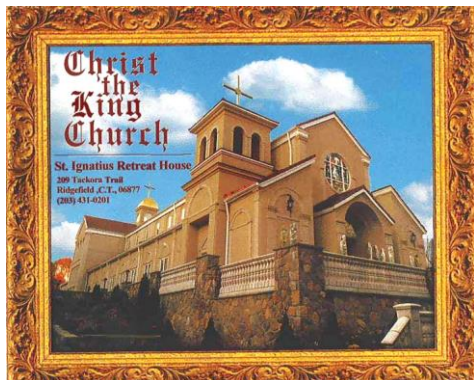


# Christ the King Church

## *Society of St. Pius X*



### **PARISH BULLETIN**

**January 28, 2024**

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Ridgefield, CT 06877  
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[www.sspxr Ridgefield.com](http://www.sspxr Ridgefield.com)  
**Prior: Fr. Jean Violette**

### **Purification of the Blessed Virgin Mary (Candlemas Day)**

by Leonard Goffine, 1871

On this day the Church solemnly celebrates the presentation of Jesus in the temple, and the obedience and humility both of Mary and her divine Son, who, though not subject to the law in regard to purification and presentation, yet subjected themselves to it. Hence this feast is called the Purification of the Virgin Mary. In common speech we call it also Candlemas, because on this day the candles required for the divine service are blessed and carried in procession.

#### **What is the design of this custom?**

1. It is to remind us that Jesus, the light of the world, was offered up to His heavenly Father, by Mary, in the temple at Jerusalem, where He was called by Simeon "a light for the revelation of the gentiles, and the glory of the people of Israel." 2. To remind us, also, of several important truths, to which the priest refers in the prayers at the blessings. Thus he prays that as the earthly light dispels the darkness of night, so Jesus, with the light of His divine doctrine, may clear away our spiritual blindness and ignorance, and lead us in the way of virtue; that as the Holy Ghost enlightened Simeon, so He may also enlighten us to acknowledge Jesus as the true light, to love Him and follow Him, to keep our hearts from the way of sin, and to guide them in the way of virtue, and to kindle them with the fire of holy love; finally, that God may preserve, in soul and body, those who use blessed candles with

**Church Sanctuary Lamp:**

*Robert & Joanne Steenhuisen*

**Chapel Sanctuary Lamp:**

*The Stanley Family*

**ANNOUNCEMENTS**

For those who missed Father Andrew Ferrelli's presentation on the SSPX's work in Argentina and still want to support the work, the second collection today will be for them. Make the checks to Society of St Pius X, specifying in the memo line or your envelope it is for Argentina.

**Parish Rosary** – Join the Altar & Rosary Society this morning at 8:30 a.m. for the monthly parish rosary prayed for the intentions of the Altar & Rosary Society, Christ the King Parish, Padre Pio School, an increase in priestly & religious vocations and all the prayer requests placed in the Parish Intentions Board for the month.

**The Altar & Rosary Society (ARS)** - will meet after 9:00 am Mass this morning. All the ladies of the parish are invited.

**Friday February 2** – is First Friday. Please sign up in the vestibule for all night adoration. The men of the Holy Name Society generously cover the hours from midnight to 6 a.m. The hours from 9 p.m. to midnight, especially need to be covered.

**Parish Mission** Fr Isaac Relyea will preach a parish mission from Sunday March 17 until Wednesday 20. All are welcome.

**Old Palms** – Please place your old blessed palms in the box provided in the vestibule

**February 4<sup>th</sup>** - There will be blessing of religious articles after both Masses.

**Please continue to pray** for the members and friends of the parish who are homebound or ill: Konrad Eldracher, Mrs. Mary Licurse, and her daughter Margaret, Mrs. Jo-Anne Galasso, Bridget Patricia Conlan, and Mrs. Geraldine Wilson.

**Emergency sacramental phone number: 475-289-1358**

*Please note that if you wish to be buried from Christ the King Church you must not have in your will the direction to be cremated.*

## **MASS SCHEDULE**

**January 28, - February 4, 2024**

### **Sunday, January 28**

7:00 A.M.

9:00 A.M.

### **Septuagesima Sunday**

Low Mass (*pro populo*)

Sung Mass

### **Monday, January 29**

7:15 A.M.

8:15 A.M.

St. Francis de Sales, *Bishop, Confessor, Doctor*

Low Mass

School Mass

### **Tuesday, January 30**

7:15 A.M.

8:15 A.M.

St. Martina, *Virgin, Martyr*

Low Mass

School Mass

### **Wednesday, January 31**

7:15 A.M.

8:15 A.M.

St. John Bosco, *Confessor*

Low Mass

School Mass

### **Thursday, February 1**

7:15 A.M.

8:15 A.M.

6:00 P.M.

St. Ignatius of Antioch, *Bishop, Martyr*

Low Mass

School Mass

Rosary & Benediction

### **Friday, February 2**

7:15 A.M.

8:15 A.M.

7:00 P.M.

### **Candlemas Day / Purification of the Blessed Virgin Mary (First Friday)**

Low Mass

School Mass

Low Mass followed by all night Adoration

### **Saturday, February 3**

7:00 A.M.

9:00 A.M.

### **First Saturday / Our Lady on Saturdays / St. Blaise, *Bishop, Martyr (Blessing of throats)***

Reposition followed by Low Mass

Low Mass & Meditative Rosary

### **Sunday, February 4**

7:00 A.M.

9:00 A.M.

### **Sexagesima Sunday**

*Blessing of religious articles after both Masses*

Low Mass (*pro populo*)

Sung Mass

may hear their prayers, and grant them entrance into the kingdom of the eternal and ever-blessed light.

In the Introit of the Mass the Church sings: "We have received Thy mercy, O God, in the midst of Thy temple; according to Thy name, O God, so also is Thy praise unto the ends of the earth; Thy right hand is full of justice. Great is the Lord and exceedingly to be praised in the city of our God, in His holy mountain." Glory be to the Father, etc. Prayer

Almighty, everlasting God, we suppliantly beseech Thy majesty that, as Thy only-begotten Son was this day presented in the temple in the substance of our flesh, so Thou wouldst grant us to be presented to Thee with purified souls. Through the same Lord Jesus Christ, etc.

Explanation: The Blessed Virgin presented herself and her divine Son at the temple so as not to give scandal to such as were ignorant of their being exempt from the law, to show from the first that Jesus was come to redeem sinners, and to leave us an example of humility and obedience. Mary offered the gift of a pair of doves, like the poor, because she was poor, and was not ashamed to acknowledge it before the world.

### **INSTRUCTION FOR WOMEN AFTER CHILDBIRTH.**

The law of purification in the Old Testament, it is true, no longer applies to Christian women, because the Church has done away with Jewish ceremonies. But the spirit and intention of that law the Church would yet have complied with. She permits women, therefore, to remain at home, with a good conscience, for six weeks after childbirth, or so long as circumstances may require, without attending divine service, in order to care for their health. This permission is, at the same time, an excellent admonition--to women, that, in order to their recovery, they should refrain from anger, from exposure, from hard labor, from injurious food; to men, not to refuse their wives during this period, set apart by God Himself under the Old Law, the rest and attention which their nature requires.

But when this time is past the Church desires that women should, after the example of Mary, repair to the church with their children, to procure the blessing of the priest, to give thanks to God for their safe delivery, to dedicate their children to Him, and to implore of Him, with the priest, grace to bring up their offspring in piety and holiness. In this consists the so-called "churching of women"; and, from what has been said, it is evident, not only that it contains nothing to be ashamed of, but that it should by no means be omitted by such as desire God's blessing.

The feeble health of both women and children after childbirth is almost always owing to their having injured themselves by want of care.