



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Quinquagesima Sunday

February 11th, 2018



Allegory of Charity, Francisco de Zurbarán (1598-1664)

So there abide faith, hope and charity, these three; but the greatest of these is charity. (1 Cor 13:13)

The two terms "love" and "charity" are frequently used interchangeably, and with good reason, since the virtue of charity is in fact a kind of love. However, the two are not identical; not all forms of love are also charity. For example, we often hear expressions like, "I love hot chocolate," or "I love basketball," and these kinds of love, while all good in themselves, still fall somewhat short of the love that is charity.

What sort of love is charity, then? Quite simply, charity is the Love of God, in which we are able to participate in God's action, the highest mode, for with Charity we share in God's act of love; we are able to love the way God loves. *(continued in centre)*

Please note the change in regularly scheduled Mass times:

- Beginning Sunday, March 4th, Sunday Masses will be at 4:00 p.m.
- Beginning Friday, February 9th, Friday Masses will be at 7:30 a.m.

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Loving as God Loves

All this begs the question: how does God love? What especially characterises Divine loving? The only way to find the answer is to examine how God loves us. More precisely, we have to reflect on how God manifests His love in the two great moments of Divine love for humanity. Those two moments are Creation and the Incarnation.

Creation might be accurately described as God loving things into existence. He loves you and me, and because of this love we actually come to be. The fact that we are is founded on the fact that God loves us. But why? Why does He love us, why does He give us existence and life and all good things? Is it because God somehow needs us, or because we make Him happier than He would be without us? Would God be less good, or less great, or less joyful if we weren't around? Absolutely not. God is already, in Himself, infinitely happy, infinitely good, and infinitely great, so it's inconceivable that we could add to Him in any way.

On the contrary, God doesn't benefit from creation at all. Supplying creatures with existence is a pure gift, without any gain on His part. Creatures receive everything from the act of creation; the Creator receives nothing from it. From the Divine perspective, creation is an act of love which is totally and in all ways selfless.

This love which God bears for humanity is most dramatically exemplified in the mystery of the Incarnation. After the human race had responded to divine gifts with ingratitude, pride and disobedience, it was plunged by its own sin into desolation and misery. The world became dominated by physical suffering and death and also by spiritual evil that killed the soul. We had thrown ourselves down the well of sin and sorrow, and we lack the means of getting back out.

Yet out of His vast love, God chose to become man in a staggering act of humility. He goes on to suffer the most horrible agonies, culminating in death on a cross, and then rises from the dead after three days in the tomb. All this He does for our sakes, even though there was nothing personally for Him to profit from it, and even though we had so disdainfully scorned His gifts of life and love. Here then, we see God loving in a manner that is still selfless, but also excruciatingly sacrificial.

The two chief characteristics of God's love are, therefore, selflessness and sacrifice. Consequently, in the virtue of Charity, our love must embody these two attributes. Of course, the fact that we must be selfless does not imply that we can never consider our own needs and desires.

To have a proper understanding of selflessness, we must first understand that there are two kinds of love. "Love" itself is often a difficult idea to get a handle on. We tend to use it without any reflection on its precise significance. The broadest definition of love is: To want some good for someone.

But there are two ways to want some good for someone. The first way is wanting some good for yourself. Phrases like "I love Pizza," "I love summer vacation," all describe this first kind of love. It's based on wanting one's own happiness. However, there is also another form of love which involves wanting some good for someone else. So, for example, if I were to say, "I love my son; I'd do anything for him," it would indicate that what I desire is for my son to be happy. Examples of this second love are the way all parents are supposed to love their children, the way Mother Teresa loved the poor, or the way we are all supposed to love our enemies. It does not refer to concern for our own enjoyment, but rather a willingness to work for someone else's well-being.

Now, these two loves, the first which is self-focused and the second which is other-focused, are complimentary. The same is true in our relationship with God. In fact, we have already discussed the self-focused love that ought to propel us towards union with

God, namely, hope. Hope motivates the Christian to do what is right in order to attain Heaven, which one realises to be one's everlasting happiness. Charity, however, is the second kind of love, and it motivates the Christian to do what is right in order to bring about the happiness of God and neighbor. In Charity, we say to God and neighbor, "I will try to make you happy, I will try to serve you, I will make your good my priority."

Of course, such a selfless attitude always involves sacrifice. If we have a selfless love for God and neighbor, we will be willing to suffer in order to serve them. This is the ultimate test of love, as Our Lord Himself testifies, "No one has greater love than this, that he lay down his life for his friends."

We have to keep in mind that our number-one purpose in life is to serve God, to please Him. So we must not evaluate our spiritual life based on whether we get anything out of it. Many people do this; they quit praying, or going to confession, or going to Mass, because they "don't get anything out of it." That's an indication that they are lacking the virtue of charity, that their relationship with God is fundamentally selfish.

Again, our standard for charity towards those around us is God's love. In fact, Christ explicitly gave us this standard, saying, "A new commandment I give you: love one another as I have loved you."

from: Catholic New Agency (abridged): www.catholicnewsagency.com

Fasting and Abstinence

The Code of Canon Law (Latin rite)

Can. 1249 All Christ's faithful are obliged by divine law, each in his or her own way, to do penance. However, so that all may be joined together in a certain common practice of penance, days of penance are prescribed. On these days the faithful are in a special manner to devote themselves to prayer, to engage in works of piety and charity, and to deny themselves, by fulfilling their obligations more faithfully and especially by observing the fast and abstinence which the following canons prescribe.

Can. 1250 The days and times of penance for the universal Church are each Friday of the whole year and the season of Lent.

Can. 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252 The law of *abstinence* binds those who have completed their fourteenth year. The law of *fasting* binds those who have attained their majority, until the beginning of their sixtieth year [i.e. fasting = age 18 to 59]. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Can. 1252 allows the Conference of Bishops to modify the observation of days of fast and abstinence. The Canadian Conference of Catholic Bishops has passed the following complementary norm: "the days of fast and abstinence in Canada are Ash Wednesday and Good Friday. Fridays are days of abstinence but Catholics may substitute special acts of charity or piety on this day."

Fasting means one meal in the day, and two other smaller meals which together would not exceed the main meal in quantity. Snacking breaks the fast, but liquids do not.

Abstinence from meat means the flesh and organs of mammals and fowl, including soups and gravies made from them. Fish and shellfish may be eaten.

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	11 February	3:00 p.m.	Quinquagesima Sunday (2 nd cl.)
Monday	12 February	No Mass	Seven Servite Founders, <i>Confessors</i> (3 rd cl.)
Tuesday	13 February	7:30 a.m.	Feria (4 th cl.)
Wednesday	14 February	7:30 a.m.	Ash Wednesday (1 st cl.) - <i>Low Mass</i> <small style="text-align: right;">Day of Fast & Abstinence</small> Note: Ash Wednesday is not a Holy Day of Obligation.
Thursday	15 February	7:30 a.m.	Thursday after Ash Wednesday (3 rd cl.) <small style="text-align: right;">Commemoration: Sts. Faustina & Jovita</small>
Friday	16 February	7:30 a.m.	Friday after Ash Wednesday (3 rd cl.)
Saturday	17 February	8:00 a.m.	Saturday after Ash Wednesday (3 rd cl.)
Sunday	18 February	3:00 p.m.	1 st Sunday of Lent (1 st cl.)
Monday	19 February	No Mass	Feria of Lent (3 rd cl.) <small style="text-align: right;">Alberta: Family Day Holiday</small>
Tuesday	20 February	7:30 a.m.	Feria of Lent (3 rd cl.) <small style="text-align: right;">Archdiocese of Edmonton: Day of Confessions at every parish throughout the diocese – 9 a.m. til 9 p.m.</small>
Wednesday	21 February	7:30 a.m.	Ember Wednesday of Lent (2 nd cl.)
Thursday	22 February	7:30 a.m.	Chair of St. Peter (1 st cl. for FSSP apostolates) <small style="text-align: right;">Commemoration of St. Paul</small>
Friday	23 February	7:30 a.m.	Ember Friday (2 nd cl.) <small style="text-align: right;">Commemoration: St. Peter Damien</small>
Saturday	24 February	8:00 a.m.	Ember Saturday (2 nd cl.) <small style="text-align: right;">Commemoration: St. Matthias, Apostle</small>
Sunday	25 February	3:00 p.m.	2 nd Sunday of Lent (1 st cl.)

Announcements

Mardi Gras Party! Today after Mass – sweets and masks, provided by the Little Flowers girls group. All proceeds to the Little Flowers.

Western Canadian Catholic Home School Conference – 22-24 March, Providence Renewal Centre, Edmonton. Theme: Anchoring the Family in this Cultural Storm. Addresses by Archbishop Richard Smith, Louis Rouleau and others. Wine & cheese on Friday night. Information: www.wcchsc.net, Veronica 780 467-8410, wcchscreg@shaw.ca.

Easter Triduum – the schedule will be posted soon. All three liturgies will be in other churches... but at reasonable times!

March for Life - begins at 12 noon on Thursday, May 10, outside the Alberta legislature. visit <http://albertamarchforlife.com>

Other announcements and activities on the website of the Archdiocese of Edmonton, www.caedm.ca.



Therefore I reprehend myself, and do penance in dust and ashes. (Job 42:6)