



St. Anthony of Padua Church

Bulletin for November 2010

SOCIETY OF ST. PIUS X

*Credidimus
Caritati*

“We have believed in
charity” –1 Jn. 4:16

103 Gould Avenue, North Caldwell, New Jersey 07006

November Calendar

- 1 Feast of All Saints (holy day)
- 2 All Souls Day
- 4 St. Charles Borromeo / Sts. Vitalis & Agricola
- 5 First Friday
- 6 First Saturday
- 7 24th Sunday after Pentecost
- 7 *Daylight Savings Time ends*
- 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
- 13 St. Didacus / St. Frances Xavier Cabrini
- 14 25th Sunday after Pentecost / St. Josaphat
- 15 St. Albert the Great
- 15-20 *Men's 5-Day Retreat (Ridgefield, Ct.)*
- 16 St. Gertrude
- 17 St. Gregory the Wonderworker
- 18 Dedication of the Basilicas of Sts. Peter & Paul
- 19 St. Elizabeth of Hungary / St. Pontianus
- 20 St. Felix of Valois
- 21 Last Sunday after Pentecost / 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
- 28 1st Sunday of Advent
- 29 St. Saturninus
- 30 St. Andrew the Apostle

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: 9:00 AM / 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 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.

There will be no Masses at St. Anthony's on November 2.

Remembrances. Forms will be available during the month to list the names of the departed whom we wish to remember. Names will be placed on the altar during the Masses of November. Please see an usher if you need assistance.

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).

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 donation checks payable 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 2010

1st Saturday – Mary's Flowers / Eucharistic Crusaders (9:50 AM)

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

4th Sunday – Pastor's liturgical instruction (9:00 AM)

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. 13-18: Women's 5-Day Retreat (*Ridgefield, Ct.*)

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

Jan. 1, 2011: The Circumcision of Our Lord (*holy day*)

Jan. 6: Feast of the Epiphany

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

Feb. 2: Feast of the Purification/Candlemas Day

Feb. 7-12: Women's Third Order Retreat (*Ridgefield, Ct.*)

Feb. 20: Septuagesima Sunday

Mar. 9: Ash Wednesday (fast, abstinence)

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.

Daylight Time Change

We revert to Standard Time on Sunday morning, November 7. Remember to set your clocks **back** one hour before going to bed Saturday night (November 6).

Moveable Sundays (November Masses)

11/7: "Supplementary Mass #2" (5th Sunday after Epiphany)

11/14: "Supplementary Mass #1" (6th Sunday after Epiphany)

11/21: 24th and Last Sunday after Pentecost

Sunday Catechism Classes

Religious education classes are divided into the following categories: pre-First Communion; First Communion; post-Communion I; post-Communion II; 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. The Fall/Winter schedule for late 2010 is as follows:

November 7 and 21

December 5 and 19

Saturday Masses — Schedule Change

Effective November 6, the Saturday Mass — including First Saturday — will be offered at **9 AM**, instead of 6 PM (the former time). Please make a note of the change.

St. Anthony's Youth Groups

The monthly Youth Group meetings, including meetings of the Eucharistic Crusaders and Mary's Flowers, will be conducted on First Saturday, **November 6**, at 9:50 PM, following the 9 AM First Saturday Mass.

Homeschool Program

The Homeschool Program will be held on **November 19**, the third Friday of the month. Confessions will be heard before the 10 AM Mass; spiritual and academic instruction will follow Mass. Lunch will be provided. All are welcome.

Annual Parish Bake Sale / Christmas Gift Sale

Our annual combination Bake Sale and Christmas Gifts Sale, sponsored by the Sodality of Our Lady of Sorrows and Mary's Flowers girls, will be held on **Gaudete Sunday, December 12, 2010**. All proceeds will benefit the Good Samaritan Fund, which assists those in need in our own parish.

All parishioners are urged to participate in some way: by donating **homemade** baked goods or **new** clean items suitable for Christmas gift giving; by purchasing items at the sale; and/or by making monetary donations. If, in your charity, you wish to make a tax-deductible donation not connected to a purchase, please see the Coordinator. Thank you in advance for your generosity!

Craft/Bake Sale and Raffle

There will be a craft/bake sale for the benefit of Family Cloister Learning Center on Sunday, November 28. Additionally, handcrafted baby items will be raffled; the raffle drawing will be conducted on the same day.



I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

—Apocalypse 1:8

The 1974 Declaration of Archbishop Lefebvre *Made at Écône, Switzerland (November 21, 1974)*

Background: On November 11, 1974, two apostolic visitors from Rome arrived at the International Seminary of St. Pius X in Écône. During their brief stay, they spoke to the seminarians and professors, maintaining scandalous opinions such as: the ordination of married men will soon be a normal thing, truth changes with the times, and the traditional conception of the Resurrection of our Lord is open to discussion. These remarks prompted Archbishop Lefebvre to write this famous Declaration as a rebuttal to Modernism.

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

"But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Galatians 1:8).

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new sem-

inaries, a charismatic Pentecostal Church — all things opposed to orthodoxy and the perennial teaching of the Church.

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books which saw day before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto*. Amen.

Meditation on the Presentation of the Blessed Virgin in the Temple *excerpted from Contemplations and Meditations (1898)*

Let us figure to ourselves Mary, three years old, ascending the steps of the temple to offer herself to God within it.

Let us consider Mary, the masterpiece of nature and grace, presenting herself before the altar of the Lord, and consecrating herself to Him for ever. Possessing, according to the belief of the holy Fathers, the perfect use of reason, enlightened by the purest rays of grace, and perfectly docile to the divine inspirations, she comes to offer herself entirely and unreservedly to the Divine Majesty; she renounces the comforts of her father's home; she chooses the holy temple for her dwelling, and desires no other inheritance than the grace and love of her God. What reflections ought not the sacrifice of Mary to arouse within me! — a sacrifice so prompt, so entire, and so generous! God made me for Himself alone; from the first dawn of reason, He has deigned to ask for my heart by the secret inspirations of His grace; from that time, I also, like Mary, should have responded to His love by giving myself to Him. If I have not done so, if my many infidelities have delayed so far this so merited act of gratitude and submission, is it not time at least now that I should give back all to Him, Who has given all to me, by consecrating all the faculties of my soul and body to His service and glory?



Abp. Marcel Lefebvre
(1905–1991)

"Cardinal Gagnon visited us twelve years after the suspension: after twelve years of being spoken of as outside of the communion of Rome, as rebels and dissenters against the Pope, his visit took place. He himself recognized that what we have been doing is just what is necessary for the reconstruction of the Church."

Existence of a Particular Judgment and Signs That Are to Precede the General Judgment

excerpted from Eschatology by Msgr. Joseph Pohle (1917)

The Particular Judgment Defined

By “judgment” we mean the investigation, sentence, and final order of a civil or criminal court. God pronounces judgment upon the soul immediately after its separation from the body. This Judgment is called Particular, to distinguish it from the General Judgment which takes place at the end of the world.

The essential point in the Catholic dogma of the Particular Judgment is that the soul becomes aware of God’s final decision immediately after death. In the General Judgment the emphasis rests rather upon the sentence as such. The Particular Judgment is not necessarily a formal sentence. It may be merely a clear perception of guilt or innocence, whereby the soul is moved of its own accord to hasten either to Heaven, or Hell, or Purgatory, according to its deserts. The Scriptural “Book of Judgment,” with its record of good and evil deeds, is a metaphor, just like the description which pious writers give of the judgment scene, where the devil accuses, while the guardian angel either confirms the accusation or defends his former client.

Where the Particular Judgment will take place no one knows. Probably each soul is judged on the spot where it leaves the body. Though Divine Revelation does not expressly say so, we may assume that the God-man Jesus Christ will act as judge both at the Particular and at the General Judgment.

Proof from Revelation

Sacred Scripture teaches that the fate of each departed soul is decided before the General Judgment. If this is so, there must be a Particular preceding the General Judgment. Calvin and the Chiliasts hold that the fate of the departed souls remains undecided till the second coming of Christ. The Hypnopsychites maintain that these souls spend the interval between death and the General Resurrection in a state of unconscious or semi-conscious sleep — a view which, Father Hunter thinks, is shared by most Protestants who have any conviction about the matter at all. Eusebius tells of a strange sect, called Thnetopsychites, who believed that the disembodied souls await the General Judgment in a state of temporary annihilation. The teaching of the Church is that the fate of every man is determined some time before the General Judgment.

St. Paul says: “It is appointed unto men once to die, and after this the judgment.” This text may be quoted in favor of our thesis, though it is not conclusive because we do not know for certain whether the Apostle refers to the Particular or to the General Judgment. A more convincing proof for our dogma is furnished by the parable of Lazarus: “And the rich man also died, and he was buried in hell.” (Luke 16:22) Dives must have been judged before he was punished. The same is true of Judas, who, according to the sacred writer, “went to his own place.” Ecclesiastes says that the body “returns into its earth, from whence it was, while the spirit returns to God who gave it.”

The teaching of the Fathers is in full accord with that of Sacred Scripture. St. Augustine (to quote but one of them) says the departed souls are judged as they leave the body and before they appear at the final judgment, which takes place at the end of the world.

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Signs of the General Judgment

Revelation tells us that the General Judgment will be preceded by certain definite signs. Hence we may conclude that the world will not come to an end before these signs appear. On the other hand, no one can foretell the exact day of the Last Judgment from these signs. It is only when they all concur that a reasonable conjecture will become possible, and even then there will still be danger of self-deception. “We beseech you, brethren, touching the coming of our Lord Jesus Christ and our being gathered together unto Him, that you be not readily shaken out of your right mind nor kept in alarm — whether by spirit-utterance or by discourse or by a letter purporting to be from us — as though the day of the Lord were upon us.” (2 Thess. 2:1) As the precise time of the Last Judgment is known only to God, it were idle for us to speculate about it.

The principal signs or events usually enumerated by theologians as preceding the Last Judgment are:

1. The general preaching of the Christian religion all over the earth;
2. The conversion of the Jews;
3. The return of Henoch and Elias;
4. A great apostasy and the reign of Antichrist;
5. Extraordinary disturbances of nature;
6. A universal conflagration.

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):
Right on Lindsley Rd. Left on Mountain Ave. Left 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.