

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, NJ 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](http://www.institute-christ-king.org/westorange-home)

*Email:*

[saint.anthonys@icksp.org](mailto:saint.anthonys@icksp.org)

*Phone:* (973) 325-2233

*Stay Connected to the Institute*

Text "Institute" to 84576  
to receive news, event notifications,  
spiritual reflections and  
more via email or text.

**Palm Sunday  
April 2, 2023**

MONTH OF THE BLESSED SACRAMENT

**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:* 2<sup>nd</sup> 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

<b>Sun Apr 2</b>	<b>PALM SUNDAY</b>	<b>7:30 AM</b> ✕ John & Josephine Crisafulli <b>10:00 AM</b> ✕ Antonio & Domenica Rossi	<i>by Conrad Crisafulli</i> <i>by Dr. Thomas Rossi</i>
Mon Apr 3	HOLY MONDAY	9:00 AM ✕ Rufina Setiawati	<i>by the Rustandi Family</i>
Tue Apr 4	HOLY TUESDAY	9:00 AM Maria Woltornist	<i>by Elisa Schnur</i>
Wed Apr 5	SPY WEDNESDAY	9:00 AM Ngozi Okafor	<i>by Emmanuel Okafor</i>
Thu Apr 6	HOLY THURSDAY	7:00 PM Edward Salazar & Family	<i>by Robert S. Salazar</i>
Fri Apr 7	GOOD FRIDAY	12:00 PM <i>Mass of the Presanctified</i> 2:30 PM <i>Stations of the Cross</i>	
Sat Apr 8	HOLY SATURDAY	12:00 PM ✕ Ann Kunzweiler	<i>by Brian &amp; Lisa Hart</i>
<b>Sun Apr 9</b>	<b>EASTER SUNDAY</b>	<b>7:30 AM</b> ✕ Mary Ryan <b>9:00 AM</b> ✕ Thomas O'Neill <b>11:00 AM</b> ✕ Servando Fernandez	<i>by Mr. &amp; Mrs. Rober DeLorenzo</i> <i>by Mr. &amp; Mrs. Wieszczeck</i> <i>by Lillian Fernandez</i>

## PRAYERS & INSTRUCTION

### INSTRUCTIONS FOR THE SACRED TRIDUUM

**CONFESSION**- This is the sacrament of Divine mercy and healing! Through His redemptive sufferings on the Cross, our Blessed Lord and Savior Jesus Christ showed His great Mercy to the world. Jesus did not come for the just, but for sinners; to save those souls who are lost, to heal those who are sick and dead through sin. It is in this great Sacrament of Confession that the Redeemer pours forth into our souls the abundance of His Mercy, Grace, and Divine Life.

Our Mother the Church commands that we receive Jesus in Holy Communion at least once during Easter Season (in the U.S.A.—from the first Sunday of Lent through Trinity Sunday).

This is by no means enough, but to do this worthily we must be in the state of grace. To communicate with spiritual profit, our dispositions of heart should be optimal. Let us use one of the many opportunities we have to receive the great Sacrament of Penance so that our Eucharistic Lord may find a worthy dwelling place in our hearts.

#### THE HOLY TRIDUUM

Permission was give to use the Holy Week liturgies used prior to the changes made in 1955. These more ancient liturgies, which have a significantly deeper liturgical meaning, will be used at the Oratory. Those who do not have a hand missal compiled before 1955 are encouraged to make use of the booklets provided on the back tables.

**HOLY THURSDAY**- The adoration before the altar of repose is made in order to console Our Lord for the outrages He suffered. ONE MAKES A DOUBLE GENUFLECTION BEFORE THE ALTAR OF REPOSE. The Blessed Sacrament in the tabernacle of repose is considered exposed. Christ asked His Apostles “*Can you not watch one hour with Me?*” He asks us alike. What is an hour before the Blessed Sacrament compared to a whole night of imprisonment and the three hours agony our Blessed Lord suffered when He hung on the Cross? If possible, let us watch one hour with Our Divine Redeemer!

**GOOD FRIDAY**- FAST & ABSTINENCE  
Catholics who have celebrated their 14th

birthday are bound to abstain from meat on Good Friday. On this day of complete abstinence, meat, soup, or gravy made from meat are not to be eaten. Catholics who have celebrated their 18th birthday, in addition to abstaining from meat, are bound to fast on Good Friday. Fasting means eating only one full meal per day; however two smaller meals may be take if needed, which if added together would not exceed the main meal in quantity. No food is to be eaten between meals. The obligation to fast ends on one’s 59th birthday.

In the more ancient Good Friday liturgy, there exists the Mass of the Presanctified. In this, only the celebrant receives Holy Communion. The faithful are encouraged to make a spiritual Communion.

**HOLY SATURDAY**- If weather permits, the faithful may gather before the chapel’s main doors for the blessing of the Easter fire. Please leave the area in front of the fireplace and before the doors open for the priest and the Mass servers. Those who prefer to stay inside may do so.

The faithful receiving Holy Communion during the Vigil Mass may receive again at one of the morning Masses. The Easter Vigil does not fulfil one’s Sunday obligation.

#### Pray for Our Sick

Maria Parra, Clarissa McArdle, Kelly Philips, Brendan Flaherty, Katie Williams, Jessica Kenny, Christopher Slattery, Donald Moglia, Francine Cable, Michelina Giuliano, Maria Fernandez

#### Pray for Our Deceased

**Helen Fittin, Cathy Craig**, Canon Henrique Fragelli, James Kenny, Andy Flock, Elaine Ventura, Raymond Bennell, Sue Aurora, Zoltan Leskowsky Sr., Amelia Udasco

# ANNOUNCEMENTS & INFORMATION

## EASTER FLOWERS



In a few weeks we will happily celebrate the great feast of the Resurrection of our Lord. It was requested that the opportunity be given to donation towards the altar flowers which will adorn the altar on Easter. If you would like to donate towards these flowers as an offering to our Lord as an intention/petition or simply as a sentiment of love and gratitude, please use the special Easter Flower Offering envelopes to be found on the back tables.

## IMPORTANT NOTE

Please remember to write all checks out to: ***Institute of Christ the King***.

The Oratory would like to bring to the attention of our newcomers and visitors, that ALL checks for St. Anthony's are to be written out to our account name as above. Checks made out to any other name may be rejected by the bank.

THANK YOU FOR YOUR UNDERSTANDING AND ATTENTION TO THIS MATTER.

## HOLY NAME SOCIETY HANDMADE PALM CROSSES

Fresh, hand-made Palm Crosses are available today (*April 2nd*) after all Masses for \$10 apiece from the St. Anthony HOLY NAME SOCIETY.

## PILGRIMAGE TO THE ANCIENT BIBLE LANDS

May 7-16, 2023

A Rosary Pilgrimage with Canon Jean Baptiste Commins, ICKSP. Pilgrims will visit Mount Carmel, Mount Tabor, Cana, Nazareth, the Sea of Galilee, the River Jordan, Jericho, Bethlehem and Jerusalem. They will walk in the steps of the Holy Family to visit Old and New Testament sites where the mysteries of the Rosary have unfolded.

More information is available in the vestibule.

## Easter Food Blessing

In earlier times, the Lenten fast was much more strict. The consumption of meat and all dairy products was restricted throughout the entire season. Hence the blessing of these foods on Holy Saturday marked the end of the Lenten penances. **These items included, but were not restricted to, ham, veal, sausage, bread, butter, eggs and cheese.**

Each have a symbolic meaning. The meat, a sign of abundance and festivity, symbolized of the end of Lenten penance. The hardboiled eggs, the tomb and new life. Butter & cake in the shape of a lamb remind us that Jesus is the Lamb of God, sacrificed for humanity's sins. **Salt** may also be included because it is necessary to sustain life and is a reminder to be the "salt of the earth." Slovak cultures make a **horseradish and beet mixture** to symbolize the bitter passion of Jesus. Lastly, **candles** are also included in the basket to acknowledge Christ who is the light of the world.

TO HAVE YOUR FOOD BLESSED: Items mentioned above should be arranged in a wicker basket and covered with a cloth. Please place the baskets on the floor near the Communion rail. The priest will bless the baskets after the Easter Vigil Mass and Easter Sunday.

## Wisdom of St. Francis de Sales

Never complain that your afflictions are many or heavy or prolonged because God orders everything in number, weight, and measure.

## CATECHISM CLASSES EASTER BREAK

Please note that there will be **NO** catechism classes at St. Anthony's on **April 2nd or 9th**. Classes will resume on Low Sunday (*Apr. 16*).

## VOTIVE CANDLES

### WEEK OF APRIL 2<sup>ND</sup>

PIETA: Valenta Family—SV  
OUR LADY: Priscilla Ntigbu—EO  
ST. JOSEPH: Okafor Family—EO  
ST. THERESE: Valenta Family—SV

\* indicates number of intentions in the queue.

## Holy Week 2023

### MAUNDY THURSDAY: APRIL 6

6:00 PM Confessions  
7:00 PM Solemn High Mass  
8:30 PM Eucharistic Adoration at the Altar of Repose.

### GOOD FRIDAY: APRIL 7

— DAY OF ABSTINENCE & FAST —  
12:00 PM Mass of the Presanctified  
2:30 PM Stations & Confessions

### HOLY SATURDAY: APRIL 8

11:00 AM Confessions  
12:00 NOON Easter Vigil Mass—  
*this does NOT fulfill Sunday obligation*

### EASTER SUNDAY: APRIL 9

7:30 AM Low Mass  
9:00 AM Low Mass  
11:00 AM High Mass

## CALENDAR OF EVENTS

**Sun. Apr 2:** Palm Sunday  
*No CCD Classes*  
Women's Rosarian Meeting  
**Sun. Apr. 9:** Easter Sunday  
*No CCD Classes*  
**Sun. Apr. 16:** Men's Rosarian Meeting  
**Sun. May 7:** First Holy Communions  
**Sun. May 14:** May Crowning/  
Mother's Day





# ...I BELIEVE IN...THE FORGIVENESS OF SINS...

## Part V: STEP IV—SACRAMENTAL CONFESSION

**W**HAT is confession? The catechism teaches: "Confession is the telling of our sins to an authorized priest for the purpose of obtaining forgiveness." This "telling of our sins" is not a mere recital. It is an accusation of ourselves to Christ's representative, by some external signs, usually words, for the purpose of obtaining forgiveness of our sins.

Notice, it is an accusation of ourselves, of all personal sins. We accuse instead of excuse ourselves. We tell our own sins and not those of our neighbors. If there has been a partner in sin, the name is not mentioned. Neither do we cast the blame on others or tell more than is necessary to make our own guilt clear.

### QUALITIES OF A GOOD CONFESSION

The confession of sins must reflect the sorrow of the sinner and his desire to be forgiven.

Furthermore, the accusation must supply the confessor with the necessary knowledge. Therefore, a good confession is humble, sincere, and entire.

1) *Sincere.* Our confession is sincere when we accuse ourselves of our sins as we see them before God, neither exaggerating nor lessening their guilt. Sincerity will prompt us to be frank and open in our confession. By that, we mean that we will word our sins as simply, exactly, and to the point as we are able, and that we will confess them distinctly and clearly. Sincerity will also prompt the penitent to answer the confessor's questions honestly. Both the sincerity and completeness of our confession would be destroyed if we purposely confessed a mortal sin so that it sounded like a venial sin or quickly mumbled a grave sin in order to conceal it.

2) *Entire.*

a) *As regards all mortal sins.* We are obliged to confess only mortal sins. Therefore, "entirety" refers to the confession of mortal sins and not venial. A confession is entire when a person makes a complete and clear avowal of all the mortal sins he is conscious of having committed since his last worthy confession. By clear avowal we mean an open declaration of mortal sins according to their specific kind and number, together with any circumstances that may alter

them.

b) *As regards specific kind.* The specific kind of mortal sin refers to its definite name or particular kind. For instance, if a person gossiped about another and seriously injured his reputation by lying about him, he must confess it not as a sin of uncharitable talk, but as a serious sin; and as a sin of calumny, not a sin of detraction. Furthermore, not only external mortal sins, but mortal sins of thought or desire committed in the secrecy of the soul, must also be declared in confession. The confessor must know whether the sin be one of thought, desire, word, or act, as each of these is different in kind.

c) *As regards number.* By number, of course, is meant the number of times the mortal sin has been committed. If it is impossible to recall the exact number, a person should say: "about... times a day or week." It is sometimes difficult in the case of a habit of sin, to state the exact number of times. Then the approximate number must be given or the period of time over which the habit has lasted.

d) *As regards altering circumstances.* As we have seen, mortal sins must be confessed in such terms that the confessor clearly understands the seriousness according to number and kind. It is neither advisable nor necessary to add details to the accusation. However, *circumstances* that *change the nature of the sin* or greatly increase its guilt must be confessed. For example, if a person stole a small amount of money, it would constitute a venial sin. But if he stole it from someone very poor, it might be a mortal sin. It would not be enough to confess: "I have stolen three dollars," if that money was taken from a church, taken from someone by violence, or stolen from a person suffering dire poverty. Stealing from a church is theft to which is added the sin of sacrilege. To take property by violence is robbery and more serious than ordinary theft.

e) *Doubtful sins.* There is no strict obligation to confess doubtful sins. For instance, a penitent is doubtful whether he ever confessed a certain mortal sin. Or he is doubtful whether or not he has given full consent to a sin. In either case the penitent does not necessarily have to

confess it, except in the case of poorly instructed or careless Catholics. On the other hand, it is *advisable* to do so. Persons who are fervent and exact usually prefer to accuse themselves of such doubtful sins, if only for their peace of conscience. In such case, they state them in confession as doubtful sins.

f) *Forgotten sins.* If after a sufficiently careful examination of conscience a mortal sin is forgotten in confession, it is forgiven along with the other sins confessed. If it is recalled, however, it is necessary to tell it in the next confession as a sin that has been forgotten. If it has been forgotten because of extreme carelessness in preparation for confession, the sin is not forgiven and the confession is sacrilegious.

g) *Concealing a mortal sin.* If a person should be so foolish as to conceal a mortal sin in confession, he would commit a sacrilege and the absolution given would be invalid or void. It is silly, is it not, as well as being a grievous insult to God? It must all be confessed one day if we are to regain happiness and peace of conscience. When a person is afraid or ashamed to confess a sin or does not know exactly how to word his accusation, he should ask: "Father, will you please help me?" The confessor will give his assistance gladly and sympathetically. With very few questions he will ease alarm and obtain the facts. In case the priest should not ask about or uncover the particular sin in question, the penitent is not thereby excused. He has the obligation to confess his sins. The priest's duty to question is secondary to the penitent's obligation to confess.

3) *Humble.* Humility is truth; it means a true estimation of ourselves in relation to God. Our confession is humble when we confess our sins with contrition and for the purpose of obtaining forgiveness.

Humility is shown by the manner in which we confess our sins. It shows itself also by our willingness and frankness in answering the confessor's questions, in listening to his advice, and accepting the penance he imposes.

Adapted from: *The Ark and the Dove*  
Right Rev. Msgr. Clarence E. Elwell

Next Week: SATISFACTION FOR SIN