

Institute of Christ the King Sovereign Priest
Saint Anthony of Padua Oratory
Latin Mass Apostolate in the Archdiocese of Newark



Address:

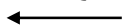
1360 Pleasant Valley Way
West Orange, N.J. 07052

Kindly write all checks out to:
Institute of Christ the King



Donate securely

by scanning the
QR Code:



Website:

www.institute-christ-king.org/westorange-home

Email:

saint.anthonys@institute-christ-king.org

Phone: 973-325-2233

Fax: 973-325-3081

Stay Connected to the Institute

Text "Institute" to 84576
Receive news, event notifications, Spiritual reflections & more via email or text.

Fourth Sunday of Lent
March 27, 2022

MARCH: MONTH OF ST. JOSEPH

*** TEMPORARILY
SUSPENDED**

Holy Mass Schedule:

Sunday: 7:30, 9:00, & 11:00 AM (High Mass)

Weekdays: Monday - Saturday 9:00 AM
except Tuesday 7:00 PM*

First Friday: Additional Mass at 7:00 PM followed
by Benediction of the Blessed Sacrament

Holy Days of Obligation: 9:00 AM & 7:00 PM
(Please confirm with current bulletin or website)

25th of the month (Infant of Prague): 7:00 PM Mass*
followed by devotions (not on Sat. or Sun.)

Confession:

30 minutes before each Mass & upon request.

Please reference the weekly bulletins (also available on the website) for any temporary changes to the Mass schedule.

Baptism: Please contact the Oratory in advance.

Marriage: Please contact the Rectory in advance of proposed marriage date.

Benediction of the Most Blessed Sacrament: 2nd Sunday
of the month following the 9:00 AM Holy Mass

Holy Hour of Adoration: Thurs. 7:00 PM *

Perpetual Novenas:

Tuesday: St. Anthony*

Wednesday: St. Joseph*

Saturday: Our Lady of the Miraculous Medal*

Monthly from the 17th to 25th: Infant of Prague

Very Rev. Msgr. R. Michael Schmitz STD, JCL, Vicar General & Delegate for the U.S.

Rev. Canon Matthew Talarico, Provincial Superior

Rev. Canon Brian A. T. Bovee, Rector

Rev. Father Richard Munkelt, In Residence

Abbé Francis Bennell, Clerical Oblate

LITURGICAL CALENDAR

Sun Mar 27	FOURTH SUNDAY OF LENT	7:30 AM	Sanctification of Tristan Michaels	by Robert A. Setele
		9:00 AM	✠ Mr. & Mrs. Thomas O'Neill	by Mr. & Mrs. R. Wieszczyk
		11:00 AM	✠ Anne Patterson	by the Brower Family
Mon Mar 28	Lenten Feria	9:00 AM	✠ John A. Tobak	by John J. Tobak
Tue Mar 29	Lenten Feria	9:00 AM	✠ Demian Okafor	by Emmanuel Okafor
Wed Mar 30	Lenten Feria	9:00 AM	✠ Pearl Sinchok	by Lisa & Brian Hart
Thu Mar 31	Lenten Feria	9:00 AM	Cecilia Isekenegbe & Fam. Matriarchs	by Ignatius Isekenegbe
Fri Apr 1	Lenten Feria	9:00 AM	Valenta Family	by Sun Ju Valenta
		6:30 PM	Stations of the Cross	
		7:00 PM	✠ Marie Ritenour	by Luke Dixon
Sat Apr 2	Lenten Feria	9:00 AM	Jeremias Villalba	by Robert S. Salazar
Sun Apr 3	PASSION SUNDAY	7:30 AM	Edna Fitzsimmons	by Robert Fitzsimmons, Jr.
		9:00 AM	Paul Roache, Sr.	by Sasykya Roache
		11:00 AM	✠ Thomas Chiarella (33rd Anniv.)	by Grandchildren

PRAYERS & INSTRUCTION

OUR USE OF HAND MISSALS

All the ceremonies and prayers of the Mass are designed to offer God in a fitting manner the unbloody sacrifice of the body and blood of Jesus Christ. But they are intended also, and note it well, to help the faithful make this inward resolution of sacrifice as perfectly as possible.

It is the Holy Ghost who has guided the Church in determining the liturgy. The prayers of the Mass, therefore, are precisely those that gave to God the worship that we can best offer because they awaken and express the best sentiments of sacrifice of which we are capable. Since no prayers that we could discover or devise for ourselves could improve on the work of the Holy Ghost, do you see how important it is that we learn to use the prayers of the Missal and begin to understand their inner meaning?

Allow me to explain my use of the term "understanding." Admittedly, it is very interesting to study the history of

the Mass, to see how some prayers and ceremonies developed from the Jewish synagogue service, and how others grew out of the needs and devotions of the early Christians, while still others were the work of saints, popes, poets, and theologians through the centuries. But we must always remember that the big question is not: How did this ceremony or prayer come to be included? or, What was the custom of the early Church? The important question is: What should this mean for *me*? How can the prayers of the Mass help me to unite myself with the great High Priest in offering this sacrifice? How can I unite myself with the great Victim in being offered to God? How can I, through the Mass and in union with the great sacrifice of Christ on Calvary, honor and adore God, appease Him for sin, thank Him as He merits, and bring myself and others to happiness and salvation and union with

Triune Blessedness?

In this spirit we must use our Missals. We sometimes hear people say, quite sincerely, that if a person is more devout at Mass through meditating on the Passion of Christ or reciting the rosary, that is what he should do in preference to reading a Missal. What those people forget is this: the prayers of the Mass, though not inspired like the Scriptures, have been composed under the guidance, of the Holy Ghost for the express purpose of leading us to true devotion. If the prayers do not do this, it is not because they are wanting, but because we are merely reading a book without trying to enter into or understand what we are doing. Let us see, then, how the Holy Ghost has given us the Mass, first, as a perfect exterior expression of the great sacrifice being offered, and as a means to help us bring our interior sentiments into harmony with the interior immolation of Christ as He offers the august sacrifice for us.

Pray for our Sick

Canon Altieri, John Jukic, Christopher Slattery, Donald Moglia, Bridget Kenny, Br. Martin DePorres, Francine Cable, Michelina Giuliano, Servando & Maria Fernandez, Maria Parra

Pray for our Deceased

Nancy Piasio, Carlota Salazar, Elizabeth Kroepflin, Karen Lang, Santo & Veronica Corso, Angelito Biong, James McShane, Claire Tiboldo, Noel Ubinski, Catherine Mackay, Wladyslawa Balaban

ANNOUNCEMENTS & INFORMATION



Welcome to Saint Anthony Oratory!

We are happy to have you with us today. Please join us after the 9 and 11 AM Masses for coffee, a sweet, and some good company in the parish hall below.



Tavola di San Giuseppe



FOURTH ANNUAL - ST. JOSEPH'S TABLE

We wish to thank you for supporting the Tavola di San Giuseppe. Everyone enjoyed the festivity. We wish to thank our hard working volunteers.

Saint Joseph, foster father of Jesus, patron and protector of the Church, thank you for the blessings we've received through your prayers and please continue to intercede for us.

HOLY NAME SOCIETY

HAND MADE PALM CROSSES

On Passion Sunday (April 3rd) and Palm Sunday (April 10th), the HOLY NAME SOCIETY will be selling fresh, hand made Palm Crosses for \$10 each after all Masses.

Wisdom of St. Francis de Sales

"Resolve to examine your heart often to see if it is as disposed toward your neighbor as you would like His to be toward you."

Holy Week 2022

PALM SUNDAY: APRIL 10

7:30 AM Low Mass

10:00 AM High Mass

No 9 AM or 11 AM Masses

Low Mass— Blessed palms will be available prior to Mass.

High Mass— Solemn Blessing and procession with Palms.

MAUNDY THURSDAY: APRIL 14

6:00 PM Confessions

7:00 PM High Mass

8:30 PM Eucharistic Adoration at the Altar of Repose.

GOOD FRIDAY: APRIL 15

— DAY OF ABSTINENCE & FAST—

2:00 PM Stations of the Cross & Confessions

3:00 PM Mass of the Presanctified

HOLY SATURDAY: APRIL 16

2:00 PM Confessions

3:00 PM Easter Vigil Mass

EASTER SUNDAY: APRIL 17

7:30 AM Low Mass

9:00 AM Low Mass

11:00 AM High Mass

SOCIETY OF THE SACRED HEART

MORNING OF REFLECTION

Saturday, April 9. Morning of reflection following Mass, light continental breakfast. Ends with Benediction.

"Liturgical Desert, Purgatory, & Other Items of Interest"

There is no obligation to be a member to attend this morning of recollection... all are welcome!

LENTEN STATIONS

Stations of the Cross will take place on Fridays during Lent at 7 PM.

This Friday (Apr. 1st), stations will be at 6:30 PM followed by Mass at 7 PM.

VOTIVE CANDLES

WEEK OF MARCH 27TH

PIETA:



In Thanksgiving—CL

OUR LADY:



Faustina Antonio +—YL

ST. JOSEPH:



In Thanksgiving—CL

ST. THERESE:



Elsa Cumal—YL

CALENDAR OF EVENTS

Sat. Apr. 9: Society of the Sacred Heart Morning of Reflection

Sun. Apr. 10: Palm Sunday
No CCD Classes

Sun. Apr. 17: Easter Sunday
No CCD Classes





FOURTH SUNDAY OF LENT



Introit. Is. 66, 10, 11. Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: that you may exult and be filled from the breasts of your consolation. Ps. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Glory.

Prayer. Grant, we beseech Thee, O almighty God, that we, who justly suffer for our deeds, may be relieved by the consolation of Thy grace. Through our Lord.

Epistle. Gal. 4, 22-31. Brethren: It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments: the one from Mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Gradual. Ps. 121, 1, 7. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Let peace be in thy strength, and abundance in thy towers.

Tract. Ps. 124, 1, 2. They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. V. Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.

Gospel. John 6, 1-15. At that time, Jesus went over the Sea of Galilee, which is that of Tiberias; and a great multitude fol-

lowed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to Him, He said to Philip, Whence shall we buy bread that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

Offertory. Ps. 134, 3, 6. Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased He hath done in heaven and in earth.

Secret. We beseech Thee, O Lord, look favorably upon the sacrifices here before Thee, that they may profit us both for devotion and for salvation. Through our Lord.

Communion. Ps. 121, 3, 4. Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Postcommunion. Grant us, we beseech Thee, O merciful God, that we may treat with unfeigned veneration and ever receive with heartfelt faith Thy holy rites which we constantly celebrate.

MEDITATION ON MORTIFICATION

As we pass the mid-point of Lent, it would be beneficial to revisit the subject of mortification so as to firm ourselves in courage and perseverance for the remainder of Lent.

Some are terrified by the word 'mortification.' They think it means killing or destroying nature and its faculties. Now our nature and its powers are the handiwork of the Creator and, hence, are good in themselves, however they were not corrupted by the Fall. Now there is disorder - a lack of harmony and coordination - in our fallen nature. The body, its senses, imagination and passions are continually striving to emancipate themselves from the control of reason and will. The flesh is continually at odds with the spirit. Mortification then, is simply the application of our will power, strengthened and elevated by God's grace, to this disordered tendency in our nature. The negative aim of this toil and effort is to guard our senses and powers from going astray and from indulging in activities harmful to our salvation; to withdraw them from dangerous occasions and

from all that flatters sensuality; to prevent any passion from dominating and enslaving us. The positive aim of this self-mastery and self-discipline is to guide, educate and improve our nature, to make it prompt and pliable in the service of God, to restore, as far as possible, its original harmony, to make us live in conformity with the dictates of Christ's teaching of conscience and right reason. If there is any suffering, constraint or violence in mortification, these are not an end in themselves but a means of attaining self-mastery, inward peace and complete liberty....

Just as weeds must be continually hoed in the garden, so we must constantly strive to uproot the inordinate tendencies which crop up in the garden of the soul.