

have in Him cannot be taken away from them or lost. For, as Paul says, or rather as the Very Truth Itself implies, having died once for all, He dieth no more. The joy of heart then that rests upon Him hath in very truth a sure foundation. For, if we mourned at His death, who shall take from us our joy, now that we know that He lives and will be alive for evermore—He Who gives and ordains for us all spiritual blessings? No man then “taketh their joy” from the Saints, as our Saviour says; but they who nailed Him to the Cross were bereft of their joy once and for ever. For now that His suffering is ended, which they thought an occasion for rejoicing, sorrow will be their portion of inevitable necessity.

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	April 22	NO MASS	Saints Soter & Caius <i>Popes & Martyrs</i>
Tuesday	April 23	NO MASS	Feria in Paschaltide
Wednesday	April 24	NO MASS	St. Fidelis of Sigmaringen <i>Martyr</i>
Thursday	April 25	7:30 am	Saint Mark the Evangelist
Friday	April 26	6:00 pm	Saints Cletus & Marcellinus <i>Popes and Martyrs</i>
Saturday	April 27	9:00 am	Saint Peter Canisius <i>Confessor and Doctor</i>
Sunday	April 28	8:00 am	4th Sunday After Easter

Announcements

- Please note that there will be Mass on Thursday this week.
- The Edmonton Latin Mass Community website has been revised. Feel free to check it out at www.edmontonlatinmass.ca and provide your comments or suggestions. Thank you to those who have already taken the time to do so.
- The Edmonton Latin Mass Community has a Facebook page. Intended to be a community-oriented, inclusive and collaborative destination, everyone is invited to visit and contribute in order to help increase the presence and visibility of the Latin Mass in Edmonton and the surrounding areas.



The Priestly Fraternity of Saint Peter

Edmonton Apostolate

Fraternitas Sacerdotalis Sancti Petri

Edmonton

Latin Mass Community

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

www.edmontonlatinmass.ca

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3rd Sunday After Easter

Mass	I
Processional	51 – Praise We Our God
Offertory	48 – Regina Caeli, Jubila
Recessional	49 – Be Joyful, Mary, Heavenly Queen

“The most beautiful thing this side of Heaven...”

Many people long for the richness, reverence, and majesty of

The Traditional Latin Mass

... They just may not know it – *yet*.



*No one hides their lamp under a bushel, but upon a candlestick;
So that they that come in may see the light.*

Last Sunday's Attendance = 102 faithful (Previous week = 118)

Commentary from St Cyril Of Alexandria

Some of His disciples therefore said one to another, What is this that He saith unto us, A little while, and ye behold Me not; and again a little while, and ye shall see Me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We know not what He saith. – John 16:17-18

The inspired disciples, not yet understanding what He had said, converse among themselves, and are in doubt as to what a little while, and again a little while, and ye shall not see Me, might mean. Christ, however, anticipates their desire for information, and once more very seasonably shows them that He knows their hearts as God, and that He is as well aware of what they are turning over in their minds, and what was as yet buried in the depths of their hearts, as though they had already given utterance to it in speech. For what is there which can be hid from Him before Whom all things are naked? Wherefore also He saith to one of the Saints: Who is this that hideth counsel from Me, and putteth together words in his heart and thinketh that he keepeth it secret from Me? He then at every turn uses occasion as it offers to nurture in them secure and unshaken faith.

Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye enquire among yourselves concerning this, that I said, A little while, and ye behold Me not, and again a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. – John 16:19-20

As then they were thirsting for information and sought to know more exactly the meaning of His words, He gives a clearer exposition of His Passion, and vouchsafes them the foreknowledge of the sufferings that He was about to undergo to their great profit. It was not in order that He might engender in them premature alarm that He deemed it meet to give them this explanation beforehand, but in order that, forearmed by their knowledge, they might perchance be found more courageous to withstand the terror that would assail them. For that of which the advent is expected is milder in its approach than that which is wholly unlooked for. When then you who are truly Mine and united to Me by your love towards Me shall behold your Guide and Master undergoing the brunt of the madness of the Jews, their insults and outrages, and all that their mad frenzy will prompt, then, indeed, ye shall weep and lament, but the world shall rejoice; that is, those who are not minded to follow God's Will, but are, as it were, enchained by worldly lusts. He refers also to the vulgar herd of Jewish rabble,

as well as the impious band of enemies of God who had secured the lead among them, namely, the Scribes and Pharisees, who made jests at the trials our Saviour had to endure, and raised many cries to their own damnation, at one time saying, If Thou art the Son of God come down now from the cross, and we will believe Thee: and at another, Thou that destroyest the temple and buildest it in three days, save Thyself—for such will be the foul utterances of the blasphemous tongue of the Jews. But while the men of the world would be of this mind, and such will be their deeds and cries, “you will mourn;” but not for long will you have this suffering to endure, for your sorrow will be turned into joy. For I shall live again, and will wholly remove the cause of your despondency, and I will comfort the mourners, and will renew in them a good courage that will be eternal and without end. For the joy of the Saints ceaseth not. For Christ is alive for evermore, and through Him the bonds of death are loosed for all mankind. It is perhaps, too, not impertinent to reflect that the worldly will contrariwise be doomed to a fate of endless misery. For if, when Christ died after the flesh, those who were truly His mourned, but the world rejoiced at His Passion; and if, when death and corruption were rendered powerless by the Resurrection of our Saviour Christ from the dead, the mourning of the Saints was turned into joy, surely in like manner also the joy of the worldly-minded will be lost in sorrow.

A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh from you. – John 16:21-22

He once more dilates upon the solace He had given them, and illustrates it by divers words, in every way aiding them to dispel the bitterness of their sorrow. For observe how earnestly He persuades them, by obvious illustration, of the necessity of endurance, and of not being over dismayed by troubles or sorrows, if they must surely and inevitably end in rejoicing. For the child, He says, is the fruit of sore travail; and it is through pain that the joy they have in their children comes to mothers. And if at the first they had felt fainthearted at the prospect of the travail of childbirth, they would never have consented to conceive; but would rather have chosen to escape marriage, which is the cause, and would never have become mothers at all; avoiding by their cowardice a state which is highly desirable and thrice blest. In like manner then will your suffering also not fail to meet its reward. For you will rejoice when you see a new child born into the world, incorruptible and beyond the reach of death. Plainly He alludes to Himself here. He tells them that the joy of heart that they will

Commentary continued on back page ...