

Saint Josaphat Oratory

REV. CANON MATTHEW TALARICO, US Provincial
REV. CANON ANDREAS HELLMANN, Rector



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST
Society of Apostolic Life of Pontifical Right



34-32 210th Street, Bayside, NY 11361
Rectory office hours: Mon.-Thurs. 9:00am-2:00pm
(718) 229-1663 ☎ Fax: (718) 229-8018

MASS TIMES

Sunday

9:30 am

Monday through Saturday
(except Thurs. & 1st Friday)

7:00 am

Thursdays & 1st Friday

7:00 pm

Holy Days of obligation

see bulletin

1st Friday after Holy Mass

all-night Eucharistic Adoration
until 6:30 am.



CONFESSIONS

Sunday

8:15 am - 9:15 am

Monday through Saturday
(except Thurs. & 1st Friday)

after Holy Mass

Thursday

During the Eucharistic Holy Hour

1st Friday

after Exposition



"Our Lord is risen again.

Let us therefore rise again to a new life."

St. Francis de Sales

St.

April 5th, 2026 — Easter Sunday

LITURGICAL CALENDAR

Sunday, April 5th

Easter Sunday

9:30 am High Mass

For a dad's special Intention

Requested by his wife and children

Monday, April 6th

Monday of Easter Week

7:00 pm Low Mass

†Stanley & Evelyn Stawinski

Requested by the Nowak Family

Tuesday, April 7th

Tuesday of Easter Week

7:00 am Low Mass

†Carlo & Concetta Favuzzi

Requested by Jeanne Lettieri

Wednesday, April 8th

Wednesday of Easter Week

7:00 am Low Mass followed by Confessions

†Mary & Frank Wasniewski

Requested by the Nowak Family

Thursday, April 9th

Thursday of Easter Week

6:00 pm Eucharistic Holy Hour & confessions

7:00 pm Low Mass

†Vincenza Portanese & Diego Puleri

Requested by Letizia

Friday, April 10th

Friday of Easter Week

7:00 am Low Mass

†Stanislaw Dluzniewski

Requested by Gregory Dluzniewski

Saturday, April 11th

Saturday of Easter Week

7:00am Low Mass

†Michela Portanese & Pietro Montanti

Requested by Letizia

Sunday, April 12th

Whitsunday: Dominica in albis deponendis

9:30 am High Mass

†Frank Vineski

Requested by Jeff Vineski

SERVER SCHEDULE:

Easter Sunday Mass, April 5th, 9:30 am

MC: Antonio C.

Thurifer: Arthur O.

Acolytes: Adriel O. & Anton E.

Cross-bearer: Eddy T.

Cope-bearer: Antonio S.

Choirmaster: Matthew A.

Torchbearers: Liam Y., Lawrence Y., John Y., Paul J., Patrick J., Maximo M..

Rosary Leader: Joe T.

Thursday Holy Hour, 6:00 pm

Maximo M. & Joe T.

Low Sunday Mass, April 12th, 9:30 am

MC: Eddy T.

Thurifer: Adriel O.

Acolytes: Lawrence Y. & Maximo M.

Cross-bearer: Rufus G.

Cope-bearer: Stellan G.

Choirmaster: Matthew A.

Torchbearers: Antonio C., Liam Y., John Y., Paul J., Patrick J., Anton E.

Rosary Leader: Lawrence Y.

Candle Offerings for Easter Week

These seven-day candles, offered for your intention, are available for a suggested \$20 offering.

(\$60 for Sanctuary lamp which is a monthly candle).

Please call or visit the rectory to request one.

April Sanctuary Lamp:

For Ralph Yaros; anniversary
by his wife, Carol

St Joseph: Personal Intentions, by Jen & Martha

Our Lady of Perpetual Help: for the Valle Family

St Anthony: God's blessings and health
for Vince DiMarco, by Regina DiMarco

St Padre Pio: God's blessings and health for
Salvatore DiMarco & family, by Regina DiMarco

PURGATORIAL SOCIETY

Francisco Guzman

Maria Ambrogio

Andrew Paterno

Christine Pfeifer

Antoinette Mrakovic

Angela & Italo Tognelli

Robert Stingone

Lydia Yu

Vincent Buonacore

Richard Per

Gary Flynn

Seidy Renteria-Guevara

Ronald Mare

Edward T. Rehak

Patrick D. Collins

Salvatore LaRocca

Tome Zuvic

Richard Steven Wojno

Martha Digerolomo

Bruce Wells



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST
Living the Truth in Charity

Easter 2026

Dear Faithful and Friends of Christ the King,

On behalf of our Prior General, Monsignor Gilles Wach, I extend heartfelt Easter greetings to each of you. May the celebration of Our Lord's Resurrection bring you abundant grace and joy. I also wish to thank you sincerely for your generous response to this year's U.S. Provincial Appeal, "Many Apostolates, One Mission," through which you contributed \$156,689—the most generous and successful appeal to date, and a beautiful witness to the faith and charity that unite us as members of the Body of Christ.

"I rejoiced at the things that were said to me: We shall go into the house of the Lord." (Psalm 121) This joy is experienced by countless faithful at the oratories and parishes served by the Institute in 25 dioceses across the United States. Through your generosity, our U.S. Provincial Headquarters has been able to coordinate and expand this vital outreach. In just the past year, five new apostolates have been established, serving approximately 1950 additional faithful each week and bringing the peace of Christ to more hearts than ever before.

The Sacred Heart Retreat Center in Burlington, WI, now serves as a place of spiritual renewal for the entire Institute family. Well over 200 retreatants have already been welcomed, with 12 more retreats scheduled in the coming months. As one retreatant wrote, *"This has been one of the top things I have ever done in my life... I have been healed so much here and showered with graces from our Lord."* Another shared, *"The week was truly life-changing for me; I have never been happier or more sure of where I should be and what I should be doing."*

This spiritual fruit is also seen in vocations. Six men were ordained to the holy priesthood for the Institute in 2025, and another class of deacons prepares for ordination this year. Our international seminary now forms about 110 seminarians (over 40 from the U.S. & Canada). Several new clerical oblates, who serve as brothers in the Institute's family, are now serving in our apostolates.

Saint Francis de Sales reminds us: "God wishes that we should belong wholly to Him, and He gives Himself wholly to us." Your prayerful and financial support makes this mutual belonging tangible for so many, as together we respond to the faithful and extend the reign of Christ the King.

As we celebrate the Resurrection of Our Lord, may the joy of Easter fill your hearts and homes with lasting peace and hope.

Gratefully mindful of you at the holy altar in my daily prayers during this Eastertide, I remain,

Faithfully yours in Christ the King,

Rev. Canon Matthew Talarico
U.S. Provincial Superior



EASTER SUNDAY READINGS



Introit *Ps 138:18; 138:5-6*

I arose, and am still with Thee, alleluia; Thou hast laid Thy hand upon me, alleluia; Thy knowledge is become wonderful, alleluia, alleluia. Lord, Thou hast searched Me and known Me; Thou knowest my sitting down and My rising up.

Lesson *1 Cor 5:7-8*

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual: This is the day which the Lord hath made: let us be glad and rejoice therein. *Ÿ*. Give praise to the Lord for He is good: for His mercy endureth forever.

Alleluia:

Alleluia, alleluia *Ÿ*. Christ our pasch is sacrificed.

Sequence: *Victimae Paschali Laudes*

Christians! to the Paschal Victim offer your thankful praises.

The Lamb the sheep redeemeth: Christ, who only is sinless, reconcileth sinners to the Father. Death and life contended in that conflict stupendous: the Prince of Life, who died, deathless reigneth. Speak, Mary, declaring what thou sawest wayfaring.

“The tomb of Christ who now liveth: and likewise the glory of the Risen.

Bright Angels attesting, the shroud and napkin resting.

Yea, Christ my hope is arisen: to Galilee He goeth before you.”

We know that Christ is risen, henceforth ever living: Have mercy, Victor King, pardon giving. Amen. Alleluia.

Gospel: *Mark 16:1-7*

At that time, Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them, Be not afrighted; ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee; there you shall see Him, as He told you.



HAPPY AND BLESSED EASTER!

ALSO IN THE NAME OF THE INSTITUTE OF CHRIST THE KING'S PRIOR GENERAL,
MONSIGNOR GILLES WACH,
ALL THE CANONS, SEMINARIANS, CLERICAL OBLATES, SISTER ADORERS AND MEMBERS
OF THE SACRED HEART SOCIETY,
CANON MATTHEW TALARICO AND CANON HELLMANN
OFFER YOU THEIR BEST PRAYERFUL WISHES
FOR A JOYOUS CELEBRATION OF OUR LORD'S RESURRECTION
AND FOR A SPIRITUALLY FRUITFUL EASTERTIDE, FULL OF GRACE AND BLESSING.

NEWS & ANNOUNCEMENTS



FLOCKNOTE Oratory communications, simple and secure. You choose what you receive. Unsubscribe anytime. Scan this QR-code to sign up.

TO ENSURE GOOD ORDER and to keep everything family- and faith-friendly here at Saint Josaphat, please do not leave any publications — books, pamphlets, audio or visual media, holy cards, or similar materials — in the church or in the vestibule without Canon's explicit prior approval. Those wishing to donate flowers in honor of Our Lord or His saints are always welcome to do so; however, I kindly ask you to refrain from placing candles or flowers in glass jars by the statues.

ADVANCED NOTICE: CHANGE OF MASS SCHEDULE: Canon Hellmann will be on retreat from April 13th through April 18th. Holy Mass will be held at 7:00 pm from April 13th through Friday, April 17th; Saturday, April 18th Mass will be at 11:00 a.m. Holy Hour and confessions will remain at their regular times. Thank you for your understanding and prayers.

CHURCH SECURITY: Once the church doors have been locked, please exit only through the side doors toward the front (near the altar). Please do not use the vestibule doors after lock-up. Some vestibule doors do not close by themselves and may be left partially open.

MASS INTENTIONS: To request the celebration of a Holy Mass for your intention, please come to the rectory or place the Mass intention request envelope (available in the back of the church) into the collection basket.

SUNDAY COFFEE HOUR: Join us each Sunday in the Hall, right next to the church.

SCHOLA: Want to join our schola? Email josaphatschola@gmail.com to inquire with Mr. Andrew Ivarson, the Music Director, about an audition. Rehearsals are every Tuesday at 6:00 pm in the Church (social) Hall. *Qui cantat, bis orat!*

SACRAMENTS

Baptism: Please contact the Oratory way in advance. Infants should be baptized within the first few weeks after birth (Code of Canon Law, 867 §1).

First Penance and First Holy Communion: For instruction, please contact the Rectory.

Marriage: Please contact the Oratory at least six months in advance.

Extreme Unction (*Anointing of the Sick*): In case of a present life-threatening condition due to great weakness in old age, terminal illness or accident, please call the Rectory immediately.

Dom Prosper Gueranger; Excerpts from the Liturgical Year

We give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the Liturgical Year, and the one towards which the whole Cycle converges. We shall easily understand how this is, if we reflect upon the greatness of the Easter Feast, which is called the Feast of Feasts, and the Solemnity of Solemnities, in the same manner, says St. Gregory, [*Homilia*, xxii.] as the most sacred part of the Temple was called the Holy of Holies; and the Book of Sacred Scripture, wherein are described the espousals between Christ and the Church, is called the Canticle of Canticles. It is on this day, that the mission of the Word Incarnate attains the object towards which it has hitherto been unceasingly tending: mankind is raised up from his fall, and regains what he had lost by Adam's sin...

Christmas gave us a Man-God; three days have scarcely passed, since we witnessed His infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the Victim of death: He is a Conqueror, that destroys death, the child of sin, and proclaims life, that undying life which He has purchased for us. The humiliation of His swathing-bands, the sufferings of His Agony and Cross, these are passed; all is now glory,- glory for Himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, His creation such as He made it at the beginning; the only vestige now left of death, is that likeness to sin which the Lamb of God deigned to take upon Himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. 'By a man came death,' says the Apostle; 'and by a Man the Resurrection of the dead: and as in Adam all die, so also in Christ all shall be made alive.' [1 Cor. xv. 21,22]...

The anniversary of this Resurrection is, therefore, the great Day, the day of joy, the day *par excellence*; the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days,- since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ,- the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the Fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!...

But it was not enough to solemnize the great Day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week,- that same day, where on, four thousand years before, He, the Uncreated Word of the Father, had begun the work of the Creation, by calling forth light, and separating it from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March, (the anniversary of the going out of Egypt,) fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this her last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her Feasts on a day, which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed, that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it...

...The Church puts upon all her children the obligation of receiving Holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to His Church to determine the time of the year, when Christians should receive the Blessed Sacrament. In the early ages, Communion was frequent, and, in some places, even daily. By degrees, the fervour of the faithful grew cold towards this august Mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined, that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics. [*Concil. Agath. Canon xviii.*] This Decree of the Council of Agatha was accepted as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter Festival...

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept up as one continued Feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression,- Christian tradition has assigned to Eastertide two practices, which distinguish it from every other Season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now, it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard, which still exist, are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours...

Eastertide, then, is like one continued Feast. It is the remark made by Tertullian, in the 3rd century. He is reproaching those Christians who regretted having renounced, by their Baptism, the festivities of the pagan year; and he thus addresses them: "If you love Feasts, you will find plenty among us Christians; not merely Feasts that last only for a day, but such as continue for several days together. The Pagans keep each of their Feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the Feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost." [*De Idolatria*, cap. xiv.] St. Ambrose speaking on the same subject, says: "If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;- how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the Feast of Pentecost commences the eighth. ... During these fifty days, the Church observes no fast, as neither does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays." [*In Lucam*, lib. viii. cap. xxv.]



To All Our Guests:



Canon Hellmann and the faithful of St. Josaphat Oratory welcome you, and hope that this visit—whether it be your first or your only—may be an opportunity to experience the riches and beauty of the perennial tradition of the Roman Catholic faith, expressed in the classical Roman Liturgy.

Without worrying about making perfect sense of everything or following along word-for-word in your missal or booklet, rather enjoy the beauty of this liturgy, which has produced countless generations of saints and in actuality defines and governs the life of our Institute and all its members: priest-cans, seminarians, oblates, and Sister Adorers.

In keeping with liturgical tradition in the Extraordinary Form of the Roman Rite, Holy Communion is received on the tongue and, if you are able, kneeling. Visitors who are not Roman Catholic are welcome to join us in prayer, but are requested not to receive Holy Communion. Because the reception of Holy Communion is the expression of complete union with God and His Church, only practicing Catholics who are in full communion with the Catholic Church and free from mortal sin should present themselves to receive. We pray for the full, visible unity of all Christians.

To receive more information about the Oratory, or if you desire to become a member of the Catholic Church, please contact the rectory. St. Josaphat Oratory is an apostolate of the Institute of Christ the King Sovereign Priest in the Diocese of Brooklyn, New York.

All contributions to the Oratory are sincerely appreciated and are tax-deductible.



Agnus Dei Knights of Columbus Council #12361

5th Annual Communion Breakfast

Sunday, April 26th

Honoring

Joseph Traver



The Breakfast will begin at 12:00 noon after the 9:30am
Latin Mass in St. Josaphat Parish Hall

Tickets are \$30 per person / kids 10 and younger free.

**Tickets can be purchased from Knights at the Parish Hall after Latin Masses on the
Sundays prior to the Breakfast. We will not sell tickets the day of the Breakfast.**

A portion of each ticket sold will be donated to St. Josaphat Oratory

For more information or to purchase tickets, please contact
Charles Taibi: charles.taibi@yahoo.com / (718) 547-0477