



MOST PRECIOUS BLOOD of JESUS PARISH

*A Roman Catholic Personal Parish
for the Extraordinary Form
in the Diocese of Pittsburgh.*

First Sunday of Lent

March 9, A.D. 2025

Mass Schedule

Sundays: 8am, 11am
Monday: 12 Noon
Tuesday: 12 Noon & 7pm
Wednesday through Friday: 12 Noon
1st Friday of Month: 12 Noon & 7pm
Saturday: 9am

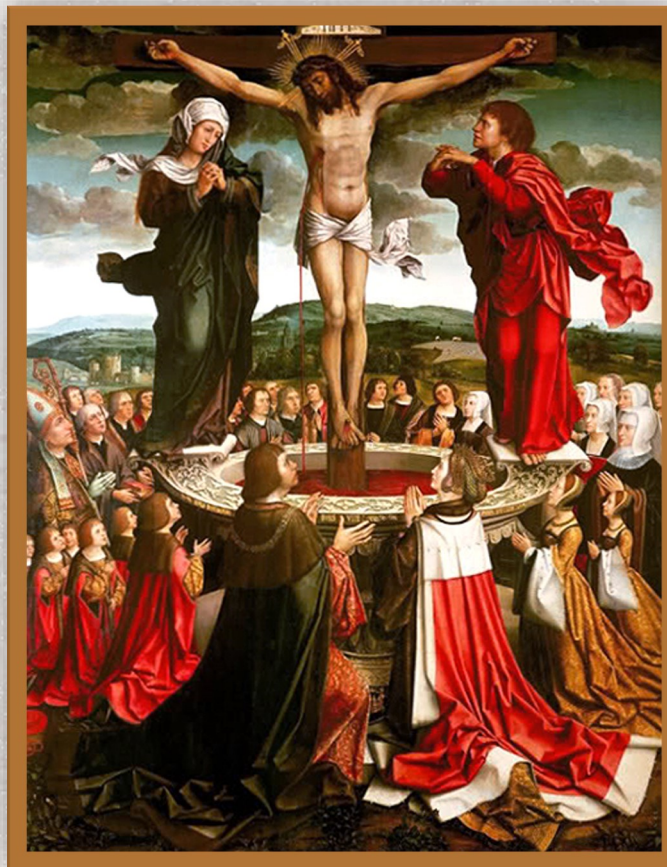
Confession Schedule

Sundays: 7-8am; 10-11am
Monday-Friday: 11:15-11:45am
Tuesdays: also 6:15-6:45pm
Saturday: 8-8:45am

Please consult the Liturgical Schedule on page 2 for particular modifications to this standard schedule.

Clergy & Staff

Canon William Avis, *Pastor*
pastor@mpboj.com
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Contact Information

Parish Office Hours: Monday - Friday 9am-2pm
3250 California Avenue
Pittsburgh, PA 15212
Phone 412-761-1508
Fax: 412-761-6454
Email: office@mpboj.com
Website: mostpreciousbloodparish.org or
mpboj.com

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



Institute of Christ the King Sovereign Priest

Veritatem Facientes In Caritate—Furthering the Truth in Charity

Liturgical Schedule

Sunday, March 9, 2025

First Sunday of Lent, 1st Class—Violet

8AM LM *Pro populo*
 11AM HM José & Annabel Piñero (Family)
 Processional: *Attende Domine* (pg. 99)

Recessional: *Forty Days and Forty Nights* (pg. 60)

Monday, March 10, 2025

Lenten Feria, 3rd Class—Violet

Commemoration Holy Forty Martyrs

12PM LM Spiritual & Temporal Welfare of Joel & Ester Salas (Zack Zigarovich)

Tuesday, March 11, 2025

Lenten Feria, 3rd Class—Violet

12PM LM + Michael Pancurak (Jane & Barbara Pancurak)

7PM LM + Charles & Lois Conroy (David & Rebecca Killian)

Wednesday, March 12, 2025

Ember Wednesday, 2nd Class—Violet

Commemoration of St. Gregory the Great

12PM LM Dena Lewin (Aja Bencsics)

Thursday, March 13, 2025

Lenten Feria, 3rd Class—Violet

12PM LM + Jeannine M. Levy (Patrick & Nicole Keane)

8PM Holy Hour of Adoration

9PM Compline

Friday, March 14, 2025 *Abstinence*

Ember Friday, 2nd Class—Violet

12PM LM Spiritual & Temporal Welfare of our Godchildren (O'Connor Family)

6:30 PM Stations of the Cross

7:15 PM LM + Paul Earl (Zack Zigarovich)

Saturday, March 15, 2025

Ember Saturday, 2nd Class—Violet

9AM LM + Frank G. Otuyce (Bill & Gerry Redic)

Sunday, March 16, 2025

Second Sunday of Lent, 1st Class—Violet

8AM LM + Repose of the Soul of Jane Mousseau (Jim & Diane Mousseau)

11AM HM *Pro populo*

Processional: *Miserere et Parce* (pg. 103)

Recessional: *Soul of My Savior* (pg. 92)

LM = Low Mass; LMO = Low Mass with Organ; HM = High/Solemn Mass

Our Weekly Offerings

Sunday, March 2, 2025

Offeritory	\$10,163.76
Parish Appeal 2025	\$3,266.00
Poor Box	\$10.00
ICRSS Provincial	\$1,690.00
Ash Wednesday	\$85.00
CCHD, &c.	\$30.00

Attendance: 8AM 470; 11AM 392; Total 862

Parish Group News

RESPECT LIFE GROUP (RLG) The Gospel of Life is at the heart of this group. RLG provides support to promote a culture of life through three working subcommittees: Legislation, Education, & Advocacy. RLG's March/April Newsletter can be found at the entrances.

RLG's Triannual Meeting will be on Saturday, March 22 in the school bldg. *after the 9:00am Mass. Light refreshment will be provided.*



The RLG is excited to announce Dr. Blaise Milburn as their guest speaker on Mar. 22 @ 11:30am. Dr. Milburn will discuss NaProTechnology for women struggling with infertility/reproductive issues. *If planning to attend the talk, the RLG requests that you be in the school building by 11:15am.*

CONFRATERNITY OF CHRISTIAN MOTHERS will next meet on Saturday, April 5th, beginning with the 9AM Mass. Next month's topic will be "On the Holy Mass". Please contact christianmothers@mpboj.com for more information. All adult women are welcome to attend.

SURSUM CORDA-YOUNG ADULTS GROUP is a nationwide initiative to foster the spiritual lives of Catholic adults, AGES 18–35, at Institute apostolates. To sign up for the mailing list and receive notice of future events, text Corda to 84576 and choose "SC Pittsburgh." For more information, contact José Piñero at 863.450.5143 or sursumcorda@mpboj.com.

LENTEN REGULATIONS

1. Ash Wednesday and Good Friday are days of fast and abstinence. The Fridays of Lent are days of abstinence in the United States.

2. The obligation of abstinence (refraining from eating meat) begins at the age of 14. The law of fasting (limiting oneself to one full meal and two lighter meals) obliges all between the ages of 18-59. No one should consider this obligation lightly.

3. Those individuals who have a medical condition in which fasting may be considered harmful are not obliged to fast, but should perform some other act of penance or charity.

4. Pastors and parents are to see to it that minors, though not bound by the law of fast and abstinence, are educated in the authentic sense of penance and encouraged to do acts of penance suitable to their age.

5. All members of the Christian Faithful are encouraged to do acts of penance and charity during the Lenten season beyond what is prescribed by the law.

6. As a general rule, a request for a dispensation from the obligation of abstinence on Fridays of Lent will not be considered unless some serious reason is present. (Attendance at social events, banquets, wedding rehearsals or receptions, or funeral wakes are not considered sufficient reason to request a dispensation.)

Stations of the Cross During Lent

A venerable devotion during Lent is the *Via Crucis* or Way of the Cross. Stations are held at 6:30 p.m. on the Fridays of Lent, followed by Holy Mass. On Good Friday, April 18th, Stations will be at 11 a.m. The faithful may gain a plenary indulgence under the usual conditions by praying the *Via Crucis*. This may be done privately or during public devotions.



March 5 - April 13

40 DAYS FOR LIFE®

From March 5th – April 13th, you're invited to join other Christians for 40 Days for Life—40 days of prayer and fasting for an end to abortion. You're also invited to stand and peacefully pray during a 40-day vigil in the public right-of-way outside Planned Parenthood, 933 Liberty Avenue. Contact Nikki Bruni, nbruni@40daysforlifepgh.com, or Jen, pgsaland365@gmail.com. Most Precious Blood of Jesus Parish has "adopted" Sunday, March 23rd from 9 am to 5 pm to provide the prayer coverage at Planned Parenthood! Sign-up sheets in the narthex.

Introduction to the Devout Life

By St. Francis de Sales

When Temptation and Delectation are Sin (Book 4, Chapter 6)

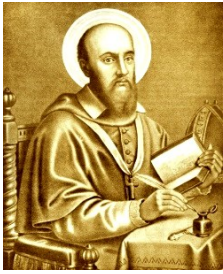
That princess, whom we have already taken as an illustration, was not to blame in the unlawful pursuit we supposed to be made of her, because it was against her will; but if, on the contrary, she had in any way led to it, or sought to attract him who sought her, she were certainly guilty of the pursuit itself; and even if she withheld her consent, she would still deserve censure and punishment. Thus it sometimes happens that temptation in itself is sin to us, because we have ourselves brought it upon us. For instance, if I know that gaming leads me to passion and blasphemy, and that all play is a temptation to me, I sin each and every time that I play, and I am responsible for all the temptations which may come upon me at the gaming table. So again, if I know that certain society involves me in temptation to evil, and yet I voluntarily seek it, I am unquestionably responsible for all that I may encounter in the way of temptation therein.

When it is possible to avoid the delectation arising out of temptation, it is always a sin to accept it, in proportion to the pleasure we take, and the amount of consent given, whether that be great or small, brief or lasting. The princess of our illustration is to blame if she merely listens to the guilty propositions made to her but still more so if, after listening, she takes pleasure in them, and allows her heart to feed and rest thereupon; for although she has no intention of really doing that which is proposed, her heart gives a spiritual consent when she takes pleasure in it, and it must always be wrong to let either body or mind rest on anything unworthy—and wrongdoing lies so entirely in the heart's co-operation, that without this no mere bodily action can be sin.

Therefore, when you are tempted to any sin, examine whether you voluntarily exposed yourself to the temptation, and if you find that you have done so by putting yourself into its way, or by not foreseeing the temptation, as you ought to have done, then it is sin; but if you have done nothing to bring about the temptation, it is not in anywise to be imputed to you as sin.

When the delectation which attends temptation might have been avoided, but has not been avoided, there is always a certain amount of sin according to the degree to which we have lingered over it, and the kind of pleasure we have taken in it. If a woman who has not willfully attracted unlawful admiration, nevertheless takes pleasure in such admiration, she is doing wrong, always supposing that what pleases her is the admiration. But if the person who courts her plays exquisitely on the lute, and she took pleasure, not in the personal attentions paid to herself, but in the sweetness and harmony of the music, there would be no sin in that, although it would be wrong to give way to any extent to her pleasure, for fear of its leading on to pleasure in the pursuit of herself. So again, if some clever stratagem whereby to avenge me of an enemy is suggested, and I take no satisfaction and give no consent to the vengeance, but am only pleased at the cleverness of the invention, I am not sinning; although it were very inexpedient to dwell long upon it, lest little by little I should go on to take pleasure in the thought of revenge.

Sometimes we are taken by surprise by some sense of delectation following so closely upon the temptation, that we are off our guard. This can be but a very slight venial sin, which would become greater if, after once we perceive the danger, we allow ourselves to dally with it, or question as to admitting or reject-



ing it—greater still if we carelessly neglect to resist it—and if we deliberately allow ourselves to rest in any such pleasure, it becomes very great sin, especially if the thing attracting us be unquestionably evil. Thus it is a great sin in a woman to allow herself to dwell upon any unlawful affections, although she may have no intention of ever really yielding to them.

“Many Apostolates, One Mission”

There is a special second collection today for the Institute of Christ the King's U.S. Provincial Appeal, to help the Institute grow in the USA.

This Lent, you can make a difference in the Church today by donating to the people and the places that work to restore Catholic life and culture in America. Consider making a sacrifice of \$80—just two dollars a day during these 40 days—to help the Institute continue its work for the salvation of souls. Thank you for your generous support! May Christ our King reward you eternally. (You can also donate online with the QR code above.)



Upcoming Events

Wednesday, March 19—**Feast of St. Joseph**: 12pm Low Mass; 7pm High Mass

Friday, March 21—**Feast of St. Benedict***: 12pm Low Mass with Organ; 6:30pm Stations of Cross followed by Low Mass

Tuesday, March 25—**Annunciation**: 12pm Low Mass w/organ; 7pm High Mass

Saturday, March 29—**Parish Lenten Day of Recollection**: 9am Low Mass; 11:30am Holy Hour of Adoration; 2:30pm Stations of the Cross.

Sunday, April 13— Palm Sunday: **10:30am High Mass** with blessing of palms and procession

Wednesday, April 16— Tenebrae of Holy Thursday, 7pm

**On feast days of the patron saints of the Institute, the faithful may gain a plenary indulgence under the usual conditions by assisting at Holy Mass at the parish.*

Betsy Ann Easter Candy Fundraiser

The parish is once again sponsoring a Betsy Ann Easter Candy Fundraiser to benefit parish programs. Please consider ordering some of the best chocolates in the world, while supporting the parish. The fundraiser will run from next Sunday, March 16th through Wednesday, April 2nd, 2025, and is entirely on-line, so you can order any of the delectable candy from the website. Order pick-up will take place



after Masses in Room 102 of the Parish Hall on Saturday, April 5th and Sunday, April 6th. There will be an insert in next week's bulletin with full details.

Thank you to parishioners Jim & Karen Paras, owners of Betsy Ann Chocolates, for making this fundraiser possible. Thanks also to Peggy Wrabley for coordinating this fundraiser each year. Please do your part and

enjoy the best candy ever!

Pray the Rosary Daily!

To All of Our Guests...

The Canons and faithful of Most Precious Blood of Jesus Parish welcome you to our parish and to the Traditional Mass, celebrated in accordance with the classical Roman Liturgy. This personal parish was established by Bishop David Zubik on July 1, 2019, the feast of *The Most Precious Blood of Jesus*. Our parishioners come from all over the diocese for the prayerful tranquility of the Traditional Mass.

According to liturgical tradition, Holy Communion is received on the tongue, kneeling at the communion rail. Reception of Holy Communion is the sign of Divine and Ecclesial unity, so only practicing Catholics, free from mortal sin and who have observed the Eucharistic fast, may present themselves for Holy Communion. Visitors who are not of the Catholic Faith are welcome to join in prayer, but are requested not to receive Holy Communion. Those who need a low gluten Host should inform the usher as they approach the Communion rail, at the end of the distribution line for Holy Communion.

For more information about the parish, contact the Parish Office at 412-761-1508.

The pastoral care of Most Precious Blood of Jesus Parish is provided by
THE INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST.



MOST PRECIOUS
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General Information

Bulletin Announcements: Requests for proposed bulletin announcements must be submitted **ten days in advance** of the publication date. Submit to bulletin@mpboj.com.

Mass Intentions: The Parish Mass Intention Registry is currently CLOSED. Mass intentions are accepted at specific periods in the year and announced in the bulletin. Instructions and forms are available during those periods.

Parish News: The parish uses **Flocknote** to circulate news and information. Please text MPBOJ to 84576 from your cell phone and follow the instructions, or check the parish website (MPBOJ.com) for more information.

Parish Materials/Events: At both church entrances, there are racks containing church forms, reading materials and prayer cards. Please feel free to take what you need, but do not leave any materials without explicit permission from the Pastor. Parish events publicized on the bulletin boards at both entrances. If you are involved in an event that you would like to publicize or schedule, please provide a copy of the notice or request to office@mpboj.com for approval.

On Line Contributions: Most Precious Blood of Jesus Parish greatly appreciates all donations and contributions. If interested in making on-line contributions via Faith Direct, please visit: membership.faithdirect.net/PA678 or call 866-507-8757.

Catholic Faith Formation and Spiritual needs: For those seeking to join the Catholic faith, or who wish spiritual direction, please call the Parish Office for information.

Rosary: The Rosary is publicly recited one-half hour before most parish Masses.

Sacramental Information

Penance: The parish offers the sacrament of penance forty-five minutes prior to each Mass. Confessionals are located on the Epistle (right-hand) side of the church, with a sign indicating where to stand for the line. There is an accessible confessional located on the right side of the double confessional, where the kneeler can be lifted for easy access. Both sides of the double confessional may be occupied at the same time. Start your confession when you hear the priest's blessing.

Infant Baptism: Baptism should be administered within two weeks of birth. Please call the Parish Office prior to the baby's birth, to begin arrangements.

Holy Matrimony: Couples planning to marry at the parish must contact the Parish Office at least six months in advance, to schedule an appointment to begin marriage preparation instructions.

First Holy Communion and Confirmation: School age students receive First Holy Communion and the sacrament of Confirmation as part of our Catechism Program. Please see the parish website for registration instructions.

Extreme Unction/Anointing of the Sick: If you need the assistance of a priest for someone who is dying, please contact the Parish Office at 412-761-1508. If after hours, listen to the prompts and select option #1.

Funerals: The funeral home should directly contact the Parish Office to make Mass and burial arrangements.

Sacramental Records/Letters of Good Standing: To obtain sacramental records or a letter in good standing, please contact the Parish Office at 412-761-1508 for instructions.

Safety Awareness

In an effort to make Most Precious Blood of Jesus Parish a safe place for all parishioners and visitors alike, please be mindful of our urban neighborhood and the constant traffic. If visiting the parish for Mass or a social event, parents should ensure their children's safety by maintaining prudent watch and supervision of their children at all times. When children are registered and/or involved in a parish related activity overseen by a parish program manager (e.g., Children's Choir; Catechism; altar server practice), at least one parent/guardian must remain on site for the duration of the program.

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Lent from The Liturgical Year by Dom Guéranger

THE MYSTERY OF LENT

We may be sure, that a season, so sacred as this of Lent, is rich in mysteries. The Church has made it a time of recollection and penance, in preparation for the greatest of all her feasts; she would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins. During Septuagesima, we had the number *Seventy*, which reminded us of those seventy years' captivity in Babylon, after which, God's chosen people, being purified from idolatry, was to return to Jerusalem and celebrate the Pasch. It is the number *Forty* that the Church now brings before us: - a number, as Saint Jerome observes, which denotes punishment and affliction [*In Ezechiel, cap. xxix.*].

Let us remember the forty days and forty nights of the Deluge (Gen. 7:12), sent by God in His anger, when He repented that He had made man, and destroyed the whole human race, with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert, before they were permitted to enter the Promised Land [Num. 14:33]. Let us listen to our God commanding the Prophet Ezechiel to lie forty days on his right side, as a figure of the siege, which was to bring destruction on Jerusalem [Ezech. 4:6].

There are two, in the Old Testament, who represent, in their own persons, the two manifestations of God: Moses, who typifies the *Law*; and Elias, who is the figure of the *Prophets*. Both of these are permitted to approach God, - the first on Sinai [Exod. 24:18], the second on Horeb [3 Kings 19:8], - but both of them have to prepare for the great favor by an expiatory fast of forty days.

With these mysterious facts before us, we can understand why it was, that the Son of God, having become Man for our salvation, and wishing to subject Himself to the pain of fasting, chose the number of forty days. The institution of Lent is thus brought before us with everything that can impress the mind with its solemn character, and with its power of appeasing God and purifying our souls. Let us, therefore, look beyond the little world which surrounds us, and see how the whole Christian universe is, at this very time, offering this forty days' penance as a sacrifice of propitiation to the offended majesty of God; and let us hope, that, as in the case of the Ninevites, He will mercifully accept this year's offering of our atonement, and pardon us our sins.

The number of our days of Lent is, then, a holy mystery: let us, now, learn from the liturgy, in what light the Church views her children during these forty days. She considers them as an immense army, fighting, day and night, against their spiritual enemies. We remember how, on Ash Wednesday, she calls Lent a *Christian Warfare*. Yes, - in order that we may have that newness of life, which will make us worthy to sing once more our *Alleluia*, - we must conquer our three enemies the devil, the flesh, and the world. We are fellow combatants with our Jesus, for He, too, submits to the triple temptation, suggested to Him by Satan in person. Therefore, we must have on our armor, and watch unceasingly. And whereas it is of the utmost importance that our hearts be spirited and brave, - the Church gives us a war-song of heaven's own making, which can fire even cowards with hope of victory and confidence in God's help: it is Psalm 90 [*Ps. Qui habitat in adjutorio, in the Office of Compline*]. She inserts the whole of it in the Mass of the First Sunday of Lent, and, every day, introduces several of its verses in the Ferial Office.

She there tells us to rely on the protection, wherewith our Heaven-

ly Father covers us, as *with a shield* [Scuto circumdabit to veritas ejus. *Office of None.*]; to hope *under the shelter of His wings* [Et sub pennis ejus sperabis. *Sext.*]; to have confidence in Him, for that He will deliver us from the snare of the hunter [Ipse liberavit me de laqueo venantium. *Tierce.*], who had robbed us of the holy liberty of the children of God; to rely upon the succor of the Holy Angels, who are our brothers, to whom our Lord *hath given charge that they keep us in all our ways* [Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. *Lauds and Vespers.*], and who, when our Jesus permitted Satan to tempt Him, were the adoring witnesses of His combat, and approached Him, after His victory, proffering to Him their service and homage. Let us get well into us these sentiments wherewith the Church would have us be inspired; and, during our six weeks' campaign, let us often repeat this admirable Canticle, which so fully describes what the Soldiers of Christ should be and feel in this season of the great spiritual warfare.

But the Church is not satisfied with thus animating us to the contest with our enemies; - she would also have our minds engrossed with thoughts of deepest import; and for this end, she puts before us three great subjects, which she will gradually unfold to us between this and the great Easter Solemnity. Let us be all attention to these soul-stirring and instructive lessons.

And firstly, there is the conspiracy of our Redeemer's enemies against Him. It will be brought before us in its whole history, from its first formation to its final consummation on the great Friday, when we shall behold the Son of God hanging on the Wood of the Cross. These infamous workings will be brought before us so regularly, that we shall be able to follow the plot in all its details. We shall be inflamed

with love for the august Victim, whose meekness, wisdom, and dignity, bespeak a God. The divine drama, which began in the cave of Bethlehem, is to close on Calvary; we may assist at it, by meditating on the passages of the Gospel read to us, by the Church, during these days of Lent.

The second of the subjects offered to us, for our instruction, requires that we should remember how the Feast of Easter is to be the day of new birth for our catechumens; and how, in the early ages of the Church, Lent was the immediate and solemn preparation given to the candidates for Baptism. The holy Liturgy of the present season retains much of the instruction she used to give to the catechumens; and as we listen to her magnificent lessons from both the Old and the New Testament, whereby she completed their *initiation*, we ought to think with gratitude on how *we* were not required to wait years before being made Children of God, but were mercifully admitted to Baptism, even in our infancy. We shall be led to pray for those new catechumens, who this very year, in far distant countries, are receiving instructions from their zealous missionaries, and are looking forward, as did the postulants of the primitive Church, to that grand Feast of our Savior's victory over Death, when they are to be cleansed in the waters of Baptism and receive from the contact a new being, - regeneration.

Thirdly, we must remember how, formerly, the public penitents, who had been separated, on Ash Wednesday, from the assembly of the faithful, were the object of the Church's maternal solicitude during the whole forty days of Lent, and were to be admitted to reconciliation on Maundy Thursday, if their repentance were such as to merit this public forgiveness. We shall have the admirable course of instructions, which were originally designed for these penitents, and which the liturgy, faithful as she ever is to such traditions, still re-



Expulsion of the Penitents on Ash Wednesday

tains for our sakes. As we read these sublime passages of the Scripture, we shall naturally think upon our own sins, and on what easy terms they were pardoned us; whereas, had we lived in other times, we should have probably been put through the ordeal of a public and severe penance. This will excite us to fervor, for we shall remember, that, whatever changes the indulgence of the Church may lead her to make in her discipline, the justice of our God is ever the same. We shall find in all this an additional motive for offering to his Divine Majesty the sacrifice of a contrite heart, and we shall go through our penances with that cheerful eagerness, which the conviction of our deserving much severer ones always brings with it.

In order to keep up the character of mournfulness and austerity which is so well-suited to Lent, the Church, for many centuries, admitted very few feasts into this portion of her year, inasmuch as there is always joy, where there is even a spiritual feast. In the 4th century, we have the Council of Laodicea forbidding, in its fifty-first canon, the keeping a feast or commemoration of any saint, during Lent, excepting on the Saturdays or Sundays [Labbe, *Concil.*, tom. i.]. The Greek Church rigidly maintained this point of Lenten Discipline; nor was it till many centuries after the Council of Laodicea that she made an exception for March 25th, on which day she now keeps the Feast of our Lady's Annunciation.

The Church of Rome maintained this same discipline, at least in principle; but she admitted the Feast of the Annunciation at a very early period, and somewhat later, the Feast of the Apostle St. Matthias, on February 24th. During the last few centuries, she has admitted several other feasts into that portion of her general Calendar which coincides with Lent; still, she observes a certain restriction, out of respect for the ancient practice.

The reason of the Church of Rome being less severe on this point of excluding the saints' feasts during Lent, is, that the Christians of the West have never looked upon the celebration of a feast as incompatible with fasting; the Greeks, on the contrary, believe that the two are irreconcilable, and as a consequence of this principle, never observe Saturday as a fast-day, because they always keep it as a Solemnity, though they make Holy Saturday an exception, and fast upon it. For the same reason, they do not fast upon the Annunciation.

This strange idea gave rise, in or about the 7th century, to a custom which is peculiar to the Greek Church. It is called the *Mass of the Presanctified*, that is to say, consecrated in a previous Sacrifice. On each Sunday of Lent, the Priest consecrates six Hosts, one of which he receives in that Mass; but the remaining five are reserved for a simple Communion, which is made on each of the five following days, without the Holy Sacrifice being offered. The Latin Church practices this rite only once in the year, that is, on Good Friday, and this in commemoration of a sublime mystery, which we will explain in its proper place.

This custom of the Greek Church was evidently suggested by the 49th Canon of the Council of Laodicea, which forbids the offering the Bread of sacrifice during Lent, excepting on the Saturdays and Sundays [Labbe, *Concil.*, tom. i.]. The Greeks, some centuries later on, concluded from this Canon, that the celebration of the Holy Sacrifice was incompatible with fasting; and we learn from the controversy they had, in the 9th century, with the Legate Humbert [Centra Nicetam., tom. iv.], that the *Mass of the Presanctified*, (which has no other authority to rest on save a Canon of the famous Council in *Trullo* [Can. 52. Labbe, *Concil.* tom. vi.] held in 692,) was justified by the Greeks on this absurd plea, - that the Communion of the Body and Blood of our Lord broke the Lenten Fast.

The Greeks celebrate this rite in the evening, after Vespers, and the Priest alone communicates, as is done now in the Roman Liturgy on Good Friday. But for many centuries, they have made an exception for the Annunciation; they interrupt the Lenten fast on this Feast, they celebrate Mass, and the Faithful are allowed to receive Holy Communion.

The Canon of the Council of Laodicea was probably never received in the Western Church. If the suspension of the Holy Sacrifice during Lent was ever practiced in Rome, it was only on the Thursdays; and even that custom was abandoned in the 8th century,

as we learn from Anastasius the Librarian, who tells us that Pope St. Gregory II, desiring to complete the Roman Sacramentary, added Masses for the Thursdays of the first five weeks of Lent [Anastas. In Gregorio II]. It is difficult to assign the reason of this interruption of the Mass on Thursdays in the Roman Church, or of the like custom observed by the Church of Milan on the Fridays of Lent. The explanations we have found in different authors are not satisfactory. As far as Milan is concerned, we are inclined to think, that not satisfied with the mere adoption of the Roman usage of not celebrating Mass on Good Friday, the Ambrosian Church extended the rite to all the Fridays of Lent.

After thus briefly alluding to these details, we must close our present Chapter by a few words on the holy rites, which are now observed, during Lent, in our Western Churches. We have explained several of these in our "Septuagesima." The suspension of the *Alleluia*; the purple vestments; the laying aside the deacon's Dalmatic, and the subdeacon's Tunic; the omission of the two joyful canticles, - the *Gloria in excelsis*, and the *Te Deum*; the substitution of the mournful *Tract* for the Alleluia verse in the Mass; the *Benedicamus Domino* instead of the *Ite, Missa est*; the additional Prayer said over the people after the Post-communion Collects on Ferial Days; the saying the Vesper Office before mid-day, excepting on the Sundays; - all these are familiar to our readers. We have only now to mention, in addition, the genuflections prescribed for the conclusion of all the Hours of the Divine Office on Ferias, and the rubric which bids the Choir to kneel, on those same Days, during the Canon of the Mass.

There were other ceremonies peculiar to the season of Lent, which were observed in the Churches of the West, but which have now, for many centuries, fallen into general disuse; we say *general*, because they are still partially kept up in some places. Of these rites, the most imposing was that of putting up a large veil between the Choir and the Altar, so that neither clergy nor people could look upon the Holy Mysteries celebrated within the Sanctuary. This veil - which was called *the Curtain*, and, generally speaking, was of a purple color - was a symbol of the penance to which the sinner ought to subject himself, in order to merit the sight of that Divine Majesty, before whose face he had committed so many outrages. It signified, moreover, the humiliations endured by our Redeemer, who was a stumbling-block to the proud. But, as a veil that is suddenly drawn aside, these humiliations were to give way, and be changed into the glories of the Resurrection [Honorius of Autun. *Gemma animae*. Lib. 3. cap. 66.]. Among other places where this rite is still observed, we may mention the Metropolitan Church of Paris.

It was the custom also, in many Churches, to veil the crucifix and the statues of the saints as soon as Lent began; in order to excite the faithful to a livelier sense of penance, they were deprived of the consolation which the sight of these holy images always brings to the soul. But this custom, which is still retained in some places, was less general than the more expressive one used in the Roman Church, the veiling the crucifix and statues only in Passion Time.

We learn from the *Ceremonials* of the Middle Ages, that, during Lent, and particularly on the Wednesdays and Fridays, processions used frequently to be made from one church to another. In monasteries, these processions were made in the cloister, and barefooted [Martène. *De antiquis Eccles ritibus*. Tom. iii. cap. xviii.]. This custom was suggested by the practice of Rome, where there is a *Station* for every day of Lent, and which, for many centuries, began by a procession to the *Stational* Church.

Lastly, - the Church has always been in the habit of adding to her prayers during the Season of Lent. Her present discipline is, that, on Ferias, in cathedral and collegiate churches, (which are not exempted by a custom to the contrary,) the following additions are to be made to the Canonical Hours: on Mondays, the Office of the Dead; on Wednesday, the Gradual Psalms; and on Fridays, the Penitential Psalms. In some churches, during the Middle-Ages, the whole Psalter was added each week of Lent to the usual Office [Martène. *De antiquis Eccles ritibus*. Tom. iii. cap. xviii.].