

own answer, that He was not only the Son of David, but that He as the only-begotten Son of God was the Lord of David and of all men from eternity. (Fs. II. 7.) , Unhappily, even today there are men who like the Pharisees deny the divinity of Christ, the Son of the living God, consider Him merely a very wise and virtuous man, and do not receive His doctrine, confirmed by so many miracles. Beware, my dear Christian, of these men who rob you of the peace of the soul, and the consoling hope of a future resurrection and eternal life, together with faith in Christ, the divine Redeemer. But if you believe Christ to be the Son of God and our Lord, Lawgiver, Instructor, and Redeemer, follow His teaching, and do not contradict indeed what you profess with your lips.

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	September 16	NO MASS	St. Cornelius <i>Pope & Martyr</i> & St. Cyprian <i>Bishop & Martyr</i>
Tuesday	September 17	NO MASS	Feria
Wednesday	September 18	NO MASS	Ember Wednesday
Thursday	September 19	NO MASS	St. Januarius <i>Bishop & Martyr</i> & Companions <i>Martyrs</i>
Friday	September 20	6:00 pm	Ember Friday
Saturday	September 21	9:00 am	St. Matthew <i>Apostle and Evangelist</i>
Sunday	September 22	8:00 am	18th Sunday After Pentecost



The Priestly Fraternity of Saint Peter

Edmonton Apostolate

Fraternitas Sacerdotalis Sancti Petri

Edmonton

Latin Mass Community

St. Anthony's Church 10661 - 82nd Avenue, Edmonton

www.edmontonlatinmass.ca

Fr. Philip Creurer, FSSP – *Edmonton Apostolate*

Rectory Phone: (780) 439-2737

Sacramental Emergencies: (780) 803-7959

E-mail: fsspedmonton@fssp.com



17th Sunday After Pentecost

September 15, 2013

Mass	XI
Processional	TBA
Offertory	TBA
Recessional	TBA

“The most beautiful thing this side of Heaven...”

Many people long for the richness, reverence, and majesty of

The Traditional Latin Mass

... They just may not know it – *yet*.



*No one hides their lamp under a bushel, but upon a candlestick;
So that others that come in may see the light. Help grow our Community!*

GOSPEL (Matt XXII. 35-46)

At that time, The Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ; whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord; saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

What is meant by loving god?

It means to find one's pleasure, happiness and joy in God, because He is the highest and most perfect Good; to rejoice in His infinite majesty and glory; to direct one's thoughts, words, and actions towards Him as our only end: to do His will in all things, and be prepared always rather to lose everything, even life itself, than His friendship.

What is meant by loving God with our whole heart, our whole soul, etc. ?

These different expressions all properly mean the same thing, namely, that we should cling to God with a true, sincere and heartfelt love, but by our heart our will may be understood, that power by which we wish God all glory, and desire nothing more than that He be known, loved, and honored by all men. The soul signifies the intellect by means of which we should endeavor to arrive at the knowledge and love of God, praise and glorify Him above all things. The mind may signify our memory, with which we continually remember God and the innumerable benefits bestowed on us by Him, praise Him for them, thank Him, and always walk irreproachably before Him. Finally, we love God with all our strength, if we employ all the powers and faculties of our body in His service, and direct all our actions to Him as to our last end.

Is it true love, if we love God only because He is good to us?

This is grateful love, which is good and praiseworthy, but it is not perfect love, because the motive is self-love and self-interest.

Can fear exist with love?

Servile fear cannot, but filial fear may. Servile fear is rather a fear of punishment

than a fear of offending God. Where such fear exists, love cannot dwell; for in love, writes St. Augustine, (in Joann. Tr. 9.) there is no fear, for perfect love casteth out fear. (1 John IV. 18.) Filial fear, on the contrary, is the fear of offending God. This fear leads to love and is also an effect of love; it is the beginning of wisdom. (Eccles. I. 16.) Let us cherish this fear, for it will drive away sin, as sentinels expel thieves; (Ecclus. I 16.) it will replenish us with joy, and gladness, and obtain for us in our last moments divine blessings and a holy death. (Ecclus. I. 27.)

How may we obtain a perfect love of God?

By meditating on His infinite, divine perfections, such as His almighty power, His wisdom, His splendor, His beauty, etc.; by contemplating His boundless love for us, in the incarnation, sufferings, and death of His only-begotten Son; by frequently practicing this virtue; by fervent prayer; and by making acts of love, such as are found in good prayer-books.

When should we practice the virtue of love of Gods?

As soon as we have arrived at the age of reason; when the world, the devil and the flesh, endeavor to withdraw us from God, by their apparent goods and pleasures; when we have separated ourselves from God by mortal sin; when we receive the holy Sacraments, particularly holy Communion; when we receive a particular grace from God; when we use food and drink and other lawful enjoyments; when we contemplate God's creatures; often during the day; and especially in the hour of death.

Why is the commandment to' love God and our neighbor' called the greatest commandment?

Because in it are contained all the other commandments, for Christ says, in it consists the whole law. He who loves God with his whole heart, does not separate himself from God by infidelity, does not practice public or private superstition and idolatry; he does not murmur against God, does not desecrate the name of God by cursing and swearing; he does not profane the Sabbath, because he knows that all this is displeasing to God. On the contrary, he hopes in God, keeps Sundays and days of obligation holy, and observes all the commandments of the Church, because God wishes that we hear the Church; he honors his parents, inflicts no evil upon his neighbor; does not commit adultery, does not steal, calumniates no one, does not bear false witness, does not judge rashly, is not envious, malicious or cruel, but rather practices the corporal and spiritual works of mercy; and all this, because he loves God and his neighbor.

What is the meaning of the question What think you of Christ?

Christ asked the Pharisees this question in order to convince them, from their