



# St. Anthony of Padua Church

*Bulletin for November 2009*

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) / 22nd Sunday after Pentecost
- 2 All Souls Day
- 4 St. Charles Borromeo
- 6 First Friday
- 7 First Saturday
- 8 23rd Sunday after Pentecost
- 9 Dedication of Archbasilica of the Holy Savior / St. Theodore
- 9-14 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 10 St. Andrew Avellino / Sts. Tryphon, Respicus, & Nympha
- 11 St. Martin of Tours / St. Mennas
- 12 St. Martin I
- 13 St. Didacus / St. Frances Xavier Cabrini
- 14 St. Josaphat
- 15 24th Sunday after Pentecost / 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 St. Felix of Valois
- 21 Presentation of the Blessed Virgin Mary
- 22 Last Sunday after Pentecost / St. Cecilia
- 23 St. Clement I / St. Felicity
- 24 St. John of the Cross / St. Chrysogonus
- 25 St. Catherine of Alexandria
- 26 St. Sylvester / St. Peter of Alexandria
- 29 1st Sunday of Advent
- 30 St. Andrew the Apostle

## Daylight Time Change

We revert to Standard Time on Sunday morning, Nov. 1. Remember to set your clocks **back** one hour before going to bed Saturday night (Oct. 31).

### Pastor: Rev. Fr. Jordan Fahnestock

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

### Mass Schedule

Sunday: 8:00 AM & 10:30 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. Fahnestock 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>

## 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 follow the normal Sunday schedule.**

## 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 at St. Anthony's on November 2 beginning at 8:00 AM. Communion of the faithful will be distributed *only* at the 8:00 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.

## Moveable Sundays (November Masses)

- 11/8:** 23rd Sunday after Pentecost  
**11/15:** "Supplementary Mass #1" (6th Sunday after Epiphany)  
**11/22:** 25th and Last Sunday after Pentecost

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 — November 2009

**1st Saturday** – Third Order Carmelites / Mary's Flowers / Maidens of the Immaculate Heart / St. Anthony's Chapter of the Eucharistic Crusaders (Groups I, II)

**2nd Sunday** – Holy Name Society / Sodality of Our Lady of Sorrows (9:30 AM) / Archconfraternity of Christian Mothers (9:30 AM)

**3rd Sunday** – Altar Servers practice

## Meeting Time Change

### Sodality of Our Lady of Sorrows and Archconfraternity of Christian Mothers

The meeting times for the Sodality of Our Lady of Sorrows and the Archconfraternity of Christian Mothers have been changed to **9:30 AM** on the second Sunday of each month.

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

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

**Jan. 1, 2010:** Feast of the Circumcision of Our Lord

## First Friday Homeschool Gathering

The monthly Homeschool Gathering will be conducted on First Friday, November 6. Holy Mass will be at 10 AM; confessions will be heard before Mass. The children will be making presentations about the lives and virtues of a number of Saints. Lunch will be provided.

## 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 at 9:30 AM, between the two Sunday Masses, and commence after the thanksgiving silence. Remaining Fall/Winter classes are as follows:

**November 1 and 15**

**December 6 and 20**

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## St. Martin of Tours and the Cloak

by Sulpicius Severus, excerpted from Life of St. Martin

Accordingly, at a certain period, when he [St. Martin of Tours] had nothing except his arms and his simple military dress, in the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many, he happened to meet at the gate of the city of Amiens a poor man destitute of clothing.

He was entreating those that passed by to have compassion upon him, but all passed the wretched man without notice, when Martin, that man full of God, recognized that a being to whom others showed no pity, was, in that respect, left to him. Yet, what should he do? He had nothing except the cloak in which he was clad, for he had already parted with the rest of his garments for similar purposes. Taking, therefore, his sword with which he was girt, he divided his cloak into two equal parts, and gave one part to the poor man, while he again clothed himself with the remainder.

Upon this, some of the by-standers laughed, because he was now an unsightly object, and stood out as but partly dressed. Many, however, who were of sounder understanding, groaned deeply because they themselves had done nothing similar. They especially felt this, because, being possessed of more than Martin, they could have clothed the poor man without reducing themselves to nakedness.

In the following night, when Martin had resigned himself to sleep, he had a vision of Christ arrayed in that part of his cloak with which he had clothed the poor man. He contemplated the Lord with the greatest attention, and was told to own as his the robe which he had given. Ere long, he heard Jesus saying with a clear voice to the multitude of angels standing round — "Martin, who is still but a catechumen, clothed me with this robe." The Lord, truly mindful of his own words (who had said when on earth — "Inasmuch as ye have done these things to one of the least of these, ye have done them unto me"), declared that he himself had been clothed in that poor man; and to confirm the testimony he bore to so good a deed, he condescended to show him himself in that very dress which the poor man had received.

After this vision the sainted man was not puffed up with human glory, but, acknowledging the goodness of God in what had been done, and being now of the age of twenty years, he hastened to receive baptism.

## *From the Pastor's Desk*

We are surrounded by the Mystery.

As masters of creation, we would be worse than blind if we did not perceive that there is a mystical thread running throughout the fabric of the immediate, physical world around us. Having that keenness of Faith's vision which pierces and transforms our daily life, we as Christians are made aware of a sacred dimension — an influence which can only be known by the sensitive reflection of Faith.

It should not therefore surprise us that we do not exist only as individuals, each pulling his own share of life's burdens and trying to return to the Almighty some token of thanks from his own meager resources, which were impoverished by sin. As individuals, we share not only social relations with our fellow-Catholic (within the parish and indeed with the whole Catholic Church), but we share the same life-pulse itself of grace: eating the same spiritual food and drinking the same spiritual drink, as St. Paul says. We are so intimately bound together in pursuit of immortality that we are not merely pilgrims who find themselves associated by chance with others walking the same path of this life's journey; rather we are like members of the same Mystical Body, participating in each other's sorrows and joys, and even more, sharing in the Divine Life of our Lord, Jesus Christ, Whose Redemptive Sacrifice has infused a new life — surpassing any shadow of vitality in this valley of tears — into our existence. It is in Him that we find union and strength, known by faith and expressed in charity.

He who is most Powerful, Beautiful, Strong, most Hidden and Incomprehensible and yet most Evident, never old and renewing all things, active but quiet: this One dwells in the Christian who participates in His life through the Church and Her Sacraments. We are truly members of His own Body, each having a special relation with the Head and with the other members, our fellow Catholics, your fellow parishioners, and with your spiritual Father. This life is ours, and He lives in us, through whom we live, and move, and are.

*I beseech you therefore, walk worthy of the vocation in which you are called, with humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace ... as you are called in one hope of your calling. —Ephesians 4:1-4*

We stand before the threshold of mystery, and into this revelation we enter with joyful hearts: glad that the inconsistencies and shortcomings of this life have been overcome by a greater reality. Glad that we are able to seek and obtain perfection. Glad that we are not the culmination and fulfillment of our own lives.

Into this rite of mystical life, we are initiated and do enter.

Or do we?

*Father Jordan Fahnestock*

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## *The End of the World: Resurrection and Judgment*

*by Fr. F.X. Schoupe, excerpted from A Course of Religious Instruction (1939)*

The end of time will come with the second Advent of Jesus Christ, when He comes in His glory to judge the living and the dead. All the doctrine relating to this matter may be summed up in three principal points: (1) the second coming of Jesus Christ and the signs which will precede it; (2) the resurrection of the dead; (3) the general judgment.

### *The second coming of Jesus Christ*

Jesus Christ came into the world to save it at the time of His birth in Bethlehem; this was His first coming. He will come again to judge the world; this will be His second coming. The first Advent was only marked by humility and mercy; but the second will be proclaimed amid the splendour of glory and justice which belongs to the King of the universe, to the Judge of the living and the dead.

Jesus Christ has plainly announced to us His coming, but not the time at which it will happen; this is a secret which it has pleased Him to reserve to Himself. He has, however, indicated foreshadowing signs, which will announce the approach of the great day.

(a) The Gospel will be preached in the entire universe.

(b) Charity will become cold amongst Christians, and faith itself will appear lost in the world.

(c) The Jews will be converted to Jesus Christ.

(d) There will be great wars, famines, pestilence, earthquakes, and troubling of the sea; the sun, moon, and stars will be darkened, and will not give their light, and will not follow their accustomed course. All the order of nature will be troubled, and will announce impending destruction.

(e) A man will appear of the utmost perversity, who will be called Antichrist, that is, opposed to Jesus Christ. He will seduce the people, and will create terrible persecutions, and

will produce an almost universal apostasy. His reign, according to Scripture, will last about three years and a half.

(f) The prophet Elias and the patriarch Enoch will return to the earth to oppose Antichrist, to enlighten the Jews, and to sustain the faith of Christians. These two powerful antagonists will be put to death by Antichrist, who will himself be confounded and overthrown by the power of Jesus Christ.

(g) Then will come a fire which will destroy all things on earth; this is what is meant by the *final conflagration*.

### *The resurrection of the dead*

This dogma teaches us (1) that at the last day all men, the just as well as sinners, will rise again in their bodies; (2) that every one will be clothed with his own flesh, and the body which formerly belonged to him; (3) that the condition and qualities of the risen bodies will differ according to the state of the souls; for the good will rise to eternal life, and the wicked to eternal condemnation; and the difference of destiny will be shown in the bodies of all. The reprobate will be horrible to behold, like the demons and hell which they are in future to inhabit. The elect, on the other hand, will rise glorious and radiant from their dust, like to the angels, whose brethren they have become; like unto God Himself, whose true children they are.

The resurrection of the dead is clearly expressed in the Scriptures. Its likelihood and propriety are, besides, easily understood; for the body of a man, having served as the instrument of his vices or his virtues, should share the fate of the soul; and as it was the entire man who was sinful or virtuous, so must the entire man be either punished, rewarded, or recompensed.

## The End of the World (continued)

The possibility of the resurrection is not less evident than the all-powerfulness of God, who operates it. Is not He who made the body when it had no previous existence, and who drew the entire world out of nothing, capable also of remaking our bodies, and reproducing them from their ashes? Moreover, God will only work again in the general resurrection the miracle of the resurrection of Jesus Christ, and that of numbers of other particular resurrections mentioned in history.

When all mankind shall be dead, and the surface of the earth purified by fire, Jesus Christ, says the Gospel, will send His angels with a trumpet and a great noise, meaning that angels will be sent to raise up their voices and proclaim the commands of Jesus Christ.

The great noise of the angels will resound like a trumpet from one end of the universe to the other, and will send forth these or like words, "Arise, ye dead, and come to judgment!"

At this divine command all souls will quit heaven or purgatory or hell, and will again take possession of their bodies. The dead, who have risen from the different parts of the universe, will be all mingled together at first, the just with the sinners. But soon the angels, those ministers of the Supreme Judge, will separate one from the other, and will cause them to assemble in the place of judgment.

### The judgment, and the place where it will be

The place in which the last scene of the world's history will be enacted is not defined by faith. It is therefore not certain that it will be in the Valley of Jehosaphat, situated near Jerusalem, the place which once witnessed the mystery of the redemption of man, and would thus also bear witness to the mystery of God's justice. Nevertheless, the place chosen by God as the theatre of judgment will be truly called Jehosaphat, which means *the Lord Judge*.

When the great assembly, comprising the whole of the human race, shall be in solemn waiting, there will appear in the air the sign of the Cross, the glorious standard which will precede the King of the universe. Then the Son of God Himself, in the sight of the whole human race, will descend from heaven in a luminous cloud with great power and majesty.

Innumerable legions of angels in visible forms will accompany Him; and all the just, clothed in their glorified bodies, will advance to meet and escort Him.

Christ will sit on His throne to judge the living and the dead, the just and sinners. At His side will be the Apostles, seated also on twelve thrones, to judge together with their Lord rebellious men and angels.

The Judge will cause the elect to stand at His right hand and the reprobate at His left. Then, says the Scriptures, "the books will be opened"; words which signify that consciences shall be laid bare. The conscience of each one, all the hidden recesses of his heart, his actions, and his entire life, will be exposed like a living picture, not only to his own eyes, but to those of the whole universe. "Nothing is hidden now," says the Saviour, "which will not be revealed at the great day."

Jesus Christ will then pronounce the supreme sentence. He will say to the elect, "Come, ye blessed of My Father, possess ye the kingdom which is prepared for you from the foundation of the world." Then, turning to the reprobate, He will address to them these overwhelming words: "Depart, ye cursed, into ever lasting fire, which was prepared for the devil and his angels."

Immediately after this double sentence, hell will open and swallow up the bodies and souls of the multitude of the damned, and will then close on them forever.

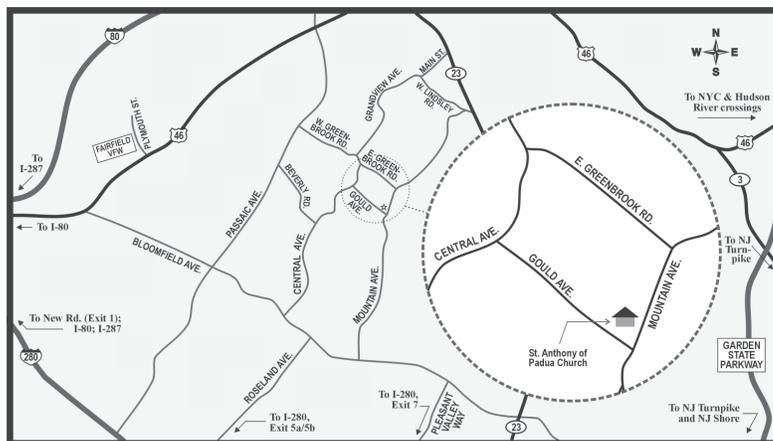
The elect will remain, forming the glorious Church of Jesus Christ, ready to ascend with their King and Father to the kingdom of heaven; for they will for ever after be worthy to inhabit that blessed region, both in body and soul, in company with Jesus Christ and His angels, since by their glorious resurrection they have become celestial beings like to the blessed spirits themselves.

"Then," says our Lord, "the just will shine like the sun in the kingdom of My Father." This glory, however, will be proportioned to each one's merit. "As star differs from star," says St. Paul, "so will it be with the bodies which have risen to glory."

The bodies of the blessed, being immortal and incorruptible, will no longer require nourishment, but they will taste for ever the joys of the senses in all that is most pure and holy. For if it be just that the reprobate suffer in their senses for their abuse of them, it is also just that the saints be recompensed in their senses for having submitted them to the mortification of Jesus Christ. Their hearing then will be charmed by the most harmonious melodies; their sight ravished by ineffable beauties, namely, those of Jesus Christ and His Blessed Mother, and all the blessed; also by the glories of nature, which they will be enabled to contemplate throughout the whole extent of creation.

Clothed in these glorious bodies, the blessed, united with the angels, will form a countless multitude, and will ascend into heaven in the retinue of Jesus Christ, and enter with Him into the heavenly Jerusalem. Such will be the holy Church of God, brought by the divine mercy to supreme perfection, its final state, its eternal triumph.

### 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.