



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

## 23<sup>rd</sup> Sunday after Pentecost

November 12<sup>th</sup>, 2017

St. Edmund's Parish ◇ 13120 - 116 Street NW Edmonton



*And behold, a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; for she said to herself, "If I only touch his garment, I shall be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. (Mt 9:20-22)*

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Holy Wisdom can reign for no other purpose than to realise the thought of God. She is herself the Thought of God. She extends her conquest, acts and initiates action, only to show forth God's thought for the world, living and concrete, in events and in souls. Through the apostle St. Paul we know what is this eternal purpose of God:

...the dispensation of the mystery which has been hidden from eternity in God, who created all things... which in other ages was not known to the sons of men, as now it has been revealed to his holy apostles and prophets in the Spirit: namely, that the Gentiles are joint heirs, and fellow-members of the same body, and joint partakers of the promise of Christ Jesus (Eph 3:9, 5-6).

God's design is to save all men without distinction by making them all one with Christ Jesus, in the unity of His mystical body.

Already in eternity, God contemplated the whole Christ, the Church, and took His delight in it as in the masterpiece of His mercy. In the exterior works of His creation God moved through all the vicissitudes of the works of His love, toward the realisation of His Christ, His Anointed One. *Finis omnium Ecclesia*, the Church is the end of all things, according to Saint Epiphanius. The very vicissitudes, the fall of the angels, the sin of man, were permitted by God only as an occasion and means for showing forth the whole strength of His arm, the full measure of the love that He would give to the world. Did not Saint Augustine say that God permitted the fall of the angels so as to create man? And the sin of man is the *felix culpa*, a "happy fault" (Easter Vigil, *Exultet*), that won for us Christ the Redeemer.

It is through Christ Jesus that God is going to realise His mystery of mercy; through Christ who is generated eternally, for He is the Word of God (Col 1:15-17).

After the fall of man, the Word became incarnate; and in the new plan of the Redemption God gave to Him, to Christ Jesus, the primacy and plenitude of all things:

And he is the head of the body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. For it has pleased God the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his Cross (Col 1:18-20).

The Epistle to the Ephesians testifies also to the eternal plan of God to unite all things in Christ:

That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him, in the dispensation of the fullness of times, to re-establish all things in Christ, that are in heaven and on earth, in him. (Eph 1:9-10)

Christ Jesus came on earth to accomplish this divine decree. He disclosed the plan of God only progressively and in veiled words out of regard for the weakness of His listeners, so as not to clash with their egoistic interpretations of the Messianic promises. He speaks of the kingdom of God that He has come to establish, of the laws of its development, of its demands. He calls Himself the way that one must follow, the door of the sheep-fold that must give entrance to all sheep, the good shepherd. He is the light that enlightens, the truth that shines for all, the life that is to be communicated to every soul. He is, finally, the very food of souls: a soul can have life only by eating His Flesh and drinking His Blood:

I am the bread of life.... Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.... He who eats my flesh, and drinks my blood, abides in me and I in him. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me (Jn 6:48, 54-57).

Such language seemed hard and incomprehensible to the Jews. And how could it be otherwise, touching as it did so closely upon the hidden mystery to which the previous

statements had reference. When the time came to reveal the mystery in full light, all the preaching of Jesus was to find in it its explanation.

This revelation was to be made after the Last Supper to the apostles, now the priests and friends of Christ, at a time when the Eucharistic presence was anointing their soul with the oil that enflames and enlightens (Jn 15:5-8; 14:20-21). The apostles thrilled at this word that they had been awaiting and that explained, by unifying it, all the previous teaching.

Christ died for the unity of His mystical body. The blood that He shed is the blood of the new covenant that God came to enter into with men, the bond that united all that had been separated by sin.

Yet though the body is so perfectly unified, there is variety among the members. This diversity arises from the different measure of grace that Christ has deemed good to grant to each one of us and the diversity of functions that He has assigned us. The plenitude of Christ is poured out upon each one of us. We receive of His grace, by which we share in His divine filiation and in all His privileges. We are sons and heirs of the Father as He is; we are, with Him, priests and kings.

But in us this plenitude shows forth the riches of Christ, reflections of His divine beauty, and the diversity of the functions of His priesthood. Like a prism which, receiving white light, reflects all its tonalities, so the mystical body of Christ tempers to our view through its members the riches that our poor eyes could not in a single glance embrace in the simple luminous plenitude of Christ Jesus. Divine Wisdom, who made this unity to be, willed also that there be diversity. When He predestined us to be His adopted sons in Christ (Eph 1:5)

God gave us a place in a member of Christ's mystical body, that we might there proclaim a particular perfection in Christ (1 Peter 2:9) and fulfill a function of His priesthood.

Such is the plan of God which is realised progressively but surely, despite all obstacles, on through the ages. It is the great reality, the fact that dominates the history of peoples and of the world. It is the end and the reason for all things.

Right here, however, may we be permitted to call attention to the stumbling-block in the spirituality of anyone who wants to strive only for purity and perfection of soul, who approaches God only to receive from Him and to become a brilliant satellite of the divine Sun. To that end, such a one withdraws, isolates himself, avoids all contacts whether interior or exterior that might be an obstacle to the realisation of that beauty, which he wants unspotted and solely divine. Saint Teresa of Avila has told us how indispensable is this attitude during the first period of spiritual life. But, these reservations made, who cannot see the subtle spiritual egoism hidden in a conception of perfection that would forever renounce entering into the mystery of the Church? This egoism would check the movement of love, if it did not kill it altogether. The splendid isolation of such a soul would at best resemble those placid lakes that receive waters from the torrent and hold them. It is to be feared lest, in jealously keeping its waters, it oblige the torrent to deflect its course, and soon find, in the emptiness of its soul, only the memory of its former gifts.

[The soul] will progress spiritually only by letting itself be carried away by the movement of the mind and heart of the Christ who "loved the Church, and delivered Himself up for her" (Eph 5:25). For the souls, as for Christ, the Church has become the living reality in which and for which it must live and work and die. The union of the soul with Christ is oriented toward a higher union, that of Christ with His Church.

*Excerpts from Père Marie-Eugène, ocd, I Am a Daughter of the Church: A Practical Synthesis of Carmelite Spirituality, vol. 2, transl. M. Verda Clare, scs, Chicago, IL: The FIDES Publishers Association, 1955, pp. 190-201, excerpts. First published in French, Je veux voir Dieu and Je suis fille de l'Eglise, 1950.*

## Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	12 November	3:00 p.m.	23 <sup>rd</sup> Sunday after Pentecost (2 <sup>nd</sup> cl.)
Monday	13 November	No Mass	St. Didacus, <i>Confessor</i> (3 <sup>rd</sup> cl.)
Tuesday	14 November	7:30 a.m.	St. Josaphat, <i>Bishop &amp; Martyr</i> (3 <sup>rd</sup> cl.)
Wednesday	15 November	7:30 a.m.	St. Albert the Great, <i>Bishop, Confessor, Doctor</i> (3 <sup>rd</sup> cl.)
Thursday	16 November	7:30 a.m.	St. Gertrude the Great, <i>Virgin</i> (3 <sup>rd</sup> cl.)
Friday	17 November	7:30 <u>p.m.</u>	St. Gregory the Wonderworker, <i>Bishop, Confessor</i> (3 <sup>rd</sup> cl.)
Saturday	18 November	8:00 a.m.	Dedication of the Basilicas of Sts. Peter & Paul (3 <sup>rd</sup> cl.)
Sunday	19 November	3:00 p.m.	6 <sup>th</sup> Resumed Sunday after Epiphany (2 <sup>nd</sup> cl.)

## Announcements

Please see insert

### *The woman who is healed by touching the fringe of Jesus' cloak*

This poor woman for many years is not simply ill, but is considered impure because she suffers from a hemorrhage (cf. Lev 15:19-30). For this reason she is excluded from the liturgy, from married life, and from normal relationships with others. The evangelist Mark adds that she has consulted many doctors, exhausted her financial means in paying them and endured painful treatments, but she only worsened. She was a woman rejected by society. The Gospel of Matthew says that when the woman touched Jesus' cloak, he "turned" and, "seeing her" (Mt 9:22), he spoke to her. As we said, because of her state of exclusion, the woman acted secretly, behind Jesus' back — she was a bit fearful — so as not to be seen, because she was an outcast.



In the central part of the story the word salvation is repeated three times. "If I but touch his cloak, I shall be saved. Jesus turned, saw her and said, 'Have courage, daughter, your faith has saved you'. And from that moment on the woman was saved" (cf. 21-22). This "courage, daughter" expresses all of God's mercy for that person. And for every rejected person.

Filled with deep faith, she reached out and touched his garment. In Hebrew religious tradition, wearing such a garment was a symbol of being clothed with the divine Law, the source of blessing. The woman's gesture of touching his garment is thus a form of quiet prayer and a sign of hope. In short, it is not the cloak that the woman touched which gave her salvation, but the word of Jesus, received in faith, able to comfort her, heal her and restore her in a relationship with God and with his people.

*Pope Francis, Audience of 31 August 2016 as reported in Vatican.va and catholicculture.org*

# Announcements

Sunday, November 12<sup>th</sup>, 2017

## Announcements for the Vital Grandin Chaplaincy

**Adult Catechism** – “Inspiration and the Bible” – Fr. Creurer will continue with a course on this theme this Friday, November 17<sup>th</sup> from 6:00 – 7:00 p.m. This will be the last class.

**Advent Craft Fair** – In the parish hall after Sunday afternoon Mass on November 26<sup>th</sup>. Hosted by the children’s group for girls (Little Flowers); proceeds to the group to cover expenses for activities.

**Do you have a room to rent from Friday evening to Sunday afternoon** – young professional man who attends the Chaplaincy Masses is looking for a room in the vicinity of St. Edmund’s Church (no car). Works in Fort McMurray, but attends weekend Masses. Contact Fr. Creurer for more information.

**Help with our website** - The Vital Grandin Chaplaincy website is looking to do a makeover. We are wanting to update our website. If you have computer skills and would like to volunteer and assist with the update contact Mike at [michaeldcaudron@gmail.com](mailto:michaeldcaudron@gmail.com)

**Join the choir!** – Choir practice is every Friday evening at 7pm. New members always welcome. If you want to join our choir speak with our choir director/organist Krystian Sekowski after Mass or email him at: [krystian@ualberta.ca](mailto:krystian@ualberta.ca)

## Announcements for events around the Archdiocese

For the full list of announcements for the Archdiocese of Edmonton, see [www.caedm.ca](http://www.caedm.ca)

**Clothing the naked: Marian Centre Appeal** - Men living on the streets of Edmonton are in need of warm clothes, including used jeans (esp 30 to 34”waist), long johns, winter coats, hoodies, winter boots. They also need new underwear, travel size deodorant, and men’s razors. The centre receives donations every day from 9 a.m. to 3 p.m. (except Wednesday and Sunday) at 10528 - 98 Street NW.

**Holy Land pilgrimage info night** - Would you like to retrace the footsteps of Jesus in the Holy Land? Father Matthew-Anthony Hysell will lead a pilgrimage from February 28 through March 8 to Galilee, Nazareth, Bethlehem, Jerusalem, and Mount Carmel with the hopes of bringing the Bible to life and renewing our faith in Incarnate Word. Join us for an information night on Tuesday, November 14 , at 7 p.m. at Corpus Christi Parish, Edmonton, to learn more. For information, please contact the parish at 780-466-7576 or email [Giselle.Horne@caedm.ca](mailto:Giselle.Horne@caedm.ca).

**L'Arche Gala** - L'Arche Edmonton will celebrate its 45th anniversary on Saturday, November 25, with a fundraising Gala at St. Thomas d'Aquin Parish, 8410 - 89 Street, and we hope you will join us for some fun! Tickets are now on sale at \$75 each or \$550 for a table of eight. CBC AM radio host Mark Connolly will MC this event which will offer live music, great food, spirited dancing, and lots of reminiscing and sharing of memories. Guests can also bid on some terrific items at our Silent Auction and purchase raffle tickets. RSVP to Maria Mastroh at 780-465-0618, ext. 206 or email [mmastroh@larcheedmonton.org](mailto:mmastroh@larcheedmonton.org) by November 20 to reserve your tickets.

**SSVP North of 60 Project** - Come and hear Stef Michniewski, a member of Society of St. Vincent de Paul, on Monday, November 27 at 7:30 p.m. at Our Lady of Perpetual Help Parish in Sherwood Park. He will share a slide show of his recent trips to Paulatuk, a small hamlet located in the Inuvik Region of the NWT, to update the parish and to express the gratitude of this small community for our donations of bedding, food and other necessities which were shipped last May. The North of 60 Project is also supporting the community of Paulatuk in the restoration of a 70-year-old Oblate church into a warming and distribution center.