



# St. Anthony of Padua Church

**Bulletin for December 2007**

SOCIETY OF ST. PIUS X

The Home of  
Traditional  
Catholicism  
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

## December Calendar

- 1 First Saturday
- 2 1st Sunday of Advent / St. Bibiana
- 3 St. Francis Xavier
- 4 St. Peter Chrysologus / St. Barbara
- 5 St. Sabbas
- 6 St. Nicholas
- 7 St. Ambrose / First Friday
- 8 Feast of the Immaculate Conception (holy day)
- 9 2nd Sunday of Advent
- 10 St. Melchiades
- 10-15 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 11 St. Damasus
- 12 Our Lady of Guadalupe
- 13 St. Lucy
- 16 3rd Sunday of Advent (Gaudete Sunday) / St. Eusebius
- 19 Ember Wednesday (fast)
- 21 St Thomas the Apostle / Ember Friday (fast)
- 22 Ember Saturday (fast)
- 23 4th Sunday of Advent
- 24 Vigil of the Nativity
- 25 The Nativity of Our Lord (holy day) / St. Anastasia
- 26 St. Stephen
- 27 St. John the Apostle
- 28 The Holy Innocents
- 29 St. Thomas of Canterbury
- 31 St. Sylvester I

*I love a hundred times better to see this dear little babe-ling in the crib, than to see all kings on their thrones.*

—St. Francis de Sales

### Pastor: Rev. Fr. Kevin Robinson

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

### Mass Schedule (as of 11/4/07)

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>

## 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 AM and 7:30 PM

**Dec. 24** ..... Midnight Mass

**Dec. 25** ..... 10 AM

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

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 — December 2007

**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

## 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 (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.

## 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 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 changes, prayer requests, etc.

## 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. The remaining class dates for 2007 are **December 2 & 16**.

## Bookstore/Thrift Shop News

St. Anthony's Bookstore & Thrift Shop has stocked a number of spiritual and gift items for Advent and Christmas. Please be sure to stop by to view all of the new selections. Remember, your support of the bookstore & thrift shop supports our chapel!

## Christmas Poinsettia Sale

On December 9, 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).

## Planning Outlook

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

**January 1, 2008:** Feast of the Circumcision (*holy day*)

**January 6:** Feast of the Epiphany

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

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

**February 10:** 1st Sunday of Lent

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## The Immaculate Conception

*excerpted from Divine Intimacy*

The Feast of the Immaculate Conception is in perfect harmony with the spirit of Advent; while the soul is preparing for the coming of the Redeemer, it is fitting to think of her, the all-pure one, who was His Mother.

The very promise of a Savior was joined to, or rather, was included in the promise of this peerless Virgin. After having cursed the insidious serpent, God proclaimed: "I will put enmities between thee and the woman, and thy seed and her seed she shall crush thy head" (*Gen. 3,15*). And behold, the Virgin whose coming was foretold, approaches, "white as snow, more beautiful than the sun, full of grace, and blessed above all women" (*Roman Breviary*).

Precisely in view of the sublime privilege which would make her the Mother of the Incarnate Word, Mary alone, among all creatures, was preserved from original sin. Yet in Mary Immaculate we see not only her preservation from original sin, and the complete absence of the slightest shadow of an imperfection, but we also see the positive side of this mystery which made her, from the very first moment of her existence, "full of grace."

Theologians teach that the Most Blessed Virgin Mary began her spiritual life with grace much more abundant and perfect than that which the greatest saints have acquired at the end of their lives. When we consider also that during her whole life, the Blessed Virgin corresponded fully and most perfectly to every movement of grace, to every Invitation from God, we can understand how charity and grace increased in her with incessant and most rapid progress, making her the holiest of creatures, the one most completely united to God and transformed in Him.

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## On the Advent of Our Lord by St. Bernard

Today we celebrate the beginning of Advent.

The name of this great annual commemoration is sufficiently familiar to us; its meaning may not be so well known.

When the unhappy children of Eve had abandoned the pursuit of things true and salutary, they gave themselves up to the search for those that are fleeting and perishable. To whom shall we liken the men of this generation, or to what shall we compare them, seeing they are unable to tear themselves from earthly and carnal consolations, or disentangle their minds from such trammels? They resemble the shipwrecked who are in danger of being overwhelmed by the waters, and who may be seen catching eagerly at whatever they first grasp, how frail soever it may be. And if anyone strive to rescue them, they are wont to seize and drag him down with them, so that not infrequently the rescuer is involved with them in one common destruction. Thus the children of the world perish miserably while following after transitory things and neglecting those which are solid and enduring, cleaving to which, they might save their souls. Of truth, not of vanity, it is said: "You shall know the truth, and the truth shall make you free." (*St. John* viii, 32)

Do you, therefore, to whom as to little ones God has revealed things hidden from the wise and prudent, turn your thoughts with earnestness to those that are truly desirable, and diligently meditate on this coming of our Lord. (*St. Matt.* xi, 25) Consider Who He is that comes, whence He comes, to whom He comes, for what end He comes, when He comes, and in what manner He comes. This is undoubtedly a most useful and praiseworthy curiosity, for the Church would not so devoutly celebrate the season of Advent if there were not some great mystery hidden therein.

Wherefore, in the first place, let us with the Apostle consider in astonishment and admiration how great He is Who comes. According to the testimony of Gabriel, He is the Son of the Most High, and consequently a coequal with Him. Nor is it lawful to think that the Son of God is other than coequal with His Father. He is coequal in majesty; He is coequal in dignity. Who will deny that the sons of princes are princes, and the sons of kings kings?

But how is it that of the Three Persons Whom we believe, and confess, and adore in the Most High Trinity, it was not the Father, nor the Holy Ghost, but the Son that became Man? I imagine this was not without cause. But "who hath known the mind of the Lord? Or who hath been his counsellor?" (*Rom.* xi, 34) Not without some most deep counsel of the Blessed Trinity was it decreed that the Son should become Incarnate. If we consider the cause of our exile, we may perchance be able to comprehend in some degree how fitting it was that our deliverance should be chiefly accomplished by the Son.

Lucifer, who rose brightly as the morning star, because he attempted to usurp a similitude with the Most High, and "it was thought robbery in him to equal himself with God," an equality which was the Son's by right, was cast down from heaven and ruined; for the Father was zealous for the glory of the Son, and seemed by this act to say: "Vengeance is mine, I will repay." And instantly "I saw Satan as lightning falling from heaven." (*St. Luke* x, 18)

Dust and ashes, why art thou proud? If God spared not pride in His angels, how much less will He tolerate it in thee, innate corruption? Satan had committed no overt act, he had but consented to a thought of pride, yet in a moment, in the twinkling of an eye, he was irreparably rejected because, as the Evangelist says, "he stood not in the truth." (*St. John* viii, 44)

Fly pride, my brethren, I most earnestly beseech you. "Pride is the beginning of all sin," (*Ecclus.* x, 15) and how quickly did it darken and overshadow with eternal obscurity Lucifer, the most bright and beautiful of the heavenly spirits, and, from not only an angel, but the first of angels, transform him into a hideous devil! Wherefore, envying man's happiness, he brought forth in him the evil which he had conceived in himself by persuading man that if he should eat of the forbidden tree he would become as God, having a knowledge of good and evil. Wretch! what dost thou promise, when thou knowest that the Son of God has the key of knowledge — yea, and is Himself the "key of David, that shutteth and no man openeth"; (*Apoc.* iii, 7) that "in him are hidden all the treasures of the wisdom and knowledge of God"? (*Col.* ii, 3) Wouldst thou, then, wickedly steal them away to give them to men?

You see, my brethren, how true is the sentence of our Lord, "The devil is a liar and the father of lies." (*St. John* viii, 44) He was a liar in saying, "I will be like unto the Most High," (*Isa.* xiv, 14) and he was the father of lies when he breathed his spirit of falsity into man. "You will be as gods." (*Gen.* iii, 5) And wilt thou, man, "seeing the thief, run with him"? (*Ps.* xlix, 18) You have heard, my brethren, what has been read this night from Isaiah. The Prophet says to the Lord, "Thy princes are faithless, companions of thieves," or, as another version has it, "disobedient companions of thieves" (*Isa.* i, 23) In truth, Adam and Eve were disobedient companions of thieves, for, by the counsel of the serpent, or, rather, of the devil in the serpent, they tried to seize upon what belonged by birth right to the Son of God. Nor did the Father overlook the injury, for the Father loveth the Son. He immediately took revenge on that same man, and let His hand fall heavily on us all, "for in Adam all have sinned," and in his sentence of condemnation we have shared.

What, then, did the Son do, seeing His Father so zealous for His glory, and for His sake sparing none of His creatures? "Behold," He says, "on My account My Father has ruined His creatures: the first of the angels aspired to My throne of sovereignty, and had followers who believed in him; and instantly My Father's zeal was heavily revenged on him, striking him and all his adherents with an incurable plague, with a dire chastisement. Man, too, attempted to steal from Me the knowledge which belongs to Me alone, and neither doth My Father show him mercy, nor doth His eye spare him. He had made two noble orders sharing His reason, capable of participating in His beatitude, angels and men; but behold, on My account He hath ruined a multitude of His angels and the entire race of men. Therefore, that they may know that I love My Father, He shall receive back through Me what in a certain way He seems to have lost through Me. 'It is on my account this storm has arisen; take me and cast me into the sea.' (*Jonas* i, 12) All are envious of Me; behold I come, and will exhibit Myself to them in such a guise as that whosoever shall wish may become like to Me; whatsoever I shall do they may imitate, so that their envy shall be made good and profitable to them."

The angels, we know, sinned through malice, not through ignorance and frailty; wherefore, as they were unwilling to repent, they must of necessity perish, for the love of the Father and the honour of the King demand judgment. For this cause He created men from the beginning, that they might fill those lost places, and repair the ruins of the heavenly Jerusalem. For He knew "the pride of Moab, that he is



# The Mystery of the Divine Maternity

by Fr. O.R. Vassall-Phillips, excerpted from **The Mother of Christ** (1922)

It is utterly impossible to conceive of God as He is. We can only think of Him by way of negation or by way of analogy. By the method of negation we deny in Him all that is limited and imperfect — He is the Infinite, the Eternal, the All-perfect; by the method of analogy, rising to His Divine Attributes from the consideration of the excellences in men which are His gifts, we say in our stammering speech that He is Absolute Justice, Mercy, Wisdom, and the like. Such words are true, so far as words are able to express truth, for all goodness in the creature must be found in perfection in the Creator. Yet we know that human language is defective, and human thought fails to express God adequately. We see Him as in a glass darkly, not yet face to face.

In the Incarnation of God all this is reversed. The Infinite and the Eternal limits Himself by submission, as Man, to the conditions of time and space. He shrouds His dazzling Glory. The Mighty becomes weak, taking the form of a slave. He who made the earth becomes a Babe and lies upon straw. We see Him, who feeds us all, a-hungred and a-thirst. He who poises the Heavens with His power is tired, and sits wearied beside Jacob's Well. He falls beneath the

## On the Advent of Our Lord (cont'd)

exceedingly proud," (*Isa. xvi, 6*) and that his pride would never seek the remedy of repentance, nor, consequently, of pardon. After man's fall, however, He created no other creature in his place, thus intimating that man should yet be redeemed, and that he who had been supplanted by another's malice might still by another's charity be redeemed.

Be it so, dear Lord, I beseech Thee. Be pleased to deliver me, for I am weak. Like Joseph of old, I was stolen away from my country, and here with out any fault was cast into a dungeon. Yet I am not wholly innocent, but innocent compared with him who seduced me. He deceived me with a lie: let the truth come, that falsehood may be discovered, and that I may know the truth, and that the truth may make me free. But to gain the freedom I must renounce the falsehood when discovered, and adhere to the known truth; otherwise the temptation would not be human, nor the sin a human sin, but diabolical obstinacy. To persevere in evil is the act of the devil, and those who persevere in evil after his example deservedly perish with him.

weight of a cross of wood. Upon that Cross the Immortal renders up the ghost. ...

This is the Mystery of the Bending-down of the Heavens to the earth; it is also the Mystery of the Mother of God. For she is the point of contact, "the medium between the divine and the human." Her Son is the Creator. His Mother is a creature, the work of His Hands. Yet, in her chaste Womb the divine and the human met, for the Fruit of her Womb is both God and Man, Christ Jesus our Lord. On this account it is said, with reason, that the great Mystery of the Mother of God, is like the Mystery of God Himself, in that it too transcends all thought and speech. But transcendent though it be, it is a Mystery which we must needs ponder within our souls, for it is the inmost core of our religion the religion of Divine Love manifested in Divine Abasement.

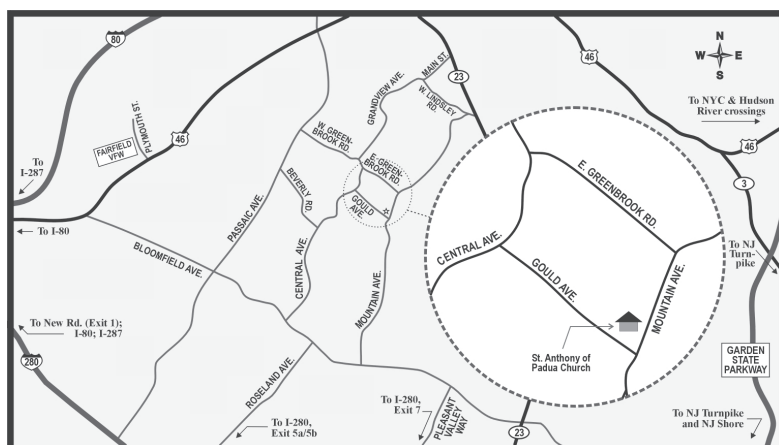
## The Immaculate Conception (cont'd)

The two essential conditions for achieving divine union are found in their fullness in Mary. The first condition, which is a negative one, is that there be nothing in the soul's will which is contrary to the divine will; that is, no attachment which would cause it to be subject to a creature, so that this creature would rule in its heart in any way, or impel it to act for love of this same creature; all such attachments must be eliminated. The second condition, which is positive and constructive, and is the consequence of the first, is that the human will be moved in all and through all, only by the will of God. This was realized so perfectly in the most pure soul of Mary Immaculate that she never had even the faintest shadow of an attachment to a creature; in her soul there was never any impression of a creature which could move her to act; she was so completely seized by divine love that she could act only under the inspiration and "motion of the Holy Spirit."

Thus we see Mary as the most pure spouse of the Holy Spirit, not only in relation to her divine maternity, but also in relation to her whole life in which she was moved only by His impulse.

Divine Intimacy is available from TAN Books and Publishers, PO Box 424, Rockford, IL 61105 (toll-free 1-800-437-5876).

## 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.