

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



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ELEVENTH SUNDAY AFTER PENTECOST
August 4, 2024
MONTH OF THE IMMACULATE HEART

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, 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

Monday, August 5, Dedication of Saint Mary Major

9:00 AM Low Mass

Emily & Thomas O'Neil, *requested by Mr. & Mrs. Wieszczyk*

Tuesday, August 6, Transfiguration of Our Lord

9:00 AM Low Mass

Edna Echeverry, *requested by Diana Cabana*

Wednesday, August 7, Saint Cajetan, Confessor

9:00 AM Low Mass

Esteves family, *requested by Lourdes Esteves*

Thursday, August 8, Saint Jean-Marie Vianney, Curé d'Ars, Confessor

9:00 AM Low Mass

† George Ferraris, *requested by Brower family*

7:00 PM Holy Hour

Friday, August 9, Vigil of Saint Lawrence, Deacon & Martyr

9:00 AM Low

† Michael Cisar, *requested by Jim & Marge Dooley*

Saturday, August 10, Saint Lawrence, Deacon & Martyr

9:00 AM Low Mass

Canon Adrian Sequeira, *requested by Kathy Kūbn*

Sunday, August 11, Twelfth Sunday after Pentecost

7:30 AM Low Mass

Maria Swieca, *requested by Barbara Mazur*

9:00 AM Low Mass & Benediction

† Nicholas Marotta, *requested by grandchildren*

11:00 AM High Mass

Pro Populo

FROM THE DESK OF THE RECTOR

Very dear faithful,

In chapter 20 of his rule, the founder of western monasticism, Saint Benedict of Nursia, reminds us that when we ask a favor of a powerful person, we do so humbly and respectfully, for fear of presumption. It is therefore all the more important to lay our petitions before the Lord with humility and devotion. He goes on to talk of the need to cultivate the valuable virtue of compunction.

Compunction is a lasting sorrow of soul for the sins that one has committed. It is a precious fruit of using the Sacrament of Confession frequently. It is an attitude of the soul that brings us to feel contrition for our sins long after we have received sacramental absolution.

The more a soul draws near to God, the more it perceives its defects and faults, and the clearer it understands the malice of its former sins; its mortal sins, its venial sins, its sins of frailty and its imperfections. Regretting everyday that it sinned thus, it develops such an aversion to everything that displeases God that it becomes more and more incapable of being unfaithful or committing any faults deliberately. Finally it can only live according to His Holy Will.

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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Similarly, when another of Pope Leo's letters was read the bishops declared: "That is the faith of the Fathers, that is the faith of the apostles! We all believe thus, the orthodox believe thus! Anathema to him who believes otherwise! Peter has spoken by Leo." Later, Paschasinus, the Pope's legate, spoke of Leo as the archbishop of all the churches, whose letter showed "quite clearly what is the true faith."

The records of these and other Councils are facts of history which prove beyond a shadow of doubt that the Church of those days was regarded by all as a visible, organized society, a group of men, with the same objective, using the same means to attain it under the direction of an authority they all recognized. That it was a society bound together by authority is absolutely clear from all the records of the Church from those times.

Proved by the Fathers

Much information about the organization of the Church in the early centuries is to be gleaned from contemporary writings. There seems to be little point in giving here a list of quotations from the Fathers, emphasizing the point that it was essentially and by Christ's will a visible organized society, because the fact is so very evident.

In his History of Dogma, Harnack, a Protestant, writes: "There can be no doubt that the Gnostic propaganda [of the second century] was seriously injured by that inability to organize and govern churches which is characteristic of all philosophical systems of religion. The Gnostic organization of schools and mysteries was not able to contend with the episcopal organization of the Churches".

It will be of interest to mention just two of the Fathers of the Church, Irenaeus and Ignatius. The former had been a disciple of Polycarp, who in turn was a disciple of John the apostle. He was martyred at Lyons in the year 202. His most famous work is called *Adversus Haereses*. Possibly it has been quoted more than any other work of the period as evidence of belief in the supremacy of the pope. Our present purpose is simply to show what a highly organized society the Catholic Church was at the end of the second century.

"In every church, all who wish to know the truth may study the traditions of the apostles that is known all over the world. In fact, we can tell you the names of those who were appointed bishops in the [various] churches by the apostles and trace their successors to our own times...And because the apostles were committing the government of the Church into their hands, they wanted these men, who were to take their places, to be perfect and blameless in every way."

Elsewhere he wrote, "One should obey the presbyters who are the successors of the apostles....We should follow those who preserve the doctrine of the apostles and who are qualified, with the order of the priesthood, to instruct and correct others privately and publicly."

to be concluded next Sunday

CALENDAR OF EVENTS

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 Mass at 9:00 AM & High Mass at 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.

Mon Aug 26 to Fri Aug 30 Institute Canons Annual Chapter in Gricigliano.

Thu Aug 29 Holy Hour at 7:00 PM.

Sun Sep 1 *Fifteenth after Pentecost.* Low Masses at 7:30 AM, 9:00 AM, and 11:00 AM.

Thu Sep 5 Holy Hour at 7:00 PM.

VOTIVE CANDLES

WEEK OF AUGUST 4

PIETA		3
	Ewa Pękalska — BM	
OUR LADY		3
	Ewa Pękalska — BM	
ST. JOSEPH		3
	Ewa Pękalska — BM	
ST. THÉRÈSE		3
	Ewa Pękalska — BM	

■ Indicates number of intentions in the queue.

THE CHURCH CHRIST FOUNDED

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

continued from last Sunday

An Organized Society

The plain, simple truth is that Jesus Christ founded on earth directly and personally an organized religious society which he called his Church. A society is a number of people who work together under the same authority using the same means towards the same objective.

Jesus Christ selected certain men whom he personally trained to govern his Church under one whom he appointed its head. He told them what they were to aim at and how they were to do it, with his help. Years passed and that simple society grew; its organization became more complex, but we can trace its history through the centuries. To-day only the Catholic Church claims, and is able to prove her claim, to be that society.

Proved by the Councils

Before the sixteenth century the Church was always regarded as a highly organized institution. Its supreme ruler was known to be the pope. Under him were bishops, abbots, and priests. All this is clear from the general councils held from very early times. Bishops from all over the world attended them. They, the local rulers of the Church, assembled together to decide questions of faith and morals. Once the pope approved those decisions they were binding on Catholics everywhere.

What a contrast with, say, the Lambeth Conferences or the meetings of the World Council of the Churches, where representatives sit together under a chairman who has no jurisdiction over them. The general councils could, and sometimes did, cut off certain heretics from the Church.

The general Council of Nicaea in A.D. 325 excommunicated the followers of Arius. Such a thing would have been impossible if all that was necessary to be a member of the Church was belief in Christ and willingness to follow him. The canons of the general councils—four of them were held in the fourth and fifth centuries, Nicaea (325), Constantinople (381), Ephesus (431), Chalcedon (451)—demonstrate that the Church was regarded as an organization embracing rulers and subjects, teachers and taught, working together with the same means, with the same object in view.

The canons of the councils prove that the bishops had supreme authority in their own cities. A person had to obey his bishop if he wished to remain in the Church; disobedience meant expulsion. The bishops themselves, of course, had to obey the rulings of the Church.

One of the canons of the Council of Ephesus, for example, reads like this: “Similarly concerning all those who shall at-

tempt to undo in any way any decision of this holy council of Ephesus, the holy council decides that if they be bishops or clerics, they are to be expelled from their ranks [deposed]; if laity, excommunicated.” All such decrees prove beyond doubt that the early Church was a well-organized society, strongly knit together by obedience to one authority.

The pope was the supreme authority. Six hundred and thirty bishops were present at Chalcedon, most of them from the Eastern Empire. In a letter to Pope Leo they wrote: “In your representatives you took the presidency over the members of the Synod, as the head over the members.” The fact was acknowledged by Pope Leo: “My legates have presided in my place over the Oriental Synod.”

At the first session of the Council the papal legate, Paschasius, declared, “We have a commission from the most holy and most apostolic Bishop of Rome, who is head of all Churches, to see that Dioscorus shall have no seat in the Council, and if he shall venture upon this, that he be expelled.” Dioscorus was the Bishop of Alexandria to whom the Pope objected because he tried to hold a general council “without the consent of the Apostolic See, which had never been done before, and was never to be done.” No bishop questioned the fact that the Pope was the head of all the churches. It was taken for granted. Thus Dioscorus was denied a vote at Chalcedon.

An even clearer instance of proof that the bishops were present at a general council merely to confirm the decisions of the pope is the instruction of Pope Celestine to the Council of Ephesus: “The legates [of the Pope] are to be present at the transactions of the synod and will give effect to what the Pope has decided long ago about Nestorius, for he has no doubt that the assembled bishops will agree with this.” No bishop questioned the pope’s right to direct the Council.

In proof of this we quote from the declaration of the Archbishop of Caesarea, Firmus, one of the leading bishops at the Council: “The former letter of the Apostolic See [the Pope] to Cyril [Archbishop of Alexandria] had already contained the sentence and direction respecting the Nestorian question, and they [the assembled bishops] had . . . only fulfilled this direction and pronounced the canonical and apostolic condemnation of Nestorius.”

The Tome of Leo

The acclamations of the bishops assembled at Chalcedon are well known. After the reading of the Nicene Creeds they proclaimed: “That is the orthodox faith, that we all believe; into that we were baptized; into that we also baptize; thus Cyril taught; thus Pope Leo believes.”

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