

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*

**Easter Sunday
April 12, A.D. 2020**

Special Epidemic Schedule

Mass Schedule

Due to the epidemic, these Masses are live-streamed only

Sundays: 8am & 11 am

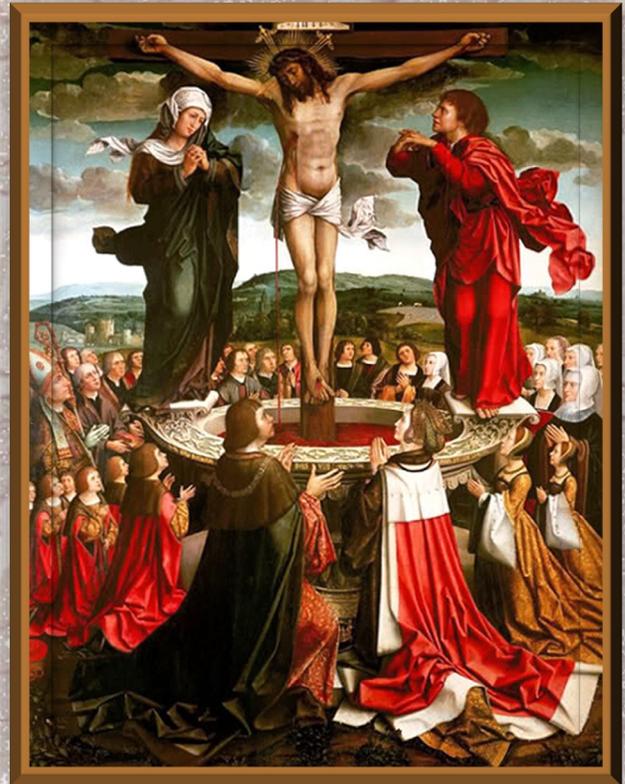
Monday through Friday: 12 Noon

Saturday: 8am

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 12, 2020

Easter Sunday, 1st Class—White

8AM + Sarah Brunn (Al Brunn)

11AM David Paras (Paras Family)

Monday, April 13, 2020

Easter Monday, 1st Class—White

12noon *Pro Populo*

Tuesday, April 14, 2020

Easter Tuesday, 1st Class—White

12noon + Mary D. Burke (Tim & Patricia Rowlands)

Wednesday, April 15, 2020

Wednesday in Easter Week, 1st Class—White

12noon Sandy Zeher (Paras Family)

Thursday, April 16, 2020

Thursday in Easter Week, 1st Class—White

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

Friday, April 17, 2020

Friday in Easter Week, 1st Class—White

12noon + Robert Ratay (Louis & Judith Talarico)

Saturday, April 18, 2020

Saturday in Albis, 1st Class—White

8AM + Mildred Jones and Living & Deceased Members of Weber, Jones & Moore Family (Donna Moore)

Sunday, April 19, 2020

Sunday in Albis, 1st Class—White

8AM *Pro Populo*

4PM Students & Faculty of Our Lady of the Sacred Heart High School (Friend Family)

Our Weekly Offerings

Mailed in and counted March 8th

Offertory \$3,715.00

Food Pantry \$57.00

ICRSS Collection \$40.00

Easter Flowers \$145.00

2020 Parish Share \$740.00

Parish Improvements \$200.00

Faith Direct (March 1-15, 2020)

Offertory \$3,630.00

Food Pantry \$35.00

ICRSS Collection \$40.00

Church Restoration \$385.00

2020 Parish Share \$360.00

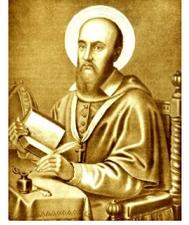
Thank you to all who have mailed their envelopes to the parish office, or who have found another way to make continued contributions for our parish expenses, either by depositing envelopes in the candle collection boxes, placing envelopes through the Priory's mail slot, or utilizing Faith Direct. The 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

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.

Wisdom of St. Francis de Sales

To live according to the spirit means thinking, speaking and working virtuously, not according to the senses or the desires of the flesh. Certainly we are susceptible to emotions, but we must keep them under control and not live according to them. But what are the virtues of the spirit? Faith, which shows us truths beyond the comprehension of the senses; hope, which makes us aim at the good that is invisible; and charity, which makes us love God above everything else and our neighbor as ourselves - not with a purely natural or self-interested love, but with a love that is pure, unchangeable and solidly founded on God.



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 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>

Bulletin Publication Deadline

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

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The Mystery of Paschal Time

From the Liturgical Year of Dom Guéranger

Of all the Seasons of the Liturgical Year, Easter-tide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very center of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion,- all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this Solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law:- a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind :— the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full lay of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the Angel shall be heard proclaiming: 'Time shall be no more!' The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, He is the *first-born from the dead*. The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says, the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behooved us to die with Christ:- but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and called our Redeemer to die on the Cross, we have a right to our *Alleluia*.

In the preceding chapter, we explained why our Savior chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favored day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the

greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday, or the Sabbath, and this in honor of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honor the Work of her Lord. She allows the Saturday to pass,- it is the day her Jesus rested in the Sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, (which was the first manifestation of life upon chaos,) and on the same, He that is the 'Brightness of the Father,' and 'the Light of the world,' rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken His divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that He has created; He comes with the rays of His divinity clouded beneath the humble veil of our flesh; He comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, He would observe it, as He did every title of the Law; He would spend it as the day of rest, after the work of His Passion, in the silence of the Sepulchre: but, early on the eighth day, He rises to life, and the life is one of glory. Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These mysterious numbers,— which God Himself fixed, when He instituted the first Pentecost after the first Pasch,—were followed by the Apostles, when they regulated the Christian Easter, as we learn from St. Hilary of Poitiers, St. Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St. Hilary, 'We shall find that this holy Season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during then no one should kneel, or mar by fasting the spiritual joy of this long Feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.'

Another figure of our Eastertide was the year of Jubilee which God bade Moses prescribe to his people. Each fiftieth year, the houses and lands that had been alienated during the preceding forty-nine, returned to their original owners; and those Israelites, who have been compelled by poverty to sell themselves as slaves, recovered their liberty. This year which was properly called the Sabbatical year was the sequel of the preceding seven weeks of years, and was then the image of our eighth day, whereon the Son of Mary, by His Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

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