



Institute of Christ the King Sovereign Priest

Veritatem Facientes in Caritate

www.institute-christ-king.org



Church of Saints Cyril & Methodius

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Clergy & Staff

Institute Superiors

Msgr. R. Michael Schmitz, S.T.D., J.C.D.

Vicar General of the Institute

Reverend Canon Matthew Talarico

Provincial Superior

Church Staff

Reverend Canon Francis X. Altieri IV

Pastor & Rector

Dr. Samuel Schmitt

Director of Sacred Music & Organist

samuel.schmitt@carlschmitt.org

Mrs. Laurie Furey

Office Manager

stscyrilandmethodius@institute-christ-king.org

Office Hours: 9:00 a.m. to 12:45 p.m.

Monday to Friday (except Wednesday)

Mass Times

Sunday: 8:30 a.m. Low Mass

10:15 a.m. High Mass

Monday-Saturday: 7:45 a.m. Low Mass

Holy Days: *please consult the bulletin*

Confessions

30 minutes before Mass every day (until 7 minutes before the start of Mass)

Regular Devotions

Every Thursday: Holy Hour at 6:00 p.m.

First Friday: Additional Mass at 6:00 p.m., followed by Devotions & Benediction of the Blessed Sacrament

First Saturday: After Mass, Adoration with Holy Rosary, 15-minute meditation & Benediction of the Blessed Sacrament

February 18th 2024

First Sunday of Lent

Masses this Week

Sunday, February 18th

FIRST SUNDAY OF LENT

8:30 a.m. - Pro Populo
10:15 a.m. - ✠ Alexandra Szeloch
requested by Erwa Szeloch

Monday, February 19th

Monday of the First Week in Lent

7:45 a.m. - Laura Bouildwin
requested by Maud Joseph

Tuesday, February 20th

Tuesday of the First Week in Lent

7:45 a.m. - ✠ Mr. & Mrs. Henry McGrory
requested by Mr. & Mrs. Eric Ciardiello

Wednesday, February 21st

Ember Wednesday of Lent

7:45 a.m. - Susan Nelson Passmore
requested by Mary L. Nelson

Thursday, February 22nd

Saint Peter's Chair at Antioch

7:45 a.m. - ✠ Felice II & Louise DeFelice
requested by Felice & Judith DeFelice

Friday, February 23rd

Ember Friday of Lent

7:45 a.m. - ✠ Patricia O'Connell
requested by Mr. & Mrs. Raymond Dunne

Saturday, February 24th

Ember Saturday of Lent

7:45 a.m. - ✠ Deceased members of
Stalzer & Rogel Families
requested by Linda Pryor

Sunday, February 25th

SECOND SUNDAY OF LENT

8:30 a.m. - ✠ Collin George Whitmore
requested by his Grandparents
10:15 a.m. - Pro Populo



Upcoming Events

Sunday, February 18th

FIRST SUNDAY OF LENT

Special annual Lenten appeal for the American province of the Institute of Christ the King
Vespers & Benediction at 6:00 p.m.

Tuesday, February 20th

Adult Theology class at 7:00 p.m. in church hall
Theme: "The Seven Capital Vices"

Thursday, February 22nd

No Holy Hour or Benediction

Friday, February 23rd

Stations of the Cross at 6:00 p.m., followed by the veneration of the relic and time for confessions

Saturday, February 24th

First Holy Communion catechism class at 9:00 a.m.

Friday, March 1st

FIRST FRIDAY

Additional 5:30 p.m. Confessions & 6:00 p.m. Mass
Stations of the Cross (but not confessions) will be held after the 6:00 p.m. Mass

Saturday, March 2nd

FIRST SATURDAY

Devotions & Benediction after 7:45 a.m. Mass

Tuesday, March 5th

Adult Theology class in the church hall

Thursday, March 7th

FEAST OF SAINT THOMAS AQUINAS

750th anniversary of the saint's death

High Mass at 6:00 p.m. {plenary indulgence}

Saturday, March 9th

Spiritual Conference after the 7:45 a.m. Mass

"The Meaning of the Ceremonies of Holy Week"

Sunday, March 10th

LÆTARE SUNDAY

Social hour after the High Mass

Wednesday, March 20th

CONNECTICUT MARCH FOR LIFE

Sign up for the bus leaving from the Oratory!

LITURGY CORNER - What is Lent?

LENT IS THE SEASON of preparation for Easter. The liturgy refers to the holy exercises of this season as our “Christian warfare” (*praesidia militiae christianae*), because during this period we devote special attention to fighting against our spiritual enemies, notably our own fallen nature. During this season, the Church particularly recommends the spiritual “arms” of prayer, fasting and almsgiving. The Lenten liturgical texts speak constantly of these three pious practices. Lent includes 40 days of penance, in memory of the 40 days the Lord spent fasting in the desert before the beginning of his public ministry. In fact if we begin on Ash Wednesday, we can count a total of 46 days in Lent, but Sundays, which always call to mind Christ’s Resurrection, are never a day of fasting, and so subtracting the six Sundays of Lent brings us back to 40 days of penance.

The liturgy of Lent has certain unique characteristics. Every day of Lent has its own special Mass, whereas on the other ferias of the year (*a feria* is a weekday when no feast is celebrated), the Mass of the preceding Sunday is simply repeated, even in Advent. The Lenten Masses tend to have as their theme either penance or the preparation for baptism, since the catechumens who will be baptized at Easter received their final preparation during Lent. The first reading always comes from the Old Testament. Every day at Matins (the solemn night prayer of the Church), there is a homily from one of the Church Fathers on the Gospel of the day. In Lent there is a proper Preface for the Mass, which is said even on feast days. The Alleluia, of course, has already been discontinued since Septuagesima, which itself is a brief season of transition from Epiphanytide to Lent.

On weekdays, after the final postcommunion prayer at Mass, there is a special additional prayer said over the people, introduced by the admonition, *Humiliate capita vestra Deo*, “bow down your heads before God.” The people, already kneeling, should bow their heads for this prayer. This final prayer is also used as the Collect at Vespers, another difference from the practice during the rest of the year, when the Collect of the day is normally said at Vespers as well. Even when a feast is celebrated during Lent, the feria must always be commemorated at Lauds and Vespers and Mass, and the Gospel from the ferial Mass is read in the place of the normal Last Gospel (John 1:1-14) at the end of feast-day Masses. The penitential aspect of the liturgy, initiated during Septuagesima, is intensified during Lent: the organ is no longer played and flowers no longer adorn the altar, unless a feast is being celebrated. During Lent, the deacon and subdeacon do not wear their dalmatic and tunicle, which are signs of joy (except on Laetare Sunday, when rose-colored vestments are worn, as a sign of reduced penance); instead they wear “folded chasubles” – which are like the priest’s chasuble, except that they are folded up in the front. In the Divine Office, additional prayers are added, which are recited kneeling. On Mondays, Wednesdays and Fridays, everyone kneels at Mass during the final verse of the Tract, *Adjuva nos*.

Another unique feature of the Lenten liturgy – although rarely observed nowadays – is the custom of reciting Vespers before midday on weekdays, instead of in the early evening as during the rest of the year. The ancient discipline of the Church allowed the one daily meal during Lent to be taken only after Vespers had been recited; as a concession to human weakness, during the Middle Ages permission was given to have the Lenten meal at midday, but when this happened, Vespers was moved up by several hours in order to respect the traditional arrangement. This disrupting of the normal order of time also symbolizes the disorder that has been introduced into the world by sin. Only at Easter (and on Sundays – which anticipate Easter) will order be restored.

Because of the way our Lenten liturgy gradually developed over a thousand years ago, there is this interesting anomaly: Lent begins in the missal on Ash Wednesday but does not begin in the breviary until the following Sunday. (The *missal* is the book containing the texts of the Masses said throughout the year; the *breviary* is the book that contains the Divine Office which clergy and religious pray every day.) Lent originally began on the First Sunday of Lent but since Sundays are never fast days, in order to reach the sacred number of 40, four additional days of Lenten penance were added in the second half of Quinquagesima week. The Lenten Office – with its proper liturgical texts, like the hymns at Matins, Lauds and Vespers – thus does not begin until Sunday, even though the cycle of Lenten Masses begins on Ash Wednesday.

This means that the 40 days of Lenten penance actually straddle three distinct liturgical seasons: Septuagesima (since the four days starting on Ash Wednesday still mostly follow the Septuagesima Office), Lent proper (four weeks), and then Passiontide (the last fortnight of Lent).

We welcome you to Saints Cyril and Methodius!

If this is your first time here, we look forward to meeting you. We hope you will be able to join us for our reception next month. If you are interested in registering as a parishioner, forms are available at both entrances.

Holy Mass and all the sacraments at Saints Cyril & Methodius Oratory are celebrated in the traditional Latin Rite. This form of worship, which developed many centuries ago, is a priceless treasure of our Catholic faith. On Sundays and feasts, there are handouts containing English translations of the Propers (the prayers and readings proper to the day). If you are unfamiliar with the traditional Latin Mass, please do not hesitate to approach the clergy of the Oratory with any questions you may have. The pastoral care of the Oratory has been entrusted by the Bishop of Bridgeport to the clergy of the Institute of Christ the King, a Catholic priestly society founded in 1990 and currently ministering in dioceses across the United States, Europe and Africa.

Holy communion may be received by practicing Catholics in the state of grace. In the traditional Roman Rite, holy communion is received kneeling at the communion rail (unless you are impaired from doing so) and directly on the tongue. The mouth should be open with the tongue slightly extended. You do not reply when the priest places the host in your mouth. The sacrament of confession is available every day 30 minutes before the start of Mass (ending approximately 7 minutes before Mass begins).

The church narthex (vestibule) functions as a cry room during Mass. As a courtesy to others, please feel free to make use of it when you have a crying child by exiting quietly down one of the side aisles. Everyone is kindly reminded that all conversations should be held outside.

Out of respect for God's house, please bear in mind the importance of modest and decent attire. Ladies who wish to do so may borrow a veil to wear at Mass (available in baskets by the entrances).

If you are not a Catholic, you are warmly invited to learn more about our faith. The Catholic Church was founded 2000 years ago by Our Lord and Saviour Jesus Christ to carry on His work for the salvation of souls. If you are interested in becoming Catholic or simply want to learn more about the Catholic faith, please do not hesitate to contact us. The Oratory offers individual instruction. We look forward to hearing from you.

Sunday, February 18th : Special Second Collection "Many Apostolates, One Mission"

Help the Institute of Christ the King continue to restore Catholic life and culture in the U.S.A.! You can use the special envelopes or donate online with this QR code.



STATIONS OF THE CROSS

Every Friday of Lent at 6:00 p.m.
except First Friday (after Mass)

After the Stations, there will be the veneration of the relic of the Cross and an opportunity for confession.



MARCH FOR LIFE - Wednesday, March 20th

To register for the bus, visit:

<https://rally.co/ct-march-for-life/from/st-cyril-and-methodius-church-bridgeport-ct>

If you have any questions, you can contact Maureen Ciardiello at mrciardiello@gmail.com

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First Sunday of Lent