



St. Anthony of Padua Church

Bulletin for November 2007

SOCIETY OF ST. PIUS X

The Home of
Traditional
Catholicism
in North Jersey™

103 Gould Avenue, North Caldwell, New Jersey 07006

November Calendar

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

Pastor: Rev. Fr. Kevin Robinson

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

Mass Schedule (as of 11/4/07)

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>

To relieve the souls of the departed is to perform all the works of mercy in a single act.

—St. Francis de Sales

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. Masses will be offered at 10 AM and 7:30 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, 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.

Masses. The traditional three Masses of All Souls Day will be offered consecutively, beginning at **6:00 PM, on Friday, November 2.** Holy Communion will be administered to the faithful at the third Mass (approximately 7:00 PM).

Remembrances. Forms 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.

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 Mission—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 — November 2007

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

Poor Box (Good Samaritan Fund)

The ongoing Good Samaritan Fund, a fund for the relief of the needy our parish, is separate from church collections. Donations by cash or check (made out to the church) may be placed in the white box located at the chapel entrance. If you (or someone you know) is in need of assistance, contact the pastor or coordinator, either in person or by a note in the Good Samaritan box. Recipients' names and relief given will be known only to the pastor and coordinator.

Planning Outlook

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

December 2: 1st Sunday of Advent

December 8: Feast of the Immaculate Conception (*holy day*)

December 9: 2nd Sunday of Advent

December 10-15: Men's 5-Day Retreat (*Ridgefield, Ct.*)

December 16: 3rd Sunday of Advent

December 25: Christmas (*holy day*)

January 1, 2008: Feast of the Circumcision (*holy day*)

January 6: Feast of the Epiphany

January 14-19: Women's 5-Day Retreat (*Ridgefield, Ct.*)

February 6: Ash Wednesday (*fast, abstinence*)

February 10: 1st Sunday of Lent

November Indulgences

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.

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).

New Mass Schedule

Effective Sunday, November 4, the Sunday Mass schedule is changed to the following times: **7:30 AM, 9:30 AM, and 11:30 AM.**

Bishop Williamson Visit / Daylight Time Change

On Sunday, November 4, Bishop Richard Williamson will visit St. Anthony's and will offer the 9:30 AM Mass. Following his visit, he will travel to Massachusetts, where he will give a public lecture on "The End Times" at 7:30 PM. The lecture location will be 237 Lexington Street in Woburn, Massachusetts.

November 4 is also the morning on which our clocks revert to Standard Time. Please remember to set your clocks **back** one hour before going to bed on Saturday night (Nov. 3).

Moveable Sundays (November Masses)

Nov. 11 : "Supplementary Mass #2" or Fifth Sunday after Epiphany

Nov. 18 : "Supplementary Mass #1" or Sixth Sunday after Epiphany

Nov. 25 : 24th and Last Sunday after Pentecost

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 after the 9:15 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:15 AM Mass. Classes through the end of 2007 are scheduled as follows:

November 4 and 18

December 2 and 16

Bookstore/Thrift Shop News

St. Anthony's Bookstore & Thrift Shop has stocked a number of spiritual and gift items for Advent and Christmas. Please be sure to stop by to view all of the new selections. Remember, your support of the bookstore & thrift shop supports our chapel!

For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is — apostasy from God, than which in truth nothing is more allied with ruin.

—Pope St. Pius X in *E supremi* (1903)

The Souls in Purgatory excerpted from *Catholic Life* (1908)

The souls in Purgatory are Saints who love God intensely, but are prevented from enjoying Him on account of some debts to Divine Justice because of sin. Their pains are great. Their greatest torment is their unsatisfied desire of being with God. They have already seen Him at their judgment, and they now know His perfections in a way far different from anything possible in this life. If we only thought of this, how careful we should be not to commit venial sins.

There are many motives to induce us to help the poor souls, such as the glory that their praises will give to God when they are before His throne; pity for them — suffering without being able to help themselves; and our own interest, as charity to them brings blessings from God, and puts them under an obligation to assist us by their prayers.

We may relieve them by prayers, indulgences, almsgiving, Holy Communion, and particularly by the holy Sacrifice of the Mass.

One special effect of this devotion to the poor souls is to cause us to lead a very pure life, because, as we are pleading for those, some of whom have offended God only slightly, we are constantly reminded of the punishment, and so it is not likely that we will commit similar offenses.

So many reasons, then, urge us to help the poor souls; it is no wonder that Holy Church should encourage us by her own example. No Mass can be celebrated, no Divine Office recited, and no grace after meals should be said, without a prayer for the happy repose of their souls:

*In pains beyond all earthly pains,
Favorites of Jesus! there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.*

Example: Saints Monica and Augustine

Augustine — the wayward Augustine — having at last been converted as the result of a mother's tears and prayers, St. Monica felt that her work on earth was done, and henceforth she sighed for Heaven. "Son," said she to him, "I have now no tie to earth. I have nothing more to hope for in this world. One thing there was for which I did desire to tarry a little longer in this life, which was that I might see thee a Christian Catholic before I died. My God hath granted me more than this, in that I see thee now despising earthly felicity, entirely devoted to His service. Why, therefore, do I tarry here? Lay this body anywhere, be not concerned about that; only this I beg of you, that wheresoever you be, you make remembrance of me at the Lord's altar."

From that moment Monica was silent, wholly absorbed in preparing herself for the advent of her heavenly Bridegroom. Augustine, full of love and fortitude, remained by his mother; though alternately lost in wondering admiration, and overcome by sorrow, with his prayers and ardent love he aided her in this last painful struggle.

After her happy death, he says: "I let go my tears, which I had kept in before, that they might flow as much as they pleased, and found rest to my soul in weeping for her, who so long had wept for me."

To the very day of his death he ceased not to mourn for his mother. In compliance with her dying request, he daily remembered her in his prayers, and at the holy altar. "And now," writes St. Augustine thirty years after her death, "my heart being healed of that wound, in which a carnal affection may have had too great a share, I pour out to Thee, O Lord, in behalf of that servant of Thine, a far different sort of tears, flowing from a spirit frightened with the consider-

ation of the perils of every soul that dies in Adam. ... Therefore, O God of my heart, my glory and my life, setting aside her good deeds, for which I give Thee thanks, I entreat Thee at present for my mother's sins. Hear me now, I beseech Thee, through that Physician of our souls Who hung upon the Cross, and Who now intercedeth for us at Thy right hand. I know that mercifully, and from her heart, she forgave her debtors their trespasses; do Thou likewise forgive her her debts, if she has contracted any during those many years she lived after her Baptism. Forgive them, O Lord, forgive them, I beseech Thee. ... Let her therefore rest in peace, together with her husband, her only spouse, whom she dutifully served that she might be worthy of gaining him to Thee. And do Thou inspire, O Lord my God, my brothers, my masters, whom I wish to serve with my voice, heart, and writings, that as many as shall read this may remember at Thy altar Thy handmaid Monica, with Patricius, her husband, by whom Thou broughtest me into this life. Let them remember with a pious affection those who were my parents in this transitory life, that so my mother's last request to me on her death-bed may be more abundantly performed for her by the prayers of many than by mine alone."

The Last Sunday after Pentecost excerpted from **The Liturgy of the Roman Missal**

Everyone of us mindful of the account which we shall have to render to the Sovereign Judge, should be filled with sentiments of fear, and strive to be detached from a world which with its vain toils, its counterfeit glory, its false pleasure, passes away. But at the thought of the reward which is promised to the faithful servant, we should animate ourselves to thanksgiving and prayer, as Saint Paul in the Epistle for this day has already urged us to do.

Throughout the course of the liturgical year the Church proposes to our meditations in succession the three divine works of the creation, the redemption, and the sanctification of man. During Advent she reminds us of the Creation and the preparation for the coming of the Messiah; this was the work of God the Father. From Christmas to the Ascension, she represents to us the first coming of our Saviour and the Redemption of man; this is the work of God the Son. From Pentecost to the end of the year, she shows us the re-establishment of the kingdom of God in the formation and the development of the Church, and in the sanctification of each individual man; this is the work of the Holy Ghost.

At the same time the Church, in all her prayers, would associate us with the works of God, and would have us share in their fruit. She would have us each year participate in the different mysteries and in the graces attached to them. During Advent, in union with the patriarchs and the prophets, we long for the coming of the Redeemer. From Christmas to Pentecost we meditate on the joyful mysteries of the divine Infancy; on the sorrowful mysteries of the Passion and death of Jesus Christ; on the glorious mysteries of His Resurrection and Ascension. During the whole season of Pentecost, we labour, under the influence of the Holy Ghost, to sanctify ourselves and to prepare for the last coming of our divine Saviour. Thus, each year, the Feasts and the ceremonies of the Church aid us to progress in virtue, and to secure our eternal salvation.

What Religion Is to the Dying

The voice of Jesus, saying: “The girl is not dead, but sleepeth,” was a consolation to the mourning parents. The voice of the holy religion established by Jesus Christ is still a great consolation in the midst of weeping and lamentation so frequently heard at the bedside of the dying. When the world disappears, friends retire, wealth loses its value, and the open grave yawns — it is only religion that can bring consolation.

Religion is a consolation to the afflicted heart

Great are the pains and sorrows of the dying. The anguish of death is the greatest pain that can befall man, as we may judge from the external signs of it. But religion informs him about the origin of his pitiful condition. It is caused by sin, and God has imposed this anguish upon him as a punishment of his sins.

Man is troubled concerning the future. When recalling the past, he may fear that God will not grant him remission of his sins. Without revelation it is impossible to resolve this painful doubt. Religion speaks to us of “the Lamb who taketh away the sin of the world,” and reminds us of the parable of the prodigal son, of Mary Magdalene, of the thief on the cross; and announces to us through the mouth of the priest: “I absolve thee of thy sins.” Religion affords also to the dying the grace of perseverance by the Holy Viaticum and Extreme Unction. Experience teaches, indeed, that a Christian who is strengthened by the sacraments of the dying, departs this life in peace and tranquility of mind, whilst the infidel and obdurate sinner die with the signs of despair.

Religion assures the dying of the immortality of his body

How does infidelity consider death? It says: “To die is the greatest loss.” The Gentiles roused great lamentations and woeful cries, and the words *Conclamatum est* received the meaning, “All is lost.”

Indeed, our corporeal senses witness the dissolution of the human organism, and its corruption, and are not able to detect a germ of life. Reason, not enlightened by faith, finds the resurrection of the dead ridiculous. When St. Paul preached it in the Areopagus at Athens, some of the learned men “indeed mocked; but others said: We will hear thee again concerning this matter” (Acts, xvii. 32).

Faith teaches the dying: “For me to die is gain” (Philip, i. 21). We are taught that death is the necessary passage leading to *glory*, of which we are not capable in this body,

which bears upon it the consequence of original sin. “Now this I say, brethren, that flesh and blood cannot possess the kingdom of God; neither shall corruption possess incorruption” (1 Cor. xv. 50). It is also the passage to resurrection. We believe in the resurrection of the body; our faith being strengthened by the resurrection of Christ and the promises made by Him. (Vision of Ezechiel. Simile of the seed of wheat.—Texts of Holy Scripture: Job, xix. 25-27; John, v. 25; Rom. viii. 11; Apoc. i. 18).

It is very significant that the civilised gentile nations disposed of their dead by cremation, whilst Christian nations confide the bodies of the departed to the earth as seeds for future resurrection.

Religion is light to the soul of the dying

Where will my soul go to? Only faith can give a secure answer to this question. For it teaches:

- The immortality of the soul, of which even Socrates did not enjoy a certainty. To be or not to be — forever; this is the most important of questions. Let us be thankful to God, who by his revelation has destroyed all doubt.
- The future state, dreadful to him only who despised the living faith here below, is a subject of delightful anticipation to every pious soul. It is the end of all tribulation, the entry into our Father’s house, the vision of our beloved God, the beginning of everlasting joys.

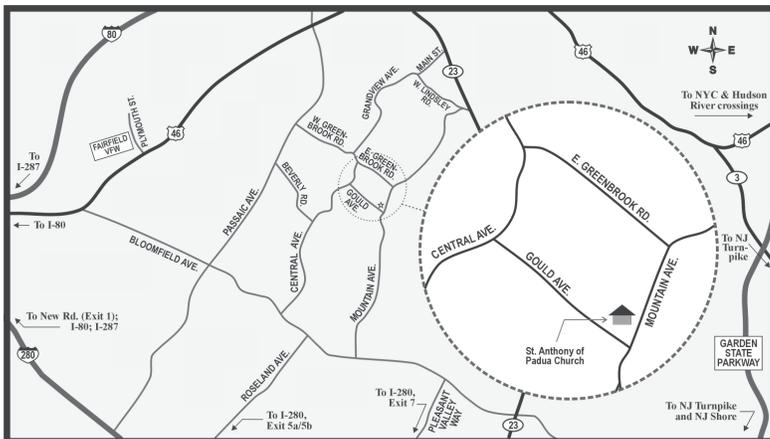
What will be my fate there? Whilst infidelity has no consoling answer, religion teaches:

- God the loving Father has prepared eternal mansions for his children wandering through the desert of this life. Jesus awaits us, who promised not to reject his own, and who offers up his merits to the Heavenly Father. The Holy Ghost “asketh for us with unspeakable groanings” (Rom. viii. 26).
- The elect await us: Mary the Queen of Heaven, all angelic choirs, the patriarchs, prophets, apostles, etc., our dear ones. What a reception!

For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

—2 Corinthians 5:10

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.