

Institute of Christ the King Sovereign Priest

Veritatem Facientes in Caritate

www.institute-christ-king.org



Church of Saints Cyril & Methodius

79 Church Street - Bridgeport, CT 06608

Tel: (203) 333-7003

stscyrilandmethodius@institute-christ-king.org

www.institute-christ-king.org/bridgeport-home

www.facebook.com/StsCyrilandMethodiusOratory

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

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

Masses This Week

Sunday, January 30th

FOURTH SUNDAY AFTER EPIPHANY

8:30 a.m. - TR & Michelle Rowe & Family

requested by TR & Michelle Rowe & Family

10:15 a.m. - Pro Populo

Monday, January 31st

Saint John Bosco

7:45 a.m. - Thomas A. Killoran

requested by George & Nancy Whitmore

Tuesday, February 1st

Saint Ignatius of Antioch

7:45 a.m. - ✠ Sophie Frederick

requested by Daniel & Emma Isabel

Wednesday, February 2nd

The Purification of the Blessed Virgin Mary

7:45 a.m. - ✠ Sandra Casablanca

requested by Edward Reyen

6:00 p.m. - Colleen O'Hare

requested by JoEllen & Lary Pline

Thursday, February 3rd

Votive Mass of Jesus Christ, Sovereign &

Eternal High Priest

7:45 a.m. - Mgr Wach

requested by Canon Francis X Altieri, IV

Friday, February 4th

Votive Mass of the Sacred Heart of Jesus

7:45 a.m. - ✠ Virginia O'Brien

requested by Grace Monks

6:00 p.m. - ✠ Cathleen Bradford, RIP

requested by Shannon & Katrina Cirilli

Saturday, February 5th

**Votive Mass of the Immaculate Heart of
Mary**

7.45 a.m. - Mr. & Mrs. Francis Lenox

requested by Furey Family

Sunday, February 6th

FIFTH SUNDAY AFTER EPIPHANY

8:30 a.m. - ✠ Joseph Adam, JR.

requested by Marian Adam

10:15 a.m. - Pro Populo



Upcoming Events

Sunday, January 30th

Catechism class begins (after the High Mass) for First Holy Communion candidates

Wednesday, February 2nd

PURIFICATION OF OUR LADY

Low Mass without Candle Blessing at 7:45 a.m.

Blessing of candles, procession & High Mass at 6 p.m.

Thursday, February 3rd

After Low Mass, Blessing of Throats in honor of Saint Blaise.

Friday, February 4th

FIRST FRIDAY

Low Mass at 7:45 a.m.

Adoration of the Blessed Sacrament at 5 p.m.

Low Mass at 6 p.m.

Saturday, February 5th

FIRST SATURDAY

Low Mass at 7.45 a.m., followed by Exposition, recitation of the Holy Rosary, 15-minute meditation, and Benediction of the Blessed Sacrament.

Sunday, February 6th

Social Hour after the 10:15 High Mass.

You are invited to greet Canon Michael Stein. Bring your favorite foods for this parish Pot-luck!

MASS INTENTIONS FOR 2022

Please note that the Mass book for 2022 is now almost 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.

On the Purification of Our Lady

The Forty Days of Mary's Purification are now completed, and she must go up to the Temple, there to offer to God her Child Jesus. Before following the Son and his Mother in this their mysterious journey, let us spend our last few moments at Bethlehem, in lovingly pondering over the mysteries at which we are going to assist.

The Law commanded, that a woman, who had given birth to a son, should not approach the Tabernacle for the term of forty days; after which time, she was to offer a sacrifice for her Purification. She was to

(continued on next page)

offer up a lamb as a holocaust, and a turtle or dove as a sin-offering. But if she were poor, and could not provide a lamb, she was to offer, in its stead, a second turtle or dove.

By another ordinance of the Law, every first-born son was to be considered as belonging to God, and was to be redeemed by five *sicles*, each *sicle* weighing, according to the standard of the Temple, twenty *obols*. [Lev. XII.; Num. III. 47. The *Obol* was about three half pence of English money.]

Mary was a Daughter of Israel - she had given Birth to Jesus - he was her First-born Son. Could such a Mother, and such a Son, be included in the Laws we have just quoted? Was it becoming that Mary should observe them?

If she considered the spirit of these legal enactments, and why God required the ceremony of Purification, it was evident that she was not bound to them. They, for whom these Laws had been made, were espoused to men; - Mary was the chaste Spouse of the Holy Ghost, a Virgin in conceiving, and a Virgin in giving Birth to, her Son; her purity had ever been spotless as that of the Angels - but it received an incalculable increase by her carrying the God of all sanctity in her womb, and bringing him into this world. Moreover, when she reflected upon her Child being the Creator and sovereign Lord of all things - how could she suppose that he was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not his own?

And yet!, the Holy Spirit revealed to Mary, that she must comply with both these Laws. She, the holy Mother of God, must go to the Temple like other Hebrew mothers, as though she had lost something which needed restoring by a legal sacrifice. He, that is the Son of God and Son of Man, must be treated in all things as though he were a Servant, and be ransomed in common with the poorest Jewish boy. Mary adores the will of God, and embraces it with her whole heart.

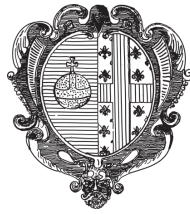
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The same Divine plan - which had required that Mary should be espoused to Joseph, in order that her fruitful Virginitly might not seem strange in the eyes of the people - now obliged her to come, like other Israelite mothers, to offer the sacrifice of Purification, for the Birth of the Son, whom she had conceived by the operation of the power of the Holy Ghost, but who was to be presented in the Temple as the Son of Mary, the Spouse of Joseph. Thus it is, that Infinite Wisdom delights in showing that his thoughts are not our thoughts, and in disconcerting our notions; he claims the submissiveness of our confidence, until the time come that he has fixed for withdrawing the veil, and showing himself to our astonished view.

The Divine Will was dear to Mary in this as in every circumstance of her life. The Holy Virgin knew, that by seeking this external rite of Purification, she was in no wise risking the honour of her Child, or failing in the respect due to her own Virginitly. She was in the Temple of Jerusalem what she was in the house of Nazareth., when she received the Archangel's visit - she was the Handmaid of the Lord. She obeyed the Law, because she seemed to come under the Law. Her God and her Son submitted to the ransom as humbly as the poorest Hebrew would have to do; he had already obeyed the edict of the emperor Augustus, in the general census; he was to be obedient even unto death, even to the death of the Cross. The Mother and the Child, both humbled themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

The mystery of the ceremony of the blessing of candles has frequently been explained by liturgists, dating from the 7th century. According to St. Ivo of Chartres [In his *Second Sermon on the Purification*], the wax which is formed from the juice of flowers by the bee, (which has always been considered as the emblem of virginitly,) signifies the virginal flesh of the Divine Infant, who diminished not, either by his conception or his birth, the spotless purity of his Blessed Mother. The same holy Bishop would have us see, in the flame of our Candle, a symbol of Jesus, who came to enlighten our darkness. St. Anselm [Enarrations on St. Luke] Archbishop of Canterbury, speaking on the same mystery, bids us consider three things in the blest Candle: the Wax, the Wick, and the Flame. The Wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the Wick, which is within, is his Soul; the Flame, which burns on the top, is his Divinity.





MESSAGE FROM THE PROVINCIAL

Canon Matthew Talarico

Dear Faithful of St. Cyril and Methodius Oratory,

Thank you very much for so kindly welcoming me recently. It was a joy to be with you last weekend and for the daily Masses earlier this past week as well. Along with the seminarians, I express my heartfelt gratitude for the wonderful meals which you are graciously providing for us.

Regular updates regarding Canon Altieri are posted on Sts. Cyril and Methodius Facebook page, as well as on Institute social media. Canon suffered a setback last Monday, January 24, when he required support from mechanical ventilation. It now appears that he had developed a superimposed bacterial infection which compromised his breathing. It is now being treated, and he is improving. He has made great improvement on the ventilator and now requires substantially less support. He is on light sedation, and is easily arousable, interactive, and calm and peaceful, despite being on the ventilator. His medical team is optimistic that he will continue to improve, but the amount of time he may need on the ventilator is currently unknown. Please continue to fervently pray for Canon Altieri, his family, and his medical team. We will continue to keep you updated.

With the blessing and permission of Bishop Caggiano, Canon Michael Stein will be temporarily fulfilling the duties of Rector at Sts. Cyril and Methodius for the time being until Canon Altieri has completed the period of recovery and convalescence. You will have the opportunity to meet Canon Stein next Sunday, February 6, at the social which will follow Holy Mass. He is available at the Sts. Cyril and Methodius priory residence for any particular sacramental or other spiritual need you may have. Canon Stein will also be assuring the catechism classes and the marriage preparation meetings as well.

I would also like to thank Father Peter Lenox and Father Richard Cipolla for their fraternal support and priestly assistance at Sts. Cyril and Methodius.

Looking forward to my next visit with you, I assure you all of my daily prayers and remain at your disposition, while I remain,

Faithfully yours in Christ our King,
Canon Matthew Talarico
US PROVINCIAL SUPERIOR
E-MAIL: provincial@icksp.org