

# Edmonton

## Catholic Latin Mass Community



served by the Priests of the Fraternity of St. Peter (fssp)  
for the Catholic Archdiocese of Edmonton

24<sup>th</sup> & Last Sunday after Pentecost

St. Anthony's Church ♦ 10661 82<sup>nd</sup> Avenue, Edmonton



November 23<sup>rd</sup>, 2014

Hymns:

Mass	XI
Processional	To be Announced
Offertory	TBA
Recessional	TBA

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Bonamico BUFFALMACCO, The Last Judgment (detail), 1335-40, Fresco, Camposanto, Pisa

## Christ the Judge

The role of judge has been attributed to God at all stages of religious faith. Not only does man expect fair dealing for himself on the part of God, but he considers the Divinity as holding the office of judge over mankind; rewarding the good, punishing the wicked, and redressing the balance of good and evil in His own good time.

Belief in the great Day of Judgment at the end of the world is one of the most constant themes of the teachers and seers of Israel: "Then shall the just stand with great constancy against those that have afflicted them and taken away their labours" (*Wisdom 5:1*).

The concepts of God as the great Judge, and of the universal judgment at the end of the world, could in no wise be called specifically Christian, that is, flowing from the central doctrine of the Incarnation. Christ found these beliefs well established, and He lent them the weight of His authority. The end of the world with its concomitant judgment was an idea familiar to the people that thronged to hear Him. He gave it greater splendor and luminousness through the clearness of His statements, and the definiteness of the parables in which He embodied that teaching. The parable of the wheat and cockle, where "the harvest is the end of the world and the reapers are the angels", presupposes in the minds of the listeners a high degree of faith in the Last Day...

Yet in this matter of God's role as Judge, Christ has done something more than throw additional light and brilliancy on an ancient tradition; he appropriated the doctrine in a way he has not followed in other matters. He Himself is the great central figure, He is the Judge, the Judgment Day will be essentially his own Day. He will come in glory with the Angels, and mankind will be brought to Him.

I am thus justified, I think, in placing the doctrine of the Judgment amongst the specifically Christian doctrines, because it is so inseparably united with Christ's person, so completely identified with Him, that the idea of Judgment such as we find it at the end of the Old Testament differs as much from the concept of judgment at the end of the New Testament as the graces of the ordinary Providence differ from the graces of the Incarnation. Here we have more than the elevation of a pre-existing idea; we have a complete transformation. Judgment will be done, as was the belief of the Patriarchs and Prophets, but it will be judgment by a Man, as St. Paul puts it, in his discourse on the Areopagus: "Because He hath appointed a day wherein He will judge the world in equity, by the Man whom He hath appointed; giving faith to all by raising Him up from the dead" (*Acts 17:3*).

The deepest modification of the pre-existing belief is of course the fact that it will be Christ in the glory of His manhood who will execute all judgment. It will be His mighty voice as Man that will open up the graves, and call all generations to His judgment seat (*John 5:25-28*).

But there is more to this wonderful handing over to Christ of the divine prerogative. The great Judgment at the end of time is essentially a justification and

glorification of Christ Himself (*Matthew 26:62-66*)....

Christ's appearance in the glory of a judge will arouse an immense lamentation in mankind, a wail of remorse and despair, because they have so obstinately rejected Him. "Behold, He cometh with the clouds, and every eye shall see Him; and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him" (*Apocalypse 1:7*). In the second place, mankind will be judged in regard to Christ's presence here on earth, either in His own Person, or in the person of His followers (*Matthew 25:31-46*). The words of the Gospel are as comprehensive and general as they could possibly be. Every human creature seems to be included....

As a third element in the new doctrine of the Judgment, such as it is through the Incarnation, I ought to mention Christ's part in destroying the power of Antichrist. "And then that wicked one shall be revealed; whom the Lord Jesus shall kill with the spirit of His mouth and shall destroy with the brightness of His coming; him, whose coming is according to the working of Satan, in all power and signs and lying wonders; and in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying" (*2 Thessalonians 2:8-10*). [I]t is evident that the last great spiritual crisis of mankind will be an almost victorious opposition to the spirit of Christ, an opposition embodied in a man, Antichrist, who will succeed temporarily in supplanting the Gospel of truth with diametrically opposed maxims. The name "Antichrist" ought to be taken in its strict signification of an essential and reasoned opposition to Christ in His specific character. Now the coming of Our Lord in the role of Judge is not only a destruction of that arch-enemy of Christ, but an actual single combat of the two, the true and the false Christ.

Finally, there is another very profound modification of the universal doctrine of the Judgment to be found in the constant promise of Christ, and the constant teaching of the Apostle that Christ's elect will judge the world with Him: "Amen, I say to you that you, who have followed Me, in the regeneration when the Son of Man shall sit on the seat of His Majesty, you also shall sit on twelve seats judging the twelve tribes of Israel" (*Matthew 19:28*). This assessorial privilege of the elect is more than a share in the common triumph of Christ and His Gospel. It is part of their mystical union with Him, a union first hidden, as Christ is hidden, then revealed, as Christ is revealed. "For you are dead: and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory" (*Colossians 3:3-4*). The triumph of the saints on the last day was an idea dear to the Jewish mind "The just shall shine, and shall run to a fro like sparks among the reeds. They shall judge nations, and rule over people; and their Lord shall reign forever" (*Wisdom 3:7-8*). But the personal glorification of Christ in Himself, and in His members, is a specifically Christian presentment of the last Judgment. "When He shall come to be glorified in His Saints, and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day" (*2 Thessalonians 1:10*).

It is our duty as Christians to bring our thoughts into conformity with these glorious transformations of a belief which is as old as the world, and which belongs even to the natural man. A keen sense of justice belongs to the Christian more than to

any other man; but it is a thirsting for the vindication of truth and goodness which is personified in Christ, the Judge of the living and the dead. He Himself has suffered so much from the injustice and hypocrisies of man, that we feel intuitively that in Him we have a fellow-sufferer when our sense of justice is offended and exposed like a raw wound to the brutalities of the world. St. Paul shows how we ought to make a practical use of this wonderful outcome of the Incarnation Misunderstood and misjudged by his own converts, the remembrance of Christ's judicial role enables him to rise superior to that great affliction of mind. "But to me it is a very small thing to be judged by you or by man's day. But neither do I judge my own self. For I am not conscious to myself of anything. Yet am I not hereby justified; but He that judgeth me is the Lord. Therefore, judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts; and then shall every man have praise from God (*1 Corinthians 4:3-5*).



- Dom Anscar Vonier, Abbot of Buckfast Abbey

## Announcements

**Hymns & Readings For Advent and Christmas** - Join the St. Joseph's College community on Sunday, December 7, at 7:30 p.m. at St. Joseph Basilica for an evening of seasonal entertainment and inspiration, featuring The Greenwood Singers & organist Dr. Giesbrecht . Reception to follow in the O'Leary Hall. Tickets are \$10 at the door. For more information, please contact Danica at 780-492-7681 ext. 245.

Sunday 9<sup>th</sup> November 2014: attendance 122 ♦ general collection \$2,503.20

## Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	23 November	8:00 a.m.	24 <sup>th</sup> Sunday after Pentecost
Monday	24 November	No Mass	St. John of the Cross, <i>Confessor &amp; Doctor</i> (3 <sup>rd</sup> class) <i>Commemoration: St. Chrysogonus</i>
Tuesday	25 November	7:30 a.m.	St. Catherine of Alexandria, <i>Virgin, Martyr</i> (3 <sup>rd</sup> class)
Wednesday	26 November	7:30 a.m.	St. Sylvester, <i>Abbot</i> (3 <sup>rd</sup> class) <i>Commemoration: St. Peter of Alexandria</i>
Thursday	27 November	7:30 a.m.	Feria (Mass of previous Sunday or any other Mass)
Friday	28 November	6:00 p.m.	Feria (Mass of previous Sunday or any other Mass)
Saturday	29 November	9:00 a.m.	Saturday of Our Lady (3 <sup>rd</sup> class) <i>Commemoration of St. Saturninus</i> <i>Confessions: 6:00 – 7:20 p.m.</i>
Sunday	30 November	8:00 a.m.	1 <sup>st</sup> Sunday of Advent