

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 21, 2024
MONTH OF THE PRECIOUS BLOOD

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

Sunday, July 21, Ninth Sunday after Pentecost

7:30 AM Low Mass

† Albert Conick, Sr, *requested by Glen Cronick*

9:00 AM Low Mass

† Odile Jerome

11:00 AM Low Mass

Pro Populo

Monday, July 22, Saint Mary Magdalene, *Penitent*

9:00 AM Low Mass

Esteves family, *requested by Lourdes Esteves*

Tuesday, July 23, Saint Apollinaris, *Bishop & Martyr*

9:00 AM Low Mass

† Joseph & Eleanor Merony, *requested by Kathy Kühn*

Wednesday, July 24, Feria, *Mass of Saint Christine, Virgin & Martyr*

9:00 AM Low Mass

† Joseph DeJoseph, *requested by DeJoseph family*

Thursday, July 25, Saint James the Greater, *Apostle*

9:00 AM Low Mass

† John Wieszczyk, *requested by Wieszczyk family*

7:00 PM Holy Hour

Friday, July 26, Saint Anne, *Mother of the Most Holy Virgin*

9:00 AM Low Mass

† Anna Wozniak, *requested by Barbara Mazur*

Saturday, July 27, *Mass of Our Lady on Saturday*

9:00 AM Low Mass

Monica Liu, *requested by Lourdes Reyes*

Sunday, July 28, Tenth Sunday after Pentecost

7:30 AM Low Mass

Doane family, *requested by John P. Tobak*

9:00 AM Low Mass

David Drury, *requested by Valenta family*

11:00 AM High Mass

Pro Populo

FROM THE DESK OF THE RECTOR

Very dear faithful,

Today's Gospel talks about Our Lord cleansing the Temple - removing from it all of the corruption and filth of mercantilism that had afflicted it. Jesus does this after speaking of the destruction of Jerusalem because of the failure of its inhabitants to respond to God's generous love for them. Past blessing is no guarantor of future grace. We are not blind to such corruption and afflictions in our own lives and in the Church today. What are we to do?

For this Saint Paul has the answer. He exhorts us to a constant vigilance and humility regarding temptations.

God does not fail to give us power to resist temptations, grace to merit Heaven, constancy to conquer temptations, and perseverance to continue to do so for all of our lives.

Let us therefore not let up on our vigilance and private devotions even during our time of rest and recreation this summer.

In prayerful union, Canon Sequeira

SAVE THE DATE

Mon Aug 26 to Fri Aug 30

Institute Canons Annual Chapter.

2024 MASS INTENTIONS

The books for Mass intentions for 2024 are closed.

We cannot take any more intentions whether for private or public Masses.

INFANT KING NOVENA

O Divine Infant Jesus, I have recourse to Thee. Please, through Thy Blessed Mother, assist me in this necessity (**mention intention here**), because I firmly believe that Thy Divinity can help me. I hope with confidence to obtain thy holy grace. I love Thee with all my heart and with all the strength of my soul. I repent sincerely of my sins and I beg Thee, O Good Jesus, to grant me the strength to triumph over them. I resolve never more to offend Thee and I come to offer myself to Thee with the intention of enduring everything rather than to displease Thee. Henceforth, I desire to serve Thee with fidelity and, for the love of Thee, O Divine Infant, I will love my neighbor as myself. All powerful Infant, O Jesus, I implore Thee again, assist me in this need. Grant me the grace of possessing Thee eternally with Mary and Joseph and of adoring Thee with the angels in the heavenly court. Amen.

Prayer revealed by Our Lady to the Ven. Father Cyril of the Mother of God, O.C.D.



PRAY FOR OUR SICK

Bernie Giuliano, David Drury, Rose Doane, Kim Herbert Michael Gyiraszi, Rudy Gierok, Katie Williams, Jessica Kenny, Francine Cable, Linda Ewerka

PRAY FOR OUR DECEASED

Albert Wickens, Christopher Slattery, Dante Biong, Ann Kilminster Teresa Archer, Donald Moglia, John Fagan Jr., Edmund Balaban, Salvador Salazar, Elizabeth O'Connor, Barbara Glitterman, John Kunzweiler

ANNOUNCEMENTS & INFORMATION

HOLY NAME SOCIETY

During the Month of the Most Precious Blood (July), the Holy Name Society will be collecting donations for The Mary House Emergency Food Pantry of Our Lady of Sorrows Parish in Jersey City, NJ. Supplies particularly needed include disposable diapers (for both children and adults), toothbrushes, toothpaste, floss, shampoo, baby wipes, deodorant, bath-room tissue, shaving cream, soap, razors, and razor blades. The donations can be left under the banner of the Holy Name Society which is near the statue of St. Francis. Thank you!

HONORING OUR LADY OF THE TORRENT

You are invited to join Fr. William Rock, FSSP, in honoring Our Lady on Saturday, September 7, at St. Aloysius Church in Caldwell (219 Bloomfield Ave., Caldwell, NJ 07006) with a Mass starting at 11 am followed by a procession and a light reception. For more information or to RSVP by claiming free tickets, please visit <https://MariaSSDellaLavina2024.rsvpify.com>

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Indeed, I argue that it would seem contrary to our sense of Jesus and Mary as the “New Adam” and the “New Eve.” And, as I said above, it would not seem right to inaugurate this great and glorious New Covenant by experiencing pains that were the result of failure in the Old.

Pope Alexander III (1169) wrote: [Mary,] indeed conceived without shame, gave birth without pain, and went hence without corruption, according to the word of the angel, or rather [the word] of God through the angel, so that she should be proved to be full, not merely half filled, with grace and [so that] God her son should faithfully fulfill the ancient commandment that he had formerly given, namely, to treat one’s father and mother with honor.

The Church at prayer, both East and West, reveals a common understanding of Mary having been freed from labor pains. In the Mass of “Mary at the Foot of the Cross II,” celebrated in the pre-1969 Latin Rite, the Church prays:

In your divine wisdom, you planned the redemption of the human race, and decreed that the new Eve should stand by the cross of the new Adam: as she became his mother by the power of the Holy Spirit, so, by a new gift of your love, she was to be a partner in his passion, and she who had given him birth without the pains of childbirth was to endure the greatest of pains in bringing forth to new life the family of your Church.

In the Byzantine liturgy, from the Feast of the Nativity of our Lord God and Savior, Jesus Christ and from the Synaxis of the Theotokos, Tome 2:

Behold! The image of the Father and his unchangeable eternity has taken the form of a servant. Without suffering he has come forth to us from an all-pure virgin, and yet he has remained unchanged. He is true God as he was before, and he has taken on himself what he had not been, becoming man out of his love for all. Therefore, let us raise our voices in hymns, singing: O God, born of the virgin, have mercy on us.

The liturgy of the Church has always been an exemplary tool of catechetics and moral certitude theologically as well as the primary instrument of our spiritual nourishment in Christ. Thus, the fact that the Church asks its children to affirm Mary’s freedom from the pains of labor in liturgical prayer at Mass is a testimony as to the authority of this teaching of the Church.

CALENDAR OF EVENTS

Sun July 21 *Ninth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

Thu July 25 Holy Hour at 7:00 PM.

Sun July 28 *Tenth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

First Thu Aug 1 Holy Hour at 7:00 PM.

First Fri Aug 2 Low Masses at 9:00 AM & 7:00 PM.

First Sat Aug 3 Low Mass at 9:00 AM. No Morning of Recollection.

Sun Aug 4 *Eleventh after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

Tue Aug 6 *Transfiguration of Our Lord.* Low Mass at 9:00 AM.

Sun Aug 11 *Twelfth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

Thu Aug 15 *Assumption of Our Lady.* Low Masses at 9:00 AM & 7:00 PM.

Sun Aug 18 *Thirteenth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

Thu Aug 22 *Immaculate Heart of Mary.* Low Masses at 9:00 AM & 7:00 PM.

VOTIVE CANDLES

WEEK OF JULY 21

PIETA		0
OUR LADY		0
ST. JOSEPH		0
ST. THÉRÈSE		2

Special Intention — NC

■ Indicates number of intentions in the queue.

MARY AND THE PAIN OF CHILDBIRTH

Did Mary suffer from labor pains? What does the Church teach?

Article by Tim Staples. *Source: Catholic Answers*

In the wake of the first (human) sin of Adam and Eve, God spoke directly to our original parents and indirectly to all mankind concerning some of the far-reaching consequences of that sin: physical death and disorder would be the lot of all mankind until the end of time. Indeed, in some sense, all of creation was changed for the worse as a result of this cataclysmic sin. But for our purpose, we want to focus on Genesis 3:16 and one particular effect of original sin:

To the woman [the Lord God] said, “I will greatly multiply your pain in childbearing; in pain you shall bring forth children.”

Scripture teaches that as a result of original sin, God would “greatly multiply” the pains of labor not only for Eve, but for all women. Many Fathers of the Church and theologians down through the centuries deemed it fitting that Mary alone would be exempt from such pains as a sign of her unique holiness. Thus, Mary’s freedom from the pains of labor is one of many reasons for belief in her immaculate conception.

The Church has taught this as well on the level of the ordinary Magisterium, though not with the same degree of authority with which it has taught that Mary remained an “intact” virgin in giving birth to Jesus. However, we should note the fact that it has been taught on the level of the ordinary Magisterium and that it was taught by many Fathers of the Church. This is significant.

Although there is certainly no argument from necessity here, and this teaching is a matter of legitimate debate in the Church today, I argue it to be most fitting as a sign of hope for the entire body of Christ. All can see in this unique gift to Mary a sign of the ultimate deliverance from all bodily pain and suffering that awaits the Church through the resurrection of Jesus Christ. In Mary we see the fullness of the grace of Easter incarnated in a human person. Analogous to God preserving Mary in virginal integrity in giving birth to our Lord, his preserving her from the pains of delivery demonstrates in a more profound way the truth of the Immaculate Conception and the saving power of Christ in preserving her from this effect of original sin.

Moreover, when we consider Mary in one of her many titles demonstrating her sinlessness—“the beginning of the new creation”—how fitting indeed it is that the “new creation” would be inaugurated without the pains of childbirth, one of the principal effects of sin in the first creation.

More to the point, what evidence do we have for this belief? We can examine it from two sources: Scripture and the teaching of the Catholic Church as it is communicated to the faithful through both magisterial teaching and in the liturgy.

Let’s look at Sacred Scripture first. In a chapter laden with references to the coming of the New Covenant, or “the new heavens and the new earth,” as we see in Isaiah 66:22 - a text referenced in Revelation 21:1 - we find this startling prophecy:

Listen, an uproar from the city! A voice from the temple! The voice of the Lord, rendering recompense to his enemies! Before she was in labor she gave birth; before her pain came upon her she was delivered of a son. Who has heard such a thing? Who has seen such things?

Not only do we find many of the Fathers of the Church referencing this text as referring to the miraculous birthing of Christ, but we find it difficult to apply it in its fullest sense to anything else.

Then there’s Luke 2:7: “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.”

Some critics will say the fact that Mary “brought forth” Jesus would mean she experienced labor pains. Not necessarily. The teaching that claims that Mary was freed from labor pains would agree Mary brought forth Jesus, but miraculously aided by God. There would be no reason not to use the language of Mary having brought forth Jesus.

According to St. Thomas Aquinas (who references St. Jerome), Mary being depicted as “wrapping” and then “laying” Christ in a manger is an indicator that she did not endure the normal pains of labor. Even in our day, doctors or nurses would do this kind of work. In the first century, it would be a midwife. Yet the Bible seems to indicate that Mary did this by herself.

Now let’s examine the Church’s magisterial teaching. Though this teaching has never been the object of a formal definition of the Church and therefore is not infallible, the Catechism of the Council of Trent gives perhaps the clearest example of the general understanding of the Church through centuries past:

But as the conception itself transcends the order of nature, so also the birth of our Lord . . . just as the rays of the sun penetrate without breaking or injuring in the least the solid substance of glass, so after a like but more exalted manner did Jesus Christ come forth from his mother’s womb without injury to her maternal virginity.

From Eve we are born children of wrath; from Mary we have received Jesus Christ. . . . To Eve it was said: In sorrow shalt thou bring forth children. Mary was exempt from this law, for preserving her virginal integrity inviolate she brought forth Jesus . . . without experiencing, as we have already said, any sense of pain.

It seems fitting: Eve’s sin is causally linked to labor pain. The New Eve was uniquely free from the sin of Eve and did not experience that pain.

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