

# *Saint Anthony of Padua Oratory*

## *Institute of Christ the King Sovereign Priest*

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## *Low Sunday*

*April 19 - 26, 2009*

### ***Holy Mass:***

#### ***Sunday:***

*7:30 am, 9:00 am & 11:00 am (High Mass)*

#### ***Weekdays:***

*Monday: 9:00 am*

*Tuesday 7:00 pm (followed by St. Anthony Devotions)*

*Wednesday through Friday 9:00 am*

*Saturday at 9:00 am (followed by Miraculous Medal Novena)*

***Holy Days of Obligation:*** *9:00 am & 7:00 pm (check bulletin or website in advance)*

### ***Confessions:***

*Daily 30 minutes before each Mass or upon request.*

### ***Baptism:***

*Please contact the oratory possibly in advance.*

### ***Marriage:***

*Please contact the rectory at least 6 months in advance of proposed Marriage date.*

### ***First Friday of the month:***

*No morning Mass.*

*7:00 pm Mass followed by Benediction.*

### ***Benediction of the Most Blessed Sacrament:***

*Second Sunday of every month following the 9:00 am Mass.*

### ***Holy Hour of Adoration:***

*Thursdays at 7:00 pm followed by Confessions.*

*PLEASE always check the bulletin or website for possible schedule changes.*

*Reverend Canon Andreas Hellmann, Rector*  
*Reverend Father Richard Munkelt, In Residence*

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## MASS SCHEDULE

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### SUN., APR. 19 – LOW SUNDAY

- 7:30 am    ✘ Edward Gabara  
9:00 am    ✘ George Smutko & Marie Forrester  
11:00 pm   (For) Canon Matthew Talarico

### Mon., Apr. 20 – Votive Mass of the Most Blessed Trinity

- 9:00 am    ✘ Helen & Michael Roth

### Tues., Apr. 21 – Saint Anselm

- 7:00 pm    ✘ Deceased members of the Pittaro family

### Wed., Apr. 22 – Saints Soter & Caius

- 9:00 am    Francis & Patricia Mahoney

### Thurs., Apr. 23 – Saint George

- 9:00 am    ✘ Joseph Minardi

### Fri., Apr. 24 – Votive Mass of the Anniversary of the Coronation of a Pope (Fourth Anniversary of the Installation of H. H. Pope Benedict XVI)

- 9:00 am    ✘ Peter Tobak

### Sat., Apr. 25 – Rogation Mass

*Holy Mass preceded by the Rogation procession*

- 9:00 am    ✘ Loyola Kubrak

### SUN., APR. 26 – SECOND SUNDAY AFTER EASTER

- 7:30 am    ✘ Francesca Minardi  
9:00 am    ✘ Barbara Wickens  
11:00 pm   ✘ Saverio Lacitignola

## RERUM OMNIUM PERTURBATIONEM ENCYCLICAL OF POPE PIUS XI ON SAINT FRANCIS DE SALES -CONTINUED-

11. On the other hand, the great strength of will of this model of meekness manifested itself whenever he was compelled to stand in opposition to the powerful in order to protect the interests of God, the dignity of the Church, or the salvation of souls. Thus, on one occasion when he had received a letter in which he was threatened by the Senate of Chambery with the loss of part of his income, he lost no time in defending the immunity of the Church's rights from this act of civil interference. He not only replied to the envoy sent him in a manner befitting his own high rank, but did not cease demanding reparation for the injury done until after he had received full satisfaction from the Senate. Equally firm was he when he dared face the anger of the Prince, before whom both he and his brethren had been falsely accused. Nor was he less vigorous in resisting the interference of statesmen in the bestowing of ecclesiastical benefices. Finally, when every other method had failed, he excommunicated those who persistently refused to pay their tithes to the Chapter of Geneva. He was in the habit, too, of reproaching with evangelical frankness the vices of the people and of unmasking the hypocrisy which tried to simulate virtue and piety. Although he was more respectful than possibly anyone else toward his sovereigns, he never for an instant stooped to flatter their passions or to bow down before their haughty pretensions.

12. Let us now see, Venerable Brothers, how St. Francis, who was himself such a loving model of holiness, showed to others by his writings the sure and easy path to Christian perfection, in this also imitating Christ, Who "began to do and to teach." (Acts i, 1)

13. St. Francis published many works of piety, among which we may single out his two best known books, "Philothea -- An Introduction to the Devout Life" and "The

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## ANNOUNCEMENTS

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### **TODAY: DIVINE MERCY SUNDAY: GAIN A PLENARY INDULGENCE!**

A plenary indulgence had been granted by Pope John Paul II for the devout observance of the First Sunday after Easter (Divine Mercy Sunday).

The Decree of the Holy See offers "*a plenary indulgence, granted under the usual conditions* (Sacramental Confession, Eucharistic Communion and prayer for the intentions of Supreme Pontiff) *to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honor of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus* (e.g. Merciful Jesus, I trust in thee!)"...” (Decree of the Apostolic Penitentiary, dated August 3, 2002)

## ROGATION DAYS

"Rogation" comes from the Latin "rogare," which means "to ask". "Rogation Days" are days during which we ask for God's mercy, appease His anger, avert His chastisements manifest through natural disasters. We ask for His blessings, particularly with regard to farming, gardening, and other agricultural pursuits.

The Rogation Days are divided between the Major Rogation -- 25 April (Feast of St. Mark) -- and the Minor Rogation, which consists of the Monday, Tuesday and Wednesday before Ascension Thursday.

The *Minor Rogation Days* are of French origin, coming about in the 5th c., when St. Mamertus, Bishop of Vienne instituted them after a series of natural calamities. Pope St. Leo III -- the Pope who crowned Charlemagne on Christmas Day of 800 -- introduced these days of penance into Rome in 816, the year of his death, after which they became standard throughout the Roman Church.

**This Saturday we will be celebrating the *Major Rogation***, which is of Roman origin, instituted by Pope St. Gregory the Great (b. 540) after a great plague besieged Rome.

The weather permitting we will process around the chapel and bless the grounds. During the procession the beautiful and powerful Litany of the Saints will be sung.

The *liturgy for the Rogation Days*, during which the priest is vested in purple, begins with Psalm 43:26 -- "Arise, O Lord, help us and redeem us for Thy name's sake" -- which is followed by the Litany of the Saints. At the Litany's invocation "Sancta Maria," all stand and a procession begins. In former times it was (and still is in rural areas) usually around the boundaries of the parish, giving to the procession the name of "beating the bounds." The Litany is followed by Psalm 69, a series of petitions, and Rogation Mass.

Treatise on the Love of God". In the "Introduction to the Devout Life" St. Francis, after showing clearly how hardness of heart discourages one in the practice of virtue and is altogether foreign to genuine piety (he does not strip piety of that severity which is in harmony with the Christian manner of life) then sets himself expressly to prove that holiness is perfectly possible in every state and condition of secular life, and to show how each man can live in the world in such a manner as to save his own soul, provided only he keeps himself free from the spirit of the world.

14. At the same time we learn from the Saint how not only to perform the customary acts of everyday life, (with the exception, of course, of sin) but also a fact which all do not know, how to do these things correctly with the sole intention of pleasing God. He teaches us to observe the social conventions which he calls one of the charming effects of virtuous living, not to destroy our natural inclinations but to conquer them so that little by little without too much effort, like the dove, if by chance there has not been granted us the strength of the eagle, we may raise ourselves even to heaven itself. What the Saint means by this metaphor is that if we are not called to an extraordinary personal perfection, nevertheless we can attain holiness by sanctifying the actions of everyday life.

15. He wrote at all times in a dignified but facile style, varied now and then by a marvelous acuteness in thought and grace of expression, and by reason of these qualities his writings have proven themselves quite agreeable reading. After having pointed out how we must flee sin, fight against our evil inclinations, and avoid all useless and harmful actions, he then goes on expounding the nature of those practices of piety which cause the soul to grow, as well as how it is possible for man to remain ever united to God. Following this, he shows how necessary it is to select out a special virtue for constant practice on our part until we can say that we have mastered it. He writes, too, on the individual virtues, on modesty, on moral and immoral language, on licit and dangerous amusements, on fidelity to God, on the duties of husband and wife, of widows, and of young women.

**SAVE THE DATE: MAY CROWNING**  
**Sunday, May 10<sup>th</sup> (Mother's Day) @ 11:00 am**

## FIRST COMMUNION PREPARATIONS

**TODAY: Sunday, April 19, 2009 @ 10:00 am: Testing of First Communicants**

**Saturday, May 2<sup>nd</sup>, 2009 @ 9:00 am:** Attend Holy Mass, followed by First Confessions and rehearsal

**Sunday, May 3<sup>rd</sup>, 2009 @ 11:00 am:** Mass: First Communions (all may gain Plenary Indulgence under usual conditions)

**CATECHISM CLASSES RESUME TODAY SUNDAY, APRIL 19.**

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