

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**

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Website:

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

Email:

saint.anthonys@icksp.org

Phone: (973) 325-2233

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**Septuagesima Sunday
February 5, 2023**

MONTH OF THE MOST HOLY NAME 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 Feb 5	SEPTUAGESIMA SUNDAY	7:30 AM	M.P. Kuruvilla and Family	<i>by Maryann Mangalath</i>
		9:00 AM	Sun Ju Valenta	<i>by the Valenta Family</i>
		11:00 AM	✕ Charles & Florence Filo	<i>by Tom & Kerry Gilmour</i>
Mon Feb 6	St. Titus	9:00 AM	✕ Aniela Mazur	<i>by Barbara Mazur</i>
Tue Feb 7	St. Romuald	9:00 AM	✕ Phillip Mando	<i>by Alicia Pagalilauan</i>
Wed Feb 8	St. John of Matha	9:00 AM	David Umbacia	<i>by Diana Cabana</i>
Thu Feb 9	St. Cyril of Alexandria	9:00 AM	Asama Isekenegbe & Christopher Ohiro	<i>by I. Isekenegbe</i>
Fri Feb 10	St. Scholastica	9:00 AM	James Francesco O'Toole	<i>by the O'Toole Family</i>
Sat Feb 11	Our Lady of Lourdes	9:00 AM	Mary Glenn Tan	<i>by Julius & Aileen Pulmano</i>
Sun Feb 12	SEXAGESIMA SUNDAY	7:30 AM	✕ Maria & Pedro Baugh	<i>by Carmen Baugh</i>
		9:00 AM	✕ Philomena Horgan	<i>by Bonnie Cooper</i>
		11:00 AM	Stephen Piasio	<i>by Joan Piasio</i>

PRAYERS & INSTRUCTION

St. Romuald

St. Romuald was born at Ravenna, Italy, around 950. In his youth Romuald indulged in the usual thoughtless and even vicious life of the tenth-century noble, yet felt greatly drawn to the eremitical (hermit) life. At the age of twenty, struck with horror because his father, Sergius, had killed a relative in a duel, he fled to the Abbey of San Apollinare-in-Classe and after some hesitation entered religion. San Apollinare, though it had recently been reformed by St. Maieul of Cluny, was still not strict enough in its observance to satisfy Romuald. His injudicious correction of the less zealous aroused such enmity against him that he applied for, and was readily granted, permission to retire to Venice, where he placed himself under the direction of a hermit named Marinus and lived a life of extraordinary severity.

About 978, Pietro Orseolo I, Doge of Venice, who had obtained his office by acquiescence in the murder of his predecessor, began to suffer remorse for his crime. On the advice of Guarinus, Abbot

of San Miguel-de-Cuxa, in Catalonia, and of Marinus and Romuald, he abandoned his office and relations, and fled to Cuxa, where he took the habit of St. Benedict, while Romuald and Marinus erected a hermitage close to the monastery. For five years the saint lived a life of great austerity, gathering round him a band of disciples.

Romuald's new life influenced his father to repent of his sins and enter a monastery also, but upon hearing that his father was tormented with doubts about his vocation, he returned with haste to Italy, and subjected his father to severe discipline, and so resolved his doubts.

For the next thirty years St. Romuald wandered about Italy, founding many monasteries and hermitages. For some time he made Pereum his favourite resting place. In 1005 he went to Val-di-Castro for about two years, but leaving it he prophesied that he would return to die there alone and unaided. Again he wandered about Italy; and when attempting to go to Hungary, he was prevented

by a persistent illness. In 1012, he appeared at Vallombrosa, whence he moved into the Diocese of Arezzo. Here, according to legend, a certain Maldolus, who had seen a vision of monks in white garments ascending into Heaven, gave him some land, afterwards known as the Camaldoli. Here St. Romuald founded his most famous monastery and hermitage, uniting the eremitical life with the cenobitic (community) life under the rule of St. Benedict and adding his own observances. This with the monastery at Fontebuono, built two years later, became the famous motherhouse of the Camaldolese Order.

After an austere life, Romuald returned to Val-di-Castro where he died on 19 June 1027, as he prophesied, alone in his cell. Many miracles were wrought at his tomb, over which an altar was allowed to be erected in 1032. In 1466 his body was found still incorrupt; it was translated to Fabriano in 1481. He is represented in art pointing to a ladder on

Pray for Our Sick

Guilene Louis-Charles, Kelly Philips, Brendan Flaherty, Katie Williams, Jessica Kenny, Cathy Craig, Christopher Slattery, Donald Moglia, Francine Cable, Michelina Giuliano

Pray for Our Deceased

James Kenny, Andy Flock, Elaine Ventura, Raymond Bennell, Sue Aurora, Zoltan Leskowsky Sr., Amelia Udasco, Servando Fernandez, Lucille Mariano, Roy Brower, Eugenia Wieszczeck

ANNOUNCEMENTS & INFORMATION



Welcome to St. Anthony of Padua 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.



PALM BRANCHES

Palm branches which are blessed on Palm Sunday are sacramentals of the Church. Being blessed, an item is set aside for religious devotion for the honor of God. As with all sacramentals, it is important that the palms be disposed of properly; that is, either burnt, or buried in a place where they will remain undisturbed.

IF YOU HAVE PALM BRANCHES THAT YOU WISH TO DISPOSE OF, YOU MAY PLACE THEM IN THE MARKED BOX IN THE VESTIBULE. THESE PALMS WILL BE BURNT AND THE ASHES USED FOR ASH WEDNESDAY.

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 in the vestibule.

PRE-LENTEN SEASON

THE season of Lent was so very important to the early Christians of both the Eastern and Western Church, that they had a separate season to prepare for it. The day after Septuagesima Sunday, they would begin a period of voluntary fasting that would grow more severe as it approached the full and obligatory fast of Lent. On the Thursday before Ash Wednesday, this self-imposed asceticism would culminate in abstinence from meat. Thus the name for this seven-day period before Ash Wednesday, is "Carnival," from the Latin *carne levarium*, meaning "removal of meat."

These incremental steps eased the faithful into what is supposed to be a most holy but demanding time of year--the forty days of Lent. The meditations for this mini-cycle are themes of exile and banishment -- our expulsion from Eden, the captivity in Babylon, the fate of death -- all rooted in sin. Fully cognizant of our wretched state, we should send up cries for help to our God. It is not enough for us to be baptized, but it is necessary for us to labor diligently and imitate the saints

and martyrs in laboring, sufferings, penances, and prayers: "Lord, restore us to heaven!"

During Septuagesima, we should recognize our exile and the reasons for it; during Lent we repent of those reasons; during Passiontide, Our Lord assuages the Father's wrath at those reasons; and then, during Easter, we rejoice that, through the Cross, we can avoid the eternal price of sin.

In the liturgy, the *Gloria in Excelsis* is omitted along with the *Alleluia* in the Propers. In many places, there arose the custom of "burying the alleluia." In the 15th Century there was a ceremony that saw the literal burial of a tiny coffin representing the "Alleluias," in full procession complete with holy water and incense. In France, a straw figure bearing in gold letters the word "Alleluia," was carried out of the church and burned the day before Septuagesima. The elimination of these joyful expressions helps to remind us of the proper attitude we should have in this season of exile.

Wisdom of St. Francis de Sales

Instead of being discouraged by our imperfections, we should be consoled... (For) knowing about them, we can work to correct them.

CANDLEMAS CANDLES

All unclaimed candles blessed on the Feast of the Purification can be found on the vestibule table. Please be sure to retrieve yours promptly.

Thank you, from the Rosarians, for your participation.

VOTIVE CANDLES

WEEK OF FEBRUARY 5TH

PIETA:	Special Intention—BM
OUR LADY:	Special Intention—BM
ST. JOSEPH:	Special Intention—BM
ST. THERESE:	Intercession in Prayer Life

* ■ indicates number of intentions in the queue.

CALENDAR OF EVENTS

Feb 4-18: Abbé Francis away-Office Closed

Sun. Feb 5:

Holy Rosary Confraternity Meeting
Rosary beginning at 10:15am;
Meeting following 11am Mass.

Holy Name Society Meeting
Meeting in hall after 11am Mass

Wed. Feb. 22: ~ Ash Wednesday
9am & 7pm Masses





SEPTUAGESIMA SUNDAY



Introit. Ps. 17, 5, 6, 7. The groans of death surround me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice, from His holy temple. Ps. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. V. Glory.

Prayer. Do Thou, we beseech Thee, O Lord, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

Epistle. 1 Cor. 9, 24-27; 10, 1-5. Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them; and the rock was Christ.) But with the most of them God was not well pleased.

Gradual. Ps. 9, 10-22, 19. The helper in due time, in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. V. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man be strengthened.

Tract. Ps. 129, 1-4. From the depths I have cried to Thee, O Lord; Lord, hear my voice. V. Let thine ears be attentive to the prayer of Thy servant. V. If Thou shalt observe iniquities, O Lord, Lord, who shall endure it? V. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Gospel. Matt. 20, 1-16. At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to a house-

holder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go Thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is Thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

Offertory. Ps. 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High.

Secret. With our gifts and prayers accepted, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries and graciously hear us. Through our Lord.

Communion. Ps. 30, 17, 18. Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee.

Postcommunion. May Thy faithful, O God, be strengthened by Thy gifts, that receiving them they may still desire them and desiring them may constantly receive them. Through.

INFORMATION FOR US ALL

Welcome to St. Anthony of Padua Oratory and the traditional Latin Mass offered by the *Institute of Christ the King Sovereign Priest*. We are pleased to have you join us in this venerable act of worship and invite you to return often.

In the traditional Mass, each person has his proper role, be it celebrant, server, choir, usher, or member of the congregation. At High Mass, the choir makes all sung responses, and at Low Mass it is the function solely of the server, as this was the vision of the Church, aided by the Holy Ghost, for numerous centuries. The congregation respond internally as opposed to vocally, and this is still, according to Pope Pius XII in his encyclical *Mystici Corporis*, active participation. We must always remember that active participation in all its facets begins in the heart, without which our prayers are but empty shells.

While silent meditation or fervent recitation of the Holy Rosary have always been regarded as active participation, it is highly recommended that to assist at the Mass more fully we follow the prayers of the Mass. For this purpose, please use the pew missals provided, paying particular attention to the notes in the margin. All the "propers," or parts of the Mass which are different according to the day, can be found in the bulletin or the handout on the tables in the rear of the church. Simply follow those around you regarding when to stand, sit and kneel, and please keep a *holy silence* in the church at all times out of respect for Christ's presence in the tabernacle. Lastly, because there is no mixing of the old and new, Holy Communion is received on the tongue while kneeling.

A GENTLE REMINDER: ONLY PRACTICING CATHOLICS IN THE STATE OF GRACE (FREE FROM UNCONFESSSED SERIOUS SIN) ARE FREE TO RECEIVE COMMUNION.