

INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST



APOSTOLATE IN OAKLAND, CA



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Sunday, May 24, 2009

The External Solemnity of the Ascension of Our Lord

INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

Sun., May 24 12:30 p.m. High Mass	External Solemnity of the Ascension of Our Lord (1st Class, White)	For: Edward Walker (dec.) By: Walker	MC: Alex Case Thurifer: Joe Field Acolytes: Louie & Charlie Fineman
Mon., May 25 6:00 p.m.	St. Gregory VII Pope & Confessor (3rd Class, White) Comm. of St. Urban I	For: Linda Bellavia (liv.) By: Linda Bellavia	Garvin Czetli
Tue., May 26 6:00 p.m. Low Mass with organ	St. Philip Neri Confessor (3rd Class, White) Patron Saint of the Institute's Seminary in Gricigliano Comm. of St. Eleutherius	For: Mr. K. W. (liv.) By: I-Wen Connick	Leon Melendres
Wed., May 27 6:00 p.m.	St. Bede the Venerable Confessor & Doctor (3rd Class, White) Comm. of St. John I	For: Ewing Phillips Cobb (liv.) (96th birthday) By: Michael Dwyer	Leon Melendres
Thu., May 28 6:00 p.m.	St. Augustine of Canterbury Bishop & Confessor (3rd Class, White)	For: Clarence A. Thompson (dec.) By: James Thompson	Jason Vien
Fri., May 29 6:00 p.m.	St. Mary Magdalen of Pazzi Virgin (3rd Class, White)	For: Arthur Connick By: I-Wen Connick	Matt Collins
Sat., May 30 10:00 a.m.	Vigil of Pentecost (1st Class, White)	For: Kung Family (liv.) By: Ema Kung	Brandon Angelo
Sun., May 31 12:30 p.m. High Mass	Pentecost Sunday (1st Class, Red)	Pro Populo	MC: Joe Field Thurifer: Charlie Fineman Acolytes: Louie Fineman & Sam Field Candlebearers: Timothy Overturf & Max Tittman

SAVE THE DATE - FRIDAY, JUNE 5, 2009

The Very Rev. Monsignor Gilles Wach, Prior General of the Institute, accompanied by Monsignor R. Michael Schmitz, will be visiting our Apostolate. High Mass will be celebrated at 6PM followed by a Reception in the Parish Hall.

ALL NIGHT ADORATION

Friday, June 12, 2009 - Saturday, June 13, 2009

Adoration will begin immediately following the 6PM Mass on Friday evening and end with Mass and Benediction on Saturday morning at 6:15 AM.

CATECHISM CLASSES WITH FR. MOREAU

College Aged Students - Every Other Tuesday after 6PM Mass
Children - Every Saturday after 10AM Mass
Contact Fr. Moreau if you are interested in signing up.

TLMASS - NEWSLETTER

Anyone who would like to receive more information through the electronic newsletter about the Traditional Latin Mass Apostolate may subscribe by sending an email to:

TLMass_Newsletter-subscribe@yahoo.com

RECEPTION IN THE HALL

Every Sunday after the 12:30 Mass there will be refreshments in the Parish Hall, unless otherwise noted.



The Classical Roman Rite and its meaning for the Church

By Msgr. R. Michael Schmitz

(continued)

Historically, one can notice how the growth of the Rite is more a result of what we call theologically the already mentioned “sensus fidelium,” meaning the sense of true faith of all faithful under the guidance of the Holy Ghost not limited to one specific period of Church history only. Under the prudent and careful direction of the hierarchy, this “sensus fidelium” allows a continuous osmosis of liturgical elements during the centuries and guarantees the conformity of the Rite to its doctrinal base in Divine Revelation. Thus, the Rite becomes an ever more faithful visible form of the faith, especially when it comes to the Sacrifice and Eucharistic Presence of the Blessed Lord. Most recently, a book, again warmly welcomed by Joseph Cardinal Ratzinger, has pointed out with renewed emphasis that the modeling of the Roman Rite can best be summarized by the word “organic.” In his recommendation, the then Prefect of the Congregation for the Doctrine of the Faith and now Pope Benedict XVI formulates: “Just as a gardener cares for a living plant as it develops, with due attention to the power of growth and life within the plant, and the rules it obeys, so the Church ought to give reverent care to the Liturgy through the ages, distinguishing actions that are helpful and healing from those that are violent and destructive.” The Classical Roman Rite shows the church and all her members cultivating the Liturgy with loving care through time and space. Thus, the Rite knows a continuity of meaning and ritual that has never been disrupted. It has not been “constructed” from ready-made blocks of concrete like a modern building, but has slowly and harmoniously grown in the soil of Revelation under the light of God’s grace like a plant which blossoms richer in the sun if deeply rooted in the ground.

As a necessary consequence of the above exposed organic structure in the liturgy, the Rite shows great continuity in its pattern and reflects a true concern for all detail. Even in human life everything that truly matters has an unchanging routine, and yet is always new and exciting. The expressions of deep love, the forms of respect, the civil ceremonies, even birth and death have their fundamental conventions but do never lose their greatness and awe. Repetition is boring only when it comes to banalities. The Rising sun, though, the incoming tide, the winds and storms, the seasons and many other natural phenomena are continuously repeated displays of grandeur and never tire because they point to their author, the Almighty God. Likewise, the detail of a leaf, the wing of a butterfly, the symmetry of a crystal are always fundamentally the same according to the species they belong to, and it is just this faithfulness to the detail repeated over and over again that creates the breathtaking beauty of a forest, of a swarm of flying monarch butterflies or of snowflakes falling from the wintry sky. Like God, its author, the perfect does not need change and its apparition gives always new delight.

For this reason, faithfulness to the liturgical pattern, the daily repetition of the identical words, movements and gestures, the reading of the same texts during the year, the recurring liturgical seasons and feast-days, the exactness of the rubrics indicating every detail of the Rite, the precise description of the altars, vessels, instruments, vestments and colors to be used show the perfection of a Rite matured through continuous molding by the Divine. God is the ultimate author of the Liturgy. We know how very important detail is in a human relationship. A smile, the tone of a voice, the blinking of an eye, all the rituals of human affection are rubrics of friendship and love neglected only with grave consequences for our daily life. How much more detail matters in our relationship with God, not in the first place for Him, but for us! Can it be astonishing that He has shown His Church how to keep this fundamental relationship, on which all depends, whole and sound? Would He not have been aloof and distant leaving us alone with our incapacity to find the right words and gestures which already has destroyed so many human bonds of love? Now, God is not distant and aloof. He became man to celebrate the definite gesture of redeeming love on Calvary, which He wants to have repeated in sacramental form for all ages.

Thus, the form of the sacrament, all important for our salvation, has been instituted by Him in its fundamental pattern, and He has sent His Spirit to teach His Church how to penetrate all her gestures of worship with the same Divine perfection over the centuries. Hence, unchanging faithfulness to the general sacramental pattern and to the organic liturgical detail is not spiritual poverty or lack of creativity, but respect and love for the presence of the Divine in perfect human forms. The Rite has organically grown to greater perfection with the help of God and may still do so, but it does not need daily change or purely human innovation, for the Lord lives in it, “who is the same yesterday, today and in eternity.” Christ is always new and the same, and so is the Liturgy of His Church.

(to be continued in future bulletins)

UPCOMING EVENTS

FRIDAY, JUNE 5	Monsignor Gilles Wach and Monsignor R. Michael Schmitz will visit the Apostolate - High Mass at 6PM followed by Reception
FRIDAY, JUNE 12	ALL NIGHT ADORATION
SUNDAY, JUNE 14	FIRST HOLY COMMUNION