



St. Anthony of Padua Mission

Bulletin for November 2006

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
- 3 First Friday
- 4 St. Charles Borromeo / Sts. Vitalis & Agricola /
First Saturday
- 5 22nd Sunday after Pentecost
- 6-11 *Women's 5-Day Retreat (Ridgefield, Ct.)*
- 8 Four Crowned Martyrs
- 9 Dedication of the Archbasilica of the Holy Savior /
St. Theodore
- 10 St. Andrew Avellino / Sts. Tryphon, Respicus, Nymphia
- 11 St. Martin of Tours / St. Mennas
- 12 23rd Sunday after Pentecost
- 13 St. Didacus / St. Frances Xavier Cabrini
- 14 St. Josaphat
- 15 St. Albert the Great
- 16 St. Gertrude
- 17 St. Gregory the Wonderworker
- 18 Dedication of Basilica of Sts. Peter & Paul
- 19 24th Sunday after Pentecost / 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 St. Catherine of Alexandria
- 26 Last Sunday after Pentecost / 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

Sunday: 7:15 AM, 9:15 AM, & 11:15 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

24-hour information: (973) 954-7350

Web: <http://www.latin-mass.net>

If anyone is seeking God, the Beloved is seeking that person much more.

—St. John of the Cross,
The Living Flame of Love

Updated Mass Schedule

Please note the following schedule changes, effective November 1, 2006:

- **Sunday Mass times** are 7:15 AM, 9:15 AM, and 11:15 AM. Fr. Clifford will offer the 11:15 Mass and will hear confessions as needed.
- **Holy Day Mass times** are 10:00 AM and 7:30 PM. (In the event of a Holy Day that is also a civic holiday — for example, Christmas or New Year's Day — please listen for announcements, in case the Mass schedule is altered for that day.)
- **First Friday Mass time** is 6:00 PM. (Saturday Mass time remains at 6:00 PM.)

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 *(cont'd.)*

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 Mission-SSPX."

Envelopes for Cash Donations

If you are making a cash donation, please use a donation envelope and fill in the lines for name, address, date of contribution, and donation amount. This will allow the accountant to retain your envelope as a "receipt" for the donor records.

NOTE: you do not need to use an envelope when making a donation by check.

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 2006

1st Sunday – Eucharistic Crusaders

2nd Sunday – Holy Name Society

3rd Sunday – Altar Servers practice

4th Sunday – Women's Sodality of Our Lady of Sorrows / Archconfraternity of Christian Mothers

Eucharistic Crusade — Monthly Intentions

November For the dying and the souls in Purgatory

December For the heads of states

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

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!

Right-to-Life Raffle

On Sunday, November 5, parishioners will be selling chances for the New Jersey Right-to-Life Raffle before and after all Masses. Chances are \$10; the prize is a 2007 Volvo SUV. Please support the pro-life cause!

All Souls Day (continued)

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. There will be three Masses on All Souls Day, at 7:30 AM, 10:00 AM, and 6:00 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.

November Indulgences

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

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

Sunday Catechism Classes

Religious education classes are divided by age as follows: pre-First Communion; First Communion; post-First Communion; Confirmation; and Apologetics for older children and adults. Classes are scheduled after the 9:15 Mass.

The remaining Fall/Winter schedule is as follows:

November 5 and 19

December 3 and 17

Moveable Sundays (November Masses)

Nov. 19 : "Supplementary Mass #1" or Sixth Sunday after Epiphany

Nov. 26 : 24th and Last Sunday after Pentecost

Planning Outlook

The following events are "on the horizon" — things to keep in mind as you plan your calendars. Detailed announcements will be promulgated as events grow closer.

December 3: First Sunday of Advent

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

December 11-16: Men's 5-Day Retreat (*Ridgefield, Ct.*)

December 20, 22, 23: Ember Days

December 25: The Nativity of Our Lord (Sunday schedule)

January 1, 2007: The Circumcision of Our Lord (Sunday schedule)

"Work & Pray" Days

Work & Pray Days, sponsored by the Holy Name Society and the Sodality of Our Lady of Sorrows, are held each First Saturday, beginning November 4.

This is an opportunity to serve St. Anthony's through work and prayer. Once a month on First Saturday, men and women volunteers will meet in the afternoon (time to be determined each month) to work at a prioritized task list prepared by the pastor and parish coordinator. The list may include such tasks as painting, cleaning, grounds work, repairs, polishing liturgical brass, and so on.

Work & Pray Days will conclude in time for volunteers to have the opportunity to attend 6:00 PM First Saturday Mass. Membership in the Holy Name Society or the Sodality is not required — all are welcome!

Purgatory Explained

by Rev. H. Rolfus — excerpted from *Explanation of the Creed (1907)*

Beside heaven and hell, there is another place assigned for the reception of departed souls, namely, purgatory, or the place of purgation. This is a place which the mercy of God has set apart and destined for such souls as leave this world in a state of grace, though not perfectly purified from defects and weaknesses. To this place are sent, not indeed the souls of impious men, but the souls of the just who have departed, tainted perhaps with venial sins, or who have not sufficiently atoned for mortal sins that have been forgiven them. For we must remember that although a soul may leave this earth perfectly free from mortal sin, it may happen that it has not done sufficient penance for former sins. For as God in His wisdom has decreed that man must be punished in order to be purged and improved, He allows some to tread the path of penance in this world, while others do atonement in the next.

There is, therefore, a place in which it is possible that a complete purification is gradually attained, and where imperfectly atoned for sins may be completely burned out. This doctrine is so clearly taught by the Scriptures that to deny it would be to contradict the Holy Ghost. Our Saviour says emphatically that every man should become reconciled with his brother in order that he may not fare like the man who, owing the money to his fellow-man, was brought before the judge and cast into prison where he was to remain until he had paid his debt.

Now, the debt we owe is charity toward our fellow-men, a debt we must discharge. He who does not discharge it in this life will be cast into the prison of divine judgment, for Our Lord says, "Verily thou shalt not go out from thence till thou repay the last farthing" (*Matthew* v. 26), that is to say, till you shall have atoned fully for your slightest deficiency.

The Apostle says with equal distinctness, "If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn," that is, can not stand the test because there remains something to be purified, "he shall suffer loss." Yet he shall not perish, "but he himself shall be saved: yet so as by fire."

Thus it is plain that there is a fire which, although not earthly nor material, nevertheless burns and is capable of purifying the soul. Where this place is is a matter of indifference. That it is a place of torment is a truth not only maintained by the Church, who has said in the Council of Trent, "There is a purgatory," but it is a truth founded on the teachings of the most ancient Church Fathers. Most of these teach that the pains of purgatory differ from the pains of hell only in duration, for while the pains of hell are eternal, those of purgatory come to an end. (This is not an article of faith, however.) But we must not confound hell and purgatory, and fancy that they are one and the same place, out of which some are saved and others never. The society of the utterly wicked is incompatible with the society of the imperfectly just. Those who die in the grace of God are not delivered over to the devil, like the souls who are eternally damned.

It is important that we observe two things regarding purgatory, in order that we may have no false ideas about it.

In the first place purgatory, although a place of punishment, is at the same time a proof of the divine goodness and mercy, being instituted not alone for punishment but also for atonement. Protestants reproach the Church with making God a cruel jailer. But whoever rejects purgatory does so, while those who accept it do not. Who could lie down on his death-bed and be sure of reaching heaven in an hour?

If, as Job says, "In His angels He found wickedness," what will He not find in each one of us?

Now, we know that nothing defiled can enter heaven. It would, then, be making of God a pitiless tyrant to hold that there are but a heaven and a hell, and to accuse Him of damning all those souls who depart this life with a few defects of human weakness upon them, although free from all mortal sin. Again, it would be impugning God's holiness to charge Him with taking unholy persons to Himself.

But, although the just suffer pains in purgatory, their prospect is far different from that of the damned souls in hell. We find among them not the despair of damnation, but an inward submission to the will of God. Near to heaven, they are filled with the longings of the patriarchs in Limbo, and, according as their purgation and purification advance, their love for God becomes more intense. They thank God who has not rejected them, but even given them means of coming to Him. They are children of God and children of the Church, full of faith, hope and charity.

In the second place, we must remember that the purification of the suffering souls is such that it is only by suffering they can help themselves. They can only suffer the penalties patiently, but they can not make any step forward. They can not recover anything that they have lost. They can not of themselves make themselves better in purgatory; they must have been good at the moment of their death, for, as the preacher in *Ecclesiastes* saith, "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be" (*Ecclesiastes* xi. 3).

On the other hand, we can help them, for, as they belong to the communion of saints, we can do for them what the saints in heaven do for us. We can pray for them. We can apply to them, through the sacrifice of the Holy Mass, the fruits of the atoning death of Jesus Christ. This we can do either by assisting at Mass or having it offered up for them, or by offering up our communions for that intention. Again, we can perform good works to their aid and benefit, for inasmuch as they are members of the Church of God they have a share in the good works of the other members, the Church of God being the new Jerusalem, "which is built as a city which is compact together" (*Psalms* cxxi. 3).

Such was the belief in the Old Testament, as we read plainly in the second book of Machabees. A great number of Jews had been slain in battle. "Judas Machabæus making a gathering, he sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

"(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

"And because he considered that they who had fallen asleep with godliness had great grace laid up for them.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins" (*2 Machabees* xii. 43-46).

When at last the time of purgation shall have expired, our suffering brethren shall enter into heaven. After the General Judgment there will be but heaven and hell. Purgatory will cease to exist. God's Church triumphs, hell groans, and this triumph and this groaning shall be for all eternity witnesses to God's eternal justice.

Purgatory Explained (continued)

Let every man make whatever application he chooses of the doctrine of divine judgment, he can not escape such judgment, for God is omnipotent. He need not imagine that no one sees him doing evil, for God is omniscient, God's eye is all-seeing. Live, then, in such a way that you may be ready to die at any moment. "He is a poor Christian," says St. Augustine, "who lives differently from whatever way he would like to appear at judgment. The best means of securing in future a favorable judgment is to fear God." "The fear of the Lord is the beginning of wisdom" (*Ecclesiasticus* i. 16). "The fear of the Lord driveth out sin" (*Ecclesiasticus* i. 27). Hence the preacher in *Ecclesiastes* concludes his warning with the words, "Fear God, and keep His commandments: for this is all man: and all things that are done, God will bring into judgment for every error, whether it be good or evil" (*Ecclesiastes* xii. 13-14).

Some people pass their whole life without thinking of death. It comes, and behold! they have nothing; faith, hope, and love, all are already dead within them.

—St. John Vianney

St. John of the Cross (Nov. 24)

The father of St. John was discarded by his kindred for marrying a poor orphan, and the Saint, thus born and nurtured in poverty, chose it also for his portion. Unable to learn a trade, he became the servant of the poor in the hospital of Medina, while still pursuing his sacred studies.

In 1563, being then 21, he humbly offered himself as a lay-brother to the Carmelite friars, who, however, knowing his talents, had him ordained priest. He would now have exchanged to the severe Carthusian Order, had not St. Teresa of Avila, with the instinct of a Saint, persuaded him to remain and help her in the reform of his own Order. Thus he became the first prior of the Discalced [Barefooted] Carmelites.

His reform, though approved by the general, was rejected by the elder friars, who condemned the Saint as a fugitive and apostate, and cast him into prison, whence he only escaped, after nine months' suffering, at the risk of his life. Twice again, before his death, he was shamefully persecuted by his brethren, and publicly disgraced. But his complete abandonment by creatures only deepened his interior peace and devout longing for heaven.

Means of Acquiring Courage to Meet Our Judgment

If, Christian reader, you would be able to contemplate the Day of Judgment without fear and trembling you have many means thereto. The first means is the contemplation of the Passion and death of Christ, which will give you confidence and preserve you from pusillanimity, for the Passion of Christ is the source of our salvation. When St. Eleazarus was receiving Extreme Unction he prayed, "Through Thy cross and sufferings save me, O Lord," adding, "This is my only hope, in this will I die." When now and then a fear tormented him, he would exclaim, "Great is the power of the evil spirits, but the death of Jesus Christ and His power are far mightier; they have broken the power of the Evil One and put him to confusion and flight."

The second means is a pure and upright life. St. Hilary says, "Happy is he who so manages his affairs in life that he can always think of judgment."

The third means is to judge yourself, and then you will anticipate God's judgment, and discover in yourself the defects you ought to remedy. Examine your conscience, therefore, every day, that the wants of your soul may be relieved. St. Augustine says, "God does not condemn him who condemns himself."

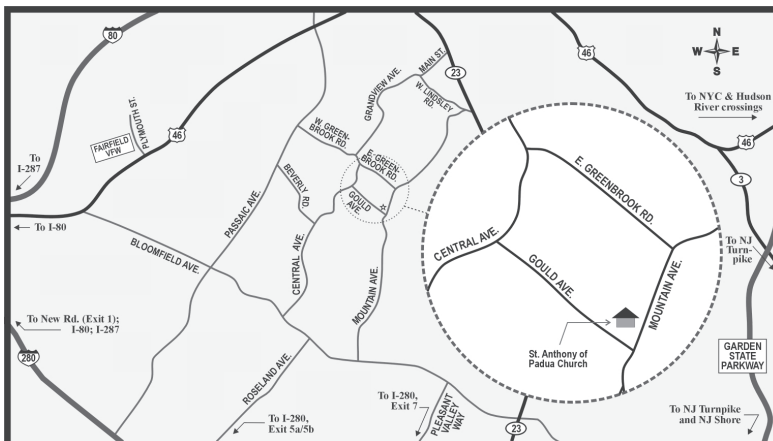
The fourth method is a sincere repentance. David was forgiven because of his penance. Manasses, on the same account, recovered his kingdom, and the inhabitants of Ninive were pardoned. "Unless you shall do penance, you shall all likewise perish," saith the Lord in St. Luke's gospel, chapter thirteenth, verse third.

The fifth method is the frequent reception of the sacraments. That is the judgment which effects for us the forgiveness of God. For in it God judges us already on earth, and, St. Bernard tells us, "God will not judge us twice on the same cause," and Sirach says, "before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God" (*Ecclesiasticus* xviii. 20).

The sixth method is to practice mercy toward others. "Blessed are the merciful, for they shall obtain mercy" (*Matthew* v. 7).

The seventh method is to invoke the saints of God. They are our patrons, first of all the glorious Virgin Mother of God, Mary. Of her St. Chrysostom says, "God chose her to save, by her compassion, those whom the justice of God could not save."

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.