

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



Address:
1360 Pleasant Valley Way
West Orange, N.J. 07052

Phone:
973-325-2233

Fax:
973-325-3081



*Extraordinary Form of
the Roman Rite*

Website:
www.institute-christ-king.org/westorange-home

Email:
saint.anthonys@institute-christ-king.org

Stay Connected to the Institute

Text "Institute" to 84576
Receive news, event notifications,
Spiritual reflections &
more via email or text.

Fourth Sunday of Lent
March 22, 2020

MARCH: MONTH OF ST. JOSEPH

Holy Mass Schedule:

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

Weekdays: Monday - Saturday 9:00AM
except Tuesday 7:00PM

First Friday: Additional Mass at 7:00PM followed
by Benediction of the Blessed Sacrament

Holy Days of Obligation: 9:00AM & 7:00PM
(Please confirm with current bulletin or website)

25th of the month (Infant of Prague): 7:00PM Mass
followed by devotions (not on Sat. or Sun.)

Confession:

30 minutes before each Mass & upon request.

Please reference the weekly bulletins (also available on the website) for any temporary changes to the Mass schedule.

Baptism: Please contact the Oratory in advance.

Marriage: Please contact the Rectory in advance of proposed marriage date.

Benediction of the Most Blessed Sacrament: 2nd Sunday
of the month following the 9:00AM Holy Mass

Holy Hour of Adoration: Thurs. 7:00PM

Perpetual Novenas:

Tuesday: St. Anthony

Wednesday: St. Joseph

Saturday: Our Lady of the Miraculous Medal

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

Very Rev. Msgr. R. Michael Schmitz STD, JCL, Vicar General & Delegate for the U.S.

Rev. Canon Matthew Talarico, Provincial Superior

Rev. Canon Brian A. T. Bovee, Rector

Rev. Father Richard Munkelt, In Residence

Abbé Francis Bennell, Clerical Oblate

LITURGICAL CALENDAR

Sun Mar 22	FOURTH SUNDAY OF LENT	-	✠ Paula Papendick-Fentnor	Margaret Papendick
		-	✠ Jozef Raba	Barbara Mazur
Mon Mar 23	Lenten Feria	-	✠ Luis S. Mendez	
Tue Mar 24	Lenten Feria	-	Anthony Harwelik	Lorraine Harwelik
Wed Mar 25	ANNUNCIATION	-	All Priests & Religious	Anne Sheridan
Thu Mar 26	Lenten Feria	-	✠ Carol Sanchez	John J. Tobak
Fri Mar 27	Lenten Feria	-	✠ Kurt Diggelmann	Kirsty Cardinale
Sat Mar 28	Lenten Feria	-	✠ Gaetano Buontempo	Dr. Thomas Rossi
Sun Mar 29	PASSION SUNDAY	-	Protection of the Unborn	Anonymous
		-	✠ Irma Leskowsky	Leskowsky Family

PRAYERS & INSTRUCTION

INFANT KING NOVENA

~ said every 17th to 25th of each month ~

O Divine Infant Jesus, I have recourse to Thee. Please, through Thy Blessed Mother, assist me in this necessity (**mention intention here**), because I firmly believe that Thy Divinity can help me. I hope with confidence to obtain thy holy grace. I love Thee with all my heart and with all the strength of my soul. I repent sincerely of my sins and I beg Thee, O Good Jesus, to grant me the strength to triumph over them. I resolve never more to offend Thee and I come to offer myself to Thee with the intention of enduring everything rather than to displease Thee. Henceforth, I desire to serve Thee with fidelity and, for the love of Thee, O Divine Infant, I will love my neighbor as myself. All powerful Infant, O Jesus, I implore Thee again, assist me in this need. Grant me the grace of possessing Thee eternally with Mary and Joseph and of adoring Thee with the angels in the heavenly court.

Amen.

DEAR MEMBERS AND FRIENDS OF ST. ANTHONY ORATORY:

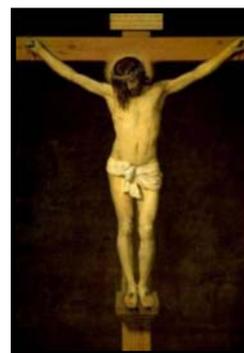
I have delayed in contacting you about our plans for Sunday here at St. Anthony until I was sure what Governor Murphy is requesting of us in New Jersey. As you may already know, the Governor has requested, that all residents of NJ are to “stay home” and there are to be no gatherings of any sort.

In view of this, St. Anthony of Padua Oratory must remain closed for the time being. All informational updates can be found at this link www.institute-christ-king.org/westorange-news/80-west-orange-news-private/934-state-wide-closers-update.

I encourage you to make use of the resources our headquarters have made available www.institute-christ-king.org/videostream, and know that we are working on what we are able to supply from our chapel.

Urging you all to continue your prayers for each other and St. Anthony Oratory, I remain your truly in Christ our sovereign King,

Canon Brian Bovee, Rector



Know you not,
that when we
suffer, we suffer
with Christ?
For when we
suffer with Him
we merit a ever-
lasting crown.

VOTIVE CANDLES

WEEK OF MARCH 22ND

PIETA:	Salvation of Souls
OUR LADY:	Petitions to the Immaculate Heart
ST. JOSEPH:	Thomas Morgan—LM
ST. THERESE:	Salvation of Souls

Wisdom of St. Francis de Sales

“To take up our cross and follow Jesus means accepting all the afflictions and mortifications that come our way.”

Pray for our Sick

Rush Limbaugh, Colette Forrester, M./M. Macedo, Sandra Dudeck, Margaret Anzul, Lois Ludwig, Mary De Silva, Margaret Papendick, Anthony La Fararra, Linda Ewerka

Pray for our Deceased

Carol Sanchez, Belen Sumulong, Eileen Rzecinski, Carmen Negron, Judith Mignone, James White, William Evans, Betty Roache, Freda Mackay, Ann Kunzweiler, M./M. Dunderman



I BELIEVE IN THE FORGIVENESS OF SINS...



*There are, therefore, certain acts on the part of the penitent that are necessary to obtain this pardon. They are three: **contrition, confession, satisfaction**. These three imply a previous **examination of conscience**, while true contrition includes a **firm purpose of amendment**. We can say, therefore, with the catechism, that we must do five things to receive the sacrament of Penance worthily. We will examine each of these in turn as a spiritual checkup this lent, to see if we are "up to snuff."*

This is a continuation for our discussion of confession started on the 1st week of Lent last year (2019) [these can be found online]

Part V- STEP IV: PURPOSE OF AMENDMENT

WE explained the examination of conscience as the means by which we discover the sins we have committed. Once discovered, we proceed to arouse sorrow for them. The resolution of amendment is in reality a part of contrition itself. We may say that true contrition for our sins includes the past, the present, and the future. Here and now, I am sorry that I committed them -that is call contrition. I am resolved to avoid such sins in the future--that is the purpose of sinning no more.

NECESSITY OF OUR PURPOSE

Unless we have this resolution of not sinning again, our contrition is neither sincere nor genuine. We are not truly sorry for our sins unless we resolve to give them up. Therefore, unless we are resolved to amend our lives, we cannot obtain forgiveness for our sins. Suppose someone habitually and deliberately gossiped about you. How would you judge the sincerity of that person if he told you he regretted all such offenses of the past and yet kept right on spreading tales about you?

We know that Christ asks for the determination to avoid sin in the future as a part of contrition. He asked it of the woman taken in adultery, *John 8, 11*; and of the man cured by the pool of Bethesda, *John 5, 14*.

ELEMENTS OF ITS NATURE

The purpose of amendment, that is, the purpose of sinning no more, must be more than a wish. It must be a resolution which means a determination of the will. This determination must be marked by two qualities. It must be firm and universal.

Our resolution must be firm, meaning we must have a present determination

not to sin again. This does not mean that we shall never sin again, but it does mean that, at this present moment, we are serious in our determination to avoid the sin and the occasions to such sins in the future.

Our resolution must be universal-meaning we must include the intention to avoid all mortal sin and, as far as humanly possible, the occasions to mortal sin. We therefore have a true purpose of amendment when we are resolved, here and now, to avoid in the future all mortal sins at very least and the occasions of mortal sin.

When we have only venial sins to confess, we must resolve to avoid at least one of them in the future. It is wise to select one or a few of the possibly long list of our venial sins, and to arouse contrition and a firm purpose of amendment for them. In this way we are surer of true contrition, and we can make more rapid progress in conquering our faults.

SIGNS OF A FIRM PURPOSE

There are certain marks or signs for testing firmness of purpose. These are: sincere intentions to improve; avoidance of the proximate occasions; and a change in the life the penitent leads.

1) *Genuine efforts to improve*. If we have been sincere in our resolution, we will not forget all about it the moment we leave the confessional. We will strive to avoid the mortal sin or sins to which we are inclined, or the venial sins we have resolved not to commit. Making sincere efforts to improve implies making use of the necessary means. In the case of mortal sin, the confessor usually points out the means that should be used in a particular case. The positive means, in general, are vigilance, prayer, and frequent

reception of the sacraments of Penance and of Holy Communion.

2) *Avoiding proximate occasions*. The chief negative means of putting our resolutions into effect is to avoid the proximate occasions of sin. By proximate occasions we mean the persons, places, or things which we know from experience easily lead us into sin. Of course, if it is impossible to avoid the occasion of mortal sin, we are obligated to lessen its danger as much as we can, especially by fortifying ourselves by prayer and frequent reception of the sacraments.

3) *Change in life*. If we make sincere efforts to improve and if we avoid the proximate occasions of sin, it follows that there will be a change in our life. If, on the contrary, a serious sin is frequently and repeatedly committed, it indicates either the lack of a firm purpose or a very weak will. The confessor can and, in fact, must withhold absolution from a penitent who lacks a firm purpose of amendment. Those who fall frequently due to weakness must strengthen their will by exercise. Self-denial in little things that are hard is a splendid means. However, the best means in each case are those suggested by the confessor. We have now concluded treating the first of the three essential acts of the penitent, that is, **true contrition**, an indispensable element and sequel of which is a firm purpose of amendment.

Next we will now turn to the second of these three acts (our fourth step)-namely, **confession**.

Source: *The Ark and the Dove*
Right Rev. Msgr. Clarence E. Elwell

Next: SACRAMENTAL CONFESSION