



MOST PRECIOUS BLOOD of JESUS PARISH

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

Palm Sunday

April 13, 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

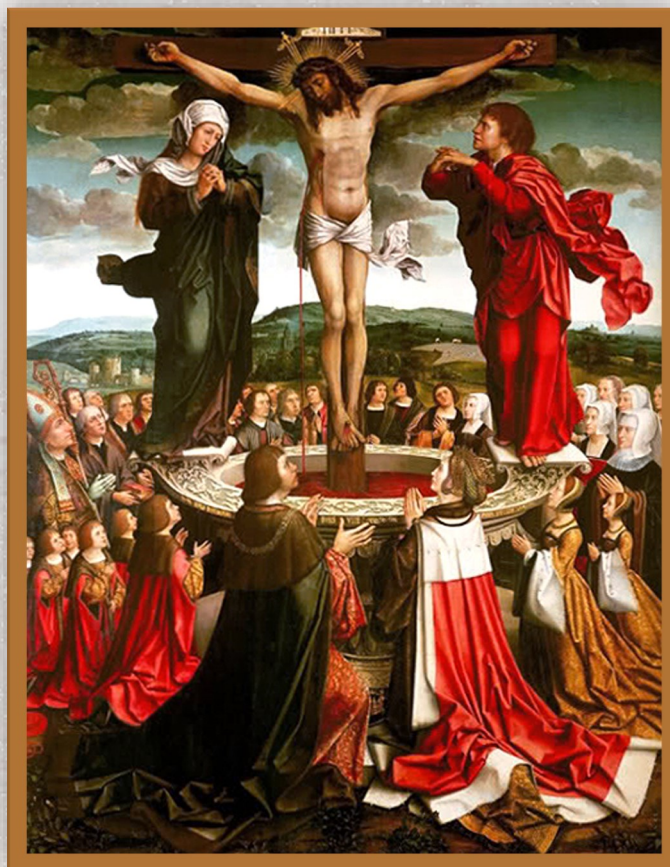
Confession Schedule

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
Canon Ross Bourgeois, Parochial Vicar
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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, April 13, 2025

Palm Sunday, 1st Class—Violet

8AM* LM For Vocations

10:30 AM HM *Pro populo*

Monday, April 14, 2025

Holy Monday, 1st Class—Violet

12PM LM + Ralph & Laura Capone (Dr. & Mrs. Ralph Capone)

Tuesday, April 15, 2025

Holy Tuesday, 1st Class—Violet

12PM LM Ratkovich Family (Patrick & Nicole Keane)

7PM LM + Jack & Anna Marie Killian (David & Rebecca Killian)

Wednesday, April 16, 2025

Spy Wednesday, 1st Class—Violet

12PM LM Canon Ross Bourgeois (Mary Eileen Cokley)

7PM Tenebrae

Thursday, April 17, 2025

Holy Thursday, 1st Class—White

7PM HM Intentions of the Prior General of ICRSS

Friday, April 18, 2025 *Fast & Abstinence*

Good Friday, 1st Class—Black

11AM Stations of the Cross

12 PM Mass of the Presanctified & Vespers

Saturday, April 19, 2025

Holy Saturday, 1st Class—Violet/White

7PM HM Spiritual Welfare of our Parish Volunteers

Sunday, April 20, 2025

Easter Sunday, 1st Class—White

8AM LMO + Deceased Parishioners of MPBOJ

11AM HM *Pro populo*

LM = Low Mass; LMO = Low Mass with Organ; HM = High/Solemn Mass
*N.B.: Palms will be available after today's Solemn Mass, and on Easter Sunday

Our Weekly Offerings

Sunday, April 6, 2025

| | |
|----------------------------------|-------------|
| Offertory | \$11,028.25 |
| Parish Appeal 2025 | \$2,239.00 |
| Parish Improvement | \$55.00 |
| Poor Box | \$40.00 |
| Good Friday/Holy Land | \$30.00 |
| Sacred Heart Retreat Center..... | \$200.00 |
| ICRSS/Sister Adorers | \$25.00 |
| Easter Flowers..... | \$1,080.00 |

Attendance: 8AM 557; 11AM 428; Total 985

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, and Advocacy. For more info contact Brenda Briola at 724-650-5767 or respectlife@mpboj.com. Please see page 3 regarding the May 4th "Walking with Moms in Need" Community Baby Shower.

CONFRATERNITY OF CHRISTIAN MOTHERS will next meet on **Saturday, May 6th, beginning with the 9AM Mass. Next month's topic will be "Tithing".** 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.

Be Informed, Not Surprised—Read the Bulletin

Holy Week Schedule

Wednesday, April 16—Tenebrae: **7pm Matins & Lauds**,

sung by The St. Joseph Schola, under the direction of Ian Brown
Thursday, April 17—Holy Thursday: **7pm Solemn Mass, Vespers, Adoration**

Friday, April 18—Good Friday: 10am Confessions; **11am Stations of the Cross; 12 noon Mass of the Presanctified & Vespers**

Saturday, April 19—Holy Saturday: **7pm Easter Vigil**

Sunday, April 20—Easter Sunday: **8am Low Mass with organ; 11am Solemn Mass followed by the Blessing of the Lambs**

Confession Schedule Changes for Holy Week

Holy Thursday: 6:00 – 6:45 pm*

Good Friday: 10:00 – 11:45 pm*

Easter Vigil: NO CONFESSIONS

Easter Sunday: Regular confession times

* There is no guarantee that confessions will be heard during the Liturgies.

LENTEN REGULATIONS

1. Ash Wednesday and Good Friday are days of fast and abstinence. The Fridays of Lent are days of abstinence in the U.S.
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.)

Pontifical Good Friday Collection

As is customary, our parish has been asked to support the Pontifical Good Friday Collection, which helps Christians in the Holy Land, where they are now less than 2% of the population. Your support is essential to help the Church minister in parishes, provide Catholic schools, and offer religious education. This collection also helps to preserve the sacred shrines of Christianity, including in Jerusalem, Nazareth, and Bethlehem, to name but a few. It is necessary to maintain a Christian presence where the Church was born. By contributing, you join with Catholics around the world in solidarity with the Church in the Holy Land.



Welcome Abbé Auston Carpenter

We welcome seminarian Abbé Auston Carpenter, who is here to assist in the liturgies of Holy Week. Abbé Carpenter, who is from Kansas City, Missouri, will then return to the Institute's seminary in Gricigliano to resume his third-year studies.

New Rose Vestments

You surely noticed the beautiful new rose and gold vestments that were used for the first time on Lætare Sunday. They are the creation of our Saint Veronica Guild. Thank you, ladies, for the gift of your wonderful handiwork to the parish.

Office Closed April 17th through 21st

The Parish Office will be closed on Holy Thursday, Good Friday, and Easter Monday. Wishing all a very Joyous Easter!

Introduction to the Devout Life

By St. Francis de Sales

Anxiety of Mind

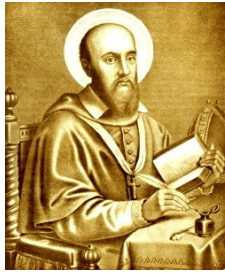
(Book 4, Chapter 11)

Anxiety of mind is not so much an abstract temptation, as the source whence various temptations arise. Sadness, when defined, is the mental grief we feel because of our involuntary ailments—whether the evil be exterior, such as poverty, sickness or contempt; or interior, such as ignorance, dryness, depression or temptation. Directly that the soul is conscious of some such trouble, it is downcast, and so trouble sets in. Then we at once begin to try to get rid of it, and find means to shake it off; and so far rightly enough, for it is natural to us all to desire good, and shun that which we hold to be evil.

If any one strives to be delivered from his troubles out of love of God, he will strive patiently, gently, humbly and calmly, looking for deliverance rather to God's Goodness and Providence than to his own industry or efforts; but if self-love is the prevailing object he will grow hot and eager in seeking relief, as though all depended more upon himself than upon God. I do not say that the person thinks so, but he acts eagerly as though he did think it. Then if he does not find what he wants at once, he becomes exceedingly impatient and troubled, which does not mend matters, but on the contrary makes them worse, and so he gets into an unreasonable state of anxiety and distress, till he begins to fancy that there is no cure for his trouble. Thus you see how a disturbance, which was right at the outset, begets anxiety, and anxiety goes on into an excessive distress, which is exceedingly dangerous.

This unresting anxiety is the greatest evil which can happen to the soul, sin only excepted. Just as internal commotions and seditions ruin a commonwealth, and make it incapable of resisting its foreign enemies, so if our heart be disturbed and anxious, it loses power to retain such graces as it has, as well as strength to resist the temptations of the Evil One, who is all the more ready to fish (according to an old proverb) in troubled waters.

Anxiety arises from an unregulated desire to be delivered from any pressing evil, or to obtain some hoped-for good. Nevertheless nothing tends so greatly to enhance the one or retard the other as over-eagerness and anxiety. Birds that are captured in nets and snares become inextricably entangled therein, because they flutter and struggle so much. Therefore, whensoever you urgently desire to be delivered from any evil, or to attain some good thing, strive above all else to keep a calm, restful spirit—steady your judgment and will, and then go quietly and easily after your object, taking all fitting means to attain thereto. By easily I do not mean carelessly, but without eagerness, disquietude or anxiety; otherwise, so far from bringing about what you wish, you will hinder it, and add more and more to your perplexities. "My soul is always in my hand, yet do I not forget Thy Law," David says. Examine yourself often, at least night and morning, as to whether your soul is "in your hand;" or whether it has been wrested thence by any passionate or anxious emotion. See whether your soul is fully under control, or whether it has not in anywise escaped from beneath your hand, to plunge into some unruly love, hate, envy, lust, fear, vexation or joy. And if it has so strayed, before all else seek it out, and quietly bring it back to the Presence of God, once more placing all your hopes and affections under the direction of His Holy Will. Just as one who fears to lose some precious possession holds it tight in his hand, so, like King David, we ought to be able to say, "My soul is always in my hand, and therefore I have not forgotten Thy Law."



Do not allow any wishes to disturb your mind under the pretext of their being trifling and unimportant; for if they gain the day, greater and weightier matters will find your heart more accessible to disturbance. When you are conscious that you are growing anxious, commend yourself to God, and resolve steadfastly not to take any steps whatever to obtain the result you desire, until your disturbed state of mind is altogether quieted—unless indeed it should be necessary to do something without delay, in which case you must restrain the rush of inclination, moderating it, as far as possible, so as to act rather from reason than impulse.

If you can lay your anxiety before your spiritual guide, or at least before some trusty and devout friend, you may be sure that you will find great solace. The heart finds relief in telling its troubles to another, just as the body when suffering from persistent fever finds relief from bleeding. It is the best of remedies, and therefore it was that Saint Louis counselled his son, "If thou hast any uneasiness lying heavy on thy heart, tell it forthwith to thy confessor, or to some other pious person, and the comfort he will give will enable thee to bear it easily."

No Catechism, Coffee, Donuts Today

Catechism classes are on hiatus for two weeks, and the "Coffee & Donuts" which usually follow the 8 a.m. Low Mass are cancelled today and on Easter. All will resume April 27th.

40 DAYS FOR LIFE

March 5 - April 13

The 40 Days for Life campaign concludes **today**, with a talk by Abby Johnson at Epiphany Church beginning at 4 p.m. Following the talk, there will be a Eucharistic Procession to Planned Parenthood with Bishop William Waltersheid, concluding with Benediction back at Epiphany Church.

We need **YOUR** HELP
to make the
Walking with Moms in Need
FREE Community Baby
Shower a success!
SUNDAY, MAY 4, 2025 1-4PM
St. Aidan Parish
Ryan Center at Blessed Seelos School
210 Church Road Wexford, PA

To purchase a gift from our Wish List, visit us here:

https://www.amazon.com/hz/wishlist/ls/LB013NJVO1VH?ref_=wl_share

Pregnant and new moms in financial need can sign up here:

<https://saintaidanparish.org/babyshower>



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.

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.

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, visit:

membership.faithdirect.net/PA678 or call 866-507-8757.

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.

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 calling 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.

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.

Institute of Christ the King
Sovereign Priest



2025 SUMMER CAMPS

Join us this year at our new location!
Sacred Heart Retreat Center
2457 Browns Lake Drive Burlington, WI 53105

REGISTRATION & MORE INFO
<https://institute-christ-king.org/camps>



CAMPS FOR GIRLS AND YOUNG LADIES

St. Therese Camp (ages 9-12)
Monday, July 7 - Friday, July 11

Immaculate Conception Camp
(ages 13-17)
Sunday, July 13 - Saturday, July 19

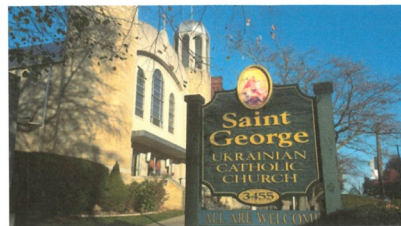
CAMPS FOR BOYS AND YOUNG MEN

St. Dominic Camp (ages 9-12)
Monday, July 21 - Friday, July 25

St. Michael Camp (ages 13-17)
Sunday, July 27 - Saturday, August 2

Questions? camps@institute-christ-king.org | (773) 363-7409

Got Pyrohy!!!



St. George Church on California Avenue is selling their delicious homemade pyrohy!

St. George has been making pyrohy since 1962 with dedicated volunteers to support their parish and for the community to enjoy!

The price is \$10 per dozen. These are truly scrumptious and the best price in the city for these homemade dumplings. There are a variety of yummy flavors including:

- *Potato and cheese
- *Loaded Baked Potato
- *Half and Half
- *Jalapeno
- *Sauerkraut
- *Farmer's Cheese

If interested and hungry, please call their church hall at 412-766-8800 to place an order or walk-in hours are typically every TH and FR from 9 am to 3 pm. Always best to call for weekly availability and to confirm hours. Cash or checks are welcome.

Please consider supporting St. George Church while enjoying tasty pyrohy for the holidays or for any day! A portion of each dozen sold goes to support orphans of the war in Ukraine and Ukrainian soldiers who fight for the freedom.



Passiontide from *The Liturgical Year* by Dom Guéranger

THE MYSTERY OF PASSIONTIDE AND HOLY WEEK

The holy liturgy is rich in mystery during these days of the Church's celebrating the anniversaries of so many wonderful events; but as the principal part of these mysteries is embodied in the rites and ceremonies of the respective days, we shall give our explanations according as the occasion presents itself. Our object in the present chapter, is to say a few words respecting the general character of the mysteries of these two weeks.

We have nothing to add to the explanation, already given in our Lent, on the mystery of forty. The holy season of expiation continues its course until the fast of sinful man has imitated, in its duration, that observed by the Man-God in the desert. The army of Christ's faithful children is still fighting against the invisible enemies of man's salvation; they are still vested in their spiritual armor, and, aided by the angels of light, they are struggling hand to hand with the spirits of darkness, by compunction of heart and by mortification of the flesh.

As we have already observed, there are three objects which principally engage the thoughts of the Church during Lent. The Passion of our Redeemer, which we have felt to be coming nearer to us each week; the preparation of the catechumens for Baptism, which is to be administered to them on Easter eve; the reconciliation of the public penitents, who are to be readmitted into the Church on the Thursday, the day of the Last Supper. Each of these three objects engages more and more the attention of the Church, the nearer she approaches the time of their celebration.

The miracle performed by our Savior almost at the very gates of Jerusalem, by which He restored Lazarus to life, has roused the fury of His enemies to the highest pitch of phrensy. The people's enthusiasm has been excited by seeing him, who had been four days in the grave, walking in the streets of their city. They ask each other if the Messiah, when He comes, can work greater wonders than these done by Jesus, and whether they ought not at once to receive this Jesus as the Messiah, and sing their Hosanna to Him, for He is the Son of David. They cannot contain their feelings: Jesus enters Jerusalem, and they welcome Him as their King. The high priests and princes of the people are alarmed at this demonstration of feeling; they have no time to lose; they are resolved to destroy Jesus. We are going to assist at their impious conspiracy: the Blood of the just Man is to be sold, and the price put on it is thirty silver pieces. The divine Victim, betrayed by one of His disciples, is to be judged, condemned, and crucified. Every circumstance of this awful tragedy is to be put before us by the liturgy, not merely in words, but with all the expressiveness of a sublime ceremonial.

The catechumens have but a few more days to wait for the fount that is to give them life. Each day their instruction becomes fuller; the figures of the old Law are being explained to them; and very little now remains for them to learn with regard to the mysteries of salvation. The Symbol of faith is soon to be delivered to them. Initiated into the glories and the humiliations of the Redeemer, they will await with the faithful the moment of His glorious Resurrection; and we shall accompany them with our prayers and hymns at that solemn hour, when, leaving the defilements of sin in the life-giving waters of the font, they shall come forth pure and radiant with innocence, be enriched with the gifts of the Holy Spirit, and be fed with the divine flesh of the Lamb that liveth forever.

The reconciliation of the penitents, too, is close at hand. Clothed in sackcloth and ashes, they are continuing their work of expiation. The Church has still several passages from the sacred Scriptures to read to them, which, like those we have already heard during the last few weeks, will breathe consolation and refreshment to their souls. The near approach of the day when the Lamb is to be slain increases their hope, for they know that the Blood of this Lamb is of infinite worth, and can take away the sins of the whole world. Before the day of Jesus' Resurrection, they will have recovered their lost innocence; their pardon will come in time to enable them, like the penitent prodigal, to join in the great Banquet of that Thursday, when Jesus will say to His guests: 'With desire have I desired to eat this Pasch with you before I suffer.' [Lk 22:15]

Such are the sublime subjects which are about to be brought before us: but, at the same time, we shall see our holy mother the Church mourning, like a disconsolate widow, and sad beyond all human grief. Hitherto she has been weeping over the sins of her children; now she bewails the death of her divine Spouse. The joyous *Alleluia* has long since been hushed in her canticles; she is now going to suppress another expression, which seems too glad for a time like the present. Partially, at first [Unless it be the feast of a saint, as frequently happens during the first of these two weeks. The same exception is to be made in what follows.], but entirely during the last three days, she is about to deny herself the use of that formula, which is so dear to her: Glory be to the Father, and to the Son, and to the Holy Ghost. There is an accent of jubilation in these words, which would ill suit her grief and the mournfulness of the rest of her chants.

Her lessons, for the night Office, are taken from Jeremias, the prophet of lamentation above all others. The color of her vestments is the one she had on when she assembled us at the commencement of Lent to sprinkle us with ashes; but when



the dreaded day of Good Friday comes, purple would not sufficiently express the depth of her grief; she will clothe herself in black, as men do when mourning the death of a fellow-mortal; for Jesus, her Spouse, is to be put to death on that day: the sins of mankind and the rigors of the divine justice are then to weigh him down, and in all the realities of a last agony, He is to yield up His Soul to His Father.

The presentiment of that awful hour leads the afflicted mother to veil the image of her Jesus: the cross is hidden from the eyes of the faithful. The statues of the saints, too, are covered; for it is but just that, if the glory of the Master be eclipsed, the servant should not appear. The interpreters of the liturgy tell us that this ceremony of veiling the crucifix during Passion-tide, expresses the humiliation to which our Savior subjected Himself, of hiding Himself when He was threatened by stoning, as is related in the Gospel of Passion Sunday. The Church begins this solemn rite with the Vespers of the Saturday before Passion Sunday. Thus it is that, in those years when the feast of our Lady's Annunciation falls in Passion-week, the statue of Mary, the Mother of God, remains veiled, even on that very day when the Archangel greets her as being full of grace, and blessed among women.

PRACTICE DURING PASSION-TIDE AND HOLY WEEK

The past four weeks seems to have been but a preparation for the intense grief of the Church during these two. She knows that men are in search of her Jesus, and that they are bent on His death. Before twelve days are over, she will see them lay their sacrilegious hands upon Him. She will have to follow Him up the hill of Calvary; she will have to receive His last breath; she must witness the stone placed against the sepulcher where His lifeless Body is laid. We cannot, therefore, be surprised at her inviting all her children to contemplate, during these weeks, Him who is the object of all her love and all her sadness.

But our mother asks something more of us than compassion and tears; she would have us profit by the lessons we are to be taught by the Passion and Death of our Redeemer. He Himself, when going up to Calvary, said to the holy women who had the courage to show their compassion even before His very executioners: 'Weep not over Me; but weep for yourselves and for your children' [Lk. 23:28]. It was not that He refused the tribute of their tears, for He was pleased with this proof of their affection; but it was His love for them that made Him speak thus. He desired, above all, to see them appreciate the importance of what they were witnessing, and learn from it how in exorable is God's justice against sin.

During the four weeks that have preceded, the Church has been leading the sinner to his conversion; so far, however, this conversion has been but begun: now she would perfect it. It is no longer our Jesus fasting and praying in the desert, that she offers to our consideration; it is this same Jesus, as the great Victim immolated for the world's salvation. The fatal hour is

at hand; the power of darkness is preparing to make use of the time that is still left; the greatest of crimes is about to be perpetrated. A few days hence the Son of God is to be in the hands of sinners, and they will put Him to death. The Church no longer needs to urge her children to repentance; they know too well, now, what sin must be, when it could require such expiation as this. She is all absorbed in the thought of the terrible event, which is to close the life of the God-Man on earth; and by expressing her thoughts through the holy liturgy, she teaches us what our own sentiments should be.

Let us, therefore, do our utmost to receive these strong impressions, too little known, alas! by the superficial piety of these times. Let us reflect upon the love and affection of the Son of God, who has treated His creatures with such unlimited confidence, lived their own life, spent His three and thirty years amidst them, not only humbly and peaceably, but in going about doing good [Acts 1:38]. And now this life of kind-

ness, condescension, and humility, is to be cut short by the disgraceful death, which none but slaves endured: the death of the cross. Let us consider this Jesus, the Just by excellence, and see Him become a prey to every bitterest suffering: His Soul sorrowful even unto death [Mt. 26:38]; weighed down by the malediction of our sins; drinking even to the very dregs the chalice He so humbly asks His Father to take from Him; and lastly, let us listen to His dying words: 'My God, My God, why hast Thou forsaken Me?' [Ibid. 27:46]. This it is that fills the Church with her immense grief; this it is that she proposes to our consideration; for she knows that, if we once rightly understood the sufferings of her Jesus, our attachments to sin must needs be broken, for, by sin, we make our selves guilty of the crime we detest.

But the Church knows, too, how hard is the heart of man, and how, to make him resolve on a thorough Conversion, he must be made to fear. For this reason, she puts before us those awful imprecations, which the prophets, speaking in Jesus' person, pronounced against them that put our Lord to death. These prophetic anathemas

teach us what the Christian, also, must expect, if, as the apostle so forcibly expresses it, we again crucify the Son of God [Heb. 6:6]. In listening to what the Church now speaks to us, we cannot but tremble as we recall to mind those other words of the same apostle: "How much more, think ye, doth he deserve worse punishment, who hath trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, (as though it were some vile thing), by which he was sanctified, and hath offered an affront to the Spirit of grace? For we know Him that hath said: 'Vengeance belongeth to Me, and I will repay.' And again: 'The Lord shall judge His people.' It is a fearful thing to fall into the hands of the living God" [Ibid. 10:29-31].

Fearful indeed it is! Oh! what a lesson God gives us of His inexorable justice, during these days of the Passion! He that spared not even His own Son [Rm. 8:32], His beloved Son, in



whom He is well pleased [Mt. 3:17], will He spare us, if, after all the graces He has bestowed upon us, He should find us in sin, which He so unpitifully chastised even in Jesus, when He took it upon Himself, that He might atone for it? Considerations such as these must surely destroy within us every affection to sin, for they will create within us that salutary fear which is the solid foundation of firm hope and tender love.

For if, by our sins, we have made ourselves guilty of the death of the Son of God, it is equally true that the Blood which flowed from His sacred wounds has the power to cleanse us from the guilt of our crime. The justice of our heavenly Father cannot be appeased, save by the shedding of this precious Blood; and the mercy of this same Father wills that it be spent for our ransom. The cruelty of Jesus' executioners has made five wounds in His sacred Body; and from these, there flow five sources of salvation, which purify the world, and restore within each one of us the image of God which sin had destroyed. Let us, then, approach with confidence to this redeeming Blood, which throws open to the sinner the gates of heaven, and whose worth is such that it could redeem a million worlds, were they even more guilty than ours. We are close upon the anniversary of the day when it was shed; long ages have passed away since it flowed down the wounded Body of our Jesus, and fell in streams from the cross upon this ungrateful earth; and yet its power is as great as ever.

Let us go, then, and draw from the Savior's fountains [Is. 12:3]; our souls will come forth full of life, all pure, and dazzling with heavenly beauty; not one spot of their old defilements will be left; and the Father will love us with the love wherewith He loves His own Son. Why did He deliver up unto death this His tenderly beloved Son? Was it not that He might regain us, the children whom He had lost? We had become, by our sins, the possession of satan; hell had undoubted claims upon us; and, lo! we have been suddenly snatched from both, and all our primitive rights have been restored to us. Yet God used no violence in order to deliver us from our enemy; how comes it, then, that we are now free? Listen to the apostle: 'Ye are bought at a great price.' [1 Cor. 6:20]. And what is this price? The prince of the apostles explains it: 'Know ye,' says he, 'that ye were not redeemed with corruptible things, as gold or silver, but with the precious Blood of Christ as of a Lamb unspotted and undefiled.' [1 Peter 1:18,19]. This divine Blood was placed in the scales of God's justice, and so far did it outweigh our iniquities, as to make the bias in our favors. The power of this Blood has broken the very gates of hell, severed our chains, and made peace both as to the things on earth, and the things that are in heaven [Col. 1:20]. Let us receive upon us, therefore, this precious Blood, wash our wounds in it, and sign our foreheads with it as with an indelible mark, which may protect us, on the day of wrath, from the sword of vengeance.

There is another object most dear to the Church, which she,

during these two weeks, recommends to our deepest veneration; it is the cross, the altar upon which our incomparable Victim is immolated. Twice during the course of the year, that is, on the feasts of its Invention and Exaltation, this sacred Wood will be offered to us that we may honor it as the trophy of our Jesus' victory; but now, it speaks to us but of His sufferings, it brings with it no other idea but that of His humiliation. God had said in the ancient Covenant: 'Accursed is he that hangeth on a tree' [Deut. 21:23]. The Lamb, that saved us, disdained not to suffer this curse; but, for that very cause, this tree, this wood of infamy, has become dear to us beyond measure. It is the instrument of our salvation, it is the sublime pledge of Jesus' love for us. On this account, the Church is about to lavish her veneration and love upon it; and we intend to imitate her, and join her in this, as in all else she does. An adoring gratitude towards the Blood that has redeemed us, and a loving veneration of the holy cross - these are the two senti-

ments which are to be uppermost in our hearts during these two weeks.

But for the Lamb Himself - for Him that gave us this Blood, and so generously embraced the cross that saved us - what shall we do? Is it not just that we should keep close to Him, and that, more faithful than the apostles who abandoned Him during His Passion, we should follow Him day by day, nay, hour by hour, in the way of the cross that He treads for us? Yes, we will be His faithful companions during these last days of His mortal life, when He submits to the humiliation of having to hide Himself from His enemies. We will envy the lot of those devoted few, who shelter Him in their houses, and expose themselves, by this courageous hospitality, to the rage of His enemies. We will compassionate His Mother, who suffered an anguish that no other heart could feel, because no other creature could love Him as she did. We will go, in spirit, into that most hated Sanhedrim, where they are laying the impious plot against the life of the just One. Suddenly, we shall see a bright speck gleaming on the dark horizon; the streets and squares of Jerusalem will re-echo with the cry of Hosanna to

the Son of David. That unexpected homage paid to our Jesus, those palm branches, those shrill voices of admiring Hebrew children, will give a momentary truce to our sad forebodings. Our love shall make us take part in the loyal tribute thus paid to the King of Israel, who comes so meekly to visit the daughter of Sion, as the prophet had foretold He would: but alas! this joy will be short-lived, and we must speedily relapse into our deep sorrow of soul!

The traitorous disciple will soon strike his bargain with the high priests; the last Pasch will be kept, and we shall see the figurative lamb give place to the true one, whose Flesh will become our food, and His Blood our drink. It will be *our Lord's Supper*. Clad in the nuptial robe, we will take our place there, together with the disciples; for that day is the day of reconciliation, which brings together, to the same holy Table, both the penitent sinner, and the just that has been ever faith-



ful. Then, we shall have to turn our steps towards the fatal garden, where we shall learn what sin is, for we shall behold our Jesus agonizing beneath its weight, and asking some respite from His eternal Father. Then, in the dark hour of midnight, the servants of the high priests and the soldiers, led on by the vile Iscariot, will lay their impious hands on the Son of God; and yet the legions of angels, who adore Him, will be withheld from punishing the awful sacrilege! After this, we shall have to repair to the various tribunals, whither Jesus is led, and witness the triumph of injustice. The time that elapses between His being seized in the garden and His having to carry His cross up the hill of Calvary, will be filled up with the incidents of His mock trial - lies, calumnies, the wretched cowardice of the Roman governor, the insults of the by-standers, and the cries of the ungrateful populace thirsting for innocent Blood! We shall be present at all these things; our love will not permit us to separate ourselves from that dear Redeemer, who is to suffer them for our sake, for our salvation.

Finally, after seeing Him struck and spit upon, and after the cruel scourging and the frightful insult of the crown of thorns, we will follow our Jesus up Mount Calvary; we shall know where His sacred feet have trod by the Blood that marks the road. We shall have to make our way through the crowd, and, as we pass, we shall hear terrible imprecations uttered against our divine Master. Having reached the place of execution, we shall behold this august Victim stripped of His garment, nailed to the cross, hoisted into the air, as if the better to expose Him to insult! We will draw near to the tree of life, that we may lose neither one drop of that Blood which flows for the cleansing of the world, nor one single word spoken, for its instruction, by our dying Jesus. We will compassionate His Mother, whose heart is pierced through with a sword of sorrow; we will stand close to her, when her Son, a few moments before His death, shall consign us to her fond care. After His three hours' agony, we will reverently watch His sacred Head bow down, and receive, with adoring love, His last breath.

A bruised and mangled corpse, stiffened by the cold of death - this is all that remains to us of that Son of Man, whose first coming into the world caused us such joy! The Son of the eternal Father was not satisfied with emptying Himself and taking the form of a servant [Phil. 2:7]; this His being born in the flesh was but the beginning of His sacrifice; His love was to lead Him even unto death, even to the death of the cross. He foresaw that He would not win our love save at the price of such a generous immolation, and His heart hesitated not to make it. 'Let us, therefore, love God,' says St. John, 'because God first loved us.' [1 Jn. 4:19]. This is the end the Church proposes to herself by the celebration of these solemn anni-

versaries. After humbling our pride and our resistance to grace by showing us how divine justice treats sin, she leads our hearts to love Jesus, who delivered Himself up, in our stead, to the rigors of that justice. Woe to us, if this great week fail to produce in our souls a just return towards Him who loved us more than Himself, though we were, and had made ourselves, His enemies. Let us say with the apostle: 'The charity of Christ presseth us; that they who live, may not now live to themselves, but unto Him who died for them.' [2 Cor. 5:14,15]. We owe this return to Him who made Himself a Victim for our sake, and who, up to the very last moment, instead of pronouncing against us the curse we so justly deserved, prayed and obtained for us mercy and grace. He is,

one day, to reappear on the clouds of heaven, and as the prophet says, men shall look upon Him whom they have pierced [Zach. 3:10]. God grant that we may be of the number of those who, having made amends by their love for the crimes they have committed against the divine Lamb, will then find confidence at the sight of those wounds!

Let us hope that, by God's mercy, the holy time we are now entering upon will work such a happy change in us, that, on the day of judgment, we may confidently fix our eyes on Him we are now about to contemplate crucified by the hands of sinners. The death of Jesus puts the whole of nature in commotion; the midday sun is darkened, the earth is shaken to its very foundations, the rocks are split: may it be that our hearts, too, be moved, and pass from indifference to fear, from fear to hope, and, at length, from hope to love; so that, having gone down, with our Crucified, to the very depths of sorrow, we may deserve to rise again with Him unto light and joy, beaming with the brightness of His Resurrection, and having within ourselves the pledge of a new life, which shall then die no more!



Collect from Palm Sunday

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son our Savior Jesus Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.