

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



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**TENTH SUNDAY AFTER PENTECOST**  
**July 28, 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 28, Tenth Sunday after Pentecost

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

**Doane family**, requested by *John P. Tobak*  
**David Drury**, requested by *Valenta family*  
**Pro Populo**

## Monday, July 29, Saint Martha, *Virgin*

9:00 AM Low Mass

**Tiziana Alongi**, requested by *Mario Alongi, Jr*

## Tuesday, July 30, Feria, *Mass of Saints Abdon & Sennen, Martyrs*

9:00 AM Low Mass

**Kyle Candela**, requested by *Vincent Candela*

## Wednesday, July 31, Saint Ignatius of Loyola, *Confessor*

9:00 AM Low Mass

**Siblings of Rose Ann Ritz**, requested by *Rose Doane*

## First Thursday, August 1, Feria, *Votive Mass of Jesus Christ Sovereign and Eternal High Priest*

9:00 AM Low Mass

**John Inglina**

7:00 PM Holy Hour

## First Friday, August 2, Saint Alphonsus Ligouri, *Votive Mass of the Sacred Heart*

9:00 AM Low

**Peter, Paul & Adriana Garrison**, requested by *Lily Garrison*

7:00 PM Low Mass

† **Yvette Tucker**

## First Saturday, August 3, *Votive Mass of the Immaculate Heart of Mary*

9:00 AM Low Mass

**Paul Roache**, requested by *Saskyba Roache*

## Sunday, August 4, Eleventh Sunday after Pentecost

7:30 AM Low Mass

**Mary Cronick**, requested by *Glenn Cronick*

9:00 AM Low Mass

**Kazimir & Katica Orovic**

11:00 AM Procession & High Mass

**Pro Populo**

### FROM THE DESK OF THE RECTOR

Very dear faithful,

Today's Gospel has the very familiar passage about the Pharisee and the Publican. It is easy to see that it is about the contrast between pride and humility.

“What have you that you have not received?” says Saint Paul in the first Epistle to the Corinthians. Indeed we have no reason to think that our accomplishments are entirely by our own effort. Even those who do not know God can see this. After our parents who gave us life and taught us everything for a time, we have professors and teachers, employers, and mentors, and even good friends who take the trouble to teach us good things. The good that they do is undoubtedly because of His grace. After all, “no one is good but God alone” (Mark 10:18, Luke 18:19).

How much more should we Christians who know God be grateful to Him for all that we have. Everything is from God and everything is a blessing, whether pleasurable or painful. “We know that in everything God works for good with those who love Him” (Rom 8:28).

*In prayerful union, Canon Sequeira*

### SAVE THE DATE

**Mon Aug 26 to Fri Aug 30**

Institute Canons Annual Chapter.

### 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://MariaSSDel-laLavina2024.rsvpify.com>

### SOCIAL HALL

I have heard rumblings that there are plans to bring catered food into our *post-Missam* gatherings on Sunday.

Let me remind you that this should not be so. **These gatherings are meant to be entirely informal and a time of conviviality with the least work possible** - at best coffee and some finger foods.

I fully understand the need for those who come from long distances to bring warm food so as to feed their families. I understand if you want to bring something to share with others.

**Catered food for a regular Sunday is FORBIDDEN because of the organization involved, the mess left behind in the kitchen, the garbage strewn on the floor and not taken out, etc., etc.**

### 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, bathroom 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!

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Here it is: "It is a divinely revealed dogma that the Roman Pontiff, when he speaks *ex cathedra* - that is, when, acting in the office of shepherd and teacher of all Christians, he defines by virtue of his supreme apostolic authority, doctrine, concerning faith or morals, to be held by the universal Church - possesses through the divine assistance promised to him in the person of St. Peter the infallibility with which the divine Redeemer willed his Church to be endowed in defining doctrines concerning faith or morals, and that definitions of the Roman Pontiff are therefore irreformable because of their nature, and not because of the agreement of the Church."

Note what a limited gift this is. Infallibility simply guarantees that the teachings of the united Catholic episcopate and the definitions of the pope are free from error. God's revelation is safeguarded. Human minds can work on it, discuss it, study it, explain it, draw conclusions from it, and still not destroy it. That is what matters most. God's truth must be preserved. In studying that truth the human mind has abounding scope for its activity. But infallibility is there all the time to keep the truth untarnished. It is God's wonderful device for reconciling the fallible activity of our minds and the infallible truth of the revelation he has made.

It is important to understand the conditions which must be fulfilled before the pope speaks infallibly. They should be studied carefully in the definition of the Vatican I. Once they are realized it is easy enough to see that if a pope, in his private teaching, for example, or in a letter to a bishop or group of bishops, or under any circumstances when not all the conditions for infallibility are fulfilled, teaches error, he may even be condemned as a heretic.

A case in point is that of Pope Honorius (625-638), who was condemned as a heretic by the sixth ecumenical council in 680 for having, in a letter to Sergius, Patriarch of Constantinople, smoothed over heretical teaching and failed to give a dogmatic decision.

Much money has been spent by various Protestant bodies in the attempt to find even one formal papal definition which has been proved wrong or to find where one pope, attempting to teach infallibly, contradicted another or an ecumenical council. The records have been diligently searched by brilliant minds. Nothing has been overlooked; not one minor detail has been ignored. The result has been the complete vindication of the Church and the pope.

From what has been written it will be evident that the personal character of the pope is quite irrelevant to his infallibility. God uses his preventive power over him, whether he be a saint like Pius X or a sinner like Alexander VI.

It should be evident, too, that infallibility is in no way opposed to legitimate human freedom. Quite the opposite. The purpose of infallibility is to safeguard the truth and thus to safeguard freedom. After all, said Christ, "The truth shall make you free." (John 8: 32).

## CALENDAR OF EVENTS

**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.

**Thu Aug 8** Holy Hour at 7:00 PM.

**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.

**Sun Aug 25** *Fourteenth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and High Mass at 11:00 AM.

## VOTIVE CANDLES

### WEEK OF JULY 28

PIETA 4

OUR LADY 4

ST. JOSEPH 4

ST. THÉRÈSE 4



Thanksgiving — AA

■ Indicates number of intentions in the queue.

## WHAT IS INFALLIBILITY?

Article by Canon Francis J. Ripley, a priest of the Archdiocese of Liverpool. *Source: Catholic Answers*

Many people miss the point of infallibility because they miss the point of the Church. Brought up in one of the denominations, they are used to thinking of the churches as mere organizations of believers. The concept of the Church as the Mystical Body of Christ, as a living organism, as the union of men with God in Christ, is foreign to them. Yet that is the key to the right understanding of infallibility.

Christ redeemed our race and cancelled out the effects of Adam's sin. But he did more. He set up among us a living society, one Church. He gave his Holy Spirit to that society. He commissioned her to preach his truth to every creature.

The Holy Spirit is the Church's life-breath. He transforms it from being only an organization (linked together by the force of authority) into an organism (welded into one by the inner principle of life). Christ's Church is his presence in the world, carrying on his work, saving the souls of men, and teaching them God's truth.

He often spoke of his Church as a "kingdom." In every kingdom there is authority. Indeed, find the authority and you find the kingdom. In the Church the purpose of authority is God's glory and men's salvation. Through it men are united with God, they worship God, they obey God, and they hear God.

So the Church bears witness to the truth just as Christ did: "For this was I born, and for this came I into the world, that I should give testimony to the truth" (John 18:37). She must pass on the truth—always God's truth, revealed in Christ. The Spirit of truth enables her to do this: "When the Paraclete comes, whom I shall send you from the Father, the Spirit of truth, who proceeds from the Father, he shall give testimony of me. And you shall give testimony because you are with me from the beginning" (John 15:26.)

The continuous presence of Christ keeps his Church from all error: "Going, therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days even to the consummation of the world" (Matt. 19:20).

"To err is human," wrote Alexander Pope. And we might add, with Thomas Dryden, "Nor is the people's judgment always true: The most may err as grossly as the few." Even the most brilliant human mind cannot know for certain (unless he is told) what the man next to him is thinking. Groups of brilliant men have again and again come to conclusions which have later been proved to be false. All history is witness to the fallibility of human reason.

Suppose, then, that God made a revelation to men and merely left it to us to discuss and interpret and teach. His rev-

elation would become so entangled in the course of time that no one would know for certain what the original revelation had been or whether there had even been one.

Certainly, God could not command, under pain of eternal damnation, the acceptance of truth on fallible human authority. He could not say of truth taught by man unaided, "He that believes and is baptized shall be saved, but he that believes not shall be condemned" (Mark 16:16) Yet that is what he said about his Church's teaching.

If you believe that there is a God who is absolute truth and that God has revealed certain things to men, you must reasonably expect those revealed matters to contain truths you would not otherwise be able to know. You must suppose that those truths are important, even vital, for you—otherwise God would not have revealed them.

You must suppose, therefore, that God wants you to know them truly. He wants you to know them as they left him—unaltered, undiminished, undefiled by the treatment of fallible human reason. But how could that be accomplished?

God has devised a way. It is his Church. He has made it that channel by which his truth passes to men. That is why the Church is infallible. Christ meant it to be so. He sent his Holy Spirit to guide the Church to witness to the truth as he did.

Infallibility is not sinlessness. It is not divine inspiration. It is not a special message from God. It is not an illumination of the mind. It is not a special source of information. It does not mean that individual bishops or groups of bishops or one pope or all popes can never make mistakes or teach error. It does not give divine power to the pope. It does not even mean that the pope cannot be condemned as a heretic.

The infallibility of the Church is seen best in the infallibility of the bishops. They are, in the fullest sense, the successors of the apostles. When they teach a truth so widely that it can be called the teaching of the episcopate of the Catholic Church, that teaching is true. God's power keeps it from being wrong.

Sometimes a definite statement of the truth is demanded. The world may, for example, want to know authoritatively what the bishops teach on a certain matter. Or a new problem might arise for which a solution is urgently demanded. Or it might be that men need a certain truth to be emphasized for them by being declared part of God's revelation. In cases like these the pope may make a solemn definition.

If you really want to know what the infallibility of the pope means you should go to the source, the definition by the ecumenical council of the Church at the Vatican on July 18, 1870.

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