

# Edmonton Catholic Latin Mass Community



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

## Third Sunday of Lent



Lambert LOMBARD, The Miracle of the Loaves and Fishes

March 8<sup>th</sup>, 2015

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## Laetare Sunday

*Rejoice, O Jerusalem: and come together all you that love her; rejoice with joy, you that have been in sorrow; that you may exult, and be filled from the breasts of your consolation.*

Isaiah 66:10-11

*Laetare*: the joy at one stage of our Lenten journey accomplished and a foretaste of the joy of Easter, which springs from the Cross of Christ. Today's Mass is filled with the theme of the joys and splendour of the new Jerusalem, the Church on earth and the heavenly city. In the Epistle, in allegorical language, wherein Agar stands for the synagogue and Sara for the Church, St. Paul provides us with an interpretation of a famous passage of Genesis (16; 21:1-21) showing that in the economy of salvation all is based on the gift of God, the "promise". Christians, successors to the Jews, are the authentic heirs to this promise. The Gospel relates the multiplication of loaves, a symbol of the Eucharist which is pre-eminently the Easter sacrament promised to the baptised. Great is the joy of the Church at the possession of such relics, at seeing them ever renewed in her and at being able to communicate them to mankind. With such thoughts in mind, in her tense expectation of Easter, and now halfway through Lent, she calls on us to draw comfort in the healing power of grace (Collect). The rose coloured vestments, the playing of the organ and the flowers on the altar are signs of the Church's joy, which finds wonderful expression in the chants of the Mass.

*St. Andrew Daily Missal*

## Miracle of the Multiplication of Loaves

This Sunday we began by reading Chapter six of John's Gospel. The chapter opens with the scene of the multiplication of the loaves, which Jesus later comments on in the Synagogue of Capernaum, pointing to himself as the "bread" which gives life. Jesus' actions are on a par with those of the Last Supper. He "took the loaves, and when he had given thanks, he distributed them to those who were seated", the Gospel says (Jn 6:11). The insistence on the topic of "bread", which is shared out, and on thanksgiving (v. 11, in Greek eucharistesas), recall the Eucharist, Christ's sacrifice for the world's salvation.

The Evangelist observes that the Feast of the Passover is already at hand

(cf. v. 4). His gaze is turned to the Cross, the gift of love, and to the Eucharist, the perpetuation of this gift: Christ makes himself the Bread of Life for humankind. St Augustine comments: “Who is the Bread of heaven, but Christ? But in order that man might eat Angels' Bread, the Lord of Angels was made Man. For if he had not been made Man, we should not have his Flesh; if we had not his Flesh, we should not eat the Bread of the Altar” (Sermon 130, 2). The Eucharist is the human being’s ongoing, important encounter with God in which the Lord makes himself our food and gives himself to transform us into him.

A boy’s presence is also mentioned in the scene of the multiplication. On perceiving the problem of feeding so many hungry people, he shared the little he had brought with him: five loaves and two fish (cf. Jn 6:9). The miracle was not worked from nothing, but from a first modest sharing of what a simple lad had brought with him. Jesus does not ask us for what we do not have. Rather, he makes us see that if each person offers the little he has the miracle can always be repeated: God is capable of multiplying our small acts of love and making us share in his gift.

The crowd was impressed by the miracle: it sees in Jesus the new Moses, worthy of power, and in the new manna, the future guaranteed. However the people stopped at the material element, which they had eaten, and the Lord “perceiving then that they were about to come and take him by force to make him king,... withdrew again to the hills by himself” (Jn 6:15). Jesus is not an earthly king who exercises dominion but a king who serves, who stoops down to human beings not only to satisfy their physical hunger, but above all their deeper hunger, the hunger for guidance, meaning and truth, the hunger for God.

Dear brothers and sisters, let us ask the Lord to enable us to rediscover the importance of feeding ourselves not only on bread but also on truth, on love, on Christ, on Christ’s Body, taking part faithfully and with profound awareness in the Eucharist so as to be ever more closely united with him. Indeed, “It is not the Eucharistic food that is changed into us, but rather we who are mysteriously transformed by it. Christ nourishes us by uniting us to himself; “he draws us into himself” (*Apostolic Exhortation Sacramentum Caritatis*, n. 70).



*Benedict XVI*  
Angelus, 29 July 2012

Byzantine mosaic on the ancient floor of the Church of the  
Multiplication of Loaves, Tabgha, Israel

# Announcements

**Latin Class continues** on Sunday, 15 March 2015 between 2:00 and 4:00 pm at the Parish House of St. Andrew's Church at 12810 - 111 Ave. The Parish House is a small bungalow in the Church parking lot to the west of the Church and Rectory. Entry is on the parking lot side. See you there.

**Altar Boys' Practice** – Saturday, 21 March, 10:00 – noon. Lunch provided.

**Together We Serve** is the name of the annual charitable appeal in the Catholic Archdiocese of Edmonton. Together We Serve supports the education and formation of our future priests, lay ministers, and teachers who will all bring the Gospel into our world. It also supports the care of our retired priests who have given their lives in service to us.

Charities included in Together We Serve that are engaged in this work are:

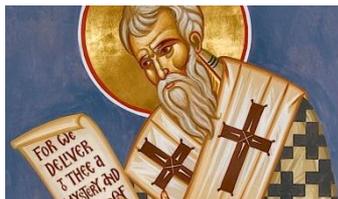
- Newman Theological College
- St. Joseph's College (at the University of Alberta)
- St. Joseph Seminary
- St. Joseph Priests' Foundation of Edmonton (formerly the Priests' Retirement Fund)

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*...there is one kind of faith, the dogmatic, involving an assent of the soul on some particular point...But there is a second kind of faith which is bestowed by Christ as a gift of grace...The faith then which is given of grace from the Spirit is not merely doctrinal, but also works things above man's power.*

*St. Cyril of Jerusalem (feast day on Wednesday this week)*

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## Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	15 March	8:00 a.m.	4 <sup>th</sup> Sunday of Lent (1 <sup>st</sup> class) Lætare Sunday
Monday	16 March	No Mass	Feria of Lent (3 <sup>rd</sup> cl.)
Tuesday	17 March	7:30 a.m.	Feria of Lent (3 <sup>rd</sup> cl.) <i>Commemoration: St. Patrick</i>
Wednesday	18 March	7:30 a.m.	Feria of Lent (3 <sup>rd</sup> cl.) <i>Commemoration: St. Cyril of Jerusalem</i>
Thursday	19 March	7:30 a.m.	Feast of St. Joseph (1 <sup>st</sup> cl.) <i>Commemoration: Feria of Lent</i>
Friday	20 March	6:00 p.m.	Feria of Lent (3 <sup>rd</sup> cl.)
Saturday	21 March	8:00 a.m.	Feria of Lent (3 <sup>rd</sup> cl.) <i>Confessions: 6:00 p.m. – 7:20 p.m.</i>
Sunday	22 March	8:00 a.m.	Passion Sunday (1 <sup>st</sup> cl.)