

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



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EASTER SUNDAY
March 31, 2024
MONTH OF SAINT JOSEPH

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. Confessions will be available during Holy Hour and Stations of the Cross.

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:

Second Sunday after 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 Adrian Sequeira, Rector

Rev. Father Richard Munkelt, Priest in Residence

LITURGICAL CALENDAR

EASTER SUNDAY, MARCH 31, *Divine Mercy Novena*

7:30 AM Low Mass † **Isekenegbe family matriarchs**, *requested by Isekenegbe family*
9:00 AM Low Mass † **Doane family**, *requested by John J. Tobak*
11:00 AM High Mass **Pro Populo**

Easter Monday, April 1, *Divine Mercy Novena*

9:00 AM Low Mass † **Marie C. Pierre**, *requested by Samuel Louis-Charles*

Easter Tuesday, April 2, *Divine Mercy Novena*

9:00 AM Low Mass **James Fitzsimmons**, *requested by Robert Fitzsimmons, Jr.*

Easter Wednesday, April 3, *Divine Mercy Novena*

9:00 AM Low Mass † **Mr. & Mrs. Patrick Imbriaco Sr.**, *requested by Imbracio family*

Easter Thursday (First Thursday), April 4, *Divine Mercy Novena*

9:00 AM Low Mass † **Albert Cronick, Sr.**, *requested by Glenn Cronick*
7:00 PM HOLY HOUR

Easter Friday (First Friday), April 5, *Divine Mercy Novena*

9:00 AM Low Mass † **Lina Raineo**, *requested by Raymond R. Fasulo*
7:00 PM Low Mass **Lynn Brennan**, *requested by Diane Mooney*

Easter Saturday (First Saturday), April 6, *Divine Mercy Novena*

9:00 AM Low Mass **Steven Stadtmauer**, *requested by Rogers family*

LOW SUNDAY, APRIL 7, DIVINE MERCY SUNDAY

7:30 AM Low Mass **Asher & Hui Min Gabara**, *requested by Helen & Thad Gabara*
9:00 AM Low Mass **Dewi Mulia & Cristin Elizabeth families**, *requested by the Rustandis*
11:00 AM Procession & High Mass **Pro Populo**

3:00 PM Exposition, Divine Mercy Novena, Benediction at 6:00 PM

DIVINE MERCY NOVENA

Starting on Good Friday, March 29, we began the Divine Mercy Novena.

Pamphlets are available in the back of church.

On Divine Mercy Sunday, April 7, there will be Exposition starting at 3:00 PM until Benediction at 6:00 PM. The Divine Mercy chaplet will be prayed before the Blessed Sacrament.

2024 MASS INTENTIONS

The books for Mass intentions for 2024 are closed.

Please do not hesitate to request private Masses for your intentions. Even though a date cannot be set in advance, a Mass will be said.

To request a Mass, please use the white/red envelopes found in the church.

FROM THE DESK OF THE RECTOR

The dawn is appearing. The Mother of Sorrows is waiting, in courageous hope and patience, for the blissful moment of her Jesus' return. Magdalen and the other holy women have spent the night in watching, and are preparing to start for the sepulcher. In limbo, the Soul of our crucified Lord is about to give the glad word of departure to the myriads of the long-imprisoned holy souls who cluster round him in adoring love. Death is still holding his silent sway over the sepulcher where rests the Body of Jesus. Since the day when he gained his first victim, Abel, he has swept off countless generations; but never has he held in his grasp a prey so noble as this that now lies in the tomb near Calvary. Never has the terrible sentence of God pronounced against our first parents received such a fulfilment as this; but never has death received such a defeat as the one that is now being prepared. It is true, the power of God has at times brought back the dead to life: the son of the widow of Naim, and Lazarus, were reclaimed from the bondage of this tyrant death; but he regained his sway over them all. But his Victim of Calvary is to conquer him for ever, for this is he of whom it is written in the prophecy: O death! I will be thy death!"

And while Jesus, the Man-God, breaks the scepter of death, the stillness of the night is undisturbed. His and our victory has cost him no effort. O death! where is now thy kingdom? Sin had made us thy slaves; thy victory was complete; and now, thou thyself art defeated! Jesus, whom thou didst exultingly hold under thy law, has set himself free; and we, after thou hast domineered over us for a time, we too shall be free from thy grasp. The tomb thou makest for us will become to us the source of a new life, for He that now conquers thee is 'the First-born among the dead'; and today is the Passover, the deliverance, for Jesus and for us His brethren. He has led the way; we shall follow. O death! where is thy sting?"

PRAY FOR OUR SICK

Bernie Giuliano, David Drury, Rose Doane, Kim Herbert

PRAY FOR OUR DECEASED

Albert Wickens, Christopher Slattery, Dante Biong, Ann Kilminster

ANNOUNCEMENTS & INFORMATION

THANK YOU TO ALL OUR HOLY WEEK VOLUNTEERS

This year we were blessed to have Solemn Liturgies often during Holy Week thanks to Fathers Munkelt, Barone, and Camaretti. Thank you also to our Schola for preparing the chants so well. A big thanks also to our altar servers for their service, as also to our volunteers who showed up like angels for various tasks, like polishing, moving altar flowers, setting up for the liturgies, etc.

These were important days in which to worship and honor Our Lord. Thank you to all who took the time and made the effort to do so. May God reward you as only He can!

If you or someone you know has taken photos of the liturgies, please send them to the office (saint.anthonys@icksp.org) so that a post can be made on the Oratory's Facebook account.

HOLY NAME SOCIETY

During Lent, the Holy Name Society will be collecting donations for Our Lady of the Valley Soup Kitchen in Orange, NJ. Supplies and food items particularly needed include canned soups, chicken and/or beef broth, beans, gravies, pasta, peanut butter, sugar, napkins, and other nonperishable items. Donations can be left downstairs in Fr. Wickens Hall next to the Holy Name Society banner.

Thank you!

OUR LADY OF GUADALUPE NOVENA WITH CARDINAL BURKE

His Eminence Raymond Leo Cardinal Burke has announced a nine-month Novena to Our Lady of Guadalupe, which began on March 12 and will last until December 12, feast of Our Lady of Guadalupe. The purpose of this novena is to gain the protection of Our Blessed Mother in this time of disease, war, and deep spiritual confusion. Let us join His Eminence in reciting the special novena prayer during this period! More information is available here:

novena.cardinalburke.com

WISDOM OF ST. FRANCIS DE SALES

If in the effort to be a virtuous person you draw the contempt of the world upon yourself, no matter! One must rejoice in any humiliation suffered for virtue.

Walk always near to God, for the gentleness of His shadow is ore salutary than the brightness of the sun.

CATECHISM CLASSES

Please note that Catechism classes are suspended for Easter Sunday, March 31, and Divine Mercy Sunday, April 7.

They will resume on the Second Sunday after Easter, April 14.

CALENDAR OF EVENTS

Thu Apr 4 Holy Hour at 7:00 PM.

Sat Apr 6 Morning of Recollection after the 9:00 AM. Mass. Breakfast and a talk in the Social Hall followed by Exposition of the Blessed Sacrament, Rosary, and Benediction. **Topic:** *Saint Francis de Sales and Divine Mercy*

Sun Apr 7 Exposition of the Blessed Sacrament and Divine Mercy Novena at 3:00 PM. Benediction at 6:00 PM.

SAVE THE DATE

On Mother's Day, Sunday, May 12, we will have First Holy Communions at the 11:00 AM Mass.


Details will be announced in future bulletins.

GOOD FRIDAY (continued from page 4)

The acolytes, the deacon and subdeacon, the faithful are all coming up to commune with the Cross. This is what "replaces" Holy Communion today. Of course, in a certain sense, we encounter the Cross every time we receive the Holy Eucharist, but under the sacramental veils of bread and wine, our union with the Cross is invisible, something we can easily lose sight of. Once a year, Good Friday makes the Cross stand out visibly; it gives the Cross, as such, one day on which to be the sacred sign we touch and kiss.

VOTIVE CANDLES

WEEK OF MARCH 31

PIETA		3
	Special Intention — TP	
OUR LADY		3
	Special Intention — TP	
ST. JOSEPH		2
	Joseph Pacio — M5	
ST. THÉRÈSE		13
	Special Intention — CG	

■ Indicates number of intentions in the queue.

2024 CHURCH LATIN COURSES

The Latin School at St. Anthony of Padua Oratory in West Orange will be offering the following adult intensives in 2024:

Section A: Beginner. July 22, 24, 29, 31, Aug 5, and 7; 6 to 8:30 PM.

Section B: Beginner. Aug 13, 15, 20, 22, 27, and 29; 10 AM to 12:30 PM.

Section C: Intermediate. Sept 23, 25, 30, Oct 2, 7, and 9; 6 to 8:30 PM.

In addition, there will be a six session Saturday Latin Intensive course, from Sept 7 to Oct 12, 10:30 AM to 1 PM.

For more information, please contact Lorraine at Lorr.Marie@gmail.com re: Latin.

SHORT EXPLANATION OF THE CEREMONIES OF HOLY WEEK

GOOD FRIDAY:

The service of this morning consists of four parts: the lessons; the great intercessions; the veneration of the Cross; and lastly, the Mass of the Presanctified. These solemn and unusual rites announce the sacredness of this day, as also the suspension of the holy Sacrifice, for which they are substituted.

The altar is stripped; the cross is covered with a black veil; the candles are of yellow wax; everything in the sanctuary bespeaks mournfulness. The celebrant and sacred ministers approach the altar; their black vestments denote the grief of holy Church. On reaching the foot of the altar, they prostrate, and pray in silence, while the acolytes cover the altar with a single cloth, instead of the three which are always required when Mass is celebrated. The celebrant and ministers then rise, and the lessons are begun.

Holy Mother Church has chosen two prophetic passages from the old Testament, and of the Passion according to Saint John. The passage from the prophet Hosea tells us of the merciful designs of God in favor of His new people, the Gentiles. The second lesson, taken from the Book of Exodus, describes to us the ancient rite of the paschal lamb, a lamb without spot or blemish whose blood has the power of preserving from death those whose dwellings are sprinkled with it. It is not only to be immolated; it is to be eaten by them that have been saved by it. It is to be the food of the wayfarer. Its immolation is the signal of the Passover. The immolation of our Emmanuel, the Lamb of God, is the signal of our Passover. This magnificent prophecy is followed by a Tract taken from Psalm 139, in which the Church represents our Redeemer, betrayed into the hands of His enemies, praying to His eternal Father.

Having been duly prepared for their fulfilment, from the prophecies, we go to the reading of the Passion of Our Lord according to Saint John, an eyewitness of what took place on Calvary. The last part is sung in a mournful, almost weeping tone. Here the deacon kneels at the foot of the altar, and prays, in silence, that the blessing of God may descend upon him; but he does not ask the blessing, as usual, from the celebrant, either upon the incense or upon himself. Neither do the acolytes hold their candles. The subdeacon does not offer the missal to the priest, at the end of the Gospel. The omission of all these ceremonies expresses the grief which fills the soul of the bride of Christ, the Church.

Saint Paul tells us that Jesus, when dying on the Cross, offered up to His eternal Father, for all mankind, prayers and supplications, with a strong cry and tears. Therefore it is that, the Church presents to God, prayers, in which she

intercedes for the necessities of the whole world.

Filled with holy indignation at the humiliations heaped upon her Jesus, Holy Mother Church invites us to a solemn act of reparation. We venerate that cross which our divine Lord has borne to the summit of Calvary, and to which He is to be fastened with nails. The cross is a stumbling-block to the Jews, and foolishness to the Gentiles; but to us Christians it is the trophy of Jesus' victory, and the instrument of the world's redemption. It is worthy of our deepest veneration, because of the honor conferred upon it by the Son of God: He consecrated it by His own Blood, He worked our salvation by it. No time could be more appropriate than this for honoring it with the humble tribute of our veneration. The first exposition is intended as a reparation for the insults and injuries offered to our Redeemer in the house of Caiaphas. This second is intended as a reparation to our Savior, for the treatment He received in the court of Pilate. The third is intended as a reparation to our Lord for the outrages offered to Him on Calvary.

The Church refrains from saying the Mass on this day because of the memory of the great Sacrifice offered on Calvary. She contents herself with partaking of the sacred mystery by Communion. The priest incenses the Blessed Sacrament, places the Host on the corporal; prepares a chalice with wine and water; incenses the oblation and the altar; washes his hands; and says the *Orate fratres* - but with no response forthcoming. He chants the Lord's Prayer in the ferial tone, mixes a particle of the Host into the unconsecrated wine, elevates the Host with one hand for all to see and adore, and then receives the Host with the usual prayer, and the wine in the chalice without the usual prayer. One can say that the Good Friday liturgy symbolizes the states of the Passion: Christ is brought back from the place of His captivity during His trial, then He is lifted up on high (the crucifixion), before going down into the earth (the entombment). The liturgy ends abruptly with the priest and ministers departing in silence. The Real Presence of Christ in the Blessed Sacrament is no more to be found in the church, in the tabernacle, on the altar, even in the congregation: He is gone. The desolation of Good Friday reaches its peak; the total surrender of the Son has been enacted, and we await the Resurrection and the renewal of the glorious sacrifice of the Mass. The limitation of communion to the priest has a curious double effect. On the one hand, the man who (liturgically speaking) most visibly represents Christ is still enclosed within the mystery of His perfect oblation by receiving, and thus bringing to completion, the sacrifice. On the other hand, for everyone else, it is the Adoration of the Cross that takes center stage.

(continued on page 3)