



St. Anthony of Padua Church

Bulletin for December 2010

SOCIETY OF ST. PIUS X

*Credidimus
Caritati*

"We have believed in
charity" -1 Jn. 4:16

103 Gould Avenue, North Caldwell, New Jersey 07006

December Calendar

- 2 St. Bibiana
- 3 St. Francis Xavier / First Friday
- 4 St. Peter Chrysologus / St. Barbara / First Saturday
- 5 2nd Sunday of Advent / St. Sabbas
- 6 St. Nicholas
- 7 St. Ambrose
- 8 Feast of the Immaculate Conception (holy day)
- 10 St. Melchiades
- 11 St. Damasus
- 12 3rd Sunday of Advent / Our Lady of Guadalupe
- 12 Annual Parish Bake Sale / Christmas Gift Sale
- 13 St. Lucy
- 13-18 Women's 5-Day Retreat (Ridgefield, Ct.)
- 15 Ember Wednesday (fast)
- 16 St. Eusebius
- 17 Ember Friday (fast)
- 18 Ember Saturday (fast)
- 19 4th Sunday of Advent
- 21 St. Thomas the Apostle
- 24 Vigil of the Nativity
- 25 The Nativity of Our Lord (holy day)
- 26 Sunday in the Octave of Christmas / St. Stephen
- 27 St. John the Apostle
- 28 The Holy Innocents
- 29 St. Thomas of Canterbury
- 31 St. Sylvester I

The Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

—Isaiah 7:14

Pastor: Rev. Fr. Jordan Fahnestock

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

Mass Schedule

Sunday: 8:00 AM & 10:30 AM
 Holy Days: 10:00 AM & 7:30 PM
 Saturday Mass: 9:00 AM / First Friday: 6:00 PM

Confession

Confessions are heard prior to every Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Fahnestock 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 Days of Obligation

Mary's Immaculate Conception was the foundation of all her graces. The absence of any stain or spot of sin distinguished her from all the rest of mankind. It distinguished her from the holiest of the saints, since they, one and all, were sinners. Her perfect sinlessness was the source of all her glory and all her majesty; it was this which opened the door to the unlimited graces that she received from God; it was this that qualified her for her divine maternity, and raised her to her throne as Queen of Heaven. Thus, on December 8, we celebrate the *Feast of the Immaculate Conception*. The present form of this feast dates from December 8, 1854, when Pope Pius IX defined the dogma of the Immaculate Conception.

The second Holy Day in December is, of course, *Christmas*. During the season of Advent we long for the coming of Christ. In Christmastide we experience the joy of His coming into the world. The Church is full of the Mystery of the Incarnation of Christ. Jesus as God, begotten of the substance of the Father before all the ages and born of the substance of His Mother in the world, is given to us. During Christmastide, the liturgy shows us the Messiah as the Son of God, clothed with humanity, glorified by the humble, surprised shepherds, and adored by the Magi from the East. Let us fall down before the Child and bless God, for the birth of Jesus is the beginning of our Redemption through grace to the supernatural life.

Christmas is the only day of the year which keeps the old custom of celebrating its feast at midnight. It was at this hour that Mary in her spotless virginity gave to the world its Savior. In the midst of darkness, the Light was born. Therefore, the Church celebrates Christmas (since at least the year 354) on December 25, the time of the year when the days begin to lengthen. The custom of having three Masses originated in Jerusalem. A Mass was said in Bethlehem at a very early hour in the morning. Later, a second Mass was celebrated in the Church of the Redemption in Jerusalem. About midday, a third Mass was celebrated. Each of the three Masses has its identifying characteristic. The midnight Mass celebrates particularly the birth of Jesus; the Mass at dawn commemorates the adoration of the shepherds; the daytime Mass celebrates the eternal generation of the Word and the dignity of the Son of God.

The Feasts of the Immaculate Conception and the Nativity of Our Lord are *holy days of obligation*. Masses will be celebrated as follows:

Schedule for December Holy Days

- Dec. 8..... 10:00 AM & 7:30 PM
- Dec. 24 Midnight Mass (church opens 10:30 PM)
- Dec. 25 10:00 AM (High Mass)

Please note that Christmas Mass times are special for December and may differ from the usual schedule.

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 donation checks payable 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 — December 2010

1st Saturday – Mary's Flowers / Eucharistic Crusaders (9:50 AM)

2nd Sunday – Holy Name Society / Sodality of Our Lady of Sorrows & Archconfraternity of Christian Mothers (9:30 AM)

4th Sunday – Pastor's liturgical instruction (9:00 AM)

Planning Outlook

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

Jan. 1, 2011: The Circumcision of Our Lord (*holy day*)

Jan. 6: Feast of the Epiphany

Jan. 10-15: Men's 5-Day Retreat (*Ridgefield, Ct.*)

Feb. 2: Feast of the Purification/Candlemas Day

Feb. 7-12: Women's Third Order Retreat (*Ridgefield, Ct.*)

Feb. 20: Septuagesima Sunday

Mar. 9: Ash Wednesday (fast, abstinence)

Mar. 13: 1st Sunday of Lent

Mar. 14-19: Men's 5-Day Retreat (*Ridgefield, Ct.*)

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

Poor Box (Good Samaritan Fund)

The ongoing Good Samaritan Fund, a fund for the relief of the needy our parish, is separate from church collections. Donations by cash or check (made out to the church) may be placed in the white box located at the chapel entrance. If you are (or someone you know is) in need of assistance, contact the pastor or coordinator, either in person or by a note in the Good Samaritan box. Recipients' names and relief given will be known only to the pastor and coordinator.

Sunday Catechism Classes

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-Communion I; post-Communion II; Confirmation & post-Confirmation; and Apologetics (adults and older children).

Classes are scheduled at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence. Remaining classes for late 2010 are **December 5 & 19.**

St. Anthony's Youth Groups

The monthly Youth Group meetings, including meetings of the Eucharistic Crusaders and Mary's Flowers, will be conducted on First Saturday, **December 4**, at 9:50 AM, following the 9 AM First Saturday Mass.

Annual Parish Bake Sale / Christmas Gift Sale

Our annual combination Bake Sale and Christmas Gifts Sale, sponsored by the Sodality of Our Lady of Sorrows and Mary's Flowers girls, will be held on **Gaudete Sunday, December 12.** All proceeds will benefit the Good Samaritan Fund, which assists those in need in our own parish.

All parishioners are urged to participate in some way: by donating *homemade* baked goods or *new* clean items suitable for Christmas gift giving; by purchasing items at the sale; and/or by making monetary donations. If, in your charity, you wish to make a tax-deductible donation not connected to a purchase, please see the Coordinator. Thank you in advance for your generosity!

Christmas Poinsettia Sale

On **December 12 and 19**, St. Anthony's will host a poinsettia sale before and after all Masses. Poinsettias, wreaths, and garlands will be available for purchase (by cash or check). Proceeds will benefit the Knights of the Eucharistic Crusaders and the Maidens of the Immaculate Heart.

Orders may be placed on Sunday, **December 5**, for pick-up the following weekend.

Homeschool Program

The Homeschool Program will be held on **December 17**, the third Friday of the month. Confessions will be heard before the 10 AM Mass; spiritual and academic instruction will follow Mass. Lunch will be provided. All are welcome.

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 e-mail. To be alerted in this event, you must ensure that your telephone information is updated in the current listing. Parishioners are encouraged to verify their listings; please see the coordinator to review your contact information.

Parishioners with e-mail addresses are encouraged to leave that information also. Those on the e-mail list will also receive periodic messages containing parish news, such as schedule updates, announcements, prayer requests, etc.

He shall come down like rain upon the fleece, and as showers falling gently upon the earth.

—Psalms 71:6

The Education of Mary's Soul

excerpted from Searchlights of Eternity by Fr. William Pardow (1916)

Every teacher can understand that when we find a pupil who has in him good material, all our educational ideas are aroused and we feel that we should like to make of him something more than the ordinary.

When Christ began to educate His Mother, He picked out the human soul which was most capable of development — and He developed it. Let us study His method.

As a young girl, Mary had led a life without any great trials. She loved God, and, like all Jewish girls, she prayed for the coming of the Redeemer, never dreaming that she herself would have any part in the Redemption.

Thus her quiet life ran on until the great day when she received a message from the Lord. The message told her that she was no longer to lead an ordinary life but was to be lifted up to a higher vocation.

All through the Scriptures we see the importance of a message from heaven. Whether the message comes by a star or by an angel, it always means *a great call*. There must always follow *a great response*.

The reason why so many of us remain mediocre is not because the message has failed to reach us but because we have made no response. God has not found in our souls the material ready for development. In His contact with the human soul, God will never force it. He says, "*If you will.*"

As our Lord begins to develop the soul of His Mother, she knows that development *in her will*. He begins by asking her consent to the mystery of the Incarnation, and He does not force her; her choice is free. The entire world hangs on the answer of that little girl, for if she had not consented Christ would not have been born. At the age of sixteen she gave the decision that saved the universe.

When she said, "Be it done unto me according to thy word," *she meant it*. We so seldom mean exactly what we say. We say many beautiful words, but do not mean one out of twenty-five. Mary said *five words*. "Fiat mihi secundum verbum tuum," and meant every one of them. "Here I am, Lord, heart, soul, body — *me!*" It was her consecration.

She did not know all that was in store for her, though she must have foreseen in a vague way what it would mean to be the Mother of the Redeemer. The history of Christ, as told in advance by the Prophets, did not minimize the trials. But she was like one who signs a blank piece of paper and hands it to another, saying, "Fill it up as you like. You may put upon it crosses and heavy sorrows; there is no need of asking my consent — I have consented already."

We cannot admire her too much, nor praise her as God did when He said the first "Hail Mary." "Full of grace," from Him, meant more than all possible praise from us, because He was a specialist in grace. A musician may not appreciate very highly the praise of the untrained listener, but if the composer of the piece should come to him and should say that his rendering has reproduced his own thought, the musician would value such praise as that. And so, when God, the author of grace, tells this young girl that she is full of grace, that is beyond all human praise. Our *Hail Mary* makes up by repetition what it lacks in appreciation, *but God speaks once*.

Then began at once the valiant training of the Mother of Christ. From the moment she gave her consent, everything went wrong. Hitherto her life had run along like a smooth and gentle river. Now it became a stormy ocean. The Lord had picked her out for Himself, so He gave her trials and persecution. These are always a sign of God's special approval.

First came St. Joseph's doubts. It seems strange that he should not have been told of her vocation, but we see that he knew nothing. And she said nothing. We call her "Virgin most prudent." This was her great prudence, that she said not a word.

Now we begin to see her great character. God would never test a soul beyond its power of resistance, and he showed his opinion of His Mother by what He asked her to bear.

She did not complain of Almighty God, nor of St. Joseph, nor of the angel who brought the message, nor begin to think, "God sent His angel to bring the message — why does He now leave me alone in this distress?" She just trusted the Lord. She was in the hands of the Great Architect, and He had to do His work according to His own plan. What was that plan? *Christ crucified*. That is the only plan He has. "My little ones, for whom I am in labor *until Christ be formed in you*," said Saint Paul a little later. Christ was now forming His own likeness in the soul of His Mother. So the first lesson of the Incarnation is a Cross, and to the one whom He loved best. Pain is education, so He let her suffer.

Then came the Nativity, and He was born in a stable. If one of us had chosen a place for our Mother at such a time, we should not have chosen a stable. But the Lord chose it for His Mother, because she was so great.

God's Longing for Our Love

excerpted from One Year With God

by Rev. Michael V. McDonough (1915)

Why should God, Who is all-powerful, put Himself into the weak and helpless condition of a new-born babe? Why should the Only-Begotten Son, Who is the object from all eternity of His Almighty Father's love, place Himself in a position where He would receive the jeers and contempt and hatred of the little men whom He had made? Why should God, Who is perfectly happy in Himself forever and ever, wish to taste as it were of human sorrow and suffering, and why did He become man?

It was out of His desire to be loved by men. If we only realize that God's desire to gain our love is one of the motives for the Incarnation, then everything becomes clearer. It does not make the Incarnation a single degree less wonderful. It does not make the mystery any less a mystery. But it gives us some sort of an explanation and reason for it all. If we remember that God is moved by an intense desire to gain our love, then we begin to see why He stooped so low, why He endured such awful sufferings, and why He did so much more than was necessary to make satisfaction for our sins.

First of all, He takes our nature upon Himself. And what more powerful motive for love can there be than the bond of nature and the bond of kinship? How easy it is for people to love their parents, the members of their families, and all those who are connected with them by the ties of blood. Now here our Divine Lord makes Himself of kin to us. He comes down from Heaven to take our flesh and blood upon Himself. He becomes one of us, a child of Adam, according to the flesh, even as we are.

And then as man, He clothes Himself with everything that is fitted to win the love of men. He makes His entry into the world as a beautiful infant. Who does not love an innocent child? Often the hardest hearts will soften as they

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God's Longing for Our Love (cont'd)

come in contact with these little ones, and the roughest men will sometimes grow gentle and tender when they approach a helpless infant. Now our Lord today is a babe at Bethlehem. He has all the beauty of infancy, for He wishes to attract our hearts. He smiles, and stretches out His little Hands, as if inviting us to caress Him and to love Him.

From a great many children the loveliness of infancy departs as they advance in years. It was not so with the Christ-Child. The older He grew, the more lovable He became. He "advanced in wisdom and age and grace with God and men" (Luke 2:52). He was "beautiful above the sons of men: grace was poured abroad in His Lips." So that when He had reached the years of manhood, He was such a one that the children would gather around Him on the public streets, and strong men would be strangely moved by the words that fell from His Lips, and women, gazing at Him, would say in their hearts: "Blessed is the womb that bore Thee."

Relationship and innocence and beauty — all these attractions should surely be sufficient to win our love; but our Divine Lord has been pleased to add to these the poverty and helplessness of His condition. It is natural for us, if we have a human heart, to love those who are helpless and dependent upon us. The sick children whom you have to nurse, the aged and feeble who need your care, the poor people who appeal to you — nay, even the bird and the dog that look to you for food — all come to have a place in your heart. Now our Saviour, in order to gain our love in this way at least, has placed Himself in a state of complete dependence upon us. From Bethlehem to Calvary, from the cradle to the grave, and even beyond the grave, He will look to us for the supply of every want.

Consider what it might have been. Think of the almighty power of God which is lying hidden there in that infant-form. Think of the millions of angels who are only chafing and restless to break the bounds that He has set for them and to be at His service. But no; He checks them; He will accept no help, no service during His life upon earth save that which He receives from men. For His swaddling-clothes He will depend upon His human Mother. St. Joseph shall pay the expenses of His boyhood's years. When St. Joseph dies, He will look to His human neighbors for the little jobs of work which are to keep Him and His blessed Mother alive in the carpenter-shop at Nazareth. And when He begins to preach, the holy women shall supply His wants. And when He is about to die, St. Mary Magdalen shall anoint His Body for burial, and Joseph of Arimathea will give Him a winding-sheet and a grave.

He will depend upon men for every want, in order to win the love of men. And even beyond the grave He will still depend upon us. He will look to us to supply Him with the churches, the priests, the altars which He needs to carry on His work, and even the bread and wine whose species veil His Real Presence at the holy sacrifice of the Mass; so that out of our love we may minister to Him, and by ministering to Him may learn to love Him more and more.

And as the Babe of Bethlehem would win men's love by His helplessness and dependence upon men, even so He claims our love by the vastness of the sacrifice which He has made for us. That Infant in the manger, with His uncomfortable surroundings, with only those scanty swaddling-clothes and the warm breath of brute animals to shield Him from the coldness of the midnight air — the earth is His and the fullness thereof. The jewels in the treasury-vaults of kings and emperors, the palaces of the Caesars with their luxurious furnishings, the delights and happiness of heaven itself — they all belong to Him. But He will have none of them. He will sacrifice them all to gain our love.

At the birth or the Christening of almost any child, if we could foresee all that it would have to suffer during its life, we would foresee enough to mingle sadness with our joy. But this Divine Child is in a special manner a child of sorrow. Every limb of His Body, every faculty of His Soul, shall be sacrificed for us. On that little Head the crown of thorns shall rest. Through those tiny Hands and Feet the cruel nails shall be driven. From the pores of that soft Skin a bloody sweat of agony and anguish shall ooze out. The smooth Cheek shall be spitten upon. The little Ears shall be filled with reproaches and blasphemies. The delicate Throat shall swallow vinegar and gall. And why is all this? What is the motive for this awful sacrifice? He Himself tells us. "And I," He says, "if I be lifted up from the earth, will draw all things to Myself" (John 12:32). That was the hope that urged Him on. That was the key to His whole life He was conceived and born, suffered, was crucified, died and was buried in one mighty effort, one bitter struggle to gain our love.

It is our hearts that He seeks for. He desires our love with such intense desire as only God can feel, and yet He will not take it ungiven. He will leave to us the free will which He has granted, the free choice between good and evil. If we give to Him that love which He is seeking, He will receive it most graciously. If we prefer to withhold it from Him, He will not force us; but He will punish, of necessity, because He is the God of justice.

This is the lesson of Christmas Day. This was the plan of the Incarnation. It was to win the love of men that God came down from heaven and became a man Himself.

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):

Right on Lindsley Rd. Left on Mountain Ave. Left to 103 Gould Ave.

From I-80 (eastbound):

Exit 47B (The Caldwell/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.