



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community
ARCHDIOCESE OF EDMONTON
Served by the Priests of the Fraternity of St. Peter (FSSP)

Third Sunday after Easter

April 21st, 2024

Entrance Hymn: On This Day, The First Of Days #202

Asperges Me: #218

Mass Mass I: Booklet p. 4; Angelus p.1868 ; Baronius p. iv
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: The Sun In Splendour Rose #46



The Descent of the Holy Spirit (1557-59) by Giulio Campi, The Ascension of Christ (1549) by Bernardino Gatti, on the nave vault of San Sigismondo, near Cremona.

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Signs of the Resurrection, Continued

Though, therefore, Chief Priests and Pharisees through Pilate's means sealed the tomb; yet the women beheld Him who was risen. And Isaias knowing the feebleness of the Chief Priests, and the women's strength of faith, says, *You women, who come from beholding, come hither ; for the people has no understanding;*— the Chief Priests want understanding, while women are eye-witnesses. And when the soldiers came into the city to them, and told them all that had come to pass, they said to them, *Say ye, His disciples came by night, and stole Him away while we slept?* Well therefore did Isaias foretell this also, as in their persons, *But tell us, and relate to us another deceit.* He who rose again, is up, and for a gift of money they persuade the soldiers; but they persuade not the kings of our time. The soldiers then surrendered the truth for silver; but the kings of this day have, in their piety, built this holy Church of the Resurrection of God our Saviour, inlaid with silver and wrought with gold, in which we are assembled ; and embellished it with the treasures of silver and gold and precious stones. *And if this come to the governor's ears, they say, we will persuade him.* Yes, though you persuade the soldiers, you will not persuade the world; for why, as Peter's guards were condemned when he escaped out of the prison, were not they also who watched Jesus Christ condemned? Upon the former, sentence was pronounced by Herod, for they were ignorant and had nothing to say for themselves; while the latter, who had seen the truth, and concealed it for money, were protected by the Chief Priests. Nevertheless, though but a few of the Jews were persuaded at the time, the world became obedient. They who hid the truth were themselves hidden; but they who received it were made manifest by the power of the Saviour, who not only rose from the dead, but also raised the dead with Himself. And in the person of these the Prophet Osee says plainly, *After two days will He revive us, and in the third day we shall rise again, and shall live in His sight.*

But since the disobedient Jews will not be persuaded by the Divine Scriptures, but forgetting all that is written gainsay the Resurrection of Jesus, it were good to answer them thus: On what ground, while you say that Eliseus and Elias raised the dead, do you gainsay the Resurrection of our Saviour? Is it that we have no living witnesses now out of that generation to what we say? Well, do you also bring forward witnesses of the history of that time. But that is written — so is this also written: why then do you receive the one, and reject the other? They were Hebrews who wrote that history; so were all the Apostles Hebrews: why then do you disbelieve the Jews? Matthew who wrote the Gospel wrote it in the Hebrew tongue; and Paul the preacher was a Hebrew of the Hebrews; and the twelve Apostles were all of Hebrew race: then fifteen Bishops of Jerusalem were appointed in succession from among the Hebrews. What then is your reason for allowing your own accounts, and rejecting ours, though these also are written by Hebrews from among yourselves.

But it is impossible, some one will say, that the dead should rise; and yet Eliseus twice raised the dead — when he was alive, and also when dead. Do we then believe, that when Eliseus was dead, a dead man who was cast upon him and touched him, arose, and is Christ not risen? But in that case, the dead man who touched Eliseus, arose, yet he who raised him continued nevertheless dead: but in this case both the Dead of whom we speak Himself arose, and many dead were

raised without having even touched Him. For many bodies of the Saints which slept arose, and they came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many. Eliseus then raised a dead man, but he conquered not the world; Elias raised a dead man, but devils are not driven away in the name of Elias. We are not speaking evil of the Prophets, but we are celebrating their Master more highly; for we do not exalt our own wonders by disparaging theirs; for theirs also are ours; but by what happened among them, we win credence for our own.

But again they say, A corpse then lately dead was raised by the living; but show us that one three days dead can possibly arise, and that a man should be buried, and rise after three days. If we seek for Scripture testimony in proof of such facts, the Lord Jesus Christ Himself supplies it in the Gospels, saying, *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.* And when we examine the story of Jonas, great is the force of the resemblance. Jesus was sent to preach repentance; Jonas also was sent: but whereas the one fled, not knowing what should come to pass; the other came willingly, to give repentance unto salvation. Jonas was asleep in the ship, and snoring amidst the stormy sea; while Jesus also slept, the sea, according to God's providence, began to rise, to show in the sequel the might of Him who slept. To the one they said, *Why are you snoring? Arise, call upon your God, that God may save us;* but in the other case they say unto the Master, *Lord, save us...* But the one says, *Take me, and cast me into the sea; so shall the sea be calm unto you;* the other, Himself rebuked the winds and the sea, and there was a great calm. The one was cast into a whale's belly: but the other of His own accord went down there, where the invisible whale of death is. And He went down of His own accord, that death might cast up those whom he had devoured, according to that which is written, *I will ransom them from the power of the grave; and from the hand of death I will redeem them...* Let us consider whether is harder, for a man after having been buried to rise again from the earth, or for a man in the belly of a whale, having come into the great heat of a living creature, to escape corruption. For what man knows not, that the heat of the belly is so great, that even bones which have been swallowed moulder away? How then did Jonas, who was three days and three nights in the whale's belly, escape corruption? And, seeing that the nature of all men is such that we cannot live without breathing, as we do, in air, how did he live without a breath of this air for three days? But the Jews make answer and say, The power of God descended with Jonas when he was tossed about in hell. Does then the Lord grant life to His own servant, by sending His power with him, and can He not grant it to Himself as well? If that is credible, this is credible also... For to me both are alike worthy of credence. I believe that Jonas was preserved, for all things are possible with God; I believe that Christ also was raised from the dead; for I have many testimonies of this, both from the Divine Scriptures, and from the operative power even at this day of Him who arose — who descended into hell alone, but ascended thence with a great company; for He went down to death, and many bodies of the saints which slept arose through Him.

St. Cyril of Jerusalem, Catechetical Lectures (Excerpts)
Trans. Edwin Hamilton Gifford

Announcements

There will be a social today after the 12:30 Mass. All are welcome to attend.

First Holy Communion Classes commence after the 12:30 pm Mass: First Communions will take place on Sunday June 2nd, the External Solemnity of Corpus Christi; Confessions will take place on Saturday June 1st after the 8 am Mass.

Continuing this week: Introduction to the Devout Life at 7 pm on Wednesday and **Friday Apologetics** will be at 6:30 pm. Please send us an email if you wish to join any session and are not yet included in the emails.

Dates for the Sacrament of Confirmation will be announced after the date is confirmed with Archbishop Smith.

Upcoming Canmore Pilgrimage:

The Latin Mass communities of Calgary & Edmonton will be having a Marian Pilgrimage to *Our Lady of the Rockies Church* in Canmore on Saturday May 11th, with a Solemn High Mass followed by a procession & crowning and a social, beginning at 11 am.

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, April 21st Third Sunday after Easter (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	O A by S P JLL † by L Family LY by CW	
Monday, April 22nd Ss. Soter and Caius, Popes & Martyrs (III Cl)	7:30 am Low Mass	JS by SP	J L L † by L
Tuesday, April 23rd Feria (IV Cl)	7:30 am Low Mass	CC by CMC	A and J by M
Wednesday, April 24th St. Fidelis of Sigmaringen, Martyr (III Cl)	7:30 am Low Mass	E and J C by C	
Thursday, April 25th St. Mark, Evangelist (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	JLL † by L Family	M and T H by C
Friday, April 26th Ss. Cletus and Marcellinus, Popes and Martyrs (III Cl)	7:30 am Low Mass	JLL † by L Family	C M
Saturday, April 27th St. Peter Canisius, Doctor (III Cl)	8:00 am Low Mass	S & W † by MR	N & G families by L
Sunday, April 28th Fourth Sunday after Easter (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass		

* All Masses are at Assumption Church, except for the Sunday 4:30 pm Mass at *St. Edmund's Church*.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory.

The Sacrament of Confession is available before & after all Masses & on Saturdays from 7-8 pm on at Assumption Church.