuate each word.

Infancy is the age of the absorbing mind. Medical specialists assure us that there is an age when certain acquisitions are easy and possible. They call the first seven years the golden age of the intellect because the child absorbs everything like a sponge absorbs water. Place an American baby of three weeks in a Chinese family, and one knows in advance that, at the age of four, he will speak perfect Chinese, without ever wondering whether it was difficult.

Culture and way of speaking depend in part on infancy

The acquisition of language. This acquisition of language is one of the most delightful mysteries of humanity. What do we do to teach an infant to speak? We do nothing. We do not enroll him into the Berlitz course, nor into the famous military Academy of West Point. We let him live in

his family. In the beginning, he does not understand anything, but he hears. He hears the soft voice of his mother. He sometimes hears that of his father. He hears the screams of his brothers and sisters. And suddenly, one day, he also speaks. Very many things happen inside a human being between birth and seven years. At the beginning, the child records the sounds and breaks them down into syllables, which are easily remembered. He very quickly recognizes the difference between exterior sounds and human voices. Then, little by little, he reproduces those sounds through onomatopoeia (the naming of a thing or action by a vocal imitation of the sound associated with it). Then he links the sounds to familiar objects and persons. He says "mom" and "daddy" because he links those words to the person. Around the age of two begins the syntactic sentence phrase, which means that the child is able to put together several words, since syntax means "together." And the four-year-old child is not mistaken concerning the elementary syntax of his language.

The acquisition of culture. We know from experience that the imprint of early childhood will help determine the success of the child in school. This success depends greatly on the studious atmosphere of the family home. Mostly, it depends on the content of the family conversations that the baby hears: when the mother and father use a select vocabulary, when they give out an objective analysis of art or world events, and so on. The baby, at the other end of the table, does not understand anything since he is only three weeks old. But he hears — and one day he will speak, and his language will be finer and richer in proportion to the culture of his family. We understand this well: it is at the time, when the parents think the least about the baby and hold between themselves adult, learned conversations — when no one is noticing — that the child profits the most and absorbs the most.

Johann Sebastian Bach drank in music when very small, in the midst of his family. When he was six months old, he was cuddled between Mom and Dad, who played a high-quality duet on the keyboard. We know that his aunts were violinists, cellists, and flutists. He drank in music when very small, without fatigue, at the ages of one, two, and three. We understand that he received at the same time the extraordinary baggage of a future composer of symphonies and the sharp sensibility of a great genius in music.

Charles Peguy, a famous Catholic European poet of the last century, wrote:

*Over his first morning, let us piously watch,
Everything here below depends on his beginning.
The day will be bad if dawn is obscure,
Bitter will be the fruit touched by venom.
The river is disturbed when the stream is troubled,
Lastly the entire man is the result of his cradle.*

So, we understand the importance of the first year of a child, when he acquires those good habits that will form him into a well-balanced man. But for us Catholics, the life of a man resides not only in his natural life, but also in his supernatural life. And the little baby, at the beginning, has to learn to speak to God with his parents.

Father Jean de l'Estourbeillon

The Visit of the Three Kings (cont'd)

These were not unsuitable for the Saviour of the world, for they consisted of gold, frankincense, and myrrh. These significant and typical gifts they laid reverently at the feet of the Blessed Virgin, who received them with humble thanks and laid them aside. These were not gifts without meaning, for the Church Fathers interpret the gold as signifying the kingly dignity, the frankincense meaning the divinity, and the myrrh signifying the humanity of Christ.

With what intense gratification was Mary's motherly heart filled, to see herself so highly honored and her Son worshipped and adored. How clearly she now perceived that the Saviour was sent not only to the lost sheep of Israel, but also to the Gentiles.

I, too, most loving Mother, rejoice at the honor that was bestowed upon thee by the Wise Men from the East. I congratulate thee on the great consolation that thou didst experience in witnessing the adoration and homage which thy beloved Child received from these great men.

In company of these pious Magi, I fall down in humility before thee, I salute thee reverently as the Mother of my God. I implore thy Child that thy holy hands may be stretched out lovingly towards me. Oh, I believe that beloved Child of thine is the almighty King of eternal life! But as I am not able in my poverty to bring the princely gifts of gold, incense, and myrrh, I beseech thee, O holy virgin Mother, to accept all that I have, and all that I am. Accept, instead of gold, all the love of my heart; instead of incense, accept the faculties of my soul; instead of myrrh, accept my poverty and trials. Dearest Mother, accept these small offerings in thy own virginal hands, and offer them with fervid love to thy dear Son. Whatever is wanting in me of devotion and fervor, do thou deign to supply by adding thine own.

The Magi Return to the East

The happy and highly privileged three kings, having succeeded in obtaining the sacred object of their desires, decided to rest a few days in Bethlehem after their long and wearisome journey. During these happy days, it became their chief and only pleasure to repair as often as possible to the grotto or stable, in order to renew their salutations to the Infant Jesus, and to hold edifying and useful conversation with His blessed Mother concerning the wonderful truths and admirable works and dispensations of God. Would it not, dear Christian reader, be your wish, would you not be most happy, to have taken part in these visits of the Wise

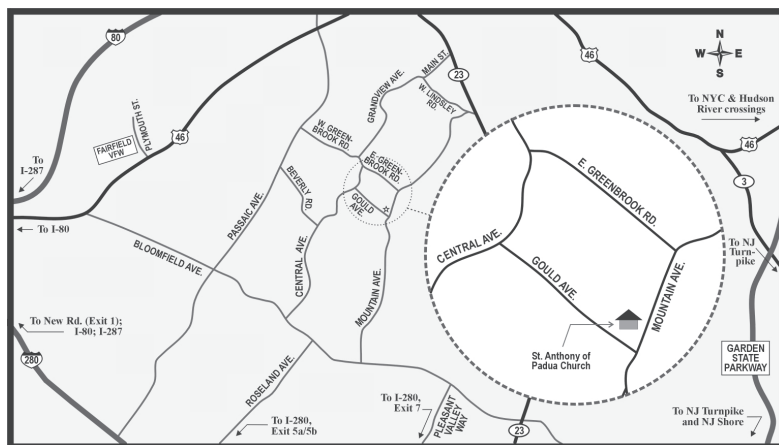
Men to Jesus and Mary? But you are not unacquainted with the beautiful Catholic devotion termed "Visits to the Blessed Sacrament."

Yes, Christian reader, in the tabernacle of your parish church you may find the same Saviour. The perpetual light burning with its quiet glimmer before the altar represents the star that guided the three Wise Men. Here you may visit Him as often and as intimately as you wish. Here you may speak to Him in childlike confidence, as if face to face. Here will your soul be penetrated with tranquil bliss, here you may forget the world and all the struggles of the world. Not far from this altar stands another, the shrine of the Blessed Virgin, adorned with her familiar and comforting image. She will receive you and hear your petitions and present them at the feet of her glorified Son in heaven if you come to her in humility with fervent and persevering prayer.

After several days passed in pious attention to the object of their visit, the three Wise Men resolved to return home. In compliance with their promise to Herod, they intended to pass through Jerusalem in order to bring to the king intelligence concerning the Wonder-Child, and to tell of their own unspeakable happiness in finding Him. But, during the night before their departure, an angel appeared to them in their sleep, warning them not to call at Jerusalem, but to return to their own country by another route. The three kings believed and obeyed the angel without any hesitancy as they had on their way from home obeyed and followed the miraculous star. They arose early next morning, set out, and after a wearisome and dangerous journey reached their homes in safety. They did not neglect to relate and extol to their friends and subjects the miracles of grace and mercy that had been wrought in their favor.

Christian reader, imitate the obedience of these three holy men. When you, in holy confession, have been undergoing reconciliation with God, how often and how clearly has an angel's voice spoken to your conscience, how earnestly your confession has spoken to your soul? both voices warning you not to return to Herod, that is to say, to shun every person, to avoid every place, to banish every occasion, dangerous to your soul and conducive to your destruction. Have you always heeded these warnings? Arise, Christian reader, in this very hour lay before your God and before your virginal Mother Mary the solemn promise to break such ties, and to pursue your way steadily, the way of penance and perseverance in virtue, till you reach your eternal home in heaven, where for all eternity you may praise the mercies of God.

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.