



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 of Christ the King

Reverend Canon Matthew Talarico
Provincial Superior

Church Staff

Reverend Canon Francis X. Altieri IV
Pastor & Rector

Dr. Samuel Schmitt
Director of Sacred Music & Organist
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Mrs. Laurie Furey
Office Manager
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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-Friday: 7:45 a.m. Low Mass

Saturday: 8:30 a.m. Low Mass

Holy Days: *please consult the bulletin*

Confessions

30 minutes before Mass every day

Regular Devotions

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

First Friday: 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

Masses this Week

Sunday, March 29th

PALM SUNDAY

8:30 a.m. - Pro Populo

10:15 a.m. - Hough Family Intentions
requested by Mr. & Mrs. George Hough

Monday, March 30th

Monday of Holy Week

7:45 a.m. - Emily Opalak

requested by Lenore & Michael Opalak

Tuesday, March 31st

Tuesday of Holy Week

7:45 a.m. - William Malanao

requested by Gemma Malanao

Wednesday, April 1st

Spy Wednesday

7:45 a.m. - ✠ Anabelle Tudon

requested by Gary & Diana Burt

Thursday, April 2nd

MAUNDY THURSDAY

12:00 p.m. - Priests & Seminarians of the Institute
of Christ the King Sovereign Priest
& of the Diocese of Bridgeport
requested by Canon Altieri

Friday, April 3rd

GOOD FRIDAY

12:00 p.m. - "Mass of the Presanctified"
{*The holy sacrifice is not offered on this day - no intention*}

Saturday, April 4th

EASTER VIGIL

3:00 p.m. - Canon Francis Xavier Altieri
requested by Rod & Lil Hamar & Family

Sunday, April 5th

EASTER SUNDAY

8:30 a.m. - Pro Populo

10:15 a.m. - Paradise Jayubo-Malanao
requested by Gemma Malanao



Upcoming Events

Sunday, March 29th

PALM SUNDAY

Blessing of Palms, Procession & Mass at 10:15 a.m.
Vespers & Benediction at 6:00 p.m.

Monday, March 30th

* Confessions at 6:00 p.m. *

Servers' practice (for Holy Thursday) at 6:30 p.m.

Tuesday, March 31st

* Confessions at 6:00 p.m. *

Servers' practice (for Good Friday) at 6:30 p.m.

Wednesday, April 1st

7:00 p.m. - Tenebræ (Matins & Lauds of Thursday)

Thursday, April 2nd

MAUNDY THURSDAY

11:00 to 11:45 a.m. - Confessions

12:00 p.m. - High Mass, Procession, Vespers &
Stripping of the Altars

Sermon: "It is consummated."

7:00 p.m. - Tenebræ (Matins & Lauds of Friday)

Adoration at the Altar of Repose until 10 p.m.

Friday, April 3rd

GOOD FRIDAY {*mandatory fast & abstinence*}

11:00 to 11:45 a.m. - Confessions

12:00 p.m. - Mass of the Presanctified & Vespers

6:00 p.m. - Stations of the Cross & Burial of the Lord

7:00 p.m. - Tenebræ (Matins & Lauds of Saturday)

Saturday, April 4th

HOLY SATURDAY

8:00 to 8:45 a.m. - Confessions {*not before Vigil!*}

3:00 p.m. - Great Easter Vigil, then blessing of
Easter baskets & Compline (*please drop off baskets on
the designated table BEFORE the Vigil ceremony and collect
afterwards*)

Sermon: "Into Thy hands I commend my spirit."

Sunday, April 5th

EASTER SUNDAY

Children's Easter egg hunt after both Masses

Most Solemn Vespers & Benediction at 6:00 p.m.

Sunday, April 12th

LOW SUNDAY

Monthly coffee hour after the High Mass

THE DATE OF THE CRUCIFIXION AND THE RELIABILITY OF THE GOSPELS

Good Friday is particularly significant this year, in that its date (April 3rd) is very likely the actual calendar date of the original Good Friday, almost two thousand years ago – not that the calendar we use today corresponds to the Jewish or Roman calendars in use at the time, but adjusting for the calendar that we do use, this would be the date. Easter (which in the liturgical books is called *Pascha*, showing its relation to the *Pesach*, or Passover of the Jews) is a “moveable feast,” meaning its date shifts according to a special liturgical formula rather than being fixed to a given date. Easter is observed on the Sunday following the first full moon after the spring equinox. Through biblical and extra-biblical evidence, we can narrow down a time range for the date of the Crucifixion. We know that Our Lord was crucified when Pontius Pilate was the Roman governor of Judea (A.D. 26 to 36). We are looking for a Friday that fell on the 15th day of the Jewish (lunar) month of Nisan within this window. According to the Law of Moses (Exodus 12:6), the Passover Lamb was selected by each family on the 10th day of Nisan and kept until the 14th (i.e., Palm Sunday to Holy Thursday, in Our Lord’s context), and after being sacrificed it would be eaten as part of the Passover meal that evening, which would be the legal beginning of the 15th of Nisan.

How do we know we are looking for a Friday? The Gospel of Saint John situates the day of Our Lord’s death by saying “it was the parasceve of the pasch” (John 19:14). The unusual word Parasceve comes from the Greek *paraskeuē* and means “day of preparation.” As the note in the Douay Bible pertinently remarks: “The eve of every sabbath was called the parasceve, or day of preparation. But this was the eve of a high sabbath, viz., that which fell in the paschal week.” Every Sabbath was preceded by a day of preparation because of the work which the Law forbade on the Sabbath itself. The “day of preparation,” then, in its correct context always indicates a Friday. This one was the “day of preparation of the Passover” because it was the day before the Sabbath *which fell during the Passover*. When Saint John says: “the Jews (because it was the parasceve), so that the bodies might not remain on the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away” (John 19:31), the reason this was a “great sabbath day” was because it was the Sabbath that fell during the paschal week – making it doubly holy.

So, we can be certain that Saint John does not contradict the other evangelists and that Our Lord and the disciples shared the Passover meal on Thursday evening and then that Our Lord died on a Friday during the day, which was the 15th day of the holy month of Nisan. Within the time range we saw earlier (Pontius Pilate), two Fridays are possible candidates: those of A.D. 30 and A.D. 33. We know that Our Lord began preaching not very long after the beginning of the ministry of his kinsman Saint John the Baptist, who began preaching “in the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1). Tiberius succeeded his adoptive uncle Augustus on August 19th A.D. 14, which would bring us to the year 29. Given that Saint John, whose chronology on this point is more detailed than that of the other Gospels, mentions three or possibly even four Passovers in the course of Our Lord’s ministry, this time period would have lasted at least two and a half years and upwards of three and a half years, making a solid three years of public ministry very likely.

These two factors – the probable beginning of Our Lord’s three-year ministry in A.D. 29 – make it extremely unlikely that he could have been crucified on the Friday of the Passover of the year 30, as not enough time would have elapsed. That leaves the year 33 (the year, in any case, which is already generally suggested by tradition); adjusting for calendar difference, Friday the 15th of Nisan in that year would correspond to our 3rd of April. The Church has never dogmatically defined a given calendar date either for Christmas or Easter as the historically “true” date, and faithful historians may continue to debate the date of the first Good Friday with a clear conscience, but the convergent data suggest this as the most plausible solution.

Every year, the celebration of Holy Week fills us with gratitude for the redeeming work of Our Lord Jesus Christ. The coincidence of observing Good Friday this year on its most likely historical date, however, fills us with a fresh confidence in the truth of our holy religion. The events we commemorate in faith *really happened* in history – on a specific, real day in a specific, real place. There is no contradiction within the inspired Word of God and no error in the faith or liturgy of his Church. “We have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eyewitnesses of his greatness” (II Peter 1:16). *For a more complete version of this bulletin article, please contact the church office.*

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 next parish social. 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.

BLESSING OF EASTER FOOD

The *Roman Ritual* contains special blessings for foodstuffs, for eggs and for lamb which may be used at Easter. Baskets of Easter food (in general) will be blessed after the Easter Vigil on Holy Saturday. On Easter Sunday, eggs (real eggs, not chocolate!) will be blessed after both Masses. If you will be bringing Easter food or eggs for blessing, please be sure to put them on the designated table by the statue of the Sacred Heart *before* the relevant ceremony begins.

We encourage you to decorate eggs as a family and to bring them to church on Easter morning for blessing!



SPECIAL SCHEDULE FOR HOLY WEEK CONFESSIONS

Holy Monday & Holy Tuesday
6:00 p.m. to 6:25 p.m.

Holy Thursday
11:00 a.m. to 11:45 a.m.

Good Friday
11:00 a.m. to 11:45 a.m.

Holy Saturday
8:00 a.m. to 8:45 a.m.
{no confessions before Easter Vigil}

Please take note of the special times during the Triduum! Confessions will end promptly at the announced times.

March 29th 2026

Palm Sunday