



Institute of Christ the King Sovereign Priest

VERITATEM FACIENTES IN CARITATE

February 9, 2025

FIFTH SUNDAY AFTER EPIPHANY



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 9, Fifth after Epiphany

7:30 AM Low Mass

† Jose Joaquim, *requested by Oliveira family*

9:00 AM Low Mass & Benediction

Isekenegebe & Ohiro, *Ignatius Isekenegebe*

11:00 AM **LOW MASS**

Pro Populo

Monday, February 10, Saint Scholastica, *Virgin*

9:00 AM Low Mass

Ignatius Harijanto & Elga Erawati, *Rustandi family*

Tuesday, February 11, Apparition of the Blessed Virgin Mary at Lourdes

9:00 AM Low Mass

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

Wednesday, February 12, Seven Holy Founders of the Servites, *Confessors*

9:00 AM Low Mass

Sheridan family, *requested by Tobak family*

Thursday, February 13, Feria, *Fifth Sunday after Epiphany*

9:00 AM Low Mass

Segundo Pineda, *requested by Carmen Baugh*

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

Friday, February 14, Feria, *Mass of Saint Valentine, Priest & Martyr*

9:00 AM Low Mass

† Peter A. Frungillo, *requested by Frungillo family*

Saturday, February 15, Feria, *Mass of Our Lady on Saturday*

9:00 AM Low Mass

Lucas Huppert, *requested by family*

Sunday, February 16, Septuagesima

7:30 AM Low Mass

† Salud A. Pagalilauan, *requested by Pagaliluan family*

9:00 AM Low Mass

† Remedios C Paredes, *requested by Lourdes Reyes*

11:00 AM High Mass

Pro Populo

FROM THE DESK OF THE RECTOR

Very dear faithful, today's Gospel is the one of the weeds sowed in the field of wheat. We quickly understand that the farmer who planted the field of wheat is God tending to His Church, and we are meant to be the wheat. The enemy who has sown the weeds in the field is none other than Satan who wishes to destroy the work of God. We recognize the parallels with the present state of the Church. We certainly want to rip out the weeds and save the wheat. However in doing this, we forget that the Church is God's. We do not save the Church. The Church saves us. The Lord is the Master of the Field, of both the wheat and the weeds. Grace from God to the Church and the Christian soul gives them the strength to withstand the encroachments of the weed, the attacks of all enemies from within and without, and bring forth growth and the unconquerable fruitfulness of the Church.

Next Sunday, I will be in Loisy, France for my annual retreat of Institute Canons. Please keep me in your prayers and be assured of mine for your intentions. Father Munkelt has graciously accepted to take care of the liturgical schedule in my absence.

In prayerful union, Canon Sequeira

CALENDAR OF EVENTS

Sun Feb 9 *Fifth Sunday after 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.*

Sun Mar 9 *First Sunday of Lent.* Low

Masses at 7:30 AM & 9:00 AM, and High Mass at 11:00 AM.

Thu Mar 13 Holy Hour at 7:00 PM.

VOTIVE CANDLES

WEEK OF FEBRUARY 9

PIETA

0

Diego Segarra — SS

OUR LADY

2

Elizabeth Morgan — LF

ST. JOSEPH

10

Catherine Morgan — LF

ST. THÉRÈSE

0

■ Indicates number of intentions in the queue.

PRAY FOR OUR SICK

Langan family, Shannon Hardy, Christine Dehanes, Bernie Giuliano, David Drury, Rose Doane,

PRAY FOR OUR DECEASED

Nicholas Manzo, Empson Venturi, John Cooper, Cornelius Flaherty, Lorna Edwards, Albert Wickens, Christopher Slattery, Dante Biong,

It is the wish of the Church that her children should know the Bible.

In the Past. Pre-reformation literature is saturated with Bible quotations. Much that is left to us consists either of books of the Bible or breviaries which are almost wholly made up of Scripture. The sermon literature of the Middle Ages was a mosaic of Scripture texts. Preachers used the Bible much more than is customary today in any pulpit. Half an hour's perusal of the sermons of a Bernard or a Bonaventure shows us that the preachers almost thought in Scripture texts. For those who could not read, the Church moreover, provided a knowledge of the Bible by means of mystery plays, illustrated editions of parts or the whole of it the paintings, sculptures, and stained glass windows of her churches: the statuary of one great cathedral is known as the Bible of Amiens. Of the Bible in pictures, the Synod of Arras (1025) said: "The illiterate contemplated in the lineaments of painting what they, having never learnt to read could not discern in writing."

To the man of the Middle Ages the Bible was a living reality.

In the Present. Priests are obliged to read Scripture in their Divine Office, or daily prayers, for about an hour and a half every day.

The laity are more than encouraged, they are urged to read the Bible. By Pius VI (1778), by Pius VII (1820), they were earnestly exhorted to read it, by Leo XIII a special blessing was given to all who would read the Gospels for at least a quarter of an hour daily. Benedict XV (himself the founder of the Society of St. Jerome for distributing the Gospels in Italian, which sells great numbers every year sent, by the Cardinal Secretary of State, the following message to the Catholic Truth Society:

"It was with no little gladness of heart that the Holy Father learned of the work of the Society and of its diligence in spreading far and wide copies of the Holy Gospels, as well as of the other books of the Holy Scriptures, and in multiplying them so as to reach all men of good will. Most lovingly therefore his Holiness blesses all who have put their hand to this very excellent work; and he earnestly exhorts them to persevere with ardor in so holy an enterprise."

The Catholic Truth Society has, in fact, sold nearly 500,000 copies of various books of the Scriptures, especially of the Gospels, and the sale still continues. These must have been bought by Catholics, for Protestants have their own version, and their circulation affords in itself a sufficient answer to the Protestant tradition.

The best proof of the Church's care to provide her children all over the world with the Bible is given by the confession of non-Catholic missionaries and others. "The best translations of foreign Bibles issued by our Bible Societies" (said one of them, Dr. Wolff), "are reprints from those made by the Propaganda of Rome." A short list may be given of some striking instances in which the British and Foreign Bible Society made use of translations which they found had been made by Catholics many years before their Society came into existence. These facts are chiefly testified to by non-Catholic writers:

The Armenian Testament, bought by the British and Foreign Bible Society, 1818, from the Armeno Catholic College, Venice.

The Amharic Version (chief Abyssian dialect) prepared at Cairo by the French.

The Arabic, printed at Rome, 1671.

The Ethiopic (N. T.), translated by the Jesuits.

The Tartar, published nearly 500 years before Protestant Missions began.

The Chinese Catholic version, two centuries prior to any other.

The Singhalese, at least equally early, found by a Protestant Missionary.

The Persian, published at Kaffa, 1341.

The Russian, printed at Alcalá, 1515; Venice, 1518.

The authorities for these facts are given in Marshall's *Christian Missions*, vol.1. The same thing occurred in the cases of the Coptic, Tamil, Annamite, Malayalam and many other Oriental versions. Moreover, when the British and Foreign Bible Society penetrated to Poland, they found four editions of the whole Bible and two of the New Testament issued by the Catholics (Herbert Marsh, D.D., *Enquiry* relative to the B. & F. B. S., p. 67)

What has caused the general impression that the Church does not wish her children to read the Bible? *continued on next page*

Her claim to guide and teach them in the reading and interpretation of it: Danger is incurred in many ways by putting the Bible, without guidance, into the hands of children or the unlearned. No one would maintain that the Old Testament in its entirety is suitable for the young even to read; again, some explanation is absolutely necessary for many parts of both Old and New Testaments).

Her refusal to allow her children to use false and incomplete translations. At one time Bible translations were falsified in the interest of certain heresies Tyndale, for example, always substituted the word “congregation” for “Church”; and “ordinance” for “tradition,” because of the Catholic connotation attached to these words. He also translated “Little children, keep yourselves from images,” instead of using the more accurate rendering “idols.” Again the authorized Anglican version translated I Cor. 11:2; e.g., “and drink this cup,” so that the Catholic custom of Communion under one kind should seem to be condemned by it. The Revised Version has corrected this, and the text now stands “or drink this cup.”

The harm done by bad translations and by want of an interpreter may be specially seen if we examine the efforts of various Bible Societies and non-Catholic missionaries in the last century. In China, India, and elsewhere, they either altered the Catholic versions or wrote new ones in various dialects before they had acquired real knowledge of the language into which they were translating; these they scattered broadcast, without explanation. Educated natives declared that in many cases the translations were so bad as to make absolute nonsense, and in other cases were even blasphemous: they derived from them nothing but contempt for Christianity. Moreover, the way in which these sacred books were distributed shocked all, especially the Mahomedans, who declared nothing would induce them to give the Koran to anyone unless they were certain it would be treated respectfully. These Bibles were often used as wrappings for drugs and other merchandise, wallpapers, or covers for cartridges (See Marshall’s Christian Missions, vol. 1., chap. 1).

It may perhaps, be allowed that at some periods and in some countries this caution of the Church has been carried to excess; but in the long run the realization of the existence of difficulties and of the need of an interpreter has preserved the Bible for Catholics when others are losing it..

How should Catholics read the Bible?

Ordinary Catholics should be guided by the Church in the reading of the Bible. Let us begin with the Missal. Then, for those who have time, the Breviary shows us the Church’s mind from the beautiful way in which the Scriptures, the lives of the saints, and the thoughts of the great Doctors and Fathers are brought together in a living unity. By following the seasons year by year in Missal and breviary, we are using one of our most precious Catholic privileges. The meaning of the great feasts becomes more actual to us and illustrates the Bible for us.

We can, of course, read the Bible as literature, as a series of documents of surpassing human interest. Our chief profit, not for ourselves only, but also in our work for others, will lie in reading it devotionally. Some must, of course, undertake the work of the revision of texts, higher criticism, etc., but this is the office of experts.

Above all and finally:

If we are to understand a book we want to know the aim for which it was written; if to understand a man, we ask what is the leading thought and aim of his life. In trying to grasp a system of thought we look for that which is central and around which all else is grouped.

What is the center of the Bible? The Son of God made Man for us. It is only in the light of that central Figure that we can understand the Old Testament, as well as the New. All the great personalities of the Old Testament are vivid to us chiefly as types of him. He speaks through the words of Prophet and of Patriarch. His voice is heard in the Psalms of David. The whole of the Old Testament is a looking forward to and a preparation for Christ’s coming. The New Testament looks back and tells the history of that coming and of the fulfillment of Christ’s mission in his Church, and then looks forward once more to that glorious second coming, when all things shall be made visibly subject to him, and God shall be all in all.

Stretching across the mountains and the plains of Israel, dimly visible at times, at times clearly seen, goes that Way which is also the Truth and the Life. And in one simple sentence Christ tells us his divine secret: “Before Abraham was made, I am.” It is this that gives the Bible its amazing unity; it is in his light that we see light and the Bible becomes alive to us read in that light which is the life of men. “In the beginning, God created the heaven and the earth. . . . And God said: Let there be light; and there was light” (Gen. 1:3). “In the beginning, was the Word and the Word was with God, and the Word was God . . . That was the true Light which lighteth every man that cometh into the world.” (John 1:9).

Consider making it a resolution to read the Bible everyday for 30 minutes during Lent.