



St. Anthony of Padua Church

Bulletin for November 2008

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**) / First Saturday
- 2 25th Sunday after Pentecost
- 3 All Souls Day (observed)
- 4 St. Charles Borromeo / Sts. Vitalis & Agricola
- 7 First Friday
- 8 Four Crowned Martyrs
- 9 Dedication of Archbasilica of the Holy Savior / St. Theodore
- 9 *New Jersey Right-to-Life Raffle / Mary's Flowers Bake Sale*
- 10 St. Andrew Avellino / Sts. Tryphon, Respicius, & Nympha
- 11 St. Martin of Tours
- 12 St. Martin I
- 13 St. Frances Xavier Cabrini / St. Didacus
- 14 St. Josaphat
- 15 St. Albert the Great
- 16 27th Sunday after Pentecost / St. Gertrude
- 17 St. Gregory the Wonderworker
- 17-22 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 18 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 Last Sunday after Pentecost / 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
- 29 St. Saturninus
- 30 1st Sunday of Advent / St. Andrew

Pastor: Rev. Fr. Jean de l'Estourbeillon

(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. de l'Estourbeillon 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>

Daylight Time Change

We revert to Standard Time on Sunday morning, Nov. 2. Remember to set your clocks **back** one hour before going to bed Saturday night (Nov. 1).

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 10:00 AM and 6:00 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.

In 2008, All Souls Days is observed on **Monday, Nov. 3.**

Masses. The traditional three Masses of All Souls Day will be offered at St. Anthony's on November 3 at 7:00 AM, 7:50 AM, and 8:20 AM. Communion of the faithful will be distributed *only* at the 7:00 AM Mass.

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.

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 — November 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.

Dec. 8: Feast of the Immaculate Conception (holy day)

Dec. 15-20: Men's 5-Day Retreat (*Ridgefield, Ct.*)

Dec. 25: The Nativity of Our Lord (holy day)

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 are (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.

New Jersey Right-to-Life Raffle

On Nov. 9, N.J. Right-to-Life will be selling raffle tickets after all Masses for the prize of a 2009 Volvo AWD Sport Wagon valued at \$35,000. Tickets are \$10 each. Parishioners are encouraged to support this cause in support of life and the efforts to save the unborn. (Raffle drawing is Nov. 21.)

Mary's Flowers Bake Sale

Mary's Flowers will host a Bake Sale on Sunday, Nov. 9.

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).

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 9:30 AM Mass and commence after the thanksgiving silence.

Catechism and Apologetics classes are scheduled for the 1st and 3rd Sundays, following the 9:30 AM Mass. Classes through the end of 2008 are scheduled as follows:

November 2 and 16

December 7 and 21

Moveable Sundays (November Masses)

Nov. 2 : "Supplementary Mass #3" or Fourth Sunday after Epiphany

Nov. 9 : Mass of Dedication of the Basilica of Our Savior

Nov. 16 : "Supplementary Mass #1" or Sixth Sunday after Epiphany

Nov. 23 : 24th and Last Sunday after Pentecost

Charity for the Dead

*Excerpted from The Charity of the Church (1885)
by Cardinal Baluffi*

The great Catholic dogma of the Communion of Saints, the complement and crown of the relations of fraternal charity, is exhibited in works of mercy of another kind — in prayers for the dead, or supplications for those who, having departed this life in the grace of God, yet require to be purified by the pains of purgatory. This wonderful alliance between heaven, earth, and purgatory, is made up of three great branches of one society, having Jesus Christ for its King, its Founder, and its Life. The saints in paradise intercede for the faithful on earth. The members of the Church militant share in the good works of all, in the general fruits of the Mass and in the other treasures of the Church. They invoke the intercession of their brethren already enjoying the Beatific Vision, and participate in their merits. Both alleviate the sufferings of the souls in purgatory, the one class by their suffrages, the other by their prayers. The suffering souls pray for their living brethren, and, when themselves delivered, augment the joy of the saints by sharing in their glory, and assume the quality of advocates for us, especially for those who have had a share in hastening their release.

By this interchange of charity, having for its basis the merits of Jesus Christ, the Catholic Church not only consoles those who suffer on earth, but extends her benevolence to her children beyond the grave.

The Invocation of Saints

Excerpted from The Externals of the Catholic Church (1917) by Rev. John F. Sullivan

Do Catholics Adore Saints?

In hardly any one point have Catholics been so persistently misrepresented as in the matter of the invocation of saints. The “benighted adherents of Rome adore the Virgin,” they “pay divine homage to creatures,” they “pray for mercy to mere men and women, and give them the adoration which should be given to God alone.” From the time of Julian the Apostate the same old calumnies have been repeated, and refuted, and repeated again. How strange it is that we, who are “adherents of Rome,” are so utterly “benighted” that we have never realized that we were taking part in this false worship! How strange that there is no mention of it in the writings of our Catholic authors for nineteen centuries!

The Church and the Saints

What does the Catholic Church believe and teach and practise concerning the Saints?

That Church has been in existence nearly nineteen hundred years. It has on its list of known saints many thousands of names — men and women whom it honors, to whom, indeed, it pays real religious homage. But never in its history has it adored any one but God. It does not adore, and never can or will adore the Blessed Virgin, for it recognizes and has always taught that she is a creature of God, and nothing more than a creature. She is a glorified human soul, more perfect and more lovable than any other save the human soul of her Son; she is worthy of the highest place and the most exalted honor that a creature can attain to in heaven, for through God’s choosing of her for the destiny of being His Mother, through the abundance of graces which He bestowed upon her, and through her fidelity in corresponding with these graces, she has reached a degree of glory which places her higher than God’s angels or His other saints — but she remains a creature. She is not divine. She is not in any sense a goddess. She is infinitely inferior to God. The honor which the Catholic Church pays to her is altogether of a different nature from that which is rendered to God. He is adored as the Creator and Supreme Ruler of all things; she is venerated as a Saint of God and the greatest of Saints — as our most powerful intercessor before His throne.

And what the Church holds and teaches concerning her is precisely what she holds and teaches concerning the saints of lesser degree. They are chosen friends of God; they are souls which have served Him well and have thereby won their heavenly reward. They are deserving of our homage because of their holiness; and, as they are still members of God’s Church, they are united to us in what we call the “Communion of Saints.” We honor them, and they pray for us; but neither they nor the Blessed Virgin Mary can give us any grace or show us any mercy. They can simply present our prayers to the Almighty and unite them to their own; and we honor them with religious homage, that thereby we may obtain the assistance of those friends of God who stand before His throne.

Adoration to God, Veneration to Saints

The Catholic Church, then, makes a complete and clear distinction between the supreme worship which we give to God alone and the relative and inferior homage which we pay to the Saints. Some of the confusion in the minds of non-Catholics may arise from the fact that the Catholic authors who wrote in Latin used the word *cultus* to denote

both kinds of religious homage, and that we have no one word in English which will express the meaning of this word except “worship.” But these Catholic authors always distinguished emphatically between the *cultus duliae*, which we may translate “the homage of veneration,” and the *cultus latriae*, which signifies “the worship of adoration.”

Veneration is paid to the Saints; a higher form of it, called *hyperdulia*, is given to the Queen of Saints; but adoration is given to no one but God. Any attempt to give it to a creature would certainly be false worship — but the Catholic Church has never given it. She adores God and God only. She venerates His Saints with religious homage.

The Communion of Saints

Is it reasonable to suppose that the Saints can aid us? Why not? We who are here upon earth in the membership of Christ’s Church are urged to pray for one another. We are told that we should go to God with the wants of others as well as with our own. Now, it is hard to see a reason why souls that are with God, that are enjoying everlasting happiness, should cease to exercise Christian charity, and should be unable or unwilling to intercede for their brethren.

What do the Scriptures teach us — the Sacred Word of God to which our separated brethren appeal so constantly as the one “rule of faith”? In St. John’s Apocalyptic vision, he saw the elders “prostrate before the Lamb, having each ... golden vials, which are the prayers of the saints.” It matters not whether the “saints” were on earth or in heaven; in either case their prayers are offered to God by those before His throne.

An Ancient Belief

The belief in the intercessory power of the Saints is as old as the Church. It is alluded to in authentic writings, such as the “Acts of the Martyrs,” in the second and third centuries. They are represented as interceding after death for the faithful upon earth. “In heaven,” said the martyr Theodotus before his torments began, “I will pray for you to God.”

And this Catholic doctrine is clearly set forth in the writings of the earlier Fathers of the Church. Origen, among others, tells us that “all the Saints that have departed this life care for the salvation of those who are in the world and help them by their prayers and mediation.”

How the Saints Hear Us

If the Saints of God have the power of interceding for us, it is certain that we must have communication with them, that they may be able to know our needs. We may be sure that God makes the “Communion of Saints” perfect on both sides — that we, members of His Church on earth, are able to speak to the members of that Church in Heaven, so that they may speak for us to Him. How is this effected? We do not know. Catholic theologians and spiritual writers have speculated about it, but we have no certainty as to the exact means which God provides for this communication. Some have supposed that the Almighty allows those who are in His presence to see in Him “as in a mirror” all that concerns them about earthly things. At any rate, the knowledge which they have and the petitions which they may receive from us depend entirely upon God’s goodness — and beyond that fact our weak human intellect cannot go.

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The Last Blessing — The Blessing In Articulo Mortis

Excerpted from The Sacramentals of the Catholic Church (1892) by Rev. A.A. Lambing

The devout Christian, who knows not the day nor the hour when God shall call him to account, and who has been assured by the words of Eternal Truth that death shall come as a thief in the night, and that a man shall not know the time of his coming, cannot afford to be indifferent to any assistance that is within his reach at that decisive moment. What a boon for him, then, that the Church has provided him with a blessing to which a plenary indulgence is attached, which, when gained in its full extent, is capable of remitting, and actually does remit, all the temporal punishment due to him, and thus frees him from the painful obligation of languishing in the fires of purgatory for perhaps a long period of years. It is the blessing *in articulo mortis* — at the moment of death — better known as “the last blessing.”

From the earliest ages of the Church bishops were invited from time to time to give their blessing to the dying, and

when given by the popes, or those specially delegated by them, it was, no doubt, very often accompanied by a plenary indulgence. We have, most probably, an instance of this in the indulgence granted to St. Clare by Innocent IV, as we read in her Life given in the Roman Breviary. At all events it is certain that the popes have power to grant such indulgences, and that this power has been frequently used in the Church.

It is to be given after the sick person has received the last sacraments, or such of them as the nature of his ailment or the condition of his mental faculties permits him to receive. It may be given not only to those who ask for it in express terms, or to those who, although they do not ask for it, either through negligence or forgetfulness, yet show signs of sorrow for their sins; but “this indulgence should be communicated even to the dying who have lost the use of their senses; for we may always presume, at least in ordinary cases, that it would be their desire to receive this blessing had they the use of their reason. It may also be applied to children who, by reason of their age, have not made their First Communion.” This is to be understood, of course, of children who have come to the use of reason; for those who have not attained the years of discretion, and persons who have never had the use of reason, being incapable of sin, have no need of it. Nor can it be imparted to excommunicated persons, nor to such as, to all appearances, are dying impenitent.

The Invocation of Saints (continued)

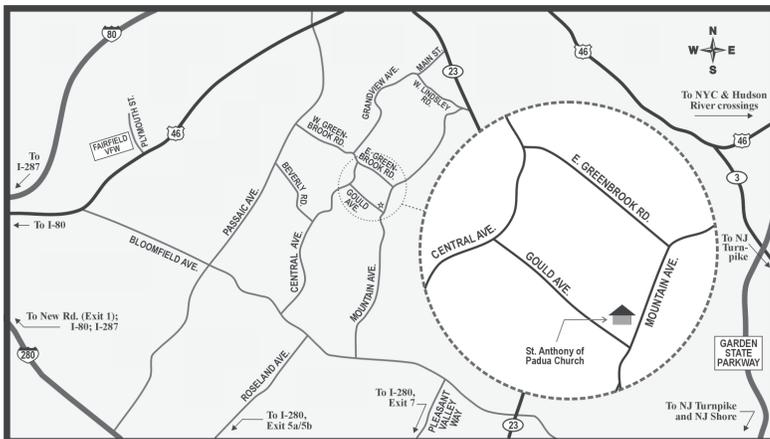
Our Faith Regarding the Saints

We Catholics, then, adore God alone. He is our Creator, our Redeemer, our hope here and hereafter. We believe that in heaven we have a host of friends. We believe that these friends are also friends of our Blessed Lord — that one of them is His Mother, loved by Him so dearly that He will grant her every prayer — that one is His foster-father, whom He revered upon earth and loves in heaven — that the others are His loyal servants who possess Him now and forever. We believe that all this “great multitude which no man can number” is a component part of God’s Church, and is united in bonds of charity with the other parts of that Church on earth and in Purgatory. We believe, therefore, that we should honor them because God has honored them; that we should pay religious veneration to them collectively and separately. And we believe also that they can and do intercede for us, that they hear our prayers and present them to Him Who loves them and us. When we offer homage to them, when we build churches and institute festival days in their honor, are we depriving God of adoration? No; we are adoring Him all the more, because we are honoring the results of His infinite graces, which have been the sole means of making these men and women Saints of God.

If the indulgences granted by the Church are a precious advantage offered to the Church Militant, they are also one of the most powerful means of relieving the souls still detained in their place of punishment. What could I do more pleasing to my heavenly Mother than to apply to these souls so dear to her heart the price of the Blood of Jesus Christ? If the smallest service rendered to another, a glass of cold water simply given in the name of Jesus Christ, will not remain without a recompense, what will not our Blessed Savior and His holy Mother do for that person who shall have rescued one of the elect from the flames of Purgatory to place it in the possession of eternal bliss?

—St. Ignatius

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.