



St. Anthony of Padua Mission

Bulletin for November 2005

SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

Mass Location: VFW Hall, 45 Plymouth Street, Fairfield, New Jersey

November Calendar

- 1 Feast of All Saints (holy day)
- 2 All Souls' Day
- 4 St. Charles Borromeo / Sts. Vitalis & Agricola / First Friday
- 5 First Saturday
- 6 25th Sunday after Pentecost
- 8 Four Crowned Martyrs
- 9 Dedication of Archbasilica of the Holy Savior / St. Theodore
- 10 St. Andrew Avellino / Sts. Tryphon, Respicius, & Nympha
- 11 St. Martin of Tours / St. Mennas
- 12 St. Martin I / Eucharistic Crusaders Day of Recollection (*Verona, N.J.*)
- 13 26th Sunday after Pentecost / St. Frances Xavier Cabrini / St. Didacus
- 14 St. Josaphat
- 14-19 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 15 St. Albert the Great
- 16 St. Gertrude
- 17 St. Gregory the Wonderworker
- 18 Dedication of Basilicas of Sts. Peter & Paul
- 19 St. Elizabeth of Hungary / St. Pontianus
- 20 24th/Last Sunday after Pentecost / St. Felix of Valois
- 21 Presentation of the Blessed Virgin Mary
- 22 St. Cecilia
- 23 St. Clement I / St. Felicitas
- 24 St. John of the Cross / St. Chrysogonus
- 25 St. Catherine of Alexandria
- 26 St. Sylvester / St. Peter of Alexandria
- 27 1st Sunday of Advent
- 29 St. Saturninus
- 30 St. Andrew the Apostle

Pastor: Rev. Fr. Greig Gonzales

(in residence at: St. Ignatius Retreat House, 209 Tackora Trail, Ridgefield, CT 06877. Telephone: 203-431-0201)

Mass Schedule

Sunday – 10:00 AM
Holy Days – To be announced

Confession

Confessions are heard prior to each Mass.

Other Sacraments, Sick Calls, & Pastoral Visits

Please contact Fr. Gonzales at the Ridgefield retreat house (203-431-0201) for information regarding Baptism, Marriage, Confirmation, Extreme Unction, Holy Orders, and Sick Calls.

Contact Us:

24-hour information: (973) 954-7350
Web: <http://www.latin-mass.net>

Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not: Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain.

—Ecclesiastes 12:1-2

Sunday School

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics (older children). Please see the sign-up sheets in the back room for new registrations. Classes are scheduled after Mass and commence after the thanksgiving silence.

Remaining classes for Fall/Winter are as follows:

November 6 and 20

December 4 and 18

Adult conferences will be conducted on the 2nd and 4th Sundays of each month.

Holy Day of Obligation

We can pay no greater honor to the Saints than by offering up to God in their name the Blood of Jesus. The efficacy of their past merits and present prayers is greatly increased when offered to God in close association with the merits and prayers of Our Lord. Therefore, on November 1, the Feast of All Saints, the Church commemorates all the saints in Heaven without exception, and thus honors also those who are unknown and who have no public recognition in the liturgy.

The background of the feast dates to the fourth century, when groups of martyrs (and later other saints) were honored on a common day in various places. In 609 or 610, the Pantheon, a pagan temple at Rome, was consecrated as a Christian church for the honor of Our Lady and the martyrs (later all saints). In 835, Pope Gregory IV fixed November 1 as the date of observance.

The Feast of All Saints is a holy day of obligation. Mass will be at the VFW Hall at 10 AM and at the Boonton oratory at 7 PM.

All Souls Day

The practice of recommending to God the souls in Purgatory — that we may mitigate the great pains which they suffer, and that He may soon bring them to his glory — is most pleasing to God, and most profitable to us. For those blessed souls are His eternal spouses, and they are most grateful to those who obtain their deliverance from prison, or even a mitigation of their torments. Hence, when they shall enter into Heaven, they will certainly not forget those who prayed for them. It is a pious belief that God manifests to them our prayers for them, that they also may pray for us. Let us recommend to Jesus Christ, and to His holy Mother, all the souls in Purgatory, but especially those of relatives, benefactors, friends and enemies,

Administrative Notes

Bookstore

The parish bookstore will be open each month. This month's bookstore dates are **Nov. 6** and **Nov. 20**. 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 Mission-SSPX."

Envelopes for Cash Donations

If you are making a cash donation, please use a donation envelope (provided at the rear of the VFW Hall) and fill in the lines for name, address, date of contribution, and donation amount. This will allow 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.

VFW Hall

Volunteers (to set up / clean up the hall) are welcome! All who wish to do so are encouraged to help out in the team effort.

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 Mr. Dan Kabana in the "Choir Corner" to lend your voice.

Pastoral Meetings (after Mass) – November 2005

<i>1st Sunday of month</i>	<i>2nd Sunday of month</i>
St. Joan of Arc Society	Altar Servers practice
Eucharistic Crusaders	Holy Name Society

4th Sunday of month

Altar Servers practice
Women's Sodality of Our Lady of Sorrows
Archconfraternity of Christian Mothers

Eucharistic Crusade — Monthly Intentions

November That Catholics will give more thought to avoiding Purgatory
December For the conversion of the pagans

Please remember these holy intentions in your daily prayers and at every Mass.

November Masses / Moveable Sundays

Nov. 6 : "Supplementary Mass #2" or Fifth Sunday after Epiphany

Nov. 13 : "Supplementary Mass #1" or Sixth Sunday after Epiphany

Nov. 20 : 24th and Last Sunday after Pentecost

All Souls Day (continued)

and, more particularly, the souls of those for whom we are bound to pray; and let us consider the great pains which these holy spouses of Jesus Christ endure, and offer to God for their relief the Masses of this day. Requiem Masses will be offered at 6:30 AM and 8 AM at the Boonton oratory.

Remembrances. A form for the names of the departed whom we especially wish to remember will be available in the chapel throughout November. All names will be placed on the altar during the Masses of this month. Please see an usher if you need assistance.

November Indulgences

Nov. 2 : The faithful may gain a plenary indulgence, applicable to the souls in Purgatory, under the requisite conditions: a visit to a church or oratory, and recite the *Our Father* and *Apostles' Creed*, under the usual conditions (non-attachment to sin, Confession, Communion, and prayers for the Catholic intentions of the sovereign pontiff).

Nov. 1-9 : On *each* of these days, under the usual conditions, the faithful may gain a plenary indulgence applicable to the holy souls in Purgatory by visiting a cemetery and praying (even if only mentally) for the faithful departed.

Day of Recollection — Nov. 12

A Day of Recollection is scheduled for the Eucharistic Crusaders on Nov. 12, from 10 AM to 2 PM, in Verona, New Jersey. The day will begin with Confessions and Holy Mass.

Planning Outlook

The following events are "on the horizon" — things to keep in mind as you plan your calendars for the next few months. As events grow closer, detailed announcements will be promulgated either in the bulletin and/or from the pulpit.

Dec. 8: Feast of the Immaculate Conception (holy day)
Dec. 12-17: Men's 5-Day Retreat (Ridgefield, Ct.)
Dec. 25: Nativity of Our Lord (holy day)
Jan. 1, 2006: Feast of the Circumcision (holy day)
Jan. 23, 2006: Right-to-Life March (Washington, D.C.)

The "Yes" of Perfect Consent

from *Living Flame of Love* by St. John of the Cross

It is worth noting the difference between the possession of God through grace in itself and the possession of him through union, for one lies in loving and the other lies also in communicating. The difference resembles that between betrothal and marriage.

In betrothal there is only a mutual agreement and willingness between the two, and the bridegroom graciously gives jewels and ornaments to his betrothed. But in marriage there is also a communication and union between the persons. Although the bridegroom sometimes visits the bride in the betrothal and brings her presents, as we said, there is no union of persons, nor does this fall within the scope of betrothal.

Likewise, when the soul has reached such purity in itself and its faculties that the will is very pure and purged of other alien satisfactions and appetites in the inferior and superior parts, and has rendered its "yes" to God concerning all of this, since now God's will and the soul's are one through their own free consent, then the soul has attained possession of God insofar as this is possible by way of the will and grace. And this means that in the "yes" of the soul, God has given the true and complete "yes" of his grace.

The End of the World

excerpted from **This is the Faith**

by Canon Francis Ripley

Holy Scripture tells us clearly that this world will not last forever. When Our Lord was explaining to His disciples the parable of the tares, He said: "And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world." (*Matt. 13:39-40*). Again: "I am with you all days, even to the consummation of the world." (*Matt. 28:20*). The 24th chapter of *Matthew* tells how Our Lord warned His Apostles of the End of the World and described the events that would herald it. St. Peter is most explicit: "Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat? But we look for new heavens and a new earth according to his promises, in which justice dwelleth." (*2 Peter 3:11-13*).

How and when will the world end?

As to the *manner* of the world's ending, we gather from Scripture that a) it will be unforeseen, unexpected: "For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night" (*1 Thess. 5:2*); b) the present world will be purified by fire (cf. the text of St. Peter quoted above); c) the world will not be destroyed but renewed: "But we look for new heavens and a new earth according to his promises, in which justice dwelleth." (*2 Peter 3:13*). "And I saw a new heaven and a new earth. For the first heaven and the first earth were gone, and the sea is now no more." (*Apoc. 21:1*).

The *time* of the End of the World is known to God alone: "But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father." (*Mark 13:32*). In the Fifth Lateran Council, Pope Leo X forbade anyone to make any definite assertions about the time the world is to end. However, theologians have gathered from the Scriptures certain signs which may help men to foresee the approach of the last day: 1) the Gospel will have been preached throughout the world; 2) the Jews will have been converted, principally through the preaching of the Prophet Elias, who will return toward the End of Time to preach to the Jews, while the Patriarch Henoch preaches to the Gentiles; 3) a great apostasy of the Catholic nations; 4) the coming of Antichrist, who pretends to be the true Messiah, and whom the Jews at first accept as such and later reject; 5) great physical and natural disturbances in nature; 6) wars, plagues, etc. These signs of the End of Time will not necessarily occur in the sequence given here.

This **This is the Faith** is available from TAN Books and Publishers, PO Box 424, Rockford, IL 61105 (toll-free 1-800-437-5876).

*And I heard a voice from heaven, saying to me:
Write: Blessed are the dead who die in the Lord.
From henceforth now, saith the Spirit, that they may
rest from their labours. For their works follow them.*
—**Apocalypse 14:13**

Mary in the Latter Times

from **True Devotion to the Blessed Virgin**

by St. Louis de Montfort

It is chiefly in reference to these last wicked persecutions of the devil [in the latter times], daily increasing until the advent of the reign of anti-Christ, that we should understand that first and well-known prophecy and curse of God uttered against the serpent in the garden of paradise. It is opportune to explain it here for the glory of the Blessed Virgin, the salvation of her children and the confusion of the devil. "I will place enmities between you and the woman, between your race and her race; she will crush your head and you will lie in wait for her heel" (*Gen. 3:15*).

God has established only one enmity — but it is an irreconcilable one — which will last and even go on increasing to the end of time. That enmity is between Mary, his worthy Mother, and the devil, between the children and the servants of the Blessed Virgin and the children and followers of Lucifer.

Thus the most fearful enemy that God has set up against the devil is Mary, his holy Mother. From the time of the earthly paradise, although she existed then only in his mind, he gave her such a hatred for his accursed enemy, such ingenuity in exposing the wickedness of the ancient serpent and such power to defeat, overthrow and crush this proud rebel, that Satan fears her not only more than angels and men but in a certain sense more than God himself. This does not mean that the anger, hatred and power of God are not infinitely greater than the Blessed Virgin's, since her attributes are limited. It simply means that Satan, being so proud, suffers infinitely more in being vanquished and punished by a lowly and humble servant of God, for her humility humiliates him more than the power of God. Moreover, God has given Mary such great power over the evil spirits that, as they have often been forced unwillingly to admit through the lips of possessed persons, they fear one of her pleadings for a soul more than the prayers of all the saints, and one of her threats more than all their other torments.

What Lucifer lost by pride Mary won by humility. What Eve ruined and lost by disobedience Mary saved by obedience. By obeying the serpent, Eve ruined her children as well as herself and delivered them up to him. Mary by her perfect fidelity to God saved her children with herself and consecrated them to his divine majesty.

God has established not just one enmity but "enmities," and not only between Mary and Satan but between her race and his race. That is, God has put enmities, antipathies and hatreds between the true children and servants of the Blessed Virgin and the children and slaves of the devil. They have no love and no sympathy for each other. The children of Belial, the slaves of Satan, the friends of the world — for they are all one and the same — have always persecuted and will persecute more than ever in the future those who belong to the Blessed Virgin, just as Cain of old persecuted his brother Abel, and Esau his brother Jacob. These are the types of the wicked and of the just. But the humble Mary will always triumph over Satan, the proud one, and so great will be her victory that she will crush his head, the very seat of his pride. She will unmask his serpent's cunning and expose his wicked plots. She will scatter to the winds his devilish plans and to the end of time will keep her faithful servants safe from his cruel claws.

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What Is Purgatory? by Fr. Paul O'Sullivan

It is a prison of fire in which nearly all souls [among those souls who are saved] are plunged after death and in which they suffer the intensest pain.

Here is what the great Doctors of the Church tell us of Purgatory:

So grievous is their suffering that one minute in this awful fire seems like a century.

St. Thomas Aquinas, the Prince of Theologians, says that the fire of Purgatory is equal in intensity to the fire of Hell, and the slightest contact with it is more dreadful than all the possible sufferings of this Earth!

St. Augustine, the greatest of the Holy Doctors, teaches that to be purified of their faults previous to being admitted to Heaven, souls after death are subjected to a fire more penetrating, more dreadful than anything else we can see, or feel, or conceive in this life.

“Though this fire is destined to cleanse and purify the soul,” adds the Holy Doctor, “still it is more acute than anything we could possibly endure on Earth.”

St. Cyril of Alexandria does not hesitate to say that “it would be preferable to suffer all the possible torments of Earth until the Judgment Day than to pass one day in Purgatory.”

Another great Saint says: “Our fire, in comparison with the fire of Purgatory, is as a refreshing breeze.” The other holy writers speak in identical terms of this awful fire.

How comes it that the pains of Purgatory are so severe?

1. The fire we see on Earth was made by the goodness of God for our comfort and well-being. Still, when used as a torment, it is the most dreadful one we can imagine.
2. The fire of Purgatory, on the contrary, was made by the Justice of God to punish and purify us and is, therefore, incomparably more severe.
3. Our fire, at most, burns this gross body of ours, made of clay; whereas, the fire of Purgatory acts on the spiritual soul, which is unspeakably more sensitive to pain.
4. The more intense our fire is, the more speedily it destroys its victim, who therefore ceases to suffer; whereas, the fire of Purgatory inflicts the keenest, most violent pain, but never kills the soul nor lessens its sensibility.
5. Unsurpassingly severe as is the fire of Purgatory, the pain of loss or separation from god, which the souls also suffer in Purgatory, is far more severe. The soul separated from the body craves with all the intensity of its spiritual nature for God. It is consumed with an intense desire to fly to Him. Yet it is held back. No words can describe the anguish of this unsatisfied craving.

Mary in the Latter Times (continued)

But Mary's power over the evil spirits will especially shine forth in the latter times, when Satan will lie in wait for her heel, that is, for her humble servants and her poor children whom she will rouse to fight against him. In the eyes of the world they will be little and poor and, like the heel, lowly in the eyes of all, down-trodden and crushed as is the heel by the other parts of the body. But in compensation for this they will be rich in God's graces, which will be abundantly bestowed on them by Mary. They will be great and exalted before God in holiness. They will be superior to all creatures by their great zeal and so strongly will they be supported by divine assistance that, in union with Mary, they will crush the head of Satan with their heel, that is, their humility, and bring victory to Jesus Christ.

What madness, therefore, it is for intelligent beings to neglect taking every possible precaution to avoid such a dreadful fate.

It is puerile to say that it cannot be so, that we cannot understand it, that it is better not to think or speak of it. The fact remains always the same — whether we believe it, or whether we do not — that the pains of Purgatory are beyond everything we can imagine or conceive. These are the words of St. Augustine.

“In my long life,” writes a priest, “I have noticed with amazement how few Catholics give *generously* to the poor and needy, notwithstanding what Our Blessed Lord commands them to do.

“I have also remarked that *some* Catholics are, indeed, very generous and good. Some care for the poor, others look after the sick. Lepers, consumptives, cancer patients, the mentally deficient, all have their friends. Some prefer to help the young, the hearts of others go out to the old. All the various classes of the poor and needy find champions — though, as I have said, these are not nearly as many and generous as they should be.

“The strangest thing of all is that I have never met one man or woman who has dedicated himself or herself *entirely*, whole-heartedly, to the greatest of all charities, to the greatest of all the needy — viz., the Holy Souls in Purgatory.

“There may be a few who do so, but in my *long* and *very varied experience*, I have never met any.”

Alas, the words of this good priest are only too true! We appeal to those who have not as yet dedicated themselves to any particular form of charity to dedicate all their energies to the Holy Souls. Let them do what they can *personally*, and also induce others to help.

When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. ... Then if any man shall say to you, Lo here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.

—St. Matthew 24:15, 23-24

Directions to St. Anthony of Padua Mission (VFW Hall, 45 Plymouth Street, Fairfield)

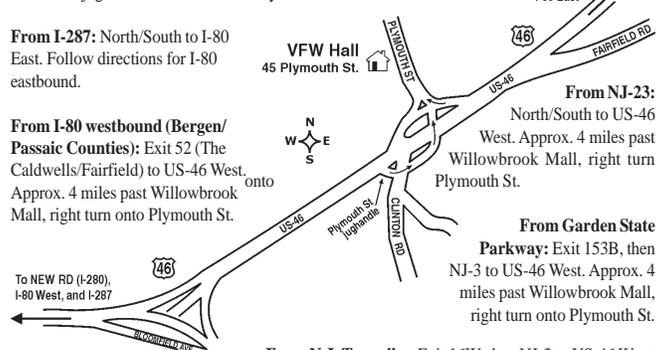
From I-80 eastbound (Morris County & points west): Exit 47B (The Caldwell/Montclair) to US-46 East. Take jughandle for Clinton Rd/Plymouth St.

From I-280: Exit 1 (New Rd.) to US-46; right onto US-46 East. Take jughandle for Clinton Rd./Plymouth St.

From I-287: North/South to I-80 East. Follow directions for I-80 eastbound.

From I-80 westbound (Bergen/Passaic Counties): Exit 52 (The Caldwell/Fairfield) to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.

To NEW RD (I-280), I-80 West, and I-287



From N.J. Turnpike: Exit 16W, then NJ-3 to US-46 West. Approx. 4 miles past Willowbrook Mall, right turn onto Plymouth St.