

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	November 18	NO MASS	Dedication of the Basilicas of Ss. Peter and Paul
Tuesday	November 19	NO MASS	St. Elizabeth of Hungary <i>Widow</i>
Wednesday	November 20	NO MASS	St. Felix of Valois <i>Confessor</i>
Thursday	November 21	NO MASS	Presentation of the Blessed Virgin Mary
Friday	November 22	6:00 pm	St. Cecilia <i>Virgin & Martyr</i>
Saturday	November 23	9:00 am	St. Clement I <i>Pope & Martyr</i>
Sunday	November 24	8:00 am	24th Sunday After Pentecost

Announcements

- Aid for Victims of the Typhoon Disaster in the Philippines - The Government of Canada has pledged a matching contribution of all funds raised by eligible charities for this emergency. Development and Peace is eligible for this program, which is applicable to all donations received prior to December 9, 2013. All donations to Development and Peace received during this period will effectively be doubled by this matching contribution from the government. Individual donations can also be made by telephone (1 -888-664-3387), online at <http://www.devp.org> or by cheque to: Development and Peace, 1425 René Lévesque Blvd. West, 3rd Floor, Montreal QC H3G 1T7. Special envelopes are available at the entrance to the church.
- Christmas Cards – The Priestly Fraternity of St. Peter has Christmas Cards available at the entrance to the Church. They are offered in return for a donation of your choice. Those you send them to will have their names enrolled in a Christmas novena of Masses, as indicated in the information card with each package of cards. Please forward the names and the donation (to arrive on or before 9 December) to the FSSP headquarters for Canada: The Priestly Fraternity of St. Peter (Canada) Inc., P.O. Box 7248, Station V, Vanier, ON K1L 8E3



The Priestly Fraternity of Saint Peter

Edmonton Apostolate

Fraternitas Sacerdotalis Sancti Petri

Edmonton

Latin Mass Community

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**6th Resumed Sunday
After Epiphany**

November 17, 2013

Mass	XI	
Processional	73	Glory be to Jesus
Offertory	78	O Salutaris Hostia
Recessional	62	Praise to the Lord, the Almighty

“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 others that come in **may see the light**. Help grow our Community!*

INSTRUCTION ON BLESSING

“And He blessed them.” (Mark VIII. 7.)

Seduced by Satan, the first man violated the holy command of God, and by his sin brought upon himself and his habitation the curse of divine wrath. (Gen. III. 17.) Man was made by God, and therefore subject to Him, but was himself master of all created things. After the sin of disobedience, however, all creation revolted against him: the animals fled from him, the fields yielded only thorns and thistles, the herbs became poisonous to him, or refused him their former wholesome power. Innumerable evils followed, all men and even the whole earth suffered from them; the devil drew both into his sphere and made them his servants, and this evil spirit now made use of created things to divert man altogether from God and to cause his eternal ruin. But God decreed that man and earth should not remain in this condition: Christ, the Son of God, came upon earth, redeemed it from the bonds of Satan, and gave all men the power to become once more God’s children. The devil was conquered by the cross, but not slain; man and the earth were indeed taken from his dominion, but not from his influence. For he even now, as The Apostle writes, goes about like a roaring lion, seeking whom he may devour, (I Peter V. 8.); and as he used the forbidden fruit in paradise to seduce man, he now uses the created things of the earth to tempt man, and make him his servant. Man and all creation had to be drawn from this pernicious influence, to be liberated from the bondage of corruption and be brought to the freedom of the children of God. (Rom. VIII. 19.) This is done in the Church, to which Christ entrusted the power of binding and loosing, and gave the work of sanctifying through the Holy Ghost, by means of blessing and consecrating. By virtue of the merits of Christ, and with the assistance of the Holy Ghost, the Church, or the priest in her name, therefore blesses and consecrates persons as well as other created things which they are to use, or which she is to apply to the service of God. In this the Church follows the example of Christ and the Apostles. Jesus embraced children and laid His hands upon them, blessing them; (Mark X. 16.) He blessed bread and fishes, the food of thousands; blessed bread and wine at the last supper; (Matt. XXVI. 26.) was recognized by the disciples in the blessing of bread; (Luke XXIV. 30.) blessing the disciples He ascended into heaven; (Luke XXIV. 51.) By His command the apostles

wished peace to every house into which they stepped; (Matt. X. 12, 13.) and St. Paul expressly says, that every living thing is sanctified by prayer and the word of God. (I Tim. IV. 5.) Following the example and command of Christ the Church also introduced blessings and benedictions which were prefigured in the Old Law. God commanded the priests to sanctify and to consecrate whatever was to belong to His service, (Levit. VIII.) and the Old Law is full of blessings and consecrations which had to be used by the priests; (Exod. XXIX. 36.; XXX. 25.; XI. 9.) and if persons and things used for God’s service were to be blessed, how much more so in the New Law which in place of the type, contains the reality and truth. The testimony of Scripture is confirmed by all the holy Fathers, and by the constant practice of the Church which has received from Christ, the power to bless and to consecrate.

The blessing or benediction of the Church is nothing more than a prayer of intercession which the priest makes in the name of the Church that for the sake of Christ (therefore the sign of the cross) and the prayers of the saints, God may give His blessings to a person or thing and sanctify it. Through consecration, in which besides prayer and the sign of the cross, the anointing with holy oil is used, things required for divine service are separated from all other things and especially sanctified. Thus persons, fruits, bread, wine, houses, ships and fields, are blessed; churches, altars, bells, etc. are consecrated.

What virtue have these blessings?

The chief effects of the blessing of persons are: Preservation or liberation from the influence of Satan; preservation of the soul from his temptations and evil suggestions; reservation of the body and of the property from his pernicious malice; forgiveness of venial sins, and strength to suppress concupiscence; curing of sickness and physical evils, whether natural or supernatural; a blessing upon the person and his surroundings; the imparting of the grace of conversion; the advantage of the prayer of the Church and further grace for the remission of temporal and eternal punishment. The blessing of things withdraws them from the influence of the devil, so that he can no longer use them as a means of bringing us into sin, but that they rather serve us as a protection against the evil spirits and as a means for our salvation.