



St. Anthony of Padua Church

SOCIETY OF ST. PIUS X

Bulletin for February 2010

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

February Calendar

- 1 St. Ignatius of Antioch
- 2 Candlemas Day / Purification of the Blessed Virgin
- 3 St. Blaise
- 4 St. Andrew Corsini
- 5 St. Agatha / First Friday
- 6 St. Titus / St. Dorothy / First Saturday
- 7 Sexagesima Sunday / 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
- 12 Seven Holy Founders of the Servite Order
- 14 Quinquagesima Sunday / St. Valentine
- 15 Sts. Faustinus & Jovita
- 15-20 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 17 Ash Wednesday (fast, abstinence)
- 18 St. Simeon
- 21 1st Sunday of Lent
- 22 Chair of St. Peter
- 23 St. Peter Damian
- 24 St. Matthias the Apostle / Ember Wednesday
- 26 Ember Friday
- 27 Ember Saturday / St. Gabriel of Our Lady of Sorrows
- 28 2nd Sunday of Lent

Basketball Practice and Open Gym

On the first and third Sundays in February, the men's basketball team will practice at the Gould School gym after the 10:30 AM Mass. Open gym for individuals and families will follow catechism classes. The school's gym and cafeteria area will be available from 10:30 AM to 1:30 PM.

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: 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. 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>

My eyes are ever towards the Lord.

—Psalms 24:15

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 7.

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 on First Friday and First Saturday and at the Sunday Masses on February 7.

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.*

Imposition of ashes will be done at the Sunday Masses on February 21, the first Sunday of Lent.

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 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 — February 2010

1st Saturday – Third Order Carmelites / Mary's Flowers / Maidens of the Immaculate Heart / St. Anthony's Chapter of the Eucharistic Crusaders (Groups I, II)

2nd Sunday – Holy Name Society / Sodality of Our Lady of Sorrows (9:30 AM) / 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.

Mar. 8-13: Men's 5-Day Retreat (*Ridgefield, Ct.*)

Mar. 21: Passion Sunday

Mar. 28: Palm Sunday

Apr. 1: Holy Thursday

Apr. 2: Good Friday

Apr. 3: Holy Saturday (Easter Vigil)

Apr. 4: Easter

Apr. 19-24: Women's 5-Day Retreat (*Ridgefield, Ct.*)

Apr. 25: First Confession

May 2: First Holy Communion / May Crowning

May 13: The Ascension of Our Lord (holy day)

May 17-22: Men's 5-Day Retreat (*Ridgefield, Ct.*)

First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, February 6. Holy Mass will be at 10 AM; confessions will be heard before Mass. The children will participate in a question-and-answer session with Father. Lunch will be provided.

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. Winter/Spring classes are scheduled as follows:

February 7 and 21

March 7 and 21

April 18

Support for Our Seminarians

Parishioners wishing to financially assist the seminarians known to our parish, Rev. Mr. Therasian Xavier from India and Mr. Frankter Natera, may contribute directly to their tuition accounts. Tuition at the seminary is \$7,000 per year. You may send donations to: St. Thomas Aquinas Seminary, 21077 Quarry Hill Rd., Winona, MN 55987. Make checks payable to "St. Thomas Aquinas Seminary" and **write the seminarian's name and "tuition" in the memo section.**

Rev. Mr. Xavier and Mr. Natera express their gratitude for any assistance that the parishioners of St. Anthony's may offer.

The Obedience and Humility of Mary in the Feast of the Purification

"And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem to present Him to the Lord." (St. Luke 2:22).

The Heart of Mary completely unveils itself in this day's mystery. Her love of obedience, her astonishing humility, manifest themselves in it in the most admirable and touching manner. The law of purification could not concern Mary: the Child she has given to the world was the fruit of her virginity, the Saint of Saints; and by the terms of the law she was exempt from the obligation common to other mothers. But this holy Virgin cherished obedience too much to make use of her rights on such an occasion. Accordingly she went to the Temple, and accomplished to the letter all that the law of Moses prescribed.

Her humility does not shine forth with less luster than her obedience in such conduct. She is a Virgin, and this quality is so dear to her that she would have preferred it to the Divine Maternity, if that signal honour had interfered with it; yet she is content to lose its glory in the eyes of the world, by bringing herself down to the level of ordinary women in the ceremony of purification. Descended from the royal race of David, she veils and conceals her lofty rank under the externals of poverty; it is the offering of the poor only that she makes at the Altar to redeem her Divine Son; all in her is hidden and obscured; the beauty of the King's daughter is entirely within.

Oh! how Jesus would delight in my heart if He found in it dispositions like unto those of Mary's heart. How pleasing would my homage be to Him if I were confirmed in these interior virtues, which, avoiding the eyes of the world, desire Him alone as witness, because His love alone is their beginning and their end! Heart of Mary, Heart of my Mother, form thy image within my heart, that so thy Divine Son may find me not quite unworthy of the special favors which He never ceases to heap upon me.

The Gravity of Venial Sin

by Rev. Augustine Wirth, excerpted from Lenten Sermons (1891)

Let us consider *the nature and enormity of venial sin*. How true, my brethren, are the words of St. Augustine, when he says that we do not always weigh the malice of sin in the proper scales. There are many sins which we would be inclined to consider trifling, did not the Holy Scriptures assure us to the contrary. For example, if Jesus himself had not asserted it, who would venture to declare that the man who cries out angrily to his brother: "Thou fool!" commits a sin deserving of hell fire? In like manner many grievous offenses are committed against God's law in the guise of petty faults and defects.

Venial sin is a transgression of a law slightly binding, or when the act is not committed with full advertance and consent of the will. He who, for instance, tells a lie in jest, or steals five cents, or indulges a self-complacent thought commits a venial sin, because there is no actual malice in these faults. Although offensive to the infinite sanctity of God, they proceed mainly from human frailty. It is also venial sin when a grave commandment of God or of his Church is broken, but without full knowledge and consent. Such sins appear as trifles; nevertheless, they stain the white robe of our innocence, grieve the heart of an all-holy God, and gradually lead to willful mortal sin.

The enormity of venial sin may be better known from a contemplation of *the temporal punishments* incurred by those who have committed it. When the Angels led forth Lot and his wife, from the judgment of fire and brimstone that was destroying Sodom and Gomorrah, they were forbidden to look back at the doomed cities. Through curiosity, and perchance through pity for others, Lot's wife disobeyed the divine command and was immediately turned into a pillar of salt. Behold, how dreadful the punishment of a fault committed without reflection! Moses, the faithful servant of God, for a single venial sin was excluded from the promised land, for which he had sighed for forty years. Yea, more, to add to his penance, the Lord permitted him to see at a distance the delights of which he had been deprived. And what sin, think you, had he committed? Once, in the desert, the Lord commanded him to strike the rock that water might burst forth for the thirsting people. Moses *doubted* whether such a miracle could be granted to the ungrateful Jews. This was the sin for which he was so severely punished. David, we are told, once mustered his warriors through vanity, desiring to see how many valiant men he had in his army. This was, certainly, not a grievous sin, and yet, as the holy Scriptures tell us, God permitted seventy thousand of his men to perish in punishment of his vanity. God is just. He punishes no offense more severely than it deserves. What a dreadful evil, then, must even venial sin be in his eyes! Should we not tremble at the bare thought of it? If he punished with a like justice every curious glance, all indecorous behavior, all envy of the neighbor's good, and every idle word, how terribly will He not chastise us Christians for our vain thoughts, our pride in our perishable possessions, our exaggerations, and other glaring defects?

I must here refute an objection which is often heard. What harm is there in a careless word, a trifling lie, a profane expression that can really hurt no one? My Christian friends, I will answer you thus: What is it if we call our brother a fool? It can surely do our neighbor no harm, and yet our Lord threatens us with judgment and damnation for all such offenses. Why? Because they injure your soul and

offend God, being opposed to his holy commandments. The Saints realized this truth, hence their dread of venial sin. St. Jerome tells us: "All the sufferings of this world, war, famine, and pestilence, do not injure mankind as much as a single voluntary venial sin offends God; and if we could abolish all these evils by committing one sin, we dare not commit it." Yes, he even goes further: "If," he says to Christians, "if you were able to convert all the sinners of the universe by the commission of one venial sin, aye, even were you able thereby, to deliver all the holy souls from Purgatory, you dare not commit that sin."

Another reason why we should flee from this great evil of venial sin is because *God will hereafter punish it so severely*.

Our Savior, the Eternal Truth, once said: "And they shall render an account of every idle word." Idle, useless words are assuredly not mortal sins, and yet a severe reckoning awaits them after death. In the Psalms we read these words of the Lord: "I will judge justices." What does this mean? Surely not that Christ will judge mortal sins. Such grievous transgressions of the divine law cannot be called justices. "To judge justices" will be to judge the defects even in our good works. Voluntary self-complacent thoughts, idle words, emotions of vanity, petty injustices, these are the faults which Almighty God will severely chastise. And, in another portion of Holy Writ, we are warned that we shall not come forth from the prison of divine justice until we have paid the last farthing. What does *that* mean? Is it a grievous thing to steal a farthing? Certainly not, but the justice of God demands satisfaction for even the smallest defect, and until satisfaction is made, the offender remains shut out in suffering from the unveiled glories of the Beatific Vision.

My dearly beloved brethren, behold the mercy of the Sovereign Judge as manifested in the doctrine of Purgatory! God cannot forgive even the smallest sin unless it has been atoned for by penance; hence, his love has provided a place of purgation for his elect, wherein they must be purified from the dross of failings before they can become the pure gold of life eternal. Yet, even this clearly shows the terrible light in which he regards venial sin. The most trifling fault must be expiated, the last farthing must be paid.

Turn to St. Paul, and you will find that he, too, tell us that the just shall be saved, "yet so as by fire"; and, speaking of the torments of Purgatory, St. Augustine says: "The slightest pain *there* must be greater than all imaginable sufferings of this world taken together." How great, then, must be the evil for which God has reserved these terrible tortures of purgatorial flames!

Finally, my dear Christians, consider that venial sin is to be avoided, because *it gradually leads to mortal sin*. We must be explicit. Venial sin in and of itself can never become mortal sin, but (and herein lies one of its chief dangers), it gradually disposes the soul to mortal sin. It weakens and decreases the love of God in our souls, and by causing us to offend him frequently and recklessly, implants in our hearts evil inclinations towards mortal sin.

St. Ambrose here makes use of a beautiful simile: Whence comes it, says the saint, that so many vessels are shipwrecked? Is it always attributable to sudden and violent storms? No, it is often caused by neglect of slight precautions. Perhaps the captain knew there was a tiny leak in his

The Gravity of Venial Sin (cont'd)

ship, but he thought it of no consequence. At the outset, it was so small it was scarcely noticed, but the opening grew larger; the water began to creep in, then to fill the lower deck, and when the crew endeavored to stay its progress, it was too late, and the vessel sank. Thus, venial sin, which is so easily committed, leads almost imperceptibly to mortal sin. Another example will assist us in comprehending this. Tell me, pray, whence came it that Eve sinned so grievously in Paradise? She sinned through curiosity in looking at the forbidden fruit. This was a venial sin, but it led her to delight in looking at the fruit; it filled her with a desire to possess it. These seemed like light offenses, yet from them sprang the greed which prompted her to put forth her hand to touch, to taste, to eat — in short, to commit mortal sin.

Had David, that man after God's own heart, when his gaze fell upon the wife of another, instantly turned away his eyes and banished the evil suggestion, he would never have yielded to temptation and become an adulterer. "He that despiseth small things shall fall by little and little."

Alas! we need not go to the buried ages to confirm our text. Let us simply look at our own lives. How is it, friend, that you have become a confirmed drunkard? Is it not because you accustomed yourself by degrees to gratify your appetite for strong drink? Whence comes it that yonder young man has become a profligate? Because he did not carefully avoid sinful occasions, and guard sedulously his looks, thoughts, and words. Why have numbers perished in prison, or on the gallows, as thieves and murderers? For the simple reason that they did not shun the very first suggestion of dishonesty, or of revenge. Thus, we see that, as one cannot attain Christian perfection at a single bound, so neither does he suddenly become proficient in evil. There is a gradual growth in all things. Venial sin disposes to mortal sin.

The Saints of God well understood this truth; hence, they fled from the smallest occasion of evil and practiced the most rigid austerities to atone for their little imperfections. We are told of St. Ignatius that, when a thoughtless boy, in company with other children, he once took some fruit from a neighbor's garden. This, assuredly, was not a mortal sin. But mark the penance! When he became a priest, remembering this fault of his youth, he once took occasion to preach upon the vice of theft. In the course of his sermon, he accused himself publicly of this sin, and seeing the owner of the fruit among his hearers, he besought him vehemently to pardon him, offering his entire fortune to be dis-

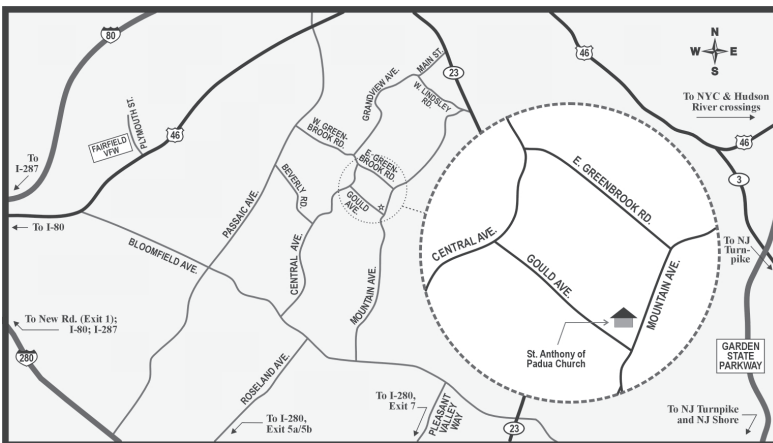
tributed to the poor in satisfaction for his fault. Think you, if he had overlooked his childish fault, and had persevered in committing others like it, he would ever have become the great Saint Ignatius? Certainly not. St. Aloysius, too, when but five years old and in camp with his father, not only stole some gunpowder from the soldiers' pouches, but also learned from them the use of certain profane expressions, his innocence preventing him from comprehending their malice. Nevertheless, in later years, he always spoke of these childish errors as his "two great crimes," and he never mentioned them without sobs and tears. We, my dear brethren, consider these, the scruples of an exaggerated piety, but would Aloysius have ever attained the pinnacle of his exalted sanctity, if he had made little of these early defects?

Let us compare ourselves with these saintly models. How easily we commit venial sin! Daily — may I not say hourly — we behold ourselves enraged at the slightest injury, impatient under trifling contradiction, finding fault with our neighbor's petty defects, whilst we ourselves commit much more serious offenses! Do we not violate charity by equivocal expressions, resort to falsehood in small matters? Are we not habitually careless and distracted in prayer? Do we not often pronounce the holy name of God without due reverence? In short, are we not guilty of all the faults of which ever the just are obliged to accuse themselves, seven times a day? And what penance do we perform? We repent verbally today, and tomorrow, we repeat the same offenses. Let us reflect upon the enormity of even one venial sin, on the temporal punishments which it deserves, on the severity of its judgment after death. Let us fully digest the terrible thought, that venial sin disposes the soul to mortal sin. The Saints have done the most rigid penance for it, and if we do not imitate their example, we cannot expect to succeed in the all-important affair of our eternal salvation. Either the Saints were foolish in thus chastising and mortifying themselves for light faults, or we are fools in making little of our venial sins. None will dare assert the former, and if we admit the truth of the latter, what remains for us to do?

My people have done two evils: They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

—Jeremias (2:13)

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.