

# Edmonton

## Catholic Latin Mass Community



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

### 3<sup>rd</sup> Sunday after Epiphany



The Centurion pleads for his servant: Domine non sum dignus

Saint Ambrose sees the healing by the Lord's word alone as proof of His equality with the Father, saying: "... as the Father spoke the Son made, so, too, the Father works and the Son speaks".

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

January 25<sup>th</sup>, 2015

Hymns:

Mass	<i>XI</i>
Processional	<i>To be announced</i>
Offertory	<i>TBA</i>
Recessional	<i>TBA</i>

Fr. Philip Creurer, FSSP  
Rectory phone/fax 780 439-2737  
Sacramental emergencies 780 803-7959  
fsspedmonton@fssp.com

## The Haydock Bible Commentary

### *The centurion's servant*

*Ver. 5. A centurion.* This is the same centurion who St. Luke (7:3) is said to have sent messengers to our Saviour, rather than appear himself. But there is no contradiction: for what a man does by his servants, or friends, he is many times said to do himself. He came not in person out of humility, but by his message shewed an extraordinary faith. The centurion shows a much stronger faith in the power of Christ than those who let down the sick man through the roof, because he thought the word of Christ alone sufficient to raise the deceased. And our Saviour, to reward his confidence, not only grants his petition, as he does on other occasions, but promises to go with him to his house to heal his servant (St. Chrysostom, Homily 27). The centurion was a Gentile, an officer in the Roman army. According to St. Luke he did not come to him in person, but sent messengers to him, who desired him to come down and heal his servant, whereas he seems here not to wish him to come: " Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed." These difficulties may be easily removed. A person is said to appear before the judge when his council appears for him; so he may be said to have come to Jesus when he sent his messengers. Or it may be that he first sent his messengers, and afterwards went himself. As to the second difficulty, it may be said the messengers added that of their own accord, as appears from the text of St. Luke. St. Augustine is of the opinion that he did not go himself in person, for he thought himself unworthy, but that he sent first the ancients of the Jews, and then his friends, which last were to address Jesus in his name and with his words. Thus we see that the request of the two sons of Zebedee was made by themselves to Jesus Christ, according to St. Mark; (10: 35) and by the mouth of their mother, according to St. Matthew (20: 20).

*Ver. 7.* On this occasion our Saviour does what he never did before: every where indeed he meets the will of his supplicants, but here he runs before his request, saying: "I will come;" and this he does to teach us to imitate the virtue of the centurion.

*Ver. 8.* Origen (Catholic theologian, b. 184/185, d. 253/254) says, when eat and drink the body and blood of our Lord, he enters under your roof. You also, therefore, humbling yourself, say: Domine, non sum dignus; Lord, I am not worthy. So said St. John Chrysostom (Archbishop of Constantinople, c. 349 – 407) in his Mass as well; and so does the Catholic

Church say at this day in every Mass.

*Ver. 10.* Christ here compares the faith of the centurion with that of the people in general, and not with that of his blessed mother and the apostles, whose faith was beyond a doubt much greater (the Greek version of the New Testament says, "neither in Israel"). Jesus hearing this, marvelled. That is, by his outward carriage, says St. Augustine seemed to admire: but knowing all things, he could not properly admire anything. — "I have not found so great faith in Israel": This need not be understood of every one, but of those whom he had cured.

*Ver. 11.* In consequence of the faith of this Gentile, Jesus Christ takes occasion to declare that many Gentiles would be called to sit at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, which is frequently represented under the figure of a feast (Mt 22:2; Luke 13:29, 16:16; Apoc 19:9). In ancient times, the guests were reclined on beds when they took their meals.



**George Leo Haydock (1774-1849)**, scion of an ancient English Catholic Recusant family, was a priest, pastor and Bible scholar. His edition of the Douay Bible with extended commentary, originally published in 1811, became the most popular English Catholic Bible of the 19th century on both sides of the Atlantic. It remains

in print and is still regarded for its apologetic value. His eventful early years included a narrow scrape with the French Revolution and a struggle to complete his priestly studies in the years before Catholic Emancipation. He would go on to serve poor Catholic missions in rural England. George Leo Haydock was born on April 11, 1774 in Cottam, in the Fylde area of Lancashire, the heart of Catholic resistance to the Penal Laws that the English government used to enforce Anglicanism. His parents were George Haydock and second wife, Anne (née Cottam), who produced a generation that would become outstanding in Catholic service. Their eldest son, James (1765-1809), became a priest who died caring for the sick of his congregation during an epidemic; the next, Thomas Haydock (1772-1859), became a prominent publisher of Catholic books.

# Announcements

**Envelopes for 2015**—are available now at the entrance to the Church.

**Tax Receipts** – for Sunday collection donations will be issued very soon. If donations were made to the FSSP through the offices in Ottawa or Calgary, tax receipts are issued from there.

**Parish Social** – Pancake breakfast after Mass today, January 25<sup>th</sup> after the 8:00 a.m. Mass. Queen Alexandra Community Hall, 10425 University Ave. Fr. Creurer hopes to present the financial statement and update the various statistical information provided last February.

**Home School Conference** – The Western Canadian Catholic Home School Conference is geared for home schooling families, but is an event all Catholic parents will enjoy, and all are welcome. The conference includes guest speakers Father Paul Moret, Jim Morlino, and Father Leonard Revilla of the Franciscan Missionaries of the Eternal Word, and Mass with Archbishop Smith. It runs Thursday-Saturday, March 12-14, at Providence Renewal Centre, 3005-119 Street, Edmonton. Registration fee prior to February 20 is \$75 per adult or \$100 per couple. For more information, contact Veronica at 780-467-8410 or email [wcchscreg@shaw.ca](mailto:wcchscreg@shaw.ca).

**World Day for Consecrated Life** – 2 February, Feast of the Purification (Candlemas). In 2013, Pope Francis declared that a Year of Consecrated Life (YCL) be celebrated throughout the world. The year began on the First Sunday of Advent, November 30, 2014. It will close on the World Day of Consecrated Life, on February 2, 2016.

Sunday 18<sup>th</sup> January 2015: attendance 121 ♦ general collection \$2,002.00

## Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	25 January	8:00 a.m.	3 <sup>rd</sup> Sunday after Epiphany (2 <sup>nd</sup> class)
Monday	26 January	No Mass	St. Polycarp, Bishop & Martyr (3 <sup>rd</sup> cl.)
Tuesday	27 January	7:30 a.m.	St. John Chrysostom, Bishop, Confessor & Doctor of the Church (3 <sup>rd</sup> cl.)
Wednesday	28 January	7:30 a.m.	St. Peter Nolasaco, Confessor (3 <sup>rd</sup> cl.)
Thursday	29 January	7:30 a.m.	St. Francis de Sales, Bishop, Confessor & Doctor of the Church (3 <sup>rd</sup> cl.)
Friday	30 January	6:00 p.m.	St. Martina, Virgin & Martyr (3 <sup>rd</sup> cl.)
Saturday	31 January	9:00 a.m.	St. John Bosco, Confessor (3 <sup>rd</sup> cl.) <i>Confessions: 6:00 p.m. – 7:20 p.m.</i>
Sunday	1 February	8:00 a.m.	Septuagesima Sunday (2 <sup>nd</sup> cl.)