

Most Precious Blood of Jesus Parish

*A Pennsylvania Charitable Trust and Roman Catholic Parish celebrating the Mass in the Extraordinary Form
Institute of Christ the King Sovereign Priest*

**Palm Sunday
April 5, A.D. 2020**

Special Epidemic Schedule

Mass Schedule

Due to the epidemic, these Masses are live-streamed only
Sundays: 8am & 11am (Easter Sunday)
Monday through Friday: 12 Noon
Saturday: 8am

Confession Schedule

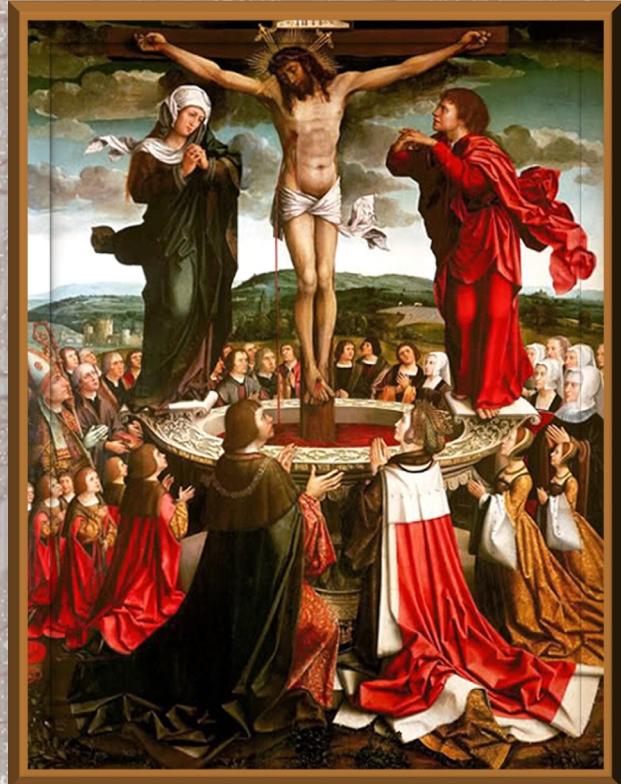
Sundays: 9:30 to 11:30am; 1pm to 3pm
Monday through Friday: 4pm to 6pm
Saturday: 9:30 to 11:30am; 1pm to 3pm
The church is opened during these hours for private prayer.

*Please consult weekly bulletin for modifications to the schedule
(eg. Holy Days, Civil Holidays...).
For Baptisms, Marriages, Visitation of the sick, Funerals, or
Registration as a parishioner, please contact the Parish Office.*

Clergy & Staff

Canon William Avis, Pastor
Canon John O'Connor, Parochial Vicar
Gail Buchman, Administrative Assistant
Gerry Redic, Business Manager
John Rokosz, Music Director
Jeannine Goelz, Office Coordinator

Pennsylvania Childline (report suspected child abuse)
1-800-932-0313
Protection of Children and Youth (diocesan office)
1-888-808-1235



Contact Information

Parish Office Hours: Office closed.

3250 California Avenue
Pittsburgh, PA 15212
Phone 412-761-1508
Fax: 412-761-6454
Email: office@mpboj.com
Website: mostpreciousbloodparish.org

Institute of Christ the King Sovereign Priest

Veritatem Facientes In Caritate—Furthering the Truth in Charity

Mass Intentions

Due to current events, these Masses will be live-streamed at the given times. Go to <https://www.institute-christ-king.org/pittsburgh-home>

Sunday, April 5, 2020

Palm Sunday, 1st Class—Violet

8AM +Betty & Glenn Ludwek (Jim & Diane Mousseau)
4PM *Pro Populo*

Monday, April 6, 2020

Holy Monday, 1st Class—Violet

12noon Conversion of Keith Drummond (Lynette Shuster)

Tuesday, April 7, 2020

Holy Tuesday, 1st Class—Violet

12noon Living & Deceased Members of the Jurewicz Family (N. Jurewicz)

Wednesday, April 8, 2020

Spy Wednesday, 1st Class—Violet

12noon + Michael John O'Connell (O'Connell Family)

Thursday, April 9, 2020

Holy Thursday, 1st Class—White/Violet

7PM + Leslie J. Reilly (Tim & Patricia Rowlands)

Friday, April 10, 2020 *Fast & Abstinence*

Good Friday, 1st Class—Black

12noon *Mass of the Pre-Sanctified*

Saturday, April 11, 2020

Holy Saturday, 1st Class—Violet/White

6PM *Pro Populo*

Sunday, April 12, 2020

Easter Sunday, 1st Class—White

8AM + Sarah Brunn (Al Brunn)
11AM David Paras (Paras Family)

Our Weekly Offerings

Since Mass was not celebrated publicly on Sunday, March 29, 2020, there are no collection amounts to report in this bulletin. Thank you to all who have mailed their envelopes to the parish office, or who have found another way to make continued contributions for our parish expenses, either by depositing envelopes in the candle collection boxes, placing envelopes through the Priory's mail slot, or utilizing Faith Direct. The parish continues to pay its bills, and, if you are able, you may make up contributions once everything returns to normal. Your generosity is most appreciated during this difficult time and may God bless you for your sacrifice.

Faith Direct

If you like the convenience of automatically donating to our new parish on a regular basis *during this epidemic*, please consider utilizing Faith Direct.

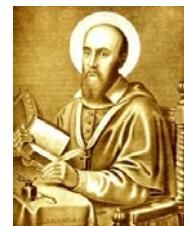
You can register for donations to be made directly from your bank account or charged to your personal credit card by visiting www.faithdirect.net or by calling **866-507-8757**. The parish code for Most Precious Blood of Jesus parish is **PA678**.

Bulletin Publication Deadline

All announcements for publication in the bulletin must be received in printed form by Monday at Noon.

Wisdom of St. Francis de Sales

To take up our cross and follow Jesus Christ means nothing other than receiving and accepting all the troubles, contradictions, afflictions and mortifications that come our way in this life. We should accept them with complete submission and resignation. We ought not select our own crosses, but we should accept and carry those that are offered to us. In this way we imitate the Savior, Who did not choose His own cross, but humbly took upon Himself the one prepared for Him.



An Act of Contrition

O My God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishment. Most of all, because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more, and to avoid the near occasion of sin. Amen.

The catechism teaches that an act of perfect contrition with the intention to confess one's sins in the Sacrament of Penance restores the soul to sanctifying grace. What is an act of perfect contrition? It is when we have sorrow for sin because we love God Whom we have offended by sin. Charity (that is the Love of God) and sin cannot abide at the same time in a soul. Should you fall into mortal sin, make an act of perfect contrition and be ready to confess your sins when the opportunity arrives.

An Act of Spiritual Communion

My Jesus, I believe that Thou art present in the Most Holy Sacrament. I love Thee above all things, and I desire to receive Thee into my soul. Since I cannot at this moment receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as if Thou wert already there and unite myself wholly to Thee. Never permit me to be separated from Thee. Amen.

Live Streaming options

Assisting at Holy Mass and other liturgical functions through Live Streaming does not replace the physical presence in the Sacred Liturgy, it is does permit us to unite ourselves with the Mass being celebrated somewhere in the world. Here below are some possibilities:
<https://www.institute-christ-king.org/pittsburgh-home>
<https://www.institute-christ-king.org/videostream>
<https://www.institute-christ-king.org/stlouis-home>

Works of Mercy

During this time that many of us are confined to our homes, it may seem impossible to do many of the corporal or spiritual works of mercy. However with telephone and internet, we are able to do more than we think. Especially during this time, visiting the sick or the elderly can be done by a phone call. Here we can pray with and comfort others even from a distance. It is also an act of mercy to check up on elderly relatives to make sure that they are doing fine.

Palm Sunday

From the Liturgical Year of Dom Guéranger

Today, if ye shall hear the voice of the Lord, harden not your hearts!

Early in the morning of this day, Jesus sets out for Jerusalem, leaving Mary His Mother, and the two sisters Martha and Mary Magdalene, and Lazarus, at Bethania. The Mother of sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not death, it is triumph, that Jesus is to receive today in Jerusalem. The Messias, before being nailed to the cross, is to be proclaimed King by the people of the great city; the little children are to make her streets echo with their *Hosannas* to the Son of David; and this in presence of the soldiers of Rome's emperor, and of the high priests and Pharisees: the first standing under the banner of their eagles; the second, dumb with rage.

The prophet Zachary had foretold this triumph which the Son of Man was to receive a few days before His Passion, and which had been prepared for Him from all eternity. 'Rejoice greatly, O daughter of Sion! Shout for joy, O daughter of Jerusalem! Behold thy King will come to thee; the Just and the Savior. He is poor, and riding upon an ass, and upon a colt, the foal of an ass.' [Zach. ix. 9]. Jesus, knowing that the hour has come for the fulfilment of this prophecy, singles out two from the rest of His disciples, and bids them lead to Him an ass and her colt, which they would find not far off. He has reached Bethphage, on Mount Olivet. The two disciples lose no time in executing the order given them by their divine Master; and the ass and the colt are soon brought to the place where He stands.

The disciples spread their garments upon the colt; and our Savior, that the prophetic figure might be fulfilled, sits upon him [*Ibid.* 7, and St. Luke xix. 35.], and advances towards Jerusalem. As soon as it is known that Jesus is near the city, the holy Spirit works in the hearts of those Jews, who have come from all parts to celebrate the feast of the Passover. They go out to meet our Lord, holding palm branches in their hands, and loudly proclaiming Him to be King [St. Luke xix. 38]. They that have accompanied Jesus from Bethania, join the enthusiastic crowd. Whilst some spread their garments on the way, others cut down boughs from the palm-trees, and strew them along the road. *Hosanna* is the triumphant cry, proclaiming to the whole city that Jesus, the Son of David, has made His entrance as her King.

Thus did God, in His power over men's hearts, procure a triumph for His Son, and in the very city which, a few days later, was to clamor for His Blood. This day was one of glory to our Jesus, and the holy Church would have us renew, each year, the memory of this triumph of the Man-God. Shortly after the birth of our Emmanuel, we saw the Magi coming from the extreme east, and looking in Jerusalem for the King of the Jews, to whom they intended offering their gifts and their adorations: but it is Jerusalem herself that now goes forth to meet this King. Each of these events is an acknowledgment of the kingship of Jesus; the first, from the Gentiles; the second, from the Jews. Both were to pay Him this regal homage, before He suffered His Passion. The inscription to be put upon the cross, by Pilate's order, will express the kingly character of the Crucified: Jesus of Nazareth, King of the Jews. Pilate, the Roman governor, the pagan, the base coward, has been unwittingly the fulfiller of a prophecy; and when the enemies of Jesus insist on the inscription being altered, Pilate will not deign to give them any answer but this: 'What I have written, I have written.'

Today, it is the Jews themselves that proclaim Jesus to be their King: they will soon be dispersed, in punishment for their revolt against the Son of David; but Jesus is King, and will be so for ever. Thus were literally verified the words spoken by the Archangel to Mary, when he announced to her the glories of the Child that was to be born of her: 'The Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob for ever.' [St. Luke i. 32]. Jesus begins His reign upon the earth this very day; and though the first Israel is soon to disclaim His rule, a new Israel, formed from the faithful few of the old, shall rise up in every nation of the earth, and become the kingdom of Christ, a kingdom such as no mere earthly monarch ever coveted in his wildest fancies of ambition.

This is the glorious mystery which ushers in the great week, the week of dolors. Holy Church would have us give this momentary consolation to our heart, and hail our Jesus as our King. She has so arranged the service of today, that it should express both joy and sorrow; joy, by

uniting herself with the loyal *hosannas* of the city of David; and sorrow, by compassionating the Passion of her divine Spouse. The whole function is divided into three parts, which we will now proceed to explain.

The first is the blessing of the palms; and we may have an idea of its importance from the solemnity used by the Church in this sacred rite. One would suppose that the holy Sacrifice has begun, and is going to be offered up in honor of Jesus' entry into Jerusalem. Introit, Collect, Epistle, Gradual, Gospel, even a Preface, are said, as though we were, as usual, preparing for the immolation of the spotless Lamb; but, after the triple *Sanctus! Sanctus! Sanctus!* the Church suspends these sacrificial formulas, and turns to the blessing of the palms. The prayers she uses for this blessing are eloquent and full of instruction; and, together with the sprinkling with holy water and the incensation, impart a virtue to these branches, which elevates them to the supernatural order, and makes them means for the sanctification of our souls and the protection of our persons and dwellings. The faithful should hold these palms in their hands during the procession, and during the reading of the Passion at Mass, and keep them in their homes as an outward expression of their faith, and as a pledge of God's watchful love.

The second of to-day's ceremonies is the procession, which comes immediately after the blessing of the palms. It represents our Savior's journey to Jerusalem, and His entry into the city. To make it more expressive, the branches that have just been blessed are held in the hand during it. With the Jews, to hold a branch in one's hand was a sign of joy. The divine law had sanctioned this practice, as we read in the following passage from Leviticus, where God commands His people to keep the feast of tabernacles: And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God [Lev. xxiii. 40]. It was, therefore, to testify their delight at seeing Jesus enter within their walls, that the inhabitants, even the little children, of Jerusalem, went forth to meet Him with palms in their hands. Let us, also, go before our King, singing our *hosannas* to Him as the conqueror of death, and the liberator of His people.

At the close of the procession a ceremony takes place, which is full of the sublimest symbolism. On returning to the church, the doors are found to be shut. The triumphant procession is stopped; but the songs of joy are continued. A hymn in honor of Christ our King is sung with its joyous chorus; and at length the subdeacon strikes the door with the staff of the cross; the door opens, and the people, preceded by the clergy, enter the church, proclaiming the praise of Him, who is our resurrection and our life.

This ceremony is intended to represent the entry of Jesus into that Jerusalem of which the earthly one was but the figure - the Jerusalem of heaven, which has been opened for us by our Savior. The sin of our first parents had shut it against us; but Jesus, the King of glory, opened its gates by His cross, to which every resistance yields. Let us, then, continue to follow in the footsteps of the Son of David, for He is also the Son of God, and He invites us to share His kingdom with Him. Thus, by the procession, which is commemorative of what happened on this day, the Church raises up our thoughts to the glorious mystery of the Ascension, whereby heaven was made the close of Jesus' mission on earth. Alas! the interval between these two triumphs of our Redeemer are not all days of joy; and no sooner is our procession over, than the Church, who had laid aside for a moment the weight of her grief, falls back into sorrow and mourning.

The third part of to-day's service is the offering of the holy Sacrifice. The portions that are sung by the choir are expressive of the deepest desolation; and the history of our Lord's Passion, which is now to be read by anticipation, gives to the rest of the day that character of sacred gloom, which we all know so well. For the last five or six centuries, the Church has adopted a special chant for this narrative of the holy Gospel. The historian, or the evangelist, relates the events in a tone that is at once grave and pathetic; the words of our Savior are sung to a solemn yet sweet melody, which strikingly contrasts with the high dominant of the several other interlocutors and the populace. During the singing of the Passion, the faithful should hold their palms in their hands, and, by this emblem of triumph, protest against the insults offered to Jesus by His enemies. As we listen to each humiliation and suffering, all of which were endured out of love for us, let us offer Him our palm as to our dearest Lord and King. When should we be more adoring, than when He is most suffering?

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