



Saint Anthony of Padua Oratory

Welcome to St. Anthony of Padua Oratory, a Latin Mass Apostolate in the Archdiocese of Newark, under the care of the Canons of the Institute of Christ the King Sovereign Priest (visit: icksp.org). The Institute celebrates Holy Mass according to the 1962 Roman Missal, commonly known as the "Traditional Latin Mass."

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Clergy

Institute Superiors

Very Rev. Msgr. R. Michael Schmitz, S.T.D, J.C.D.
Vicar General & Delegate for the U.S.

Rev. Canon Matthew Talarico
Provincial Superior

Church Staff

Rev. Canon Adrian Sequeira, *Pastor & Rector*

Rev. Father Richard Munkelt, *Priest in Residence*

Regular Devotions

Benediction of the Most Blessed Sacrament:

Second Sunday after 9:00 AM Mass

Procession in honor of Our Lady:

First Sunday before 11:00 AM Mass

Holy Hour of Adoration:

Every Thursday at 7:00 PM

First Friday: Additional Mass at 7:00 PM

Fridays in Lent: Stations of the Cross at 7:00 PM

Perpetual Novena:

Monthly from the 17th to 25th: Infant of Prague

Mass Schedule

Sunday: 7:30 AM & 9:00 AM (Low Masses)
11:00 AM (High Mass)

Monday - Saturday: 9:00 AM (Low Mass)

Holy Days of Obligation: 9:00 AM & 7:00 PM
(Please consult the bulletin or website.)

Confessions

Half an hour before each Mass and upon request.
Confessions will be available during Holy Hour
and Stations of the Cross.

Sacraments

Infant Baptism: Parents requesting infant baptism for their child should be active, registered members of the Oratory. Infants should be baptized within the first few weeks after birth (Code of Canon Law, 867 §1). Please contact the Oratory in advance.

Marriage: At least one party should be an active, registered member of the Oratory. Please contact the Oratory at least seven months in advance of the proposed wedding date for more information.

Extreme Unction (*Anointing of the Sick*): If an individual is facing serious illness or death, call the Rectory at 973-325-2233.

LITURGICAL CALENDAR

Sunday, February 2, Purification of the Most Holy Virgin

7:30 AM Low Mass

† Alfred & Amalia Frungillo, *requested by Frungillo family*

9:00 AM Low Mass

† Charles and Florence Filo, *requested by Tom & Kerry Gilmour*

10:30 AM Candle Blessing, Procession & High Mass

Pro Populo

Monday, February 3, Saint Blaise, *Bishop & Martyr*

9:00 AM Low Mass

Fr. Richard Munkelt, *requested by Kikikipa Kretzer*

Tuesday, February 4, Saint Andrew Corsini, *Bishop & Confessor*

9:00 AM Low Mass

Ignatius Isekenegbe & Francis Agun, *requested by I. Isekenegbe*

Wednesday, February 5, Saint Agatha, *Virgin & Martyr*

9:00 AM Low Mass

Elke Pelaez

First Thursday, February 6, Saint Titus, *Bishop & Confessor*

9:00 AM Low Mass

† Albert Conick, Sr., *requested by Glenn Cronick*

7:00 PM Holy Hour, *Prayer of Reparation*

First Friday, February 7, Saint Romaldus, *Votive Mass of the Sacred Heart*

9:00 AM Low Mass

† Grandparents, *requested by Thad & Helen Gabara*

7:00 PM Low Mass

Benjamin Frungillo, *requested by Frungillo family*

Saturday, February 8, Saint John of Matha, *Confessor*

9:00 AM Low Mass

† Aniela Mazur, *requested by Barbara Mazur*

Sunday, February 9, Fifth after Epiphany

7:30 AM Low Mass

† Jose Joaquim, *requested by Oliveira family*

9:00 AM Low Mass & Benediction

Isekenegbe & Ohiro, *requested by I. Isekenegbe*

11:00 AM **LOW MASS**

Pro Populo

FROM THE DESK OF THE RECTOR

Very dear faithful,

Today we commemorate the double Feasts of the Presentation of Our Lord and the Purification of Our Lady. If you are able to stay for the blessing of candles, and the procession that follows, you will be able to join the Holy Family when they enter the Temple of God when “its glory is greater than before” as foretold by the Prophet Haggai.

Just as the candle symbolizes Our Lord, the Light of the World, during the Mass, with the wax as His Body, the wick His soul, and the flame His divinity, we too have a candle with us which we must be sure to put on a lampstand and not hide under a bushel basket.

Just like the bees that worked patiently gathering nectar to make sweet honey and soft wax, we too can profit from all tasks, from every occasion to grow in love of God and zeal for His Kingdom.

In prayerful union, Canon Sequeira

SUPPORT OUR PERSECUTED BROTHERS AND SISTERS IN CHRIST

Donations to be sent to aid our persecuted brethren in the Middle East will be collected after Sunday Masses on February 2, and February 9. All proceeds will go directly to supporting persecuted Christians in the region through two Catholic organizations, SOS Chrétiens d'Orient, serving Christian communities in Syria, Lebanon, Jordan, Iraq and Pakistan, and Holy Family Hospital of Bethlehem Foundation of the Order of Malta which runs Palestine's premier neonatal facility in the heart of the Holy Land.

Thank you for your generosity and prayers. Together, we can bring help to those fellow members of the Mystical Body of Christ who face terrible suffering daily.

WISDOM OF SAINT FRANCIS DE SALES

A really humble person never thinks anyone has done him or her wrong.

No one is esteemed before God for having lived long, - but only for having lived well. For nothing is small in the service of God!

IMPORTANT NOTE

Please make all checks out to:

Institute of Christ the King.

Thank you for your understanding and attention to this matter.

PRAY FOR OUR SICK

Langan family, Shannon Hardy, Christine Dehanes, Bernie Giuliano, David Drury, Rose Doane, Kim Herbert Michael Gyiraszi, Rudy Gierok, Katie

PRAY FOR OUR DECEASED

Nicholas Manzo, Empson Venturi, John Cooper, Cornelius Flaherty, Lorna Edwards, Albert Wickens, Christopher Slattery, Dante Biong, Ann Kilminster Teresa Archer, Donald Moglia, John Fagan Jr., Edmund

continued from next page

The ceremony also served as an important social marker that protected a woman's quiet recovery and bonding time with a new infant. As the rubric notes indicate, the common custom was for women to have a dispensation from their Sunday obligation for six whole weeks. A visible ceremony protects the norms of recovery around childbirth. Of course a woman cannot be expected to return to her work when she has not even been churched yet!

In today's *bounce-back culture*, we can restore honor to motherhood and openness to life in caring for our mothers in this way. The ceremony is an indicator to family, friends, and even the mother herself to temper expectations. Let her rest while family and friends take over household chores and meals. When the mother is ready, Holy Mother Church will provide a passage out of the newborn fog to *normalcy*.

The Vocations Crisis

Women have always been the key to the vocations crisis — not as ministers but as mothers. The vocations crisis is linked to the fertility crisis. There are fewer vocations when the pool from which we draw is smaller. Fewer baptisms mean fewer marriages and even fewer priests.

Johann Kurtz argues that economic incentives do little to fix fertility rates, looking at Hungary for an example. Neither does religiosity alone. Curiously, honor does much. Kurtz gives as example an Orthodox bishop who offered to be the godfather to all third-born babies in the country of Georgia. The birth rate subsequently rose.

How wise is Mother Church to already honor a mother's fiat in her ancient rites. It's not just a question of who is having more children but who is raising the ones they do have with a sincere openness to religious vocations. It should come as no surprise that where the mother is honored less, the motherly hands that tend to the little potential priests and sisters point to fulfillment in other places. Such is human nature. Mothers mirror Our Lady less when they are not asked to mirror Our Lady. And the children follow her lead.

There is another forgotten tradition to honor women in the Roman Rite that involves priestly ordinations. Traditionally, a priest has his hands consecrated as they are bound in white linen cloth and anointed with oil. The new priest later presents his mother with this precious white cloth. As folk custom goes, she is to keep this white cloth for her deathbed so that when she goes to her judgment day, she may present it to Our Lord to remind Him that she gave Him a priest.

When I hear of traditions such as Churching and the consecration cloth, I must wonder if our new synodal hierarchy is really interested in listening to ordinary women when they set their sights elsewhere. As a mere laywoman and a mother, I don't want to read from the pulpit or play deacon or shepherd my girls into the sanctuary. I want to be shepherded by a good and holy priest.

Our Lady did not preach from the pulpit to prepare the way of the Lord; she pondered the works of God in her heart. She was not handed the Eucharist or holy orders at the Last Supper; she stood at the foot of the Cross and was handed the battered body of her dead son.

She housed the Divine Infant in her womb, nursed Him with her body, and when the bitter end came, she arranged Him in a tomb with her own hands. Oh, what sorrowful and joyful work — and such as could only be done by a mother!

The mother of the priest relates to Our Lady in a special way as the mother of an *alter Christus*, another Christ. But all mothers relate to Our Lady in their fiat to life simply as mothers. You want to honor women more in the Church? Well, we would do well to listen to Mother Church and the distinctly feminine traditions she already holds instead of worldly titles.

Oh Lord, send us many holy priests and religious vocations! But first, send us many holy mothers!

CALENDAR OF EVENTS

Sun Feb 2 *Feast of the Purification.*
Low Masses at 7:30 AM & 9:00 AM, and Candle Procession & High Mass at 10:30 AM.

Thu Feb 6 Holy Hour at 7:00 PM.

First Fri Feb 7 Low Mass at 7:00 PM.

Sun Feb 9 *Fifth Sunday after the Epiphany.* Low Masses at 7:30 AM & 9:00 AM, and **Low Mass** at 11:00 AM.

Thu Feb 13 Holy Hour at 7:00 PM.

Sun Feb 16 *Septuagesima.* Low Masses at 7:30 AM & 9:00 AM, and High Mass at 11:00 AM.

Thu Feb 20 Holy Hour at 7:00 PM.

Sun Feb 23 *Sexagesima.* Low Masses at 7:30 AM & 9:00 AM, and High Mass at 11:00 AM.

Thu Feb 27 Holy Hour at 7:00 PM.

Sun Mar 2 *Quinquagesima.* Low Masses at 7:30 AM & 9:00 AM, and High Mass at 11:00 AM.


Wed Mar 5 *Ash Wednesday.* Low Masses at 7:30 AM & 9:00 AM, and High Mass at 7:00 PM. *Distribution of ashes at all Masses.*

Thu Mar 6 Holy Hour at 7:00 PM.

Fri Mar 7 *Saint Thomas Aquinas.* Low Mass at 9:00 AM, and High Mass at 7:00 PM. *A plenary indulgence can be obtained.*

VOTIVE CANDLES

WEEK OF FEBRUARY 2

| | | |
|-------------|---|----|
| PIETA |  | 0 |
| OUR LADY | Monica Lisa Reyes — LR | 3 |
| ST. JOSEPH | Mark Lester Reyes — LR | 11 |
| ST. THÉRÈSE | Burke family — MB | 0 |

■ Indicates number of intentions in the queue.

Women Don't Need More Ministerial Roles — We Need Churching! by Angela Lill in *Crisis Magazine*

In all this talk about women's role in the Church, a more vital and visible female role for the future of the Church has been drastically overlooked — that of the mother.

The close of the synod a few months ago created a media buzz around the discussion of increasing women's ministerial roles within the Church hierarchy, including ordination to the diaconate. There was a worldly clamor for *inclusiveness* and to *enlarge the spiritual motherhood* of women.

The question of a female diaconate was seemingly punted down the road. To assure the world that females could still obtain many — and, perhaps, more important — leadership roles, synod participants reminded everyone that women do already have great leadership roles, from Catholic school principles, to Vatican ambassadors, and even doctors of the Church. And now we have our first woman prefect — or prefectess? — of a Vatican department, with promises from Pope Francis that there will be more to follow.

Yet, a more vital and visible female role for the future of the Church has been drastically overlooked — that of the mother. Your average layperson doesn't know who the prefect of the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life is, who heads this or that Catholic charity organization, or even that Susan is president of the local parish council. But he or she has a mother. And they also probably know the woman who sits a few pews over every Sunday holding her new baby.

You want to expand the visibility of women in the Church? To *enlarge spiritual motherhood*? To give ordinary women a voice? Well, we would do well to listen to Holy Mother Church in her wisdom and revive her long-standing tradition of the Churching of Women. It is a uniquely feminine honor to imitate Our Lady with this ancient ceremony. Its nearness to the people touches lives and turns hearts more than any distant woman's title ever could.

What is a Churching?

For centuries, it was customary to offer postpartum mothers a special blessing when they were ready to return to their Sunday and societal obligations. The woman kneels in the narthex or entrance of the church holding a lighted candle. The priest sprinkles her with holy water and then places in her hand the end of his white stole, by which he leads her toward the altar.

The woman then kneels before the altar and gives thanks to God, who through the Blessed Virgin Mary *has turned into joy the pains of the faithful in childbirth*. The priest asks for God's blessings for the mother and that one day she and her new baby will merit the joys of everlasting life.

There is also a beautiful old-world custom of placing the new baby on the altar. The mother may then consecrate the baby to the Blessed Virgin Mary. The baby, however, is not required to be present at the ceremony; indeed, the blessing may still be offered as part of the healing process for those who have suffered loss.

The ceremony imitates the visit of the Holy Family at the Temple for the Purification of the Blessed Virgin and the Presentation of Our Lord — the feast we celebrate on February 2nd, or Candlemas. Accordingly, the ceremony has its roots in old Jewish law, which required mothers to present themselves for purification a set number of days after giving birth — 40 after a baby boy and 80 after a baby girl.

Yet, Mary in her purity and humility made the ceremony new. The notes to the rubrics are careful to state that the Christian ceremony distinguishes itself from the old Jewish law. The timing of the ceremony should be *without scruple*. As Pope Saint Gregory the Great wrote in the sixth century, a woman may run to the church the very hour she gives birth to give thanksgiving. The ceremony need not occur before her first entrance into a church, and she may still receive the blessing even after she has returned to church. Moreover, the ceremony was never required under pain of sin, although it is to be recommended as *pious and laudable*. It is important to stress that the language used in the blessing is that of thanksgiving and not purifying.

Even so, we should remember that the term *purification* is often used in the liturgy without implying moral impurity. We celebrate the feast of the Purification of the Blessed Virgin, herself always pure and spotless. The priest purifies the sacred vessels after Holy Communion — as if the Body and Blood of Our Lord could have soiled them! Language fails us here, as the term *purification* is used in a historical manner to refer to a ritual cleansing. The Churching of Women has fallen away after Vatican II but has seen a bit of a revival in recent years along with the Traditional Latin Mass.

The Honor of Churching

Churching not only provides much needed spiritual attention in a mother's recovery but bestows honor in the church community as well as the broader Christian society. A secular social historian argues that Churching *elevated a mother's status in the congregation to the point that when churching ceased, women became far less visible in the church*.

In the past, babies would often be baptized as soon as possible, while the mother stayed home to recover. The Churching ceremony was a special rite of passage that shifted focus toward the mother. She would return to church when she was able and receive a magnificent welcome. The ceremony would be followed by what the social historian refers to as “rumbustious” celebrations in the parish.

continued on previous page