



St. Anthony of Padua Church

Bulletin for February 2008

SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

February Calendar

- 1 St. Ignatius of Antioch / First Friday
- 2 Purification of the Blessed Virgin Mary /
First Saturday
- 3 Quinquagesima Sunday / St. Blaise
- 4 St. Andrew Corsini
- 5 St. Agatha
- 6 Ash Wednesday (fast, abstinence) / St. Titus /
St. Dorothy
- 7 St. Romuald
- 8 St. John of Matha
- 9 St. Cyril of Alexandria / St. Apollonia
- 10 1st Sunday of Lent / St. Scholastica
- 11 Apparition of the Blessed Virgin Mary at Lourdes
- 12 Seven Holy Founders of the Servite Order
- 13 Ember Wednesday
- 14 St. Valentine
- 15 Ember Friday / Sts. Faustinus & Jovita
- 16 Ember Saturday
- 17 2nd Sunday of Lent
- 18 St. Simeon
- 22 Chair of St. Peter
- 23 St. Peter Damian
- 24 3rd Sunday of Lent
- 25 St. Matthias, Apostle
- 25-Mar. 1 Women's 5-Day Retreat (Ridgefield, Ct.)
- 28 St. Gabriel of the Sorrowful Virgin

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.

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: 7:30 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>

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 3.

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 Sunday Masses on February 3 (Quinquagesima Sunday).

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 7:30 PM on February 6. For those unable to attend on Ash Wednesday, ashes will be imposed again on Sunday, February 10.

Saturday Masses in February

Please note that there will be **no** Saturday evening Masses on February 16 and February 23.

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 2008

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

Planning Outlook

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

March 9: Passion Sunday

March 16: Palm Sunday

March 20: Holy Thursday

March 21: Good Friday

March 23: Easter Sunday

March 24-29: Women's 5-Day Retreat (Ridgefield, Ct.)

April 1: Feast of the Annunciation of the Blessed Virgin Mary

April 27: First Confession

May 1: Ascension of Our Lord (holy day)

May 4: First Holy Communion / May Crowning

May 26-31: Women's 5-Day Retreat (Ridgefield, Ct.)

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. Class dates for early 2008 are as follows:

Feb. 3 & 17 Mar. 2 & 16 Apr. 6 & 20

Meditation on the Feast of the Purification

The feast of the Purification is essentially the feast of the generosity of Mary. In all the other mysteries of her life she receives, but in this she gives. She makes a sacrifice of the glory of her virginity, consenting to pass for an ordinary mother in the eyes of men. But that which costs her much more is the sacrifice which she makes of her Son to God, submitting to the divine decrees which condemn this Divine Son to die for the salvation of the world — decrees whose severity she foreknew, together with their smallest details.

This spirit of generosity with which Mary was filled, ought also to be mine. The sacrifices which my God demands of me will never equal those imposed on her. She must sacrifice Jesus, must consent to see him expire in the midst of torments; I, on the other hand, am sure of becoming united to this Divine Saviour, of glorifying Him, and of pleasing His Sacred Heart, in proportion to the courage I shall have in sacrificing my disorderly attachments and bad inclinations. How then can I refuse to go to the Temple, treading in the footsteps of Mary, there to unite my offering to hers?

The men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes.

—Jonas 3:5-6

Q&A: The First Sunday of Lent

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

Gospel: St. Matthew 4:1-11

At that time: Jesus was led by the spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city and set Him upon the pinnacle of the temple, and said to Him: If thou be the Son of God, cast Thyself down, for it is written: That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone, Satan, for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him: and behold, angels came and ministered to Him.

Q. When did these events take place?

A. They took place before Jesus began His public life, and immediately after He had been baptized by John the Baptist, when the voice of His heavenly Father was heard saying, "This is My beloved Son, in Whom I am well pleased."

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Q&A: The First Sunday of Lent (cont'd)

Q. What spirit led Christ into the desert?

A. It was the Holy Ghost, the same Spirit Who descended upon Him in the form of a dove; it was that Holy Ghost Who inspires Christians to be faithful to the grace of baptism, to flee the world, to seek solitude, if not of the body, at least of the heart, to do penance, and to find happiness in prayer and in communion with God.

Q. But why did the Spirit lead Him into the desert where He was to be tempted?

A. The Holy Ghost Who led Christ had not His temptation in view, but His victory. The divine Redeemer had come to repair the disgrace and ignominy of the human race, and it was necessary that the evil spirit, who had overcome mankind in the person of Adam, should himself be vanquished by man in the person of Jesus Christ. It was therefore proper, says St. Gregory, that the divine Word made flesh should go to attack our enemy, and, fighting as one of us, triumph for us, and by overcoming the tempter secure to us the victory.

Q. Had Christ any other object in exposing Himself to the assaults of the enemy?

A. He had. In permitting the evil spirit to assail Him He would teach His followers not to lose courage when assailed by temptations, for as long as they do not yield to them they do not defile the soul, but are an occasion of glory and reward to brave soldiers. He also wished to teach us how to overcome the devil. He wished, as St. Augustine says, to render our victories easy for us by His own victory. He wished to teach that all who consecrate themselves to Him, and especially those who are called to do great things in the Church, should be always ready to meet temptations, for by suffering temptations they learn how to overcome them, and are able to teach others. By overcoming temptations we advance in virtue and gain greater graces and rewards.

Q. What did Christ merit for us by His long fast?

A. By His fast He sanctified our fasts, mortifications, and abstinences when we practice them in a true spirit of penance. His example renders easy for us those sufferings by which we conquer the rebellion of the flesh. Lastly, by His fast He instituted and blessed that fast of forty days which the Church has always observed as an apostolic tradition.

Q. What should we learn from Christ's first answer to the devil?

A. Satan, taking occasion of Christ's hunger, tempted Him to change stones into bread. Christ answered that man lives not by bread alone, but by every word that proceedeth from the mouth of God. This answer teaches us to put our confidence in God in all our necessities. He will provide for all our wants. How many anxieties and sins we would avoid if in our troubles we would put our confidence in God! Let us, then, live the life of the just; let us abandon ourselves without reserve to the mercy of our heavenly Father, and remember that a just man has never been forsaken by God.

Q. What are we to learn from the answer to the second temptation?

A. That we should never tempt God. Christ could have come down from the pinnacle of the temple by the ordinary way, and it was tempting God to expect Him to work an unnecessary miracle to preserve Him if He had cast Himself down from that height, as the devil tempted Him to do.

Thus also do we tempt God when we ask for miracles in confirmation of our religion, as faith is sufficient for us. We also tempt God when we ask to be cured of sickness by a miracle when we can be cured by proper medicines. We tempt God when we expect Him to preserve us from sin while we place ourselves unnecessarily in the proximate occasion of sin.

Q. What does Christ teach us by His answer to the last temptation?

A. He teaches us that we should not for all the world give to creatures the honor which belongs to God alone. The devil promised Christ all the kingdoms of the earth if falling down He would adore him, and Christ by putting him to flight taught us that we must renounce all things rather than fail to honor God. How often does the devil repeat this temptation by representing to us the temporal advantages to be gained by failing in our duty to God and by promising us the friendship and protection of the great and powerful of the world! Let us learn from Jesus that, come what may, we must never be disobedient or wanting in respect to the awful majesty of the Lord.

Q. Is there anything more to be said regarding the nature of the temptations mentioned in this Gospel?

A. We may observe that Christ, by overcoming them, has vanquished in their very foundations all the temptations that can possibly assail man. If we will but reflect we will see that temptations always arise from love of the flesh, from love of honors, or from love of the things of this world, riches. Now Christ, by refusing to change stones into bread to satisfy His hunger, overcame love of the flesh. By refusing to cast Himself down from the summit of the temple in order that the angels might bear Him up, and thus glorify Himself, He conquered love of honors. And by refusing all the kingdoms of the earth, he conquered love of worldly possessions. Thus He overcame in their very origin the principal passions that wage a continual war against us. And by the merits of His victory He has enabled us to meet by the grace of God those temptations which may come upon us.

Q. What are we to understand by those angels who came to serve Jesus?

A. By them we are to understand the way God treats those who, in the hour of temptation make good use of His grace and remain faithful to Him. He ordinarily gives peace and joy to those who have fought the good fight and resisted temptation. Joseph remained faithful when tempted, and was put into prison, but afterward the throne of Egypt was his reward. Susanna remained faithful, and suffered the agonies of death; but Daniel made her innocence known to all. The three children of Babylon remained faithful, and an angel rescued them from the fiery furnace. Let us remain faithful in the time of temptation, and the peace, happiness, and blessings we shall enjoy will be so many invisible angels which the Lord will send to comfort and console us after the battle is over.

Q. What lesson should we draw from this Gospel?

A. We should learn to love and practise mortification and penance, and not to lose courage when strongly tempted. We should repel the suggestions of the devil with the maxims and precepts of the gospel, and look to God for the reward of having suffered and endured for His glory.

Ashes

by Rev. John Sullivan, excerpted from **The Externals of the Catholic Church (1917)**

On Ash Wednesday the Church begins the penitential season of Lent, the forty days of mortification during which her children are called upon to remember that they must chastise their bodies and bring them into subjection; that he who neglects to do penance is in danger of perishing; and that at all times the Christian must remember his last end and his return to the dust from which he was taken.

As we are all conscious that by nature we are "children of wrath," we are urged to appease the offended majesty of God by the practice of penance and mortification; and the Church teaches us this solemn duty by the impressive ceremony of the imposition of ashes on Ash Wednesday.

An Ancient Practice

Like many of the other symbolic practices of our Church, the use of ashes to express humiliation and sorrow is something which was common in other religions. Many references to it are found in the Old Testament. When David repented for his sins he cried out: "I did eat ashes like bread, and mingled my drink with weeping." When the people of Nineveh were aroused to penance by the preaching of the prophet Jonas, they "proclaimed a fast and put on sackcloth and sat in ashes." It is probable, therefore, that the use of ashes was introduced in the early Church by converts from Judaism because it was an observance with which they had been familiar in their former faith.

The Lenten fast, according to the ancient practice of our Church, began on the Monday after the first Sunday of Lent. Consequently the penitential season was then somewhat shorter than it is now; deducting the Sundays, there were originally only thirty-six fasting days. But about the year 700 it was seen to be fitting that the fast of the faithful should be of the same duration as that which our Blessed Lord had undergone; and the beginning of the season of penance was fixed on what we now call Ash Wednesday.

Originally a Public Penance

At first the ashes were imposed only on public penitents. In those austere days of ecclesiastical discipline, public expiation was always exacted as a reparation for public scandal. Those who sought reconciliation with God after grievous sin were required to appear at the door of the church in penitential garb on Ash Wednesday morning. They were

then clad in sackcloth and sprinkled with ashes, and were debarred from the church services until Holy Thursday.

But there were always among the faithful certain devout souls who were not public sinners, but who wished to be sharers in the humiliation of Ash Wednesday. And so, gradually, it became the custom for all Catholics, including the clergy, to receive the ashes on that day. The earliest legislation decreeing this is found about the year 1090, and within a century from that time it had become a universal practice.

The Source of Blessed Ashes

The ashes used for this ceremony are obtained by the burning of the blessed palms of the previous Palm Sunday. In this the mystical writers of the Church have found a symbolic meaning. The palm typifies victory; and the ashes show us that we cannot gain the victory over sin and Satan unless by the practice of humility and mortification.

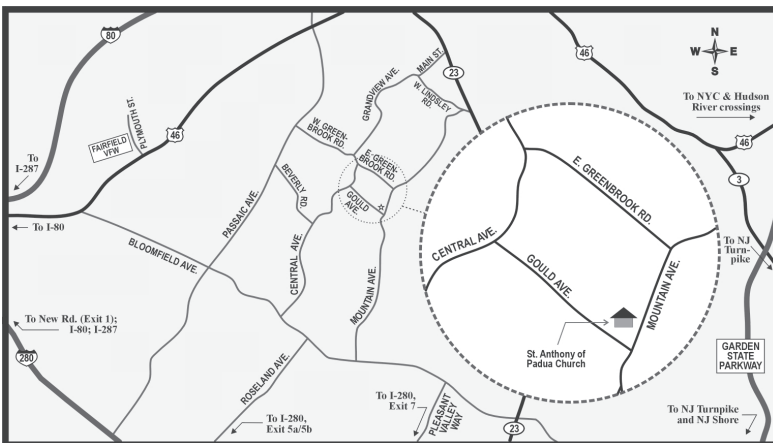
The Prayers of the Blessing

The language of the blessing is very beautiful, and it is regrettable that our people are not made more familiar with these and other petitions which are used in the liturgy of our Church. In these prayers God is besought to spare us sinners; to send His holy Angel to bless these ashes, that they may become a salutary remedy; that all upon whom they are sprinkled may have health of body and soul. He is implored to bestow His mercy upon us, who are but dust and ashes; and, just as He spared the Ninevites, whom He had doomed to destruction, so the Church begs Him to spare us, because, like them, we wish to do penance and obtain forgiveness.

Such is the substance of the blessing, and then comes the solemn imposition. Rich and poor, cleric and layman, the tottering old man and the little child, all throng to the altar of God; and with the impressive words: "Remember, man, that thou art dust, and unto dust thou shalt return," the priest places upon the head of each those ashes which are such a striking symbol of our frail mortality. As a spiritual writer has said: "He mingles the ashes that are dead with the ashes yet alive," that the lifeless dust may impress upon us the solemn truth that we too are but dust, and that unto dust we shall return.

Memento homo, quia pulvis es, et in pulverem reverteris

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. 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.