Dear Brothers and Sisters in Christ,

On Thursday the Church celebrates the feast of the Purification of the Blessed Virgin Mary, which is also the feast of Our Lord's Presentation in the Temple. On February 2, Jesus is 40 days old and leaves Bethlehem with His Mother and foster-father to go to the Temple. Thus, this is the traditional conclusion of the Christmas season because the Holy Family no longer rests in Bethlehem.

Jesus and Mary have no need to fulfill the Law for, being sinless, they are not subject to it. Our Lady has no need for purification since her conception of Jesus and giving Him birth were wholly miraculous and divine. Jesus has no need to be redeemed by two turtle doves or two small pigeons; He is the Author of the Law and the Redeemer of the world. His Blood will more than suffice to redeem all those born of women! With great humility, Jesus and Mary fulfill the Law in order to give us the example of obedience to God in all things and in order to free us from the same Law.

Our Lord is received in the Temple by the expectant faith of St. Simeon and St. Anna the Prophetess. He is proclaimed by Simeon as the "Light" of the nations. He illumines the Temple and the world with His Divine and Saving Light, which permeates His Sacred Humanity. Therefore, February 2 is a festival of light: candles are blessed and carried in solemn procession and the day is even called "Candlemas!"

As we conclude our Christmas devotion on Thursday, let us make sure that we receive the Light into our hearts. Let us make sure to follow the example of Simeon and Anna in receiving Him. Our Christmas will be fruitful only if we continue to carry the Light of the World within us through grace!

Pray for me, Father Joseph Previtali
Parish Announcements

**Upcoming Events**

**Our Lady of the Pillar**

**Monday Nights**
Adult Catechism with Father Joe
7:30pm—8:30pm @ New Hall

**Third Tuesday of the Month**
Knights of Columbus Meeting
Old Hall—7:00pm

**Tuesday Nights**
Bible Study
5:30pm—7:00pm @ Conference Room

**Miércoles por la Noche**
Estudio de la Biblia
7:00pm en el Salón Viejo (Old Hall)

**Saturday Morning**
Legion of Mary Meeting
Conference Room
9:00am—11:00am

**Second Sunday of the Month**
Hospitality after 8:00am Mass
Old Hall

**Clases de Bautizo Para Padres y Padrinos**
El cuarto Viernes del Mes
7:00pm en el Old Hall (Salon Viejo)

**Next Parish Holy Hour**
Thursday, February 9th, at 7:00pm

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**THE SOCIETY OF THE PATRICIANS**
Established in 1955 as a work of the Legion of Mary to build up the religious knowledge of the people, to teach them how to explain themselves and to encourage them to apostleship.

Please join us for our next meeting to discuss

**“Is the Bible Catholic?”**

**Wednesday, February 1st**
7:00pm—9:00pm

Our Lady of the Pillar, Rectory Conference Room

We welcome all adult Catholics to this parish series. Together we will learn from one another’s spiritual experience and perspective. The goal is to explore aspects of being a Catholic, leading each of us to develop a deeper understanding of our faith. Our gathering will begin with a brief, informative talk by a fellow parishioner, followed by a meaningful and open group dialogue with insight from our Spiritual Director, Fr. Joe Previtali.

RSVP to Alba Ortiz - azitro2011@gmail.com
or Janet Wyer – janet.wyer@gmail.com.

Light refreshments will be served.

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**BLESSING OF THROATS**
The Blessing of Throats, in honor of St. Blase, will take place on February 3rd, immediately following the 7:00pm traditional Latin Mass. All are welcome!

**BENDICIÓN DE LAS GARGANTAS**
La bendición de las gargantas, en honor de San Blas, tendrá lugar el Viernes 3 de Febrero, inmediatamente después de la Misa tradicional cantada en Latin a las 7:00pm. ¡Todos son bienvenidos!

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**SPECIAL MASS FOR CANDLEMAS**
On February 2, at 7:00 pm, we will have a sung traditional Latin Mass for the feast of the Presentation of the Lord, with the Blessing of Candles and Candlelight Procession. If the weather allows, we will begin at the Shrine of Our Lady of Guadalupe.

**MISA DE CANDELARIA**
El día Jueves, 2 de Febrero, a las 7:00 pm, tendremos una Misa cantada en Latin tradicional en Nuestra Señora del Pilar por la fiesta de la presentación del Señor, con la bendición de las candelas y procesión. Si el tiempo lo permite, comenzaremos en el Santuario de Nuestra Señora de Guadalupe.

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**CHILDREN’S ROSARY**
There will be children’s Rosary on Saturday, February 4, at 10:00 am, in the church. All are welcome.

**ROSARIO PARA NIÑOS**
Habrá un Rosario para niños, el Sábado 4 de Febrero a las 10:00am, en la Iglesia. ¡Todos son bienvenidos!
Your Offerings | Supporting Our Parish

<table>
<thead>
<tr>
<th></th>
<th>1st Collection</th>
<th>2nd Collection</th>
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</thead>
<tbody>
<tr>
<td>Our Lady of the Pillar</td>
<td>$3,743</td>
<td>$1,589</td>
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<tr>
<td>Our Lady of Refuge</td>
<td>$232</td>
<td>$241</td>
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<tr>
<td>St Anthony’s</td>
<td>$283</td>
<td>$222</td>
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</table>

Second Collection this week: St. Vincent de Paul

February 5: Building Fund
February 12: Annual Appeal
February 19: Religious Education
February 26: Annual Appeal

WEDDINGS/ BODAS
Couples planning to be married must contact a priest well in advance of the wedding date. They must also receive personal preparation for entering marriage. If either party has previously gone through any form of civil or religious marriage with another person, the priest is not permitted to set a date for the wedding until the Archbishop’s office has been consulted. It should be noted that Catholics, in order to marry validly, must marry before the parish priest or his delegate and two witnesses. A civil marriage or a marriage before a non-Catholic minister is not a valid marriage. Couples in such “marriages” should contact a priest to have the situation rectified.

Las parejas que estén planeando casarse tienen que ponerse en contacto con un sacerdote antes de planear la boda. Las parejas también necesitan recibir preparación personal durante la preparación del Matrimonio. Si cualquier persona de la pareja a estado casado/a anteriormente con otra persona el Sacerdote no puede poner la fecha del matrimonio hasta que la oficina de la Arquidiócesis lo apruebe. Tienen que tener en cuenta que para que el matrimonio sea válido los Católicos, necesitan casarse frente a el Sacerdote de su Parroquia y dos testigos. Un matrimonio civil ante una persona que no es Católica no es válido para la Iglesia Católica. Parejas que estén en esta situación deben contactar a un Sacerdote para que su situación se arregle.

Mass Schedule and Intentions

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<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Mass</th>
<th>Intention</th>
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<tbody>
<tr>
<td>Saturday EVENING</td>
<td>5:00pm</td>
<td>Joe Lopes, Parents + &amp; Diana Lopes +</td>
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<tr>
<td>Saturday EVENING</td>
<td>8:00pm</td>
<td>Daniel Corona Jr y Daniel Corona Sr. +</td>
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<td>Sunday</td>
<td>8:00 am</td>
<td>Jim Cozzolino +</td>
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<tr>
<td>Sunday</td>
<td>10:00 am</td>
<td>Francisco &amp; Idalina Costa +</td>
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<tr>
<td>Sunday</td>
<td>12:00 pm</td>
<td>Por la Parroquia</td>
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<tr>
<td>Monday</td>
<td>6:00 pm</td>
<td>Justinianno Panambo +</td>
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<tr>
<td>Tuesday</td>
<td>8:00 am</td>
<td>Louis Kastl +</td>
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<tr>
<td>Tuesday</td>
<td>8:00 pm</td>
<td>Jose Viliora +</td>
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<tr>
<td>Wednesday</td>
<td>February 1st, 2017</td>
<td>8:00 am</td>
<td>Eduardo &amp; Maria Silveira +</td>
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<td>Thursday</td>
<td>February 2, 2017</td>
<td>8:00 pm</td>
<td>Maria de Jesus Guillen +</td>
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<td>Friday</td>
<td>February 3, 2017</td>
<td>8:00 am</td>
<td>Manuel Machado + &amp; Family +</td>
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<tr>
<td>Friday</td>
<td>February 3, 2017</td>
<td>10:00 am</td>
<td>For the Parish</td>
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<tr>
<td>Saturday</td>
<td>February 4, 2017</td>
<td>12:00 pm</td>
<td>Manuel Pacheco + &amp; Family +</td>
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<tr>
<td>Saturday</td>
<td>February 5, 2017</td>
<td>6:00 pm</td>
<td>Joaquin Belbina &amp; Maria Gomes +</td>
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<tr>
<td>St. Anthony’s</td>
<td>6:00pm</td>
<td>January 28</td>
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<td>St. Anthony’s</td>
<td>9:00am</td>
<td>January 29</td>
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<td>St. Anthony’s</td>
<td>6:00pm</td>
<td>February 4</td>
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<tr>
<td>St. Anthony’s</td>
<td>9:00am</td>
<td>February 5</td>
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<tr>
<td>Our Lady of Refuge</td>
<td>10:30am</td>
<td>January 22</td>
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<tr>
<td>Our Lady of Refuge</td>
<td>10:30am</td>
<td>February 5</td>
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Are you or someone you know dealing with or challenged by the end of their marriage?
The Archdiocese of San Francisco has a special ministry for men and women who have experienced the pain of separation and divorce. We believe that the Church has a rich treasury of people, Holy Scripture, tradition, and pastoral ministry on which it can draw to serve its members whose marriages end in divorce.
We strive to lay open this wealth and make known Christ’s abundant healing love so that all who suffer from separation and divorce might experience healing, reconciliation and new life. We also recognize that separated and divorced people, through their vulnerability, suffering, courage, faithfulness and patient endurance bear witness to Christ and His redeeming grace in the world.
They are not mere recipients of the Church’s compassion; they are as well, ministers of that compassion. "May the church be the place of God’s mercy and love, where everyone can feel themselves welcomed, loved, forgiven and encouraged to live according to the Gospel." - Pope Francis.
"The Church is definitely against divorce. and divorced people are strongly against divorce as well, but the Church isn’t against divorced people." - Father Al Grosskopf, SJ.

The Catholic Divorce Ministry has a meeting to answer questions and offer help, at the support group that meets the first and third Wednesdays of the month, 7:30 P.M. at the Parish Center, St. Stephen Church, 451 Eucalyptus Drive, San Francisco. Please call Father Al at 415-422-6698 for more information.
I answer that, It was through the river Jordan that the children of Israel entered into the land of promise. Now, this is the prerogative of Christ’s baptism over all other baptisms: that it is the entrance to the kingdom of God, which is signified by the land of promise; wherefore it is said (Jn. 3:5): “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.” To this also is to be referred the dividing of the water of the Jordan by Elias, who was to be snatched up into heaven in a fiery chariot, as it is related 4 Kgs. 2: because, to wit, the approach to heaven is laid open by the fire of the Holy Ghost, to those who pass through the waters of baptism. Therefore it was fitting that Christ should be baptized in the Jordan.

Reply OBJ 1: The crossing of the Red Sea foreshadowed baptism in this—that baptism washes away sin: whereas the crossing of the Jordan foreshadows it in this—that it opens the gate to the heavenly kingdom: and this is the principal effect of baptism, and accomplished through Christ alone. And therefore it was fitting that Christ should be baptized in the Jordan rather than in the sea.

Reply OBJ 2: In baptism we “go up” by advancing in grace: for which we need to “go down” by humility, according to James 4:6: “He giveth grace to the humble.” And to this “going down” must the name of the Jordan be referred.

Reply OBJ 3: As Augustine says in a sermon for the Epiphany (x): “As of yore the waters of the Jordan were held back, so now, when Christ was baptized, the torrent of sin was held back.” Or else this may signify that against the downward flow of the waters the river of blessings flowed upwards.

Art. 5: Whether the heavens should have been opened unto Christ at His baptism?

OBJ 1: It would seem that the heavens should not have been opened unto Christ at His baptism. For the heavens should be opened unto one who needs to enter heaven, by reason of his being out of heaven. But Christ was always in heaven, according to Jn. 3:13: “The Son of Man who is in heaven.” Therefore it seems that the heavens should not have been opened unto Him.

OBJ 2: Further, the opening of the heavens is understood either in a corporal or in a spiritual sense. But it cannot be understood in a corporal sense: because the heavenly bodies are impassible and indissoluble, according to Job 37:18: “Thou perhaps hast made the heavens with Him, which are most strong, as if they were of molten brass.” In like manner neither can it be understood in a spiritual sense, because the heavens were not previously closed to the eyes of the Son of God. Therefore it seems unbecoming to say that when Christ was baptized “the heavens were opened.”

OBJ 3: Further, heaven was opened to the faithful through Christ’s Passion, according to Heb. 10:19: “We have [Vulg.: ‘Having’] a confidence in the entering into the holies by the blood of Christ.” Wherefore not even those who were baptized with Christ’s baptism, and died before His Passion, could enter heaven. Therefore the heavens should have been opened when Christ was suffering rather than when He was baptized.

On the contrary, It is written (Lk. 3:21): “Jesus being baptized and praying, heaven was opened.”

I answer that, As stated above (A[1]; Q[38], A[1]), Christ wished to be baptized in order to consecrate the baptism wherewith we were to be baptized. And therefore it behooved those things to be shown forth which belong to the efficacy of our baptism: concerning which efficacy three points are to be considered.

First, the principal power from which it is derived; and this, indeed, is a heavenly power. For which reason, when Christ was baptized, heaven was opened, to show that in future the heavenly power would sanctify baptism.

Secondly, the faith of the Church and of the person baptized conduces to the efficacy of baptism: wherefore those who are baptized make a profession of faith, and baptism is called the “sacrament of faith.” Now by faith we gaze on heavenly things, which surpass the senses and human reason. And in order to signify this, the heavens were opened when Christ was baptized.

Thirdly, because the entrance to the heavenly kingdom was opened to us by the baptism of Christ in a special manner, which entrance had been closed to the first man through sin. Hence, when Christ was baptized, the heavens were opened, to show that the way to heaven is open to the baptized.

Now after baptism man needs to pray continually, in order to enter heaven: for though sins are remitted through baptism, there still remain the fomes of sin assailing us from within, and the world and the devils assailing us from without. And therefore it is said pointedly (Lk. 3:21) that “Jesus being baptized and praying, heaven was opened”: because, to wit, the faithful after baptism stand in need of prayer. Or else, that we may be led to understand that the very fact that through baptism heaven is opened to believers is in virtue of the prayer of Christ. Hence it is said pointedly (Mt. 3:16) that “heaven was opened to Him”---that is, “to all for His sake.” Thus, for example, the Emperor might say to one asking a favor for another: “Behold, I grant this favor, not to him, but to thee”---that is, “to him for thy sake,” as Chrysostom says (Hom. iv in Matth. [*From the supposititious Opus Imperfectum]).

To be continued next week.
Queridos hermanos y hermanas en Cristo,

El jueves, la Iglesia celebra la fiesta de la purificación de la santísima Virgen María, que es también la fiesta de la presentación del Señor en el Templo. El 2 de febrero, Jesús ya tiene 40 días de nacido y deja Belén con su madre y su padre adoptivo para ir al Templo. Así pues, esta es la conclusión de la celebración de la Temporada de Navidad, porque la Sagrada Familia ya no va a descansar en Belén.

Jesús y María no tienen que cumplir la ley para ser ajeno al pecado, no están sujetos a ella. Nuestra Señora no tiene necesidad de purificación porque la concepción de Jesús y el nacimiento fueron totalmente milagrosos y divinos. Jesús no tiene necesidad de ser redimido por dos tortugas o dos palomas pequeñas; Él es el autor de la ley y el Redentor del mundo. Su sangre será más que suficiente para redimir a todos los que nacen de una mujer! Con gran humildad, Jesús y María, cumplirán la ley a fin de darnos el ejemplo de obediencia a Dios en todas las cosas y con el fin de liberarnos de la misma ley.

Nuestro Señor es recibido en el Templo de la fe expectante de San Simeón y Santa Ana la profetisa. Él es proclamado por Simeón como "Luz" de las naciones. Él ilumina el templo y el mundo con Su Divina y Luz Salvadora que impregna Su Sagrada humanidad. Por consiguiente, el 2 de febrero es un festival de luz: velas son bendecidas y se llevan en procesión solemne y el día es aún llamado "Candelaria!"

Como concluimos nuestra devoción en Navidad en un día Jueves, asegurémonos de que recibamos la Luz en nuestros corazones. Asegurémonos de que sigamos el ejemplo de Simeón y Ana para recibirlo a El. ¡Nuestra Navidad será fructífera sólo si continuamos con la Luz del Mundo por la gracia dentro de nosotros!

Oren por mí, Padre José Previtali