

Edmonton

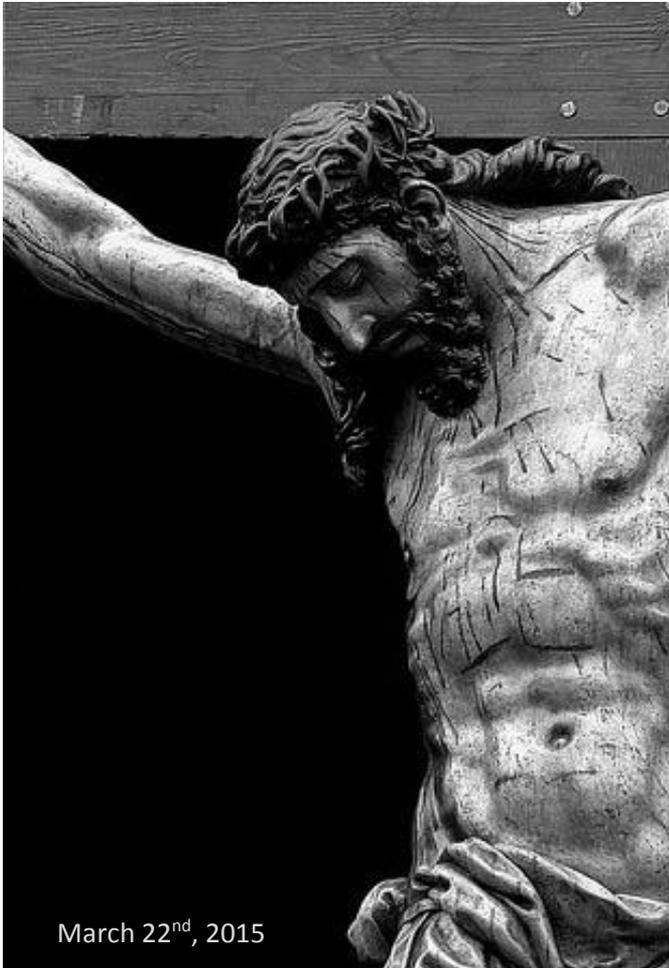
Catholic Latin Mass Community



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

Passion Sunday

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



March 22nd, 2015

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The Sufferings and Death of Our Lord

The Word of God then itself endured all in the flesh, while His divine nature which alone was passionless remained void of passion. For since the one Christ, Who is a compound of divinity and humanity, and exists in divinity and humanity, truly suffered, that part which is capable of passion suffered as it was natural it should, but that part which was void of passion did not share in the suffering. For the soul, indeed, since it is capable of passion shares in the pain and suffering of a bodily cut, though it is not cut itself but only the body: but the divine part which is void of passion does not share in the suffering of the body.

Observe, further, that we say that God suffered in the flesh, but never that His divinity suffered in the flesh, or that God suffered through the flesh. For if, when the sun is shining upon a tree, the axe should cleave the tree, and, nevertheless, the sun remains unclesed and void of passion, much more will the passionless divinity of the Word, united in subsistence to the flesh, remain void of passion when the body undergoes passion. And should any one pour water over flaming steel, it is that which naturally suffers by the water, I mean, the fire, that is quenched, but the steel remains untouched (for it is not the nature of steel to be destroyed by water): much more, then, when the flesh suffered did His only passionless divinity escape all passion although abiding inseparable from it. For one must not take the examples too absolutely and strictly: indeed, in the examples, one must consider both what is like and what is unlike, otherwise it would not be an example. For, if they were like in all respects they would be identities, and not examples, and all the more so in dealing with divine matters. For one cannot find an example that is like in all respects whether we are dealing with theology or the dispensation.

Since our Lord Jesus Christ was without sin (for He committed no sin, He Who took away the sin of the world, nor was there any deceit found in His mouth) He was not subject to death, since death came into the world through sin (Romans 5:12). He dies, therefore, because He took on Himself death on our behalf, and He makes Himself an offering to the Father for our sakes. For we had sinned against Him, and it was meet that He should receive the ransom for us, and that we should thus be delivered from the condemnation. God forbid that the blood of the Lord should have been offered to the tyrant. Wherefore death approaches, and swallowing up the body as a bait is transfixed on the hook of divinity, and after tasting of a sinless and life-giving body, perishes, and brings up again all whom of old he swallowed up. For just as darkness disappears on the introduction of light, so is death repulsed before the assault of life, and brings life to all, but death to the destroyer.

Wherefore, although He died as man and His Holy Spirit was severed from His immaculate body, yet His divinity remained inseparable from both, I mean, from His soul and His body...

The Annunciation and the Birth of Our Lord

Feast of the Annunciation, this Wednesday, 25 March

The angel of the Lord was sent to the holy Virgin, who was descended from David's line (*Luke 1:27*). For it is evident that our Lord sprang out of Judah... And bearing glad tidings to her, he said, "Hail thou highly favoured one, the Lord is with you" (*Luke 1:28*). And she was troubled at his word, and the angel said to her, "Fear not, Mary, for you have found favour with God, and shall bring forth a Son and shall call His name Jesus; for He shall save His people from their sins" (*Matthew 1:21*) Hence it comes that Jesus has the interpretation Saviour. And when she asked in her perplexity, "How can this be, seeing I know not a man?" (*Luke 1:34*). The angel again answered her, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you. Therefore also that holy thing which shall be born of you shall be called the Son of God" (*Luke 1:35*). And she said to him, "Behold the handmaid of the Lord: be it unto me according to Your word."

So then, after the assent of the holy Virgin, the Holy Spirit descended on her, according to the word of the Lord which the angel spoke, purifying her, and granting her power to receive the divinity of the Word, and likewise power to bring forth. And then was she overshadowed by the ... Wisdom and Power of the most high God, the Son of God Who is of like essence with the Father as of Divine seed, and from her holy and most pure blood He formed flesh animated with the spirit of reason and thought, the first-fruits of our compound nature : not by procreation but by creation through the Holy Spirit: not developing the fashion of the body by gradual additions but perfecting it at once, He Himself, the very Word of God, standing to the flesh in the relation of subsistence. For the divine Word was not made one with flesh that had an independent pre-existence, but taking up His abode in the womb of the holy Virgin, He unreservedly in His own subsistence took upon Himself through the pure blood of the eternal Virgin a body of flesh animated with the spirit of reason and thought, thus assuming to Himself the first-fruits of man's compound nature, Himself, the Word, having become a subsistence in the flesh. So that He is at once flesh, and at the same time flesh of God the Word, and likewise flesh animated, possessing both reason and thought. Wherefore we speak not of man as having become God, but of God as having become Man. For being by nature perfect God, He naturally became likewise perfect Man: and did not change His nature nor make the dispensation an empty show, but became, without confusion or change or division, one in subsistence with the flesh, which was conceived of the holy Virgin, and animated with reason and thought, and had found existence in Him, while He did not change the nature of His divinity into the essence of flesh, nor the essence of flesh into the nature of His divinity, and did not make one compound nature out of His divine nature and the human nature He had assumed.

*St. John Damascene,
The Orthodox Faith, Book 3, ch. 2*

Announcements

Holy Week Schedule –

Holy Thursday	(2 April)	7:00 p.m.	St. Anthony's Church
Good Friday	(3 April)	6:00 p.m.	St. Anthony's Church
Easter Vigil	(4 April)	10:00 p.m.	St. Agnes Church
Easter Sunday	(5 April)	12:30 p.m.	St. Anthony's Church

Office of the Archbishop - "A Good Death"

Join us for this important conversation on Sunday, April 12, from 7 p.m. to 9 p.m. at Our Lady of Perpetual Help Parish, 13 Brower Drive, Sherwood Park.

The session, hosted by Archbishop Smith, will include a personal witness as well as expert perspective from:

- Karen Macmillan (Senior Operating Officer, Grey Nuns Hospital)
- Father Eamonn McNerney (Hospital Chaplain, University Hospital)
- Mary Pat Skene (Chairperson, Edmonton Archdiocese Committee on the Life-giving Love Initiative)

Questions to consider:

- Have you thought about the care you would hope to receive if you were terminally ill or dying?
- What kind of care would you want for your family members who are seriously ill or dying?
- How can we promote and support individuals in understanding their responsibility for 'prudent care' of their own lives and health?
- What are the challenges to compassionate care in our time?
- How can we best approach conversations within our Diocese to explore questions and issues around end of life?
- How do you think the possibilities of a good death would be affected by legalization of euthanasia and assisted suicide?



And we know and confess that He hungered and thirsted and was weary, and that He was crucified, and that for three days He suffered death and the tomb, and that He returned into heaven whence He had come to us and whence He will come back to us at a later time. To all this Holy Scripture and all the company of the saints bear witness.

St. John Damascene (feast day on Friday this week)

Sunday 15th March 2015: attendance 117 ♦ general collection \$2,488.30

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	22 March	8:00 a.m.	Passion Sunday (1 st class)
Monday	23 March	No Mass	Feria of Passiontide (3 rd cl.)
Tuesday	24 March	7:30 a.m.	Feria of Passiontide (3 rd cl.) <i>Commemoration: St. Gabriel, Archangel</i>
Wednesday	25 March	7:30 a.m.	Feast of Annunciation (1 st cl.) <i>Commemoration: Feria of Passiontide</i>
Thursday	26 March	7:30 a.m.	Feria of Passiontide (3 rd cl.)
Friday	27 March	6:00 p.m.	Feria of Passiontide (3 rd cl.) <i>Commemoration: St. John Damascene</i>
Saturday	28 March	9:00 a.m.	Feria of Passiontide (3 rd cl.) <i>Commemoration: St. John Capistrano</i> <i>Confessions: 6:00 p.m. – 7:20 p.m.</i>
Sunday	29 March	8:00 a.m.	Palm Sunday (1 st cl.)