

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*

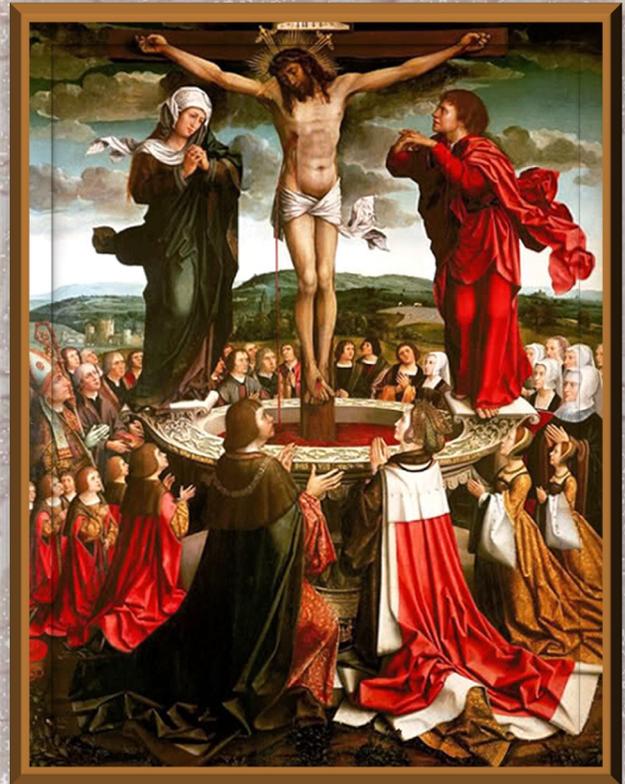
**2nd Sunday after Easter
April 26, A.D. 2020**

Special Epidemic Schedule

Mass Schedule

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

*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 26, 2020

2nd Sunday after Easter, 2nd Class—White

8AM *Pro Populo*

11AM Ginny Kenna (Ginny Kenna)

Monday, April 27, 2020

St. Peter Canisius, 3rd Class—White

12noon + William Allan Obricki (Charles & Deanna Shannon)

Tuesday, April 28, 2020

St. Paul of the Cross, 3rd Class—White

Commemoration of St. Vitalis

12noon Heather H. Hilterman (Ryan McCartney)

Wednesday, April 29, 2020

St. Peter of Verona, 3rd Class—Red

12noon Dave & Mandy Capan (Paras Family)

Thursday, April 30, 2020

St. Catherine of Siena, 3rd Class—White

12noon Living & Deceased Members of the Loiselles Family (Mrs. Donna Marie Simelis)

Friday, May 1, 2020

St. Joseph the Worker, 1st Class—White

12noon Ezekiel & Eileen Capone (Ralph & Andrea Capone)

Saturday, May 2, 2020

Votive Mass of the Immaculate Heart, 3rd Class—White

Commemoration of St. Athanasius

8AM + Blanche Otis (Bill & Gerry Redic)

Sunday, May 3, 2020

3rd Sunday after Easter, 2nd Class—White

8AM *Pro Populo*

11AM + Joseph F. Juckovich (Kay F. Byrne)

Our Weekly Offerings

Mail-In Offertory Collection (counted April 15th)

Offertory	\$10,710.00
Parish Improvement	\$10.00
ICRSS 2nd Collection	\$45.00
Easter Flowers	\$12.00
Parish Share 2020	\$3,790.00
Holy Land 2nd Collection	\$205.00
Food Pantry	\$1,030.00

Faith Direct (March 16-31, 2020)

Offertory	\$8,707.00
Church Restoration	\$5,354.00
Parish Share	\$399.00
Easter Flowers	\$187.00
Holy Land 2nd Collection	\$180.00
One time gifts	\$1,152.00
Easter Sunday	\$212.00

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 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**.

Food Assistance

Our parishioners have been very generous with donations towards the Food Pantry since we became a parish last July, and we typically use donations to purchase gift cards for the food bank operated by Christ Our Savior at St. Cyril's Church. This was the practice in place while we were still attached to Holy Wisdom Parish. Since Christ Our Savior is not opened during the pandemic, our parish has decided to keep a limited number of gift cards in the administrative office for use to purchase groceries. If you need some financial assistance getting groceries at this point in time, or you are unable to leave your home due to the 'stay at home' directives for elderly/immune deficient people, please contact our office (412-761-1508) and we will attempt to provide help.

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>

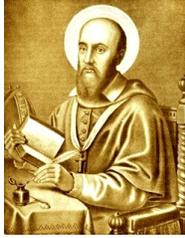
Sanctification of the Lord's Day

In these strange times of shut-down and suspension of public Masses, we may wonder at how we can keep holy the Sabbath (3rd Commandment). One thing to keep in mind is whereas the Bishops of Pennsylvania have temporarily lifted the obligation to assist at Holy Mass, they did not remove the obligation to rest from unnecessary servile work. We are still not to do manual labor that is not necessary for that particular day. We can still cook, do dishes and make our beds, but not clean the house, mow the lawn, &c. Recreational and charitable works, of course, are permitted provided that they do not cause scandal.

To illustrate that last point, I will recount an incident in a small town back in the late 1990's. A new priest was assigned to the parish who had very casual ways. One Sunday he was out in the front yard of the rectory landscaping. I don't recall if it was during one of the Sunday Masses or not. The parishioners, and non-catholics passing by, were shocked to see a priest digging in the garden on the Lord's Day. (Already it is a marvel to think, that even after decades of social engineering, people in that town still held Sunday to be a special day.) He said it was how he relaxed, which might have been true, but the effect it had was scandalous. Some of the parishioners were tempted to take it easy on Saturday and push their weekend chores to Sunday. Soon many started to treat Sunday like any other day; the Lord's Day was profaned.

Wisdom of St. Francis de Sales

We must not be afraid of the assaults and stupidities of our common enemy, because he can do us no harm. With fear comes uneasiness, with uneasiness comes tiredness, and finally, weariness makes us give up our exercise of piety. Therefore, without becoming afraid, be happy to be like little chicks under the wings of the Divine. Let us fear no one but God, but let it be a loving fear. Let us keep our doors well barred and take care lest the walls of our good resolutions be battered down. Then let us live in peace, letting our enemy roar and prow about [cf. 1 Pt 5:8] as wildly as he likes -- he cannot harm us.



Gentleness Towards Others and Remedies Against Anger

Philothea, Part III, Chapter 8

The holy Chrism, used by the Church according to apostolic tradition, is made of olive oil mingled with balm, which, among other things, are emblematic of two virtues very specially conspicuous in our Dear Lord Himself, and which He has specially commended to us, as though they, above all things, drew us to Him and taught us to imitate Him: "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart." Humility makes our lives acceptable to God, meekness makes us acceptable to men. Balm, as I said before, sinking to the bottom of all liquids, is a figure of humility; and oil, floating as it does to the top, is a figure of gentleness and cheerfulness, rising above all things, and excelling all things, the very flower of Love, which, so says Saint Bernard, comes to perfection when it is not merely patient, but gentle and cheerful. Give heed, then, that you keep this mystic chrism of gentleness and humility in your heart, for it is a favorite device of the Enemy to make people content with a fair outside semblance of these graces, not examining their inner hearts, and so fancying themselves to be gentle and humble while they are far otherwise. And this is easily perceived, because, in spite of their ostentatious gentleness and humility, they are stirred up with pride and anger by the smallest wrong or contradiction. There is a popular belief that those who take the antidote commonly called "Saint Paul's gift," do not suffer from the viper's bite, provided, that is, that the remedy be pure; and even so true gentleness and humility will avert the burning and swelling which contradiction is apt to excite in our hearts. If, when stung by slander or ill-nature, we wax proud and swell with anger, it is a proof that our gentleness and humility are unreal, and mere artificial show. When the Patriarch Joseph sent his brethren back from Egypt to his father's house, he only gave them one counsel, "See that ye fall not out by the way." And so, my child, say I to you. This miserable life is but the road to a blessed life; do not let us fall out by the way one with another; let us go on with the company of our brethren gently, peacefully, and kindly. Most emphatically I say it, If possible, fall out with no one, and on no pretext whatever suffer your heart to admit anger and passion. Saint James says, plainly and unreservedly, that "the wrath of man worketh not the righteousness of God." Of course it is a duty to resist evil and to repress the faults of those for whom we are responsible, steadily and firmly, but gently and quietly. Nothing so stills the elephant when enraged as the sight of a lamb; nor does anything break the force of a cannon ball so well as wool. Correction given in anger, however tempered by reason, never has so much effect as that which is given altogether without anger; for the reasonable soul being naturally subject to reason, it is a mere tyranny which subjects it to passion, and whereinsoever reason is led by

passion it becomes odious, and its just rule obnoxious. When a monarch visits a country peaceably the people are gratified and flattered; but if the king has to take his armies through the land, even on behalf of the public welfare, his visit is sure to be unwelcome and harmful, because, however strictly military discipline may be enforced, there will always be some mischief done to the people. Just so when reason prevails, and administers reproof, correction, and punishment in a calm spirit, although it be strict, every one approves and is content; but if reason be hindered by anger and vexation (which Saint Augustine calls her soldiers) there will be more fear than love, and reason itself will be despised and resisted. The same Saint Augustine, writing to Profuturus, says that it is better to refuse entrance to any even the least semblance of anger, however just; and that because once entered in, it is hard to be got rid of, and what was but a little mote soon waxes into a great beam. For if anger tarries till night, and the sun goes down upon our wrath (a thing expressly forbidden by the Apostle), there is no longer any way of getting rid of it; it feeds upon endless false fancies; for no angry man ever yet but thought his anger just.

Depend upon it, it is better to learn how to live without being angry than to imagine one can moderate and control anger lawfully; and if through weakness and frailty one is overtaken by it, it is far better to put it away forcibly than to parley with it; for give anger ever so little way, and it will become master, like the serpent, who easily works in its body wherever it can once introduce its head. You will ask how to put away anger. My child, when you feel its first movements, collect yourself gently and seriously, not hastily or with impetuosity. Sometimes in a law court the officials who enforce quiet make more noise than those they affect to hush; and so, if you are impetuous in restraining your temper, you will throw your heart into worse confusion than before, and, amid the excitement, it will lose all self-control.

Having thus gently exerted yourself, follow the advice which the aged Saint Augustine gave to a younger Bishop, Auxilius. "Do," said he, "what a man should do." If you are like the Psalmist, ready to cry out, "Mine eye is consumed for very anger," go on to say, "Have mercy upon me, O Lord;" so that God may stretch forth His Right Hand and control your wrath. I mean, that when we feel stirred with anger, we ought to call upon God for help, like the Apostles, when they were tossed about with wind and storm, and He is sure to say, "Peace, be still." But even here I would again warn you, that your very prayers against the angry feelings which urge you should be gentle, calm, and without vehemence. Remember this rule in whatever remedies against anger you may seek. Further, directly you are conscious of an angry act, atone for the fault by some speedy act of meekness towards the person who excited your anger. It is a sovereign cure for untruthfulness to unsay what you have falsely said at once on detecting yourself in falsehood; and so, too, it is a good remedy for anger to make immediate amends by some opposite act of meekness. There is an old saying, that fresh wounds are soonest closed.

Moreover, when there is nothing to stir your wrath, lay up a store of meekness and kindness, speaking and acting in things great and small as gently as possible. Remember that the Bride of the Canticles is described as not merely dropping honey, and milk also, from her lips, but as having it "under her tongue;" that is to say, in her heart. So we must not only speak gently to our neighbor, but we must be filled, heart and soul, with gentleness; and we must not merely seek the sweetness of aromatic honey in courtesy and suavity with strangers, but also the sweetness of milk among those of our own household and our neighbors; a sweetness terribly lacking to some who are as angels abroad and devils at home!

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