



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (fssp)

Easter Sunday

April 16th, 2017

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



Resurrection of Our Lord
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Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

“Christ, our Paschal lamb, has been sacrificed!” (1 Cor 5:7). On this day, Saint Paul’s triumphant words ring forth. It is a text which originated barely twenty years after the death and resurrection of Jesus, and yet – like many Pauline passages – it already contains, in an impressive synthesis, a full awareness of the newness of life in Christ. The central symbol of salvation history – the Paschal lamb – is here identified with Jesus, who is called “our Paschal lamb”. The Hebrew Passover, commemorating the liberation from slavery in Egypt, provided for the ritual sacrifice of a lamb every year, one for each family, as prescribed by the Mosaic Law. In his passion and death, Jesus reveals himself as the Lamb of God, “sacrificed” on the Cross, to take away the sins of the world. He was killed at the very hour when it was customary to sacrifice the lambs in the Temple of Jerusalem. The meaning of his sacrifice he himself had anticipated during the Last Supper, substituting himself – under the signs of bread and wine – for the ritual food of the Hebrew Passover meal. Thus we can truly say that Jesus brought to fulfilment the tradition of the ancient Passover, and transformed it into his Passover.

On the basis of this new meaning of the Paschal feast, we can also understand Saint Paul’s interpretation of the “leaven”. The Apostle is referring to an ancient Hebrew usage: according to which, on the occasion of the Passover, it was necessary to remove from the household every tiny scrap of leavened bread. On the one hand, this served to recall what had happened to their forefathers at the time of the flight from Egypt: leaving the country in haste, they had brought with them only unleavened bread. At the same time, though, the “unleavened bread” was a symbol of purification: removing the old to make space for the new. Now, Saint Paul explains, this ancient tradition likewise acquires a new meaning, once more derived from the new “Exodus”, which is Jesus’ passage from death to eternal life. And

since Christ, as the true Lamb, sacrificed himself for us, we too, his disciples – thanks to him and through him – can and must be the “new dough”, the “unleavened bread”, liberated from every residual element of the old yeast of sin: no more evil and wickedness in our heart.

“Let us celebrate the feast ... with the unleavened bread of sincerity and truth”. Dear brothers and sisters, let us accept the Apostle’s invitation; let us open our spirit to Christ, who has died and is risen in order to renew us, in order to remove from our hearts the poison of sin and death, and to pour in the life-blood of the Holy Spirit: divine and eternal life. In the Easter Sequence, in what seems almost like a response to the Apostle’s words, we sang: “Scimus Christum surrexisse a mortuis vere” – we know that Christ has truly risen from the dead. Yes, indeed! This is the fundamental core of our profession of faith; this is the cry of victory that unites us all today. And if Jesus is risen, and is therefore alive, who will ever be able to separate us from him? Who will ever be able to deprive us of the love of him who has conquered hatred and overcome death?

The Easter proclamation spreads throughout the world with the joyful song of the Alleluia. Let us sing it with our lips, and let us sing it above all with our hearts and our lives, with a manner of life that is “unleavened”, that is to say, simple, humble, and fruitful in good works. “Surrexit Christus spes mea: praecedet vos in Galileam” – Christ my hope is risen, and he goes before you into Galilee. The Risen One goes before us and he accompanies us along the paths of the world. He is our hope, He is the true peace of the world. Amen!

Benedict XVI, 2009

There are two lives; one of which we knew, the other we did not know of. The one is mortal, the other immortal; the one linked with human infirmity, the other to incorruption; one is marked for death, the other for resurrection. The Mediator between God and man, the Man Jesus Christ, came, and took upon Himself the one, and revealed to us the other. The one He endured by dying; the other He revealed when He rose from the dead. Had He then foretold to us, who knew His mortal life, the Resurrection of His Body, and had not visibly shown it to us, who would believe in His promises? So, becoming Man, He shows Himself in our flesh; of His own will He suffered death; by His own power He rose from the dead; and by this proof He showed us that which He promises as a reward.

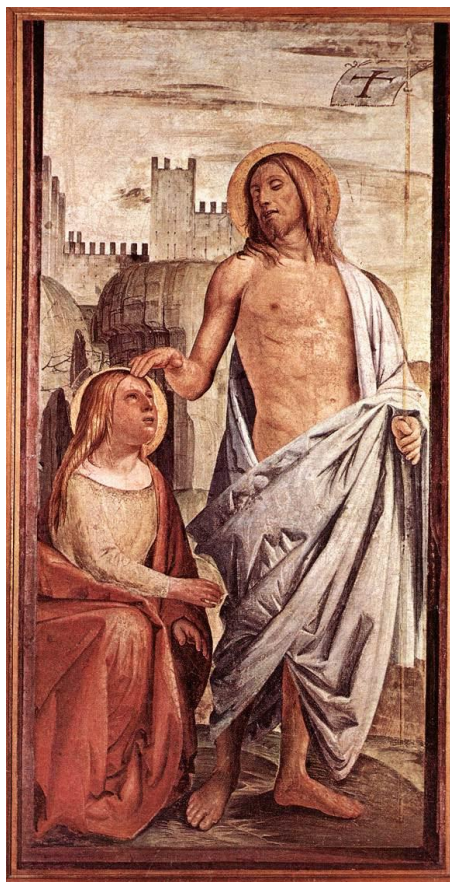
St. Gregory the Great

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	16 April	1:00 p.m. (no 8 am Mass)	Easter Sunday (1 st cl.)
Monday	17 April	No Mass	Easter Monday (1 st cl.)
Tuesday	18 April	No Mass	Easter Tuesday (1 st cl.)
Wednesday	19 April	7:30 a.m.	Easter Wednesday (1 st cl.)
Thursday	20 April	7:30 a.m.	Easter Thursday (1 st cl.)
Friday	21 April	6:00 p.m.	Easter Friday (1 st cl.)
Saturday	22 April	9:00 a.m.	Easter Saturday (1 st cl.)
Sunday	23 April	8:00 a.m.	Low Sunday – Divine Mercy Sunday (1 st cl.)

For the Lord's Resurrection was not the ending, but the changing of the flesh, and His substance was not destroyed by His increase of power. The quality altered, but the nature did not cease to exist: the body was made impassible, which it had been possible to crucify: it was made incorruptible, though it had been possible to wound it. Henceforth, we begin to experience the resurrection in Christ, since the time when in Him, Who died for all, all our hopes were guaranteed to us. We do not hesitate in diffidence, we are not under the suspense of uncertainty, but having received an earnest of the promise, we now with the eye of faith see the things which will be, and rejoicing in the uplifting of our nature, we already possess what we believe.

St. Leo the Great



Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.

(Jn 20:17)