



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for February 2007

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

February Calendar

- 1 St. Ignatius of Antioch
- 2 Purification of the Blessed Virgin / Candlemas Day / First Friday
- 3 St. Blaise / First Saturday
- 4 St. Andrew Corsini / Septuagesima Sunday
- 5 St. Agatha
- 5-10 Men's 5-Day Retreat (Ridgefield, Ct.)
- 6 St. Titus / St. Dorothy
- 7 St. Romuald
- 8 St. John of Matha
- 9 St. Cyril of Alexandria / St. Apollonia
- 10 St. Scholastica
- 11 Apparition of the Blessed Virgin Mary at Lourdes / Sexagesima Sunday
- 12 Seven Holy Founders of the Servite Order
- 14 St. Valentine
- 15 Sts. Faustinus & Jovita
- 18 St. Simeon / Quinquagesima Sunday
- 21 Ash Wednesday (fast, abstinence) – 6 PM Mass
- 22 Chair of St. Peter
- 23 St. Peter Damian
- 24 St. Matthias, Apostle
- 25 1st Sunday of Lent
- 27 St. Gabriel of Our Lady of Sorrows
- 28 Ember Wednesday (fast)

Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

—Ezechiel 18:30

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: 7:15 AM, 9:15 AM, & 11:15 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>

Feast of the Purification

The Feast of Candlemas, which derives its origin from the local observance of Jerusalem, marks the end of the Feasts included in the Christmas cycle of the liturgy. It is perhaps the most ancient festival of Our Lady. It commemorates, however, not only the obedience of the Blessed Virgin to the Mosaic Law in going to Jerusalem 40 days after the birth of her Child and making the accustomed offerings, but also the Presentation of Our Lord in the Temple, and the meeting of the Infant Jesus with the old man Simeon — the *Occurus Domini*, as the Feast was anciently termed. This is the principal theme of the liturgy on this day: Jesus is taken to the Temple “to present Him to the Lord.” So the Lord comes to His Temple, and is met by aged Simeon with joy and recognition.

Blessed beeswax candles from the Feast of the Purification should be available on First Friday, February 2.

The Blessing of Throats

In the life of St. Blaise, bishop of Sebaste in Cappadocia (eastern Turkey), martyred by beheading about AD 316, it is said that while in prison he performed a wonderful cure on a boy who had a fishbone lodged in his throat and who was in danger of choking to death. St. Blaise is invoked for remedy of all kinds of throat trouble. On the saint’s day, the priest blesses two candles; then, the priest holds the two candles fastened like a cross to the throat of the person kneeling before him and says a blessing asking the intercession of St. Blaise.

The blessing of throats will be done at the First Saturday Mass (6:00 PM) on February 3, and after the Sunday Masses on February 4.

Ash Wednesday

Ash Wednesday is, from a liturgical point of view, one of the most important days of the year. In the first place, this day opens the liturgical season of Lent. In the Old Law, ashes were generally a symbolic expression of grief, mourning or repentance. In the early Church, the use of ashes had a like significance and, with sackcloth, formed part of the public penances.

The blessing of the ashes is one of the great liturgical rites of the year. It was originally instituted for public penitents, but is now intended for all Christians, as Lent should be a time of penance for all. The ashes used this day are obtained by burning the palms of the previous year. Four ancient prayers are used in blessing them, and, having been sprinkled with holy water and incensed, the priest puts them on the foreheads of the faithful with the words: *Remember, man, that thou art dust, and unto dust thou shall return.*

Mass and imposition of ashes will be at 6:00 PM on February 21. For those unable to attend on Ash Wednesday, ashes will be imposed again on Sunday, February 25.

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 Mission-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 — February 2007

1st Sunday – Eucharistic Crusaders

2nd Sunday – Holy Name Society

3rd Sunday – Altar Servers practice

4th Sunday – Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

Eucharistic Crusade — Monthly Intentions

February For the forgotten, the naked, and the poor
Please remember these holy intentions in your daily prayers and at every Mass.

"Work & Pray" Day

Work & Pray for February 3 begins at 1:00 PM. Work & Pray Days, sponsored by the Holy Name Society and the Sodality of Our Lady of Sorrows, are held each First Saturday and conclude before the 6:00 PM Mass. Membership is not required — all are welcome to attend and help!

The direct tendency of all events we see at this moment is clearly this, to overthrow Catholic worship throughout the world. Some of the learned shall fall (Daniel 11:35); that is, they shall fall from fidelity to God. And how shall this come to pass? Partly by fear, partly by deception, partly because they cannot stand for unpopular truth in the face of popular falsehood; partly because the overruling contemptuous public opinion so subdues and frightens Catholics, that they dare not avow their principles, and at last, dare not hold them.

—Cardinal Henry Edward (1880)

Lent

Introduced by three Sundays (Septuagesima, Sexagesima, and Quinquagesima), the season of Lent begins on Ash Wednesday and ends with the death of Jesus in Passion Week. The struggle between Our Lord and Satan ends with the victory of the Savior in the Eastertide. During the period from Septuagesima to Ash Wednesday, the liturgy speaks no more of our greatness but contemplates the misery of fallen humanity — the fatal consequences of original sin and actual sin — and the sacrifice that God asked from the faithful Melchisedech, symbol of the sacrifice that Jesus brings for the whole of humanity.

In this period we also prepare for the fasting and penance of the season of Lent. The season can be recapitulated with the words of the Preface of Lent: *Who by this bodily fast dost curb our vices, dost lift up our minds, and bestow on us strength and rewards.* Our souls are slaves of the devil, flesh, and the world. Jesus came into this world, not to be crowned king of the Jews, but to deliver us from this three-fold bondage and to restore to us the divine life which we had lost. The *Judica me* and the *Gloria Patri* are suppressed in the liturgy because they evoke sentiments of joy.

Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics for older children and adults. Classes are scheduled after the 9:15 Mass.

The remaining Winter/Spring schedule is as follows:

February	4 and 18	April	1 and 15
March	4 and 18	May	6 and 20

Basketball Practice & Sports Activities

On the 1st & 3rd Sundays in February, the men's basketball team will practice at the Gould School gym during catechism classes. Sports activities for individuals and families will follow catechism classes. All are invited to participate.

Planning Outlook

The following events are "on the horizon." Detailed announcements will be promulgated as events grow closer.

March 12-17: Women's Virtues Retreat (*Ridgefield, Ct.*)

March 25: Passion Sunday

March 26: Annunciation of the Blessed Virgin Mary

March 26-31: Men's Virtues Retreat (*Ridgefield, Ct.*)

April 1: Palm Sunday

April 5: Holy Thursday

April 6: Good Friday

April 8: Easter Sunday

April 9-14: Women's 5-Day Retreat (*Ridgefield, Ct.*)

April 14: Confirmation

May 6: First Confession

May 27: First Holy Communion / Pentecost / May Crowning

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, **you must ensure that your telephone information is updated in the current listing.** Parishioners should see the coordinator to review and verify their contact information. Parishioners with e-mail addresses are encouraged to leave that information as well.

For Higher Things

excerpted from The Sanctity of Sanctity by Rev. J.E. Moffatt (1929)

We read in the life of the child-saint, Stanislaus Kostka, that when his worldly-minded brother reprimanded him for his abstinence from the balls and dances and pleasure parties with which, in their student days, they were surrounded, the youthful saint met him with the firm reply: "I was not made for such trifles as these; I was made for higher things." We remember, too, the pet saying of Aloysisus Gonzaga: "How does this look in the light of eternity?" — a motto by which he measured every action of his life.

Now, in this particular, all of God's saints have ever been, and are today, the same as Aloysisus and Stanislaus: they do not live for the things of earth. They place no value on the things of time. They are not interested in this world for its own sake. And why? Have they just reasons to warrant their attitude? Recall your catechism. What did we learn there concerning the purpose of our life here on earth? "God made me to know Him, to love Him and to serve Him in this world" — this much we have already considered. But the answer in the catechism continues: "And to be happy with Him forever in the next." It was this last clause that Stanislaus had in mind when he said: "I was made for higher things." It was of this Aloysisus was thinking when he challenged every thought and word and action of his day with the searching query: "How does this look in the light of eternity?" It is this that all of God's saints have ever in mind to warrant their lives of other-worldliness. God made me to serve Him in this world, *and to be happy with him forever in the next.*

When young men and women wish to consecrate their lives to God in the religious state, they enter upon what is called their noviceship; a term of probation, a time of trial which they must serve to determine whether or not they are fit for the strenuous life of the cloister. When students or athletes wish to contend for a prize or an honor, they submit themselves to a period of strenuous training that, on the day of the contest, they may make a goodly display of their mental acumen or physical prowess.

Now, it is the same with us in the question of life. God placed us in this world to prepare "to be happy with Him forever in the next." We are in our noviceship; we are serving our probation in preparation for entering upon our unending life in eternity. We are students and athletes studying the things we must know and developing our spiritual strength and agility that we may be well fit when the day of contest comes which is to decide our eternity.

That we are not made for this world is a fact, the truth of which our very nature proclaims in the loudest and most positive accents. By nature we crave happiness. From the first dawn of reason till the last spark of life has left us, we are in feverish pursuit of something to satisfy this natural craving. But the happiness that our nature demands and can alone be content with must be solid and lasting. Now this happiness, earth can not give, as experience teaches. Seek out the richest, the most powerful, the most choicely favored of mankind, and when he has "drunk life to the lees," ask him if at any time he has known perfect happiness, perfect contentment. Ask him if at any time his heart has been so surfeited with good things that it was perfectly satisfied and knew no more desire. What will he answer? Simply this: that in the height of his glory, in the moment of his fullest delight, he experienced an insatiable thirst for more honor, more pleasure, more glory.

No, the good things of earth have not the wherewithal to satisfy the human heart. That which is made to possess the infinite and eternal can not rest in the finite and temporal. Listen to the words of Solomon, upon whom God had showered His treasures in such abundance that nothing seems to be wanting — listen to his words: "I said in my heart; I will go and abound with delights and enjoy good things which Providence has vouchsafed me. I made me great works: I erected proud palaces; I planted vineyards; I made gardens and orchards and set them with trees of all kinds. I had a household of slaves, men-servants and maid-servants, and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem. I heaped together for myself silver and gold and made me therefrom precious vessels for my table. I had singing men and singing women about me for my delight. And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure and delighting itself. But finally I found in all these things only vanity and disappointment, lies and vexation of spirit." (*cf. Ecclesiastes 2, 1-11*)

No, we repeat it, the good things of earth can not satisfy the human heart. There remains ever a void within it which all the world can not fill. God has given our nature a capacity to reach out beyond the narrow limits of time and space into the realms of the boundless and eternal. There only can we hope for perfect happiness, perfect contentment. Now, since God has implanted this capacity, this longing for the infinite in the depths of the nature He gave us, it follows that, being infinitely wise and infinitely good and loving, He must intend to satisfy it. To deny this were to blasphemously accuse our all-holy Creator of folly and cruelty. And since that fullness of happiness can not be had here below, surely there must be a land beyond where we may hope to attain it.

So then, even did we not already know it from faith, reason itself proclaims that this world in which we found ourselves a few short years ago, and in which we are today living and moving and acting, is not our home. We are not in our native country. We are merely pilgrims, travelers journeying in a foreign land. Our native land lies beyond. Thither we are daily tending. We are merchants bargaining in a strange land, seeking a fortune in a foreign country to carry back to the home of our Father. Now a merchant traveling in a foreign country has but one thing in mind. He is there for one purpose only. He is not there for pleasure. His one motive is business. That motive absorbs all his attention. He may pass in the midst of gay spectacles and beautiful scenery; he may be surrounded by all manner of pleasures and amusements, but he grants them no more than a passing glance, and is gone, for his errand is business. His heart can not be won by the allurements of a land that is foreign. He dreams only of his home-land and the dear ones awaiting him. He wastes no time on trifles but devotes every moment to amassing the fortune which he is seeking.

So should it be with ourselves. In this world, this foreign country through which we are passing, we should have but one occupation, after the service of God, and that, to prepare for our future life in eternity. That care should be uppermost in our heart. That thought should occupy our mind in all our wakeful hours. No other interest should be allowed to distract us. That alone should absorb us. For us that should be the one thing of importance. We are here for

For Higher Things (*continued*)

no other purpose but to prepare for eternity. There shall our real life begin; this moment we are spending on earth is but its shadow.

God did not place us in the world to become rich, to acquire honors, to accumulate earthly treasures. God did not place us here to seek fame, to become learned, to enjoy pleasures. It was not His purpose in putting us here that we might win the love or the respect of our fellow men or that we might give them our love or affection. We are not here to succeed in business, to become leaders in our profession. Not for all or for any of these did our Creator put us in this world. We might attain all that we have mentioned, succeed in our every endeavor, be lauded and hymned as the glories of our nation and the heroes of our age, and withal, in God's sight, be miserable failures. God put us here for one thing only: to procure His honor and glory and *to secure our eternal salvation* — if we fail in this, in spite of all other successes, we are nothing but despicable, deplorable failures. We are here to save our souls. If we accomplish this, though we fail in all else, then, in the eyes of infinite wisdom, we are glorious successes. If in our other endeavors we fail, there is ever a chance to retrieve our losses; not so in the case of our eternal salvation. In this there is no second chance, no opportunity to make another trial of our fortune. If we fail in this, the loss is irreparable, the failure eternal.

When Benedict the Twelfth was reigning on the throne of Peter, a prince, through his ambassador, asked of him a favor which could not be granted without sin. To his request, the Pope replied: "Tell the prince that if I had two souls I might perhaps lose one for him and reserve the other to myself; but since I have but one, I can not and will not lose it."

So then, kind reader, here we are, you and I and the rest of humanity, marching on together in the ceaseless procession that leads to eternity. But to what kind of eternity? For remember, there are two, diametrically opposite. The one is the home of bliss everlasting, peace inexpressible, joy supernal; the other, a land of drear desolation, sorrow untellable, horror unheard of. To the one or the other we are hastening with steps that will suffer nor pausing nor staying. In the one or the other, kind reader, in a few brief years, you who read these lines and I who write them, shall have taken our lodging to dwell there forever and ever and ever. Which shall it be? That we are daily determining by the life we are living. "Behold I set before you the way of life and the way of death." (*Jeremias 21, 8*) "That which he shall choose shall be given him." (*Ecclesiasticus 15, 8*).

History of Ash Wednesday

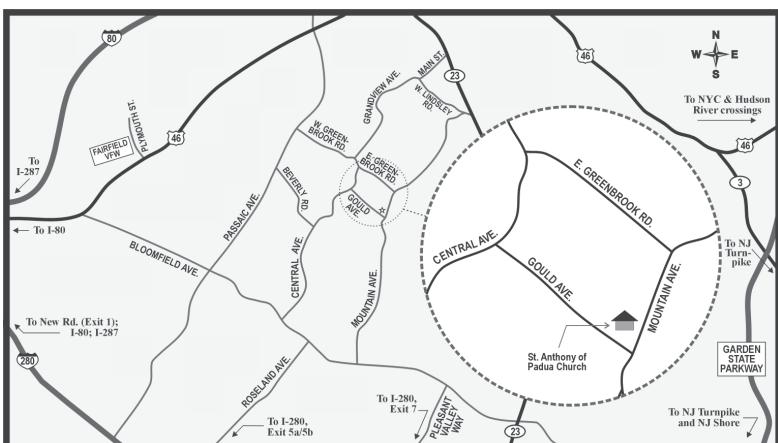
excerpted from The Catholic Miscellany (1895)

According to our present observance, Ash Wednesday is the first of the 40 days fast of Lent. But that it did not come within the quadragesimal period in primitive times we know from the testimony of Gregory the Great, who, in speaking of the fast, describes it as of 36 days' duration — that is, as extending over six weeks, from the first Sunday in Lent to Easter Day, omitting Sundays. Thirty-six days are nearly a tenth part of the year, and thus, by observing the fast, Christians were thought to render a penitential tithe of their lives to God. Lent, therefore, at the end of the sixth century, began on the first Sunday, and we know from the Sacramentary of Gelasius that the practice was the same at the end of the fifth century.

At what time Ash Wednesday and the three following days were added to the fast has not been precisely ascertained. It is true that in the Sacramentary of Pope Gregory there is a Mass for Ash Wednesday under the heading "Feria IV., caput jejunii" (beginning of the fast); whence it might be inferred that Pope Gregory, in spite of the words cited above, had himself before his death sanctioned the alteration in question. But this would be an unsafe conclusion, for one of the best manuscripts of the Sacramentary does not contain this heading. However this may be, a Capitulary of the Church of Toulon (714) and the liturgical work of Amraury (about 820) describe the Lenten usage as identical with our own. There can be no difficulty in understanding the motive of the change; for by the addition of the four days preceding the first Sunday, the number of fasting days before Easter (the Sundays being omitted) becomes exactly 40, and accords with the fasts recorded of Moses and Elias, and with that of our Saviour in the wilderness of Judea.

The office for Ash Wednesday opens with the solemn ceremony which has given the day its name. After an introit and four collects, in which pardon and mercy are implored for the penitent, the faithful approach and kneel at the altar rails, and the priest puts ashes on the forehead of each, saying, "Memento, homo, quia pulvis es, et in pulverem revertaris" (Remember, man, that thou art dust, and shalt return to dust). The ashes are obtained by burning the palms of the previous year. The Lenten pastorals of Bishops, regulating the observance of the season, usually prescribe that the fast on Ash Wednesday shall be more rigorously kept than on any other day in Lent except the last four days of Holy Week.

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-23. 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.