

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:**

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**Email:**

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

**Phone:**

(973) 325-2233

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**LOW SUNDAY**

**April 7, 2024**

MONTH OF THE HOLY SPIRIT

**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

## 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 Chaplet, Benediction at 6:00 PM**

## Monday, April 8, Annunciation of the Most Holy Virgin Mary

9:00 AM Low Mass **† Mr. & Mrs. Joseph Arbia**, *requested by Hardy family*  
7:00 PM High Mass **Pro Populo**

## Tuesday, April 9, Feria, Votive Mass of Saint Anthony of Padua

9:00 AM Low Mass **† Lucy & Anthony Alessi**, *requested by Conrad Crisafulli*

## Wednesday, April 10, Feria, Votive Mass of Saint Joseph

9:00 AM Low Mass **James Stanek family**, *requested by Kikikipta Kretzer*

## Thursday, April 11, Saint Leo the Great, Pope, Confessor & Doctor

9:00 AM Low Mass **† Vincent & Frances Stahl**, *requested by Mr. & Mrs. Wieszczyk*  
7:00 PM HOLY HOUR

## Friday, April 12, Feria, Votive Mass of the Sacred Heart

9:00 AM Low Mass **† John J. Johnston, Jr.**, *requested by Carroll family*

## Saturday, April 13, Saint Hermenegild, Martyr

9:00 AM Low Mass **† Eugene Delgado**, *requested by Edna Chavez*

## Sunday, April 14, Second Sunday after Easter, Second Collection for the Seminary

7:30 AM Low Mass **Hugue Pierre**, *requested by Samuel Louis-Charles*  
9:00 AM Low Mass & Benediction **Mary Cronick**, *requested by Glenn Cronick*  
11:00 AM High Mass **Pro Populo**

## DIVINE MERCY SUNDAY

The Divine Mercy Novena ends today. Pamphlets with the prayers are available in the back of church.

This afternoon 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 LITURGICAL YEAR

Jesus' apparition to the eleven, and the victory he gains over the incredulous Thomas - these are the points for our meditation today. By this apparition, which is the seventh since His Resurrection, our Savior wins the perfect faith of His disciples. It is impossible not to recognize God in the patience, the majesty, and the charity with which He shows Himself to them. Here, again, our human thoughts are disconcerted. We would expect Our Lord to remove the sinful doubt from Thomas' mind, or punish him for his disbelief. But no: Jesus is infinite wisdom, and infinite goodness. In His wisdom, He makes this tardy acknowledgement of Thomas become a new argument of the truth of the Resurrection; in His goodness, He brings the heart of the incredulous disciple to repentance, humility, and love; yes, to a fervent and solemn retraction of all his disbelief. Today's leading instruction tells us the leading characteristic of a Christian, shows us the cause of our being so listless in God's service, and points out to us the remedy for our spiritual ailments.

Jesus says to Thomas: 'Because thou hast seen me, thou hast believed: blessed are they that have not seen, and have believed!' Was Thomas obliged to believe before having seen? Yes, undoubtedly. Not only Thomas, but all the Apostles were in duty bound to believe the Resurrection of Jesus even before He showed himself to them. Had they not lived three years with him? Had they not seen Him prove Himself to be the Messiah and the Son of God by the most undeniable miracles? Had He not foretold them that He would rise again on the third day? As to the humiliations and cruelties of His Passion, had He not told them, a short time previous to it, that He was to be seized by the Jews in Jerusalem, and be delivered to the gentiles? That He was to be scourged, spit upon, and put to death? After all this, they ought to have believed in His triumphant Resurrection.

## 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

## EASTER VIGIL *(continued from page 4)*

The last of the ceremonies of this Vigil is that of the Holy mass with Vespers. Jesus has risen from the tomb, but He has not as yet shown Himself to His Blessed Mother. Only Mary Magdalene has seen Him and in the evening, as He told her, He will appear to His Apostles. For this reason, there is still a tract before the Gospel, and the Acolytes do not carry their candles. By the omission of the Creed, the Church reminds us of the hours which elapsed before the Apostles themselves honored the Resurrection with their faith, since they who had the office of preaching the Resurrection should be the ones most convinced that it had happened. Again, only after Our Lord gives His Apostles the sign of Peace on Easter Sunday is it resumed in the Mass, and therefore it is omitted at the Vigil, as is the *Agnus Dei*. Vespers is extremely short containing only one psalm instead of the usual five followed by a Magnificat. It takes the place of the Communion Antiphon. The collect that follows is the Postcommunion of the Mass and in fact is the Collect for Pentecost. Here ends the Easter Vigil and the Triduum. It is now Easter.

The whole Vigil liturgy - one vast hymn of praise to the might of God revealed in the creation of the world, the creation of the old Israel, and the creation of the new Israel - possessed a cosmic sweep, a historical rootedness, and an immersion into mystery in a seamless interconnection. The old liturgical rites drive home the integral and essential connection between the sacrifice of the Cross and the Eucharistic sacrifice in a coherent way.

## SECOND COLLECTION FOR THE BENEFIT OF THE INSTITUTE'S SEMINARY IN GRICIGLIANO, ITALY

On **Sunday April 14**, Good Shepherd Sunday, there will be a second collection after all Masses for the benefit of Saint Philip's Seminary in Gricigliano, Italy. This will help with the material needs for the formation of future priests.

**Thank you in advance for your generosity!**

## WISDOM OF ST. FRANCIS DE SALES

We will never have peace if it is not practiced amid repugnance, aversion, and disgust. True peace does not lie in not fighting, but in conquering.

Perfection does not consist in being perfect or in acting perfectly. It is the striving for perfection that is important.

## CATECHISM CLASSES

Please note that Catechism classes are suspended for Divine Mercy Sunday, April 7.

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

## 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.

## CALENDAR OF EVENTS

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

**Mon Apr 8** *Annunciation*. Potluck at 5:00 PM, Procession at 6:00 PM, High Mass at 7:00 PM.

**Thu Apr 11** Holy Hour at 7:00 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.


## 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](http://novena.cardinalburke.com)

## VOTIVE CANDLES

### WEEK OF APRIL 7

PIETA		2
	Special Intention — TP	
OUR LADY		2
	Special Intention — TP	
ST. JOSEPH		1
	Joseph Pacio — M5	
ST. THÉRÈSE		12
	Special Intention — CG	

■ Indicates number of intentions in the queue.

# SHORT EXPLANATION OF THE CEREMONIES OF HOLY WEEK

## EASTER VIGIL:

There are four ceremonies on this day: the blessing of the new fire and incense, the Prophecies, the Blessing of the Fonts, and Holy Mass with Vespers.

The first ceremony consists of the blessing of the new fire. Since it is to furnish light for the whole Service, it is fitting that it receive a special blessing and be triumphantly shown to the faithful. The Paschal candle, as well as the candles that are upon the altar are lit from it. All the lamps in the church are extinguished before this ceremony, as a symbol of the abrogation of the Old Law, which ended with the rending of the veil of the temple, while the new fire represents the preaching of the New Law, whereby Our Lord Jesus Christ, the light of the world, fulfilled all the figures of the Ancient Covenant. The Church also blesses the five grains of incense, which are to be used in this morning's service. They represent the perfumes prepared by Magdalene and her holy companions for embalming the Body of Jesus. An acolyte lights a candle from the blessed fire, that the new light may be brought into the church.

The deacon then vests in a white dalmatic, a festive color, contrasting strongly with the purple cope worn by the celebrant. It is used on account of the joyful ministry which the deacon is about to fulfil. He takes into his right hand a reed, on the top of which is placed a triple-branched candle. The reed is in memory of our Lord's Passion: it also expresses the weakness of the human nature which He assumed to Himself by the Incarnation. The three-branched candle signifies the blessed Trinity, of which the Incarnate Word is the Second Person.

Three times during the procession into the church, the deacon stops, lights a branch of the reed and sings: *Lumen Christi*. The first time for the divinity of the Father, the second for the divinity of the Son, and the third the divinity of the Holy Ghost. It is by Jesus, *Lumen Christi*, the Light of the World, that mankind knows of the Holy Trinity. Thus, the first use of the new fire is to proclaim the Holy Trinity. The second is to manifest the glory of the Incarnate Word by lighting the Paschal Candle. The Paschal Candle represents the pillar of a cloud, which hid the Israelites when they escaped from Egypt, and on this day it has a second signification: the Body of Our Lord lying lifeless in the tomb. When it is lit during the singing of the *Exultet*, it thus symbolizes both the pillar of fire which guided the people of God, and the glory of our Jesus risen from His grave.

The deacon himself represents Mary Magdalen, who was the first to know of the resurrection of Our Lord. He is the

herald of the Resurrection, and this night is the only time in all of the Roman liturgy when he sings a preface. The five grains of incense represent the five wounds of Our Lord and the perfumes that the women had prepared to embalm His Body. When the deacon pauses and lights the Paschal Candle, it signifies the instant of the Resurrection of Our Lord. It is after this moment that the lights of the church are lit.

The second ceremony is the reading of the twelve Prophecies. The Prophecies together form the story of salvation, both in anticipation and in prediction of Christ: the creation of the world by God, Noah's Ark (a figure of the Church which saves us from the flood of sin), Abram offering his son, Isaac, the Exodus from Egypt to the promised land through the Red Sea (a figure of Baptism), God hearing the cry of His people, God's absolute knowledge and dominion over His creation, the bones of the fallen will rise again under the spirit of the Lord, the Lord will wash away the "filth of Jerusalem" and build a covenant, the Passover sacrifice of a lamb (a figure of Christ, the perfect, spotless Lamb, the perfect sacrifice) the prophet Jonah convinces the city of Nineveh to repent of their sins and do penance, averting their impending destruction, Moses provides for his death and the continuation of the Israelites into the promised land, and finally, King Nabuchodonosor attempts to kill three Jewish children for not worshiping his idols from which they are saved by God.

The third ceremony is the blessing of the fonts for which a procession to the Baptismal font goes from the sanctuary to the Baptismal font led by the Paschal candle (the pillar of fire that guided the Israelites, by night, to the Red Sea, in whose waters they found salvation). The multimer signs of the cross on the water signify that the water receives its regenerative power only through the Cross. Only after Christ shed His Blood on the Cross could the water blessed by the rites of the Church have this power. It is His Precious Blood that operates by the water on the souls of men joined to the power of the Holy Spirit. The Holy Spirit is signified by the celebrant breathing onto the water, the Baptism of Our Lord is signified when the Paschal Candle is dipped into the font. For this reason, after having plunged the candles in the font for the third time, the celebrant breathes into the font in the form of the Greek letter 'Psi' which is the first letter in that language for Spirit, to signify the union of the power of the Holy Spirit with that of Christ in giving the water its regenerative power to cleanse us of Original Sin.

(continued on page 3)