



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for February 2009

103 Gould Avenue, North Caldwell, New Jersey 07006

The Home of
Traditional
Catholicism
in North Jersey™

February Calendar

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

New Schedule for Sunday Mass & Catechism

Please note that St. Anthony's Sunday Mass schedule is changing, effective February 1. The new Mass times are **8:00 AM** and **10:30 AM**. Regularly scheduled Mass times for First Friday, First Saturday, Our Lady on Saturday, and Holy Days are unchanged.

Sunday Catechism classes will be conducted at **9:30 AM**, between the two Sunday Masses. This allows families attending at either Mass time to participate in Catechism classes.

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: 8:00 AM & 10:30 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>

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 *Occursus 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 will be available on Sunday, February 8.

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 given at First Saturday Mass (Feb. 7) and again at the Masses on Septuagesima Sunday (Feb. 8).

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 shalt return.*

Mass and imposition of ashes will be at **7:00 PM** on February 25. For those unable to attend on Ash Wednesday, ashes will be imposed also on Sunday, March 1.

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 — February 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

Planning Outlook

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

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

Apr. 13-18: Women's Ignatian Retreat (*Ridgefield, Ct.*)

Apr. 26: First Confession

May 3: First Holy Communion / May Crowning

May 11-16: Men's Ignatian Retreat (*Ridgefield, Ct.*)

This interior mortification is acquired little by little through never following our own will or liking even in the most trifling matters, until we have subdued the body to the spirit. This is entirely or at least mainly accomplished by renouncing all care for ourselves and our own pleasure. If we have really begun to serve our Lord, the least we can offer Him is our life, after having yielded our will to Him. What is there to fear in this?

—St. Teresa of Avila

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 at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence. Schedule is as follows:

February 1 and 15

March 1 and 15

April 5 and 19

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.

We can tell the price of our soul by the efforts God makes to save it and the devil to ruin it. Heaven leagues together for it; Hell against it — oh, how great it must be!

—The Curé of Ars

About the Purification

by Rev. Fr. F.X. Schoupe, excerpted from
A Course of Religious Instruction (1939)

The Purification, or Candlemas-day, is at the same time a feast of the Mother of God and of her Divine Son. The law of Moses commanded that the first-born male children should be offered to God in thanksgiving for the favour granted formerly to the first-born of the Israelites in Egypt, when they were spared by the exterminating angel. This ceremony was performed forty days after the birth of the child. The law prescribed, moreover, that on the same day the mother, who had contracted a legal stain, should be purified in the temple by offering as sacrifices a lamb and a dove, or, if she were poor, a pair of turtle-doves. This was called the purification of the mother, and the presentation of the child in the Temple.

It was in order to obey this law, by which, however, neither she nor the Divine Son was bound, that the Blessed Virgin went to be purified in the Temple of Jerusalem, and that she there presented her Divine Son to the Lord. At the same time, an old man called Simeon, being enlightened from heaven, recognised the infant Messiah; and taking Him in his arms with ineffable joy, he predicted that the God-Saviour would be a sign for the contradiction of men, and that the soul of His Mother would be pierced by a sword of sorrow.

Blessing of Candles

On this feast candles are blessed, signifying: (1) that Jesus Christ is the true Light of the world by His doctrine and examples; (2) they also represent the lively faith and ardent charity with which we ought to attach ourselves to God in union with Jesus Christ. The blessed candles are carried in procession in honour of the journey of the Blessed Virgin, when she carried her Son Jesus to Jerusalem.

Meditations for Quinquagesima Sunday

by Rev. L.A. Lambert, excerpted from *Analysis of the Gospels (1892)*

Gospel: St. Luke 18:31-43

At that time: Jesus took unto Him the twelve and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when He drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Under what circumstances did Our Lord say these things to His apostles?

He said them when He was about departing from the city of Ephrem, where, after calling Lazarus back to life, and wishing to escape the envy of the Pharisees, He went for the last time to Jerusalem to suffer the full bitterness of His Passion.

If He foresaw the cruel death that awaited Him there, why did He go?

He went there because it was the will of His Eternal Father, because this was the object of His mission on earth, and because it was the desire of His heart to sacrifice His life for the salvation of mankind.

Why did He foretell to the apostles the sufferings He was to undergo in Jerusalem?

That they might know that He was truly the Son of God, as God alone could know future events depending on free causes. He also foretold them that the apostles might know that if He went to submit to suffering and death He did so of His own free will, and that they might not be scandalized by His humiliations, and not waver in their faith. And lastly, He foretold these things that they might learn of Him to bear courageously the sufferings and the martyrdom which they were to undergo.

What are we to learn from this?

To strengthen ourselves always the more in our faith by understanding that Jesus Christ is true God, and that He suffered death because He willed to do so out of love for us; and that we might learn from Him to meet courageously the tribulations and crosses which Divine Providence, always just and kind, had prepared for us.

The blind man he met and cured on the way, of what was he a figure?

According to St. Gregory he was a figure of two things. In general, he represented the whole human race; in particular, he was a figure of those Christians who, blinded by the things of this world, do not see the value of heavenly things.

How was he a figure of the whole human race?

Consider attentively this blind man. He was outside the city; he did not see the rags that covered him; he did not see the dangers about him; he was helpless and depended entirely on the assistance of those he met on the road. Such is the human race. Through the sin of Adam it was placed outside the way of Paradise; blinded in intellect, it sees not its own misery, nor the light of truth, nor the gulf open before it by ignorance, passion, and its own fallen nature; incapable of repairing its misfortunes by its own power, it could only hope for salvation from the Eternal Word, Who, coming upon earth clothed in our flesh, should redeem it, by His infinite merits and by the power of His grace, from its great calamity, and enable it to see God, to see itself, and to see all things necessary to salvation.

How did the blind man represent those Christians who are blinded by the things of this world?

He saw neither the magnificence of his country, nor the road that leads to it, nor the face of any one from whom he could ask assistance. It is the same with Christians who are blinded by the things of this world. They find themselves in the bosom of the Church, but see not its beauties; they are on the road to heaven, but cannot advance one step; they wish for happiness, but know not the vanity, the impotence, the nothingness of riches, honors, and power, from which they hope for it in vain.

What are we to learn from this blind man?

We should learn never to let a favorable opportunity pass nor delay a single moment to implore the healing of our souls whenever God passes with His grace; we should learn to make ourselves heard by prayer, internal aspirations, and by the voice of the priest.

The blind man cried out with a loud voice. What is the lesson of this?

We should learn that when it is a question of salvation we should pay no regard to human respect nor the dissuasions of bad companions, nor to what the world may say, nor to the voice of the passions, nor to anything whatever. The greater the obstacles the greater should be our ardor to pray and invoke the divine assistance.

But was not this blind man somewhat bold?

In appealing to Christ the Son of David He gave signs of great faith, because He thus confessed Him to be the expected Messiah, capable of curing him if He so willed; and by appealing to His pity and showing his great desire he gave proof of his confidence that the Lord by His omnipotence could, and by His charity would, heal Him. We learn from this miracle to confide in the divine mercy, and know that, however great our spiritual blindness, God will give us grace if we ask it with confidence.

The Sinfulness of Our Lives

Excerpted from Repertorium Oratoris Sacri (1886)

The personal motive to do penance is the sinfulness of our own lives.

Although a true knowledge of one's self is a rare virtue, everyone who casts only a superficial glance at his past life cannot but adopt the words of St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us ... If we say that we have not sinned, we make him a liar; and his word is not in us" (1 John 1:8, 10).

Call to your mind the trespasses of your childhood, the indulgence of the burning passions of your youth, the many injustices and follies of your mature and declining age; remember the sins of your eyes, ears, hands, and feet; the sins of the faculties of your soul; and you will exclaim with the Psalmist: "Evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head; and my heart hath forsaken me" (Ps. 39:13). And if you examine your conscience according to the ten commandments, from the first, forbidding to adore strange gods, to the last, forbidding to covet your neighbour's goods, are you not bound to say with the Royal Prophet: "Who can understand sins? from my secret ones cleanse me, O Lord; and from those of others spare thy servant?" (Ps. 18:13).

Your heart, maybe, puts its confidence in virtues you have practised, and in good works you have performed. But how many of your so-called good works have been performed in the state of grace? Where are those virtues which the alloy of pride, ambition, or self-love has not corrupted and defaced? How few are those works which we may present to God as pure gold! "Thy own mouth shall condemn thee, and not I, says the Lord; and thy own lips shall answer thee" (Job 15:6).

Must we not confess, too, that most of the sinful habits of our past lives invade our present lives with the resistlessness of a flood? Or will you be bold enough to challenge our Lord to call you at this moment before his judgment-seat? "There is no peace in my bones, because of my sins. For my iniquities are gone over my head; and as a heavy burden are become heavy upon me" (Ps. 37:4).

I hope that these and similar reflections convince you of the necessity of doing penance. If we desire to enter into the glory of our Lord, we must either be innocent or penitents; we must carry in our hands either the white lily of purity, or the palm of penance. "When we have offended a mighty personage, we are not at rest until by our tears and entreaties we

obtain his pardon. Should we not act in like manner when we have enkindled the wrath of our God?" (St. Chrysostom).

Moreover, penance is an indispensable preservative against future sins. Without penance we are certain to succumb to the tempests of our passions.

Peroration

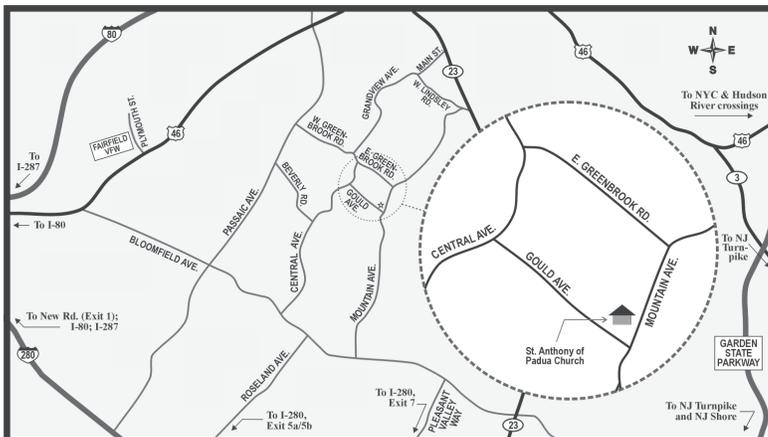
The beginning of a New Ecclesiastical Year reminds us in a forcible manner of the necessity of penance. How fleeting was the time of the past year! "See therefore, brethren, how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:15). Keep your lamp trimmed, that the Lord may not say to you, "I know you not." Or will you defer your conversion and penance for another year? "Say not: The mercy of the Lord is great: He will have mercy on the multitude of my sins. For mercy and wrath quickly come from Him; and his wrath looketh upon sinners." At the beginning of this New Year the Lord says to us: "Behold, I stand at the door and knock; if any man shall hear my voice, and open to me the gate, I will come in to him." Let your Lord wait no longer. "I said: Now have I begun; this is the change of the right hand of the Most High" (Ps. 76:11).

Purpose of the Lourdes Apparitions

by Rev. M.P. Shill, excerpted from
The Catholic's Ready Answer (1915)

There is another circumstance connected with these apparitions of quite a distinctive character. One day, as the child [Bernadette] herself relates, "the Lady, for an instant did not look at me, but looked beyond my head, and then again at me. I asked her what made her sad, and she said: 'Pray for poor sinners; pray for the world which is in such trouble.'" On the occasion of another ecstasy, "for a moment the child turned toward the spectators; with tearful face and sobbing voice she repeated three times — 'Penance, penance, penance!' She declared afterward that these were the very words she had heard the Lady utter." This circumstance is noteworthy as throwing light upon the moral purpose of the apparitions.

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 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.