

The three blessed names of Jesus, Mary and Joseph are consequently like precious pearls enshrined in the Scriptural passages in the liturgy of Christmas: "Mary, the mother of Jesus, was espoused to Joseph." They found Mary and Joseph, and the Infant, "with Joseph and Mary the mother of Jesus." "Joseph, take the Child and His Mother." "My Son, Thy father and I have sought Thee sorrowing."

C. The Spiritual Birth of the Mystical Body of Jesus.

But, says St. Thomas, "It was not for His own sake that the Son of God became Man, but that He might make us to be Gods through grace." The assimilation of the human nature with God corresponds to the assimilation of the Divine nature with man.

"The whole Christ," says St. Augustine, "is Jesus Christ and all Christians. He is the head, we are the members."

It is fitting, therefore, that during the festival of Christmas we "abound in good works," thus showing that we are "born of God and become His children;" that we, who are filled with the new light of the Incarnate Word, may "show forth in our works what by faith shines out in our minds."

This is then the special grace of the Season of Christmas, which has for its object the widening of the Paternity of God, so that the Father may take the words which He spoke of, His Word Incarnate, and apply them to each of us: "Thou art My Son this day have I begotten Thee."

In this holy season of Christmas, kneeling on both knees, let us repeat with holy reverence these words of the Creed: I believe in Jesus Christ Who was born of the Father before all ages, God of God, consubstantial with the Father; Who came down from Heaven, was Incarnate in the womb of the Virgin Mary, and was made Man. I believe in the Holy Catholic Church.

GUEST AND VISITOR INFORMATION

- Guests and visitors are **very welcome** at St Anthony of Padua
- Please remember that reception of **Holy Communion is reserved for baptized Catholics who are in the state of grace and fasting.**

Dress code requires modest, decent and proper attire in church, since the Presence of God is here. Catholics should wear their Sunday Best.

Ladies and girls please wear a head-covering and a dress that goes well below the knees when sitting.

Men and boys please do not wear sports clothes or athletic shoes at Sunday Mass.

Pope Francis has given all priests of the SSPX the Apostolic Faculties for hearing Confessions worldwide, and provided that all bishops recognize the validity of marriages in the Churches of the SSPX.

St. Anthony of Padua

Catholic Church: Roman Rite

Society of St. Pius X www.sspx.org

For the Traditional Latin Mass

103 Gould Ave. North Caldwell, New Jersey 07006 (973) 228-1230

January 2022

Priest: Rev. Fr. Kevin Robinson

In residence at: St. Ignatius Retreat House

209 Tackora Trail, Ridgefield, CT. 06877

Tel: (203) 431-0201 ext 11

www.sspxridgefield.com

Email : k.robinson@fsspx.email

www.retreat-resources.com



Mass Schedule

Sunday: **7:30 & 10am.**

Holy Days: 10:00AM & 7:30PM (*unless Public Holiday or Saturday, then it is the Sunday Schedule*)

Saturday Mass: 9:00AM / First Friday each month: 6:00PM

Sacrament of Penance

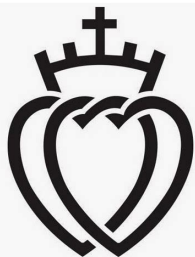
Confessions are heard at least 30 minutes prior to every Mass and by appointment. ***Limited time on Sundays.***

Blessings for holy objects will be at the Communion Rail after Masses on the ***second Sunday*** each month.

Sacraments, Sick Calls, & Pastoral Visits Contact the priest at the Ridgefield retreat house (203) 431-0201 for information regarding Baptism, Marriage, Confirmation, Sick Calls, and Extreme Unction. *See more on the back page.*

Mass Schedule January 2022

Saturday 1st January Holy Day of Obligation	7:30 am Mass 10:00 Mass
7:30 am Mass 10:00 am Mass	Saturday 29th January 9:00 am Mass St Francis de Sales
Sunday 2nd January Holy Name of Jesus	Sunday 30th 4th Sunday after Epiphany
7:30 am Mass 10:00 am Mass	7:30 am Mass 10:00 Mass
Friday 7th January 6:00 pm Mass followed by Rosary with Benediction	Three young men will be ordained to the Holy Priesthood on the feast of the Epiphany, Jan 6th. At Dillwyn VA Pray for them.
Saturday 8th January 9:00 am Mass	
Sunday 9th January Holy Family	Donations to St. Anthony's: give online by downloading the simplegive app. http://my.simplegive.com/stanthonyapadua
7:30 am Mass 10:00 am Mass	
Saturday 15th January 9:00 am Mass St Paul the Hermit	Poor Box (Good Samaritan Fund) The Good Samaritan Fund is for the relief of the needy in our parish.
Sunday 16th 2nd Sunday after Epiphany	SSPX Motto: Two Hearts crowned, King and Queen of the Church and the World. <i>St. Anthony, Hammer of Heretics, Pray for us.</i>
7:30 am Mass 10:00 Mass	
Saturday 22nd January 9:00 am Mass Sts. Vincent and Anastasia	
Sunday 23rd 3rd Sunday after Epiphany	



The Church at this period of the year deals exclusively with the mysteries of the Infancy of Christ. She reminds us of the manifestation to the Jewish race (the Nativity: December 25) and to the heathen world (the Epiphany: January 6) of the great Mystery of the Incarnation, which consists of the union in Jesus of the Word "begotten of the substance of the Father before all the ages" with the humanity "engendered of the substance of His mother in the world." And this mystery is made complete by the union of our souls with Christ, Who causes us to be born to the Divine life.

"As many as received Him, He gave them power to become the sons of God." The declaration of the triple birth of the Word, Who from all eternity derives His Divine nature from Father, Who "takes up humanity unto Himself given to Him in time by the Virgin," and Who unites our souls to Him in the course of centuries, forms the subject of the liturgy during the season of Christmas.

A. The Eternal Birth of the Word.

"God," says St. Paul, "inhabiteth light inaccessible."

And Jesus came down on earth to teach us to know His Father. "No one knoweth the Father but the Son, and he to whom it shall please the Son to reveal Him."

The Word made flesh is therefore for us the manifestation of God, it is God made man, revealing to us the Father.

The importance the Church attaches to this manifestation of the Divinity of Jesus Christ, in the liturgy of Christmas, is therefore not surprising. One might even say that this time of the year is mostly concerned with showing us in the Messiah the Son of God, reserving the opportunity of showing Him to us as the Man of Sorrows until Lent and Passion Time.

Under the attractive features of this newly born child the Church lets us distinguish, as though through a transparency, the Divinity, become, we might almost say, visible and palpable.

"He that seeth Me, seeth the Father," said Jesus. "By the mystery of the Word made flesh," adds the Preface of Christmas, "we visibly know God"; and in order to emphasize the fact that it is the contemplation of the Word that is the foundation of the spirit of this season, it is chiefly from the writings of the two Apostles St. John and St. Paul, who are preeminently the heralds of the Divinity of Christ, that are borrowed the passages in which they treat of it with the greatest knowledge and profundity.

The liturgy of Christmas brings us likewise to our knees with Mary and Joseph before God clothed with our humanity: Christ is born for us: come, let us adore Him; "with all the heavenly hosts" it causes us to sing Glory to God; "with the humble procession of shepherds" who wend their way to the manger. It makes us come with haste to glorify and praise God; "it mingles us with the sumptuous caravan of the Magi Kings, that with them we may fall down before the Child and adore Him."

B. The Temporal Birth of the Humanity of Jesus.

This God Whom we adore is the Divinity united to humanity in what is most lovely and weak in it, in order that we may not be dazzled by His light and that we may approach Him without fear. To know the mysteries of the infancy of the Saviour and to enter into the spirit of them is the ABC of the spiritual life. So we contemplate Christ during the few following weeks at Bethlehem, in Egypt, and at Nazareth.

Mary brought forth her Divine Son, wrapped Him in swaddling clothes, and laid Him in a manger. Joseph surrounded the child with every paternal care. He is its father, not only because, as the spouse of the Virgin, he has rights over the fruit of her womb, but also, as Bossuet says, because whilst others adopt children, Jesus adopted a father.