



# MOST PRECIOUS BLOOD of JESUS PARISH

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

**Easter Sunday**

**April 20, 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**

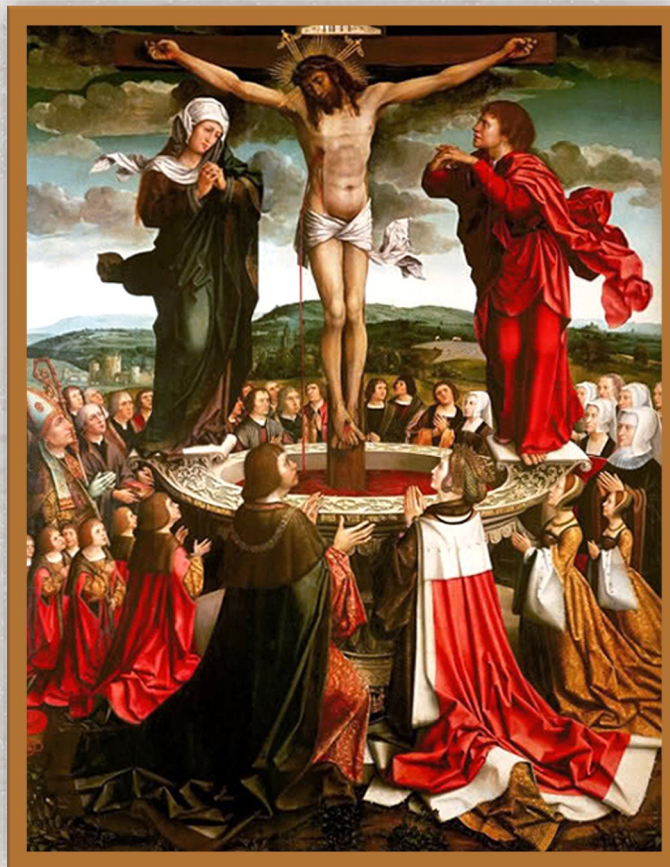
## **Confession Schedule**

**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**  
*canon.bourgeois@institute-christ-king.org*  
**Geraldine Redic, Business Manager/Safe Environment**  
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*music@mpboj.com*  
**Jeannine M. Goelz, Office Coordinator**  
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*projectsuper@mpboj.com*  
**George Wright, ERT/Usher Coordinator**  
*usher-ert@mpboj.com*  
**Michael Eyler, Catechism Administrator**  
*catechism@mpboj.com*



## **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 20, 2025

**Easter Sunday, 1st Class—White**

8AM LMO + Deceased Parishioners of MPBOJ

11AM HM *Pro populo*

Processional & Recessional: Easter Sunday Booklet

### Monday, April 21, 2025

**Easter Monday, 1st Class—White**

12PM LMO Godchildren, Nieces & Nephews (Clare Young)

### Tuesday, April 22, 2025

**Easter Tuesday, 1st Class—White**

12PM LMO Gabriel Felice (Felice Family)

7PM LM Badstibner Family (Lynne Badstibner)

### Wednesday, April 23, 2025

**Easter Wednesday, 1st Class—White**

12PM LM + Richard B. Carpenter, Jr. (Dan and Megan Thimons)

### Thursday, April 24, 2025

**Easter Thursday, 1st Class—White**

12PM LM + Nora Petagno (Michael Moan)

8PM Holy Hour of Adoration

9PM Compline

### Friday, April 25, 2025

**Easter Friday, 1st Class—White**

12PM LM Paul & Magda Rozsa (Dan & Susan Lenart)

### Saturday, April 26, 2025

**Saturday in Albis, 1st Class—White**

9AM LM William & Michelle Cloonon Wed. Ann. (Walter & Maggie Schulte)

10:30 AM LMO First Holy Communion Mass

### Sunday, April 27, 2025

**Sunday in Albis, 1st Class—White**

8AM LMO *Pro populo*

11AM HM Donald Dindak (Brad & Jenn Dindak)

Processional: Jesus Christ is Risen Today (pg. 67)

Recessional: The Strife is O'er (pg. 95)

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

## Our Weekly Offerings

*Sunday, April 13, 2025*

Offertory .....	\$11,681.00
Parish Appeal 2025 .....	\$370.00
Holy Thursday .....	\$40.00
Poor Box .....	\$20.00
Good Friday/Holy Land.....	\$35.00
Sacred Heart Retreat Center.....	\$70.00
Easter Flowers.....	\$270.00

*Attendance: 8AM 397; 11AM 530; Total 927*

## 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](mailto:respectlife@mpboj.com). Please see page 3 for details of the May 4th "Walking with Moms in Need" Community Baby Shower.

**CONFRATERNITY OF CHRISTIAN MOTHERS** will next meet on **Saturday, May 3rd, beginning with the 9AM Mass. Next month's topic will be "Penance\*"**. Please contact [christianmothers@mpboj.com](mailto:christianmothers@mpboj.com) for more information. All adult women are welcome to attend. (\*corrected from previous bulletins)

**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](mailto:sursumcorda@mpboj.com).

## Sursum Corda Conference This Friday

Join us on Friday, April 25th @ 6:30 p.m. in the Parish Center for food, fellowship, and a spiritual conference. This month for the spiritual conference Canon Avis will lead an "Ask a Canon" event, so come prepared with any questions you may have about theology, the spiritual life, or anything else!



## Parish Office Closed April 21st

The Parish Office is closed tomorrow, Easter Monday. Wishing all a very Joyous Easter!

## First Holy Communion Mass This Saturday

At 10:30 a.m. this Saturday, 31 of our parish's young people will receive their First Holy Communion. Please keep these children and their parents in your prayers.

## Easter Duty

Catholics are reminded of their traditional Easter Duty in Church law: all the baptized are obligated to receive Holy Communion at least once a year during the Easter Season. (Code of Canon Law, c. 920). In the U.S.A. the time to fulfill the Easter Duty is from the 1st Sunday of Lent until Trinity Sunday.

Catholics are also obliged to confess one's grave sins once a year. (Code of Canon Law, c. 989) This precept is not confined to the Lenten and Easter Season, though many of the Faithful traditionally make use of this time of year to approach the Sacrament of Penance. One may fulfill this obligation anytime during the year.

## Sursum Corda National Retreat

The National Sursum Corda Young Adult Retreat theme this year will be "**From the Heights of Heaven to the Depths of Hell: The Angelic Realm.**" The four speakers for the conference are shown below.

The conference is at Colombiere Retreat Center in Clarkston, MI (a 5-hour drive) June 6 – 9. Registration closes May 1st.



## 2025 Speakers



**Canon JB Commins**

A short treatise on the Angels (Good and Bad)

The Holy Mass and the Angels

**Canon Alexis Rouquayrol**

Stories from a missionary in Africa

**Canon Stephen Sharpe**

The Three Archangels

The Fallen Angels

**Father Dave Tomaszycski**

On the Demonic, by Fulton Sheen

## Introduction to the Devout Life

By St. Francis de Sales

### Sadness and Sorrow

(Book 4, Chapter 12)

Saint Paul says that "godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." So we see that sorrow may be good or bad according to the several results it produces in us. And indeed there are more bad than good results arising from it, for the only good ones are mercy and repentance; whereas there are six evil results, namely, anguish, sloth, indignation, jealousy, envy and impatience. The Wise Man says that "sorrow hath killed many, and there is no profit therein," and that because for the two good streams which flow from the spring of sadness, there are these six which are downright evil.

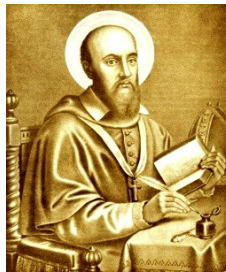
The Enemy makes use of sadness to try good men with his temptations—just as he tries to make bad men merry in their sin, so he seeks to make the good sorrowful amid their works of piety; and while making sin attractive so as to draw men to it, he strives to turn them from holiness by making it disagreeable. The Evil One delights in sadness and melancholy, because they are his own characteristics. He will be in sadness and sorrow through all Eternity, and he would fain have all others the same. The "sorrow of the world" disturbs the heart, plunges it into anxiety, stirs up unreasonable fears, disgusts it with prayer, overwhelms and stupefies the brain, deprives the soul of wisdom, judgment, resolution and courage, weakening all its powers; in a word, it is like a hard winter, blasting all the earth's beauty, and numbing all animal life; for it deprives the soul of sweetness and power in every faculty.

Should you, my child, ever be attacked by this evil spirit of sadness, make use of the following remedies. "Is any among you afflicted?" says Saint James, "let him pray." Prayer is a sovereign remedy, it lifts the mind to God, Who is our only Joy and Consolation. But when you pray let your words and affections, whether interior or exterior, all tend to love and trust in God. "O God of Mercy, most Loving Lord, Sweet Savior, Lord of my heart, my Joy, my Hope, my Beloved, my Bridegroom."

Vigorously resist all tendencies to melancholy, and although all you do may seem to be done coldly, wearily and indifferently, do not give in. The Enemy strives to make us languid in doing good by depression, but when he sees that we do not cease our efforts to work, and that those efforts become all the more earnest by reason of their being made in resistance to him, he leaves off troubling us.

Make use of hymns and spiritual songs; they have often frustrated the Evil One in his operations, as was the case when the evil spirit which possessed Saul was driven forth by music and psalmody. It is well also to occupy yourself in external works, and that with as much variety as may lead us to divert the mind from the subject which oppresses it, and to cheer and kindle it, for depression generally makes us dry and cold. Use external acts of fervor, even though they are tasteless at the time; embrace your crucifix, clasp it to your breast, kiss the Feet and Hands of your Dear Lord, raise hands and eyes to Heaven, and cry out to God in loving, trustful pious invocations: "My Beloved is mine, and I am His. A bundle of myrrh is my Well-beloved, He shall lie within my breast. Mine eyes long sore for Thy Word, O when wilt Thou comfort me! O Jesus, be Thou my Savior, and my soul shall live. Who shall separate me from the Love of Christ?" etc.

Moderate bodily discipline is useful in resisting depression, because it rouses the mind from dwelling on itself; and frequent



Communion is specially valuable; the Bread of Life strengthens the heart and gladdens the spirits.

Lay bare all the feelings, thoughts and longings which are the result of your depression to your confessor or director, in all humility and faithfulness; seek the society of spiritually-minded people, and frequent such as far as possible while you are suffering. And, finally, resign yourself into God's Hands, endeavoring to bear this harassing depression patiently, as a just punishment for past idle mirth. Above all, never doubt but that, after He has tried you sufficiently, God will deliver you from the trial.

### No Catechism, Coffee, Donuts Today

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

### Remaining 2025 Mass Intentions

There are approximately twenty Mass intentions remaining for calendar year 2025. All are weekday or Saturday Masses occurring after July 1st. If you would like to take advantage of this limited opportunity, please complete one of the intention forms located at the side entrance and submit it, with the \$10 stipend, in an envelope in the *Benedictus* box. Dates will be assigned on a random basis, and you will receive notification of the date via email. If the parish receives more requests than what remains available in 2025, the Mass intention will be scheduled for a weekday Mass in the early part of 2026. Instructions for scheduling 2026 Mass intentions will be available in September.

### Thank You from the Canons

Canon Avis and Canon Bourgeois thank you for your gracious Easter gifts. Be assured of their continued prayers during this most sacred season. *Gratiās vōbīs agimus!*





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/LB013NJV01VH?ref=wl\\_share](https://www.amazon.com/hz/wishlist/ls/LB013NJV01VH?ref=wl_share)

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



<https://saintaidanparish.org/babyshower>

 Walking with Moms in Need

## 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  
BLOOD of JESUS PARISH

### 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](mailto: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. (See pg. 3)

**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](http://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](mailto: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](http://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.

### 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.

### 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.

# Eastertide from *The Liturgical Year* by Dom Guéranger

## MYSTERY OF PASCHAL TIME

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 voice of the Angel shall be heard proclaiming: 'Time shall be no more!' [Apoc. 10:6] 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.' [Col. 1:18] 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, [Pontificale Rom. In Dedicat. Eccles.] 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 behoved 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*.

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now, He is 'as a giant that runs his way, and there is no one that can hide himself from his heat.' [Ps. 18:6,7] Speaking in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now unparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have

appeared in our land. The voice of the turtle is heard. The fig-free hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!' [Cant. 2:13,13]

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 Syna-



gogue, 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 Sepulcher: 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,' [Heb. 1:3] and 'the Light of the world,' [John 8:12] 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 tittle of the Law; He would spend it as the day of rest, after the work of His Passion, in the silence of the Sepulcher: but, early on the eighth day, He rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. ... They would not recognize this world's Creator as their King, because He said: "Blessed are the poor!" and, "Woe to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. 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.' [*De Divinis Officiis*, lib. vii. cap. xix.]

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 them 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." [*Prologus in Psalmos*.]

Thus, then, the whole Season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendor of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that the institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. 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 a 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 thus 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.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already spoken and the color of the Vestments used for its two great solemnities, white for the first, and red for the second. White is appropriate to the Resurrection; it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,' [Heb. 12:29] is symbolized by the red vestments, which express the mystery of the Divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said, that there is a mere vestige of it now left in the Latin Liturgy.

The Saints' Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of His admirable Ascension; but such is the grandeur of the mystery of Pentecost, that, from the eve of that day, they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by Baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two Octaves of Easter and Pentecost, we will explain them as they are brought before us by the Liturgy of those days.

