

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 & Delegate
for the United States*

Reverend Canon Matthew Talarico
Provincial Superior

Church Staff

Reverend Canon Francis X. Altieri IV
Pastor & Rector
canon.altiere@institute-christ-king.org

Reverend Canon Michael Stein
Temporary Replacement
stscyrilandmethodius@institute-christ-king.org

Mr. Heitor Caballero
Director of Sacred Music & Organist

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 (Sundays
before both Masses) & First Fridays from
5:15 to 5:45 p.m. (during Adoration)*

Devotions

First Friday: Additional Mass at 6 p.m.,
preceded by Adoration of the Blessed
Sacrament beginning at 5 p.m.

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

February 13th 2022

Septuagesima Sunday

Masses This Week

Sunday, February 13th

SEPTUAGESIMA SUNDAY

8:30 a.m. - Sean O'Hare

requested by JoEllen & Larry Pline

10:15 a.m. - Pro Populo

Monday, February 14th

Saint Valentine

7:45 a.m. - ✠ Edward & Adeline Reyen

requested by Edward Reyen

Tuesday, February 15th

Saints Faustina and Jovitus

7:45 a.m. - ✠ Marianne Bell

requested by Edward Reyen

Wednesday, February 16th

Votive Mass of Saint Joseph

7:45 a.m. - Conrado & Hilda Elizondo

requested by Alex Koons

Thursday, February 17th

Votive Mass of the Blessed Sacrament

7:45 a.m. - Michael Manoni

requested by George Smith & Denise Manoni-Smith

Friday, February 18th

Votive Mass of the Sacred Heart

7:45 a.m. - Frank Burt JR.

requested by Gary & Diana Burt

Saturday, February 19th

Mass of the Blessed Virgin on Saturday

7:45 a.m. - ✠ Pamela Stevens, RIP

requested by Shannon & Katrina Cirilli

Sunday, February 20th

SEXAGESIMA SUNDAY

8:30 a.m. - Pro Populo

10:15 a.m. - Tyler & Klaudia Griffith

requested by Tyler & Klaudia Griffith

MASS INTENTIONS FOR 2022

Please note that the Mass book for 2022 is now **entirely** filled. If you have already sent in your Mass intentions for the year, we are unable to accept additional intentions from the same person. Surfeit requests will be returned to sender so that they can be resubmitted next Advent when the book opens again. Thank you for your understanding.

Upcoming Events

Thursday, February 24th

BIRTHDAY OF MSGR. PEKAR

Join us in offering him a Spiritual Bouquet, using the forms provided at the entries of the Church.

DEADLINE: Sunday February 20.

Sunday, February 27th

First Holy Communion Catechism Class

The next class in preparation for First Holy Communion will be held in the church basement after the 10:15 Mass.

February 27th to March 1st

FORTY HOURS DEVOTION

Join us in prayer and reparation for sins starting Sunday to Tuesday, in the traditional Forty Hours Devotion. Sign up sheets available soon at both entrances.

Wednesday, March 2nd

ASH WEDNESDAY

Low Mass and distribution of Ashes at 7:45 a.m.

High Mass and distribution of Ashes at 6:00 p.m.

Thursday, March 3rd

Holy Hour Adoration of the Blessed Sacrament at 6 p.m.

Friday, March 4th

Stations of the Cross at 6 p.m.

Sunday, March 5th

Vespers and Benediction of the Blessed Sacrament at 6 p.m.

From Canon Michael Stein

Dear Parishioners of Sts. Cyril & Methodius,

Welcome to Septuagesima! Lent is just around the corner so I would like to communicate to you some additional opportunities for devotion and for participation in the Canonical Life of an Institute of Christ the King Apostolate.

When Lent begins there will be three more occasions for public prayer on a weekly basis:

- Thursday Holy Hour at 6pm
- Friday Stations of the Cross at 6pm
- Sunday Vespers and Benediction at 6pm

Again, these weekly practices will begin in Lent, thus Thursday, March 3rd will mark the first Holy Hour; Friday, March 4th the Stations; and Sunday March 6th Vespers & Benediction.

Thank you again for your prayers and persevering support.

In Christo Rege, Canon Stein

SAINT FRANCIS DE SALES ON THE PRACTICE OF BODILY MORTIFICATION.

IT has been said that if one writes a word on an almond, and then replace it carefully in its husk, and sow it, all the fruit borne by that tree will be marked by the word so inscribed. For my own part, I never could approve of beginning to reform any one by merely external things, - dress, the arrangement of hair, and outward show.

On the contrary, it seems to me that one should begin from within. "*Turn ye to Me with all your heart;*"¹ "*My son, give Me thine heart;*"² for as the heart is the fount whence all our actions spring, they will be according to what it is. And the Heavenly Bridegroom, calling the soul, says, "*Set Me as a seal upon thine heart, as a seal upon thine arm.*"³ Yes verily, for whosoever has Jesus Christ in his heart will soon show it in all his external actions.

Therefore, my daughter, above all things I would write that precious and Holy Name JESUS in your heart, certain that having done so, your life - like the almond tree in the fable - will bear the stamp of that Saving Name in every act; and if the Dear Lord dwells within your heart, He will live in your every action, and will be traced in every member and part of you, so that you will be able to say with S. Paul, "*I live, yet not I, but Christ liveth in me.*"⁴ In a word, whosoever gains the heart has won the whole man.

But this heart needs to be trained in its external conduct, so that it may display not merely a true devotion, but also wisdom and discretion. To this end I would make one or two suggestions.

If you are able to fast, you will do well to observe some days beyond what are ordered by the Church, for besides the ordinary effect of fasting in raising the mind, subduing the flesh, confirming goodness, and obtaining a heavenly reward, it is also a great matter to be able to control greediness, and to keep the sensual appetites and the whole body subject to the law of the Spirit; and although we may be able to do but little, the enemy nevertheless stands more in awe of those whom he knows can fast. The early Christians selected Wednesday, Friday and Saturday as days of abstinence. Do you follow therein according as your own devotion and your director's discretion may appoint.

A want of moderation in the use of fasting, discipline and austerity has made many a one useless in works of charity during the best years of his life, as happened to S. Bernard, who repented of his excessive austerity. Those who misuse the body at the outset will have to indulge it overmuch at last. Surely it were wiser to deal sensibly with it, and treat it according to the work and service required by each man's state of life.

Fasting and labour both exhaust and subdue the body. If your work is necessary or profitable to God's Glory, I would rather see you bear the exhaustion of work than of fasting. Such is the mind of the Church, who dispenses those who are called to work for God or their neighbour even from her prescribed fasts. One man finds it hard to fast, another finds it as hard to attend the sick, to visit prisons, to hear confessions, preach, minister to the afflicted, pray, and the like. And the last hardship is better than the other; for while it subdues the flesh equally, it brings forth better fruit. And as a general rule it is better to preserve more bodily strength than is absolutely necessary, than to damage it more than is necessary. Bodily strength can always be lowered if needful, but we cannot restore it at will.

It seems to me that we ought to have in great reverence that which our Saviour and Redeemer Jesus Christ said to His disciples, "*Eat such things as are set before you.*"⁵ To my mind there is more virtue in eating whatever is offered you just as it comes, whether you like it or not, than in always choosing what is worst; for although the latter course may seem more ascetic, the former involves greater submission of will, because by it you give up not merely your taste, but your choice; and it

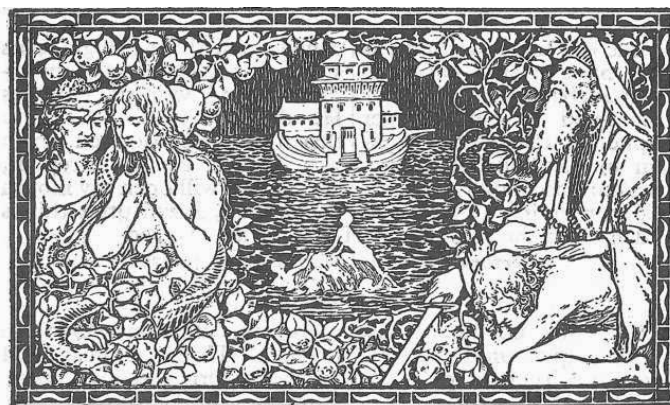
1. Joel II. 12

2. Prov. XXIII. 26.

3. Cant. VIII. 6.

4. Gal. II. 20.

5. S. Luke x. 8.



The Fall
(Septuagesima)

The Flood
(Sexagesima)

Abraham's Sacrifice
(Quinquagesima)

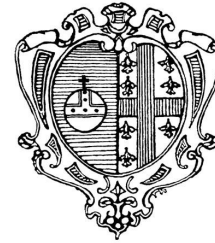
is no slight austerity to hold up one's likings in one's hand, and subject them to all manner of accidents.

Furthermore, this kind of mortification makes no show, inconveniences no one, and is admirably adapted to social life. To be always discarding one dish for another, examining everything, suspicious as to everything, making a fuss over every morsel—all this to my mind is contemptible, and implies too much thought of meats and platters.

To my mind there was more austerity in S. Bernard's drinking oil by mistake for wine or water than if he had deliberately drunk wormwood, for it showed that he was not thinking of what he drank. And the real meaning of those sacred words, "*Eat such things as are set before you,*" lies in such an indifference to what one eats and drinks. I should make an exception of any food which is unwholesome, or likely to be injurious to the mind's energies, such as certain hot, spiced, or stimulating dishes; as also on certain occasions when nature requires to be refreshed and invigorated in order to perform the work needful for God's Glory.

At all times a constant habitual moderation is better than occasional excessive abstinence, alternated with great indulgence. The discipline has a surprising effect in rousing the taste for devotion, if used moderately. The body is greatly subdued by the use of the hair shirt, but it is not fit for ordinary people, married persons, those who are delicate, or who have to bear considerable fatigue. On certain days of special penitence it may be used, subject to the counsel of a judicious confessor.

~ Extracts from *The Introduction to the Devout Life*
PART III, CHAPTER 23, On the Practice of Bodily Mortification
Saint Francis de Sales



What are the prayers we say after Mass and why do we say them?

After a Low Mass the Celebrant leads the faithful in reciting the Leonine Prayers. They are called such after Pope St. Leo XIII, who after being granted a vision of Satan's plan to attack the Church from within and from without, asked these prayers to be said: Three Hail Mary's, the Hail Holy Queen, a prayer for the safeguard of Holy Mother Church, the St. Michael Prayer, and Three Invocations of the Sacred Heart.

Are there not more prayers after every Mass that we say here at Sts. Cyril and Methodius?

Yes, at Sts. Cyril and Methodius more prayers are recited after every Mass, not just a Low Mass. This is because we are an Apostolate of the Institute of Christ the King. As such, we recite the **Memorare** (a favorite Prayer of St. Francis de Sales, Patron of the Institute). We recite this prayer in union with all of the Institute of Christ the King Apostolates across America for the Intention of our U.S. Superior.

We also recite a Prayer to St. Joseph composed

composed by St. Francis de Sales. This prayer has been added to our daily devotions since the grave illness of Canon Altieri. Through the powerful intercession of St. Joseph we ask, if it be God's Will, that he grant our Pastor and Rector a full and speedy recovery of health.

MEAL TRAIN

Dear Faithful,

Thank you so very much for all of your delicious meals that you have provided thus far. We would like to continue the meal train for Canon Stein and the Abbe's as it is a tremendous help to them during this time.

Please sign up using the following link:

<https://mealtrain.com/yv0r1y>.

Thank you Mrs. Christina Watkins for coordinating the mail train sign up. Any questions or concerns can be addressed to her at introi-bo2015@yahoo.com.

We are most appreciative of your continued generosity and support.