

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	11 March	4:00 p.m.	4 th Sunday of Lent (Laetare Sunday) <i>No Social after Mass</i>
Monday	12 March	No Mass	Feria of Lent (3 rd cl.) <i>Commemoration: St. Gregory the Great</i>
Tuesday	13 March	7:30 a.m.	Feria of Lent (3 rd cl.)
Wednesday	14 March	7:30 a.m.	Feria of Lent (3 rd cl.)
Thursday	15 March	7:30 a.m.	Feria of Lent (3 rd cl.)
Friday	16 March	7:30 a.m.	Feria of Lent (3 rd cl.)
Saturday	17 March	8:00 a.m.	Feria of Lent (3 rd cl.) <i>St. Patrick</i>
Sunday	18 March	4:00 p.m.	First Passion Sunday <i>No Social after Mass</i>

Announcements

Easter Triduum – tentative schedule (we have to await confirmation closer to the time of Holy Week):

- Holy Thursday – St. Agnes Parish, 7:00 p.m.
- Good Friday – Resurrection of Our Lord Parish, 3:00 p.m.
- Easter Vigil – Resurrection of Our Lord Parish, 9:00 p.m. (those who attend the Easter Vigil fulfill their Easter Sunday obligation)
- Easter Sunday – St. Edmund's Parish, 4:00 p.m.

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, wcchscrg@shaw.ca.

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

St. Gregory the Great

A Roman senator's son and himself the Prefect of Rome at 30, Gregory tried the monastery but soon returned to active public life, ending his life and the century as pope (from 590 – 604 A.D.). Although he was the first pope from a monastic background, his prior political experiences may have helped him to be a talented administrator, who successfully established papal supremacy. During his papacy, he greatly surpassed with his administration the emperors in improving the welfare of the people of Rome. Throughout the Middle Ages he was known as "the Father of Christian Worship" because of his exceptional efforts in revising the Roman worship of his day. He is the patron saint of musicians, singers, students, and teachers.



St. Gregory the Great
Carlo Saraceni, 1610



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Fourth Sunday of Lent

March 11th, 2018



Feeding the multitude, Bernardo Strozzi, early 17th century

St. Edmund's Parish ♦ 13120 - 116 Street NW

Fr. Philip Creurer, FSSP
 Rectory phone/fax 587 454-1622
 Sacramental emergencies 780 686-6128
LatinMassComm.Edm@caedm.ca
www.vitalgrandinchaplaincy.ca

Ishmael, Hagar & Abraham

It is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman (Ishmael) was born according to the flesh, but his son by the free woman was born as the result of a divine promise. These things are being taken figuratively: The women represent two covenants.

(Gal 4:22-24)

Ishmael was the son of Abraham and Agar (or Hagar), an Egyptian woman. His history is contained in parts of Genesis 16-25. The name "Ismael" was given to the child before its birth (Genesis 16:11), and means: "may God hear". As Sarai, Abram's wife, was barren, she gave him, in accordance with the custom of the time, her handmaid, Agar, as concubine, in order to obtain children through her. Agar's conception of a child soon led to her flight into the wilderness, where the angel of Yahweh appeared to her, bade her to return to her mistress, and fixed the name and character of her future son. After her return to Bersabee, she brought forth Ismael to Abram, who was then eighty-six years old. Ismael was very dear to the aged patriarch, as is shown by his entreaty of God in Ismael's behalf, when the Almighty promised him a son through Sara. In answer to this earnest entreaty, God disclosed to Abraham the glorious future which awaited Ismael: "As for Ismael, I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation." Ismael was not the destined heir of the covenant; yet, as he belonged to Abraham's family, he was submitted to the rite of circumcision when the patriarch circumcised all the male members of his household. He was then a lad of thirteen. Abraham's tender love towards Ismael manifested itself on another occasion. He resented Sara's complaint to him, when, on the great festival given at the weaning of Isaac, she requested Agar's and Ismael's summary dismissal because she "had seen the son of Agar the Egyptian playing with [or mocking] Isaac her son". Ismael was Abraham's own "son", and indeed his first-born. At this juncture, God directed Abraham to accede to Sara's request, comforting him with the repeated assurance of future national greatness for Ismael. Whereupon the patriarch dismissed Agar and Ismael with a modicum of provision for their journey. As their scanty provision of water was soon exhausted, Ismael would have certainly perished in the wilderness, had not God shown to Agar a well of water which enabled her to revive the dying lad.

In his Epistle to the Galatians (today's epistle) St. Paul expands allegorically the narrative of Ismael and Isaac, urging upon his readers the duty of not giving up their Christian freedom from the bondage of the Law. Of course, in so arguing, the Apostle of the Gentiles did not intend to detract in any way from the historical character of the narrative in Genesis.

Catholic Encyclopedia, "Ishmael"

Why do many scenes of the Old Testament take place in the "wilderness"?

What is readily apparent in the Old Testament is that there are two reasons for venturing into the wilderness: either one is running away from one's problems into what is seen as a safe haven, or one is driven against one's will into what appears quite inhospitable and dangerous.

Moses and Hagar each entered the wilderness twice. First, they ran away from oppressive situations and family conflicts involving ambiguous roles. Moses ran from certain punishment for murder, after finding himself caught between his Jewish heritage and his royal Egyptian status gained through his adoption. Hagar, impregnated in place of the master's wife, had been abused by Sarah, so she ran away into the wilderness. In both cases, Hagar and Moses encountered God, understood God by new names, received a promise, and were told to return to their difficult situations (Gen. 16 and Ex. 2-3). Hagar returned to be a slave, and Moses returned to take his place with the enslaved Israelites, and to free them from Egypt.

What is the meaning of this initial wilderness experience? Hagar was found by a spring of water, and Moses, even better off, was married and tending sheep before his theophany. It was hardly a time of purgation for either of them. The wilderness has been called a place of "temporary escape, transformation" in light of this first entrance. The wilderness, not yet dangerous, is, however, an isolated, quiet place. It allowed God a chance to have a private conversation, giving both Moses and Hagar a first glimpse of God and his plan for them.

Secondly, both Hagar and Moses were driven into the wilderness a second time, but this time the wilderness was more threatening than inviting, and provisions were packed before setting out (Gen. 21 and Ex. 12). It became "a location outside of civilisation, where entire nations can live at risk with God the borderland between civilisation and chaos." Also, when Hagar and Moses were driven out by their original oppressors, God was evidently the orchestrator, verbally directing Abraham (Gen. 21: 12-13) and hardening Pharaoh's heart (Ex. 4:21 and 11:10). In both cases, God used family and political conflicts in order to separate people that trusted in his promise.

One constant between both "faces," is this: Entering the wilderness always means leaving one's whole life behind. If entering the wilderness is one's own choice, God takes advantage of the moment, but he characteristically sends people back into the very problems from which they are running. If the wilderness experience is orchestrated by God, it leads to a more profound transformation.

Homiletic & Pastoral Review

<http://www.hprweb.com/2015/05/the-meaning-of-the-wilderness/> (excerpt)