

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



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**Ninth Sunday after Pentecost
July 30, 2023**

MONTH OF THE PRECIOUS BLOOD OF JESUS

Holy Mass Schedule:

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

Weekdays: Monday - Saturday 9:00 AM

First Friday: Additional Mass at 7:00 PM

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

Confession:

30 minutes before each Mass and upon request.

Baptism: Please contact the Oratory in advance.

Marriage: Please contact the Rectory at least 6 months
in advance of the proposed marriage date.

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

Perpetual Novena:

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

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

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, Priest in Residence
Abbé Francis Bennell, Oblate

LITURGICAL CALENDAR

Sun July 30	NINTH SUNDAY AFTER PENTECOST	7:30 AM Kazimir Orovic <i>by Divna & Joseph Buechel</i>
		9:00 AM ✕ Pat Wickens <i>by Mary Fagan</i>
		11:00 AM ✕ Corinne Jerome <i>by a Daughter</i>
Mon July 31	St. Ignatius of Loyola	9:00 AM Violeta Pulmano <i>by Julius & Aileen Pulmano</i>
Tue Aug 1	Feria	9:00 AM Mary Beth Fitzsimmons <i>by Robert Fitzsimmons, Jr.</i>
Wed Aug 2	St. Alphonsus Liguori	9:00 AM ✕ Michele & Lucia Russo <i>by Dr. Thomas Rossi</i>
Thu Aug 3	Feria <i>Votive Mass of Eternal High Priest</i>	9:00 AM ✕ Anthony DeLorenzo <i>by Robert & Shirley DeLorenzo</i>
		7:00 PM <i>Holy Hour</i>
Fri Aug 4	St. Dominic <i>Votive Mass of the Sacred Heart</i>	9:00 AM Brian Hart <i>by Brian & Lisa Hart</i>
		7:00 PM Paul & Christianna Oshogwe <i>by Ignatius Isekenegebe</i>
Sat Aug 5	Our Lady of Snows <i>Votive Mass of the Immaculate Heart</i>	9:00 AM Natasha Ostrander & Family <i>by Abbé Francis</i>
Sun Aug 6	TRANSFIGURATION OF OUR LORD	7:30 AM Charles Wormke <i>by Rita Wormke</i>
		9:00 AM Ardi Tandiono <i>by the Rustandi Family</i>
		11:00 AM ✕ John Marotta (25th Anniv.) <i>by a Godson</i>

PRAYERS & INSTRUCTION

St. Ignatius of Loyola

St. Ignatius, was born in 1491, the seventh of thirteen children. Out of piety, his mother, moments before birth, requested that she be taken out to the stable where Ignatius was born.

Ignatius belonged to the army and while defending a fort at Pamplona his leg was shattered by a cannon ball. Shaken and transformed, his life was open to divine influence. While recuperating from the wound the young courtier read the lives of Christ and the saints, and began to experience a desire to follow Christ. One account even tells us St. Peter appeared to Ignatius during his convalescence and restored him to health.

Full of new zeal, Ignatius became a hermit, leaving home and embarking upon a life of poverty and intense corporal and spiritual penance. At Manresa he remained in an all-night vigil before the altar of the Virgin where he hung his armament, sword, and all signs of his military past, having taken a vow of chastity.

There are reports that he received many visions including those of the Blessed Virgin, Christ in an elevated host, enlightenment by the Holy Trinity, and he once lay in rapture for sev-



en days on the ground, during his period of self-imposed penances. He was also filled with the desire to help people return to God, and this he did by going out into the streets, preaching and catechizing.

Finally, tempered by recognition of the need for advanced learning, he undertook studies at Barcelona, Alcala, and Paris. There he met nine others of like mind, and together they took vows of poverty and chastity. Formally, they called their little band the Society of Jesus.

Often the Society of Jesus (Jesuits) and their record of great missionary work overshadows the individual persona of St. Ignatius. Depicted in art and literature as cool, detached, and stoical in nature, it is surprising to learn that he often wept, weeping for the poor and for those afflicted by human tragedies, and often for his own sins. His companions often witnessed him in prayer, tears streaming down his face, but exhibiting no bodily emotion or sounds. This mystical gift for tears helps explain why at his first Mass, which occurred 18 months after his ordination on Christmas Day in 1538 in the chapel of the Crib at Santa Maria Maggiore, Rome, he wept tears and could hardly see the Missal.

PRAY FOR OUR SICK

Michael Gyiraszi, Rudy Gierok, Maria Parra, Clarissa McArdle, Kelly Philips, Katie Williams, Jessica Kenny, Christopher Slattery, Donald Moglia, Francine Cable, Michelina Giuliano

PRAY FOR OUR DECEASED

John Fagan Sr., Edmund Balaban, Salvador Salazar, Elizabeth O'Connor, Barbara Glitterman, John Kunzweiler, Csaba Leskowsky, Helen Fittin, Cathy Craig, Canon Fragelli

ANNOUNCEMENTS & INFORMATION

IMPORTANT NOTE

Please make all checks out to:

Institute of Christ the King

This is simply proper banking protocol, as it is the legal name of our account. Thank you.

THANK YOU FOR YOUR UNDERSTANDING AND ATTENTION TO THIS MATTER.

2023-2024 CCD Classes



Catechism classes at St. Anthony's will begin on Sunday, September 10th.

Registrations will take place on Sunday, August 27th

MEN'S BARBECUE

Please note that the Men's Barbecue scheduled for Saturday, August 5th has been postponed.

HOLY HOUR OF ADORATION

Every first Thursday of the month between 7 and 8PM you are invited to spend some time in adoration of our dear Lord. The hour will begin with exposition and close with benediction.

The intention of this Holy Hour is to appease the Sacred Heart of Jesus, who is offended immensely by the outrages, sacrileges, and indifferences of mankind today.

Behold the heart which has loved men unbounding, but receives so little love in return.

In church, please respect the Blessed Sacrament and those who wish to pray by keeping talk to a minimum.

Parents, please use the vestibule or hall to help babies and small children quieten down when needed.

GRACCHUS

A new opera by Fr. Richard Munkelt & David Hughes

Performance: August 19, at 4 PM
The Palace Theatre, Stamford, CT

For Tickets and Information:
www.gracchusopera.com

Flyers in the vestibule.

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If I miss part of the Mass, I may make it up by attending the part I have missed in another Mass *that same day*; I must, however, be present at the Consecration and priest's Communion in one and the same Mass.

Lest there be some who might become slothful or possibly might be tempted to skip the sermon on Sunday, let it be mentioned that there is a grave obligation to be present at the sermon in all those cases in which a person's faith would be endangered by prolonged and consistent neglect of the religious instruction or guidance which the Sunday sermon supplies.

If I, without sufficient reason, come late for Mass or leave early, missing a part which is less than notable, I commit a venial sin, the second of the two greatest evils in the world. If I have a habit of coming late through carelessness, I should make it the subject of serious consultation in confession, for a habit of deliberate venial sin paves the way for mortal sin by breaking down spiritual resistance. Because of the value of the Mass and because of what we know about the burden of temporal punishment, we should all appreciate the

extreme foolishness of Catholics who are habitual Sunday latecomers. Of course, if I am sincere in a desire for full participation in the sacrifice, I will plan not merely to be on time, but to arrive early so that I will be able to prepare myself properly for the tremendous action in which I am to engage.

Proper attention. I must hear Mass in the proper manner. This is a phase of our obligation which many Catholics do not take into account. They feel that they have fulfilled the precept of the Church by their bodily presence in a pew for the time of a Mass. To fulfill the precept we must, in addition, give at least external attention.

The minimum external attention is the avoidance of any distraction that would prevent my realizing what is going on in the sacrifice. If someone, for instance, were to devote the whole time to whispering with a neighbor, to reading a novel, or to solving a puzzle, he would not be giving sufficient external attention to satisfy this obligation of hearing Mass. However, this is only the absolute minimum to avoid mortal sin, not the standard for a devout Catholic.

A compilation from:
Through Christ our Lord, Msgr. C. Elwell

VOTIVE CANDLES

WEEK OF JULY 30TH

PIETA	Chloe Cardinale—KC
■ ■	
OUR LADY	Anna Moore—JP
■ ■ ■ ■	
ST. JOSEPH	CJ Moore—JP
■ ■ ■ ■	
ST. THERESE	Salvatore V. LaFarrara—LH
■	

■ Indicates number of intentions in the queue.

CALENDAR OF EVENTS

Tues. Aug 15: ~ *Feast of the Assumption*
Holy Day of Obligation- 9AM & 7PM Mass

Sun. Sept 10: Catechism classes begin





NINTH SUNDAY AFTER PENTECOST



INTROIT. Ps. 53, 6, 7. Behold, God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord, my protector. Ps. 53, 3. Save me, O God, by Thy name, and deliver me in Thy strength. V. Glory.

PAYER. Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek, make them to ask only for those things that please Thee. Through our Lord.

EPISTLE. 1 Cor. 10, 6-13. Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GADUAL. Ps. 8, 2. O Lord our Lord, how admirable is Thy name in the whole earth. V. For Thy magnificence is elevated above the heavens.

ALLELUIA, alleluia. V. Ps. 58, 2. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

GOSPEL. Luke 19, 4-47. At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying, If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and they that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

OFFERTORY. Ps. 18, 9, 10, 11, 12. The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

SECRET. Grant us, we beseech Thee, O Lord, worthily to frequent these mysteries, for as often as the commemoration of this victim is celebrated, the work of our redemption is performed. Through our Lord.

COMMUNION. John 6, 57. He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him; saith the Lord.

OUR SUNDAY DUTY

It goes without saying that the aim of any good Catholic should always be to give his most to participation in the Holy Mass. But at this time we will only consider the least that we must do to avoid falling into mortal sin, the absolute least. Note however, that a person who never does more than the minimum necessary to avoid grave sin is constantly in grave danger of falling into it, just as one who walks along the very edge of a cliff will, in due time, lose balance and fall to his death in the canyon below.

OUR DUTIES AS PRESCRIBED BY NATURAL AND POSITIVE LAW

That we have an obligation to set aside some part of our time for the worship of God is a truth that is written on the fleshy tablets of our hearts by natural law. We would know it even if God had not given the commandment: "Remember thou keep holy the Sabbath Day." Nevertheless, He set aside a special day, once a week, the Sabbath, that the Church changed in the New Law from Saturday to Sunday. Now the Lord's Day was to be kept holy—positively, by doing some things, and negatively, by abstaining from others.

AS DETERMINED BY THE CHURCH

The thing to be done, of course, was to give to God rightful worship: particularly worship that would be worthy of Him. The first Christians, understand-

ing that the Mass alone was supremely worthy of God, did not have to be urged to assist in offering the Holy Sacrifice. But when the first fervor abated during the Arian heresy and the barbarian invasions, the Church was forced to *command* the faithful to attend the Holy Sacrifice. Of course, she was compelled to do this. Christ would not have instituted the Mass had He not wished us to be present at the sacrifice, and it was quite proper and just for the Church to fix the time and manner for the discharging of our obligation. So the precept arose, making definite that to which we were already bound by the third commandment, and obligating the faithful to hear Holy Mass on Sundays and a number of specified holy days.

We are bound then to hear Mass—on Sundays and holy days of obligation—

which must include two things:

- * I must hear a whole Mass,
- * I must hear Mass in the proper manner

I must hear a whole Mass. This means that if, through my own fault, I miss a notable part of the Mass, I have not fulfilled my minimum obligation, and unless I make up for the omission, I commit a grave offense of negligence of my duty to God. But what is a notable part of the Mass?

I miss a notable part if:

- * I am absent for all the prayers up to the Gospel, together with all those after Communion
- * I come after the Offertory
- * I miss the Consecration alone, or a large part of the Canon, because this section is the heart of the sacrifice.

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