

Holy Mass Schedule

| Day | Date | Time | Feast Day |
|-----------|----------|---------|--|
| Monday | March 4 | NO MASS | Feria of Lent <i>Commemoration: St. Casimir & St. Lucius I</i> |
| Tuesday | March 5 | NO MASS | Feria of Lent |
| Wednesday | March 6 | NO MASS | Feria of Lent <i>Commemoration: St. Perpetua & St. Felicity</i> |
| Thursday | March 7 | NO MASS | Feria of Lent St. Thomas Aquinas |
| Friday | March 8 | 6:00 pm | St. John of God |
| Saturday | March 9 | 9:00 am | St. Frances of Rome |
| Sunday | March 10 | 8:00 am | 4th Sunday of Lent <i>Laetare Sunday</i> |

Announcements

- Stations of the Cross will be held each Friday at 5 pm, preceding Mass, throughout Lent.
- There will be an Altar Server practice in preparation for Holy Week on Saturday, March 9 immediately following Mass.
- 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. The Edmonton Latin Mass Community now also has a Facebook page. It is very much a Community focused page and everyone is invited to visit and contribute if they so wish.
- There next Parish social will be a potluck and will be held on Sunday, March 17 at Queen Alexandra Hall.
- **Mass Schedule for Holy Week**
 - Maundy Thursday @ 7 pm
 - Good Friday @ 6 pm
 - Easter Vigil @ Midnight
 - Easter Sunday @ 8 am



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

Fr. Antony Sumich, FSSP – Alberta Superior

Fr. Brian McDonnell, FSSP – Edmonton Apostolate

Monday-Thursday: (403) 255-2727; Thursday-Sunday: (780) 439-2737;

Urgent Calls: (780) 729-2737

E-mail: Fr. McDonnell: bmcdonnell41@yahoo.com

or fsspedmonton@fssp.com FSSP website: www.fssp.com



Third Sunday of Lent

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| Mass | XVII |
| Processional | Stabat Mater #33 (verses 5-10) |
| Offertory | Ave, Regina Caelorum #141 |
| Recessional | Parce, Domine #30 |

“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*.



Spread the word to “all those who have ears to hear.” ***Share*** with others the treasures of “*The Mass of all Time*” and help ***grow*** our Latin Mass Community.

In Matthew (12:22) we read that the devil by whom this poor creature was possessed, was, not only dumb, but also blind; and that, when he was healed by our Lord, he saw as well as he spoke. Three miracles, therefore, were performed on this one man: the blind saw, the dumb spoke, and the possessed was delivered. This mighty work was then wrought carnally indeed; but it is still wrought spiritually in the conversion of believers, when the devil is cast out of them, so that their eyes see the light of faith, and the lips, which before were dumb, are opened that their mouth may utter the praise of God. But some of them said : He casteth out devils by Beelzebub, the prince of devils. These some were not of the multitude, but were liars among the Pharisees and Scribes, as we are told by the other Evangelist (Matt 12:24). While the multitude, who seemed to be less instructed, wondered at the work of the Lord, the Pharisees and Scribes, on the other hand, denied the facts when they could, and, when they were not able to do so, twisted them by an evil interpretation, and asserted that the works of God were the works of an unclean spirit.

“And others, tempting, asked of Him a sign from heaven.”

They wished Jesus either to call down fire from heaven, like Elias (2 Kings 1:10), or, like Samuel (1 Sam 7:10), to make thunder roll, and lightning flash, and rain fall at mid-summer. Yet, had He done so, they would have tried to explain away these signs also, as being the natural result of some unusual, though till then unremarked, state of the atmosphere. O thou, who stub bornly deniest what thy eye sees, thy hand holds, and thy sense perceives, what wilt thou say to a sign from heaven? Perhaps thou wilt say that the magicians in Egypt also wrought many signs from heaven (Exodus 7-8). But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. He answered not their words, but their thoughts, as though He would compel them to believe in His power, since He sees the secrets of the heart. But if every kingdom divided against itself is brought to desolation, then the

kingdom of the Father, and the Son, and the Holy Ghost, is not divided, since His is a kingdom that, without all contradiction, shall never be brought to desolation by any shock, but shall abide unchanged and unchangeable for ever. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Saying this, He sought to draw from their own mouth a confession that they had chosen for themselves to be part of the devil s kingdom, which, if divided against itself, cannot stand. It was, therefore, the duty of the Pharisees to answer our Redeemer; for should they say that Satan has not the power to cast out devils, they must confess that they have not anything to say against Jesus. On the other hand, should they pretend that the devil has that power, then, in order to secure their own safety, they will be forced to leave a kingdom which, being divided against itself, will be brought to desolation. However, should the Pharisees wish to know by what power our Lord casts out devils, and to be convinced that this is not done by the power of Beelzebub, let them listen to the words He added, saying: Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. Here our Lord is speaking of His disciples by saying to the Pharisees that their children would be their judges; for the disciples of Jesus, being their posterity, knew for certain that in the school of so perfect a Teacher they had not learnt the detestable art of casting out devils by the power of the devil. Just as if our Lord had said: You will be judged by these simple men, whom you despise, in whom there is no guile, who are free from all cunning artifice, whose faces bear the mark of virtues and holiness, which they discover in Me. Or should you wish to explain these words in another sense, then say that our Lord wished to give to the Pharisees and Scribes this other lesson: If your children cast out devils from the bodies of the possessed by the power of the Holy Ghost, what reason have you to attribute the works I perform to any other than to God the Almighty? Therefore, these children will be the judges of their fathers and will condemn them, for the children refer to God the power they possess to cast out devils, whereas their fathers referred that power to Beelzebub, the prince of devils.