

of our souls, the vine of which we are the branches, and the strength of our hearts, without whom we can do nothing, and with whom we can do all things. God Himself helps us to accomplish what He would have us do. How consoling and encouraging is this doctrine! Whoever recognises Christ as truly God, can never cease to strive after perfection, knowing that he will not strive in vain, as, by aid of the grace given by our risen Saviour, it is possible for him to advance daily on the way of salvation.

My Lord and my God! In Thy Resurrection I recognise Thee as my true God, whose teaching and grace are given me for my salvation. Throughout my life I will acknowledge Thee as my God, by the firmness of my faith and perseverance in doing what is right. Amen.

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	April 8	NO MASS	The Annunciation of the Blessed Virgin Mary
Tuesday	April 9	NO MASS	Feria in Paschaltide
Wednesday	April 10	NO MASS	Feria in Paschaltide
Thursday	April 11	NO MASS	St. Leo the Great <i>Pope, Confessor, Doctor</i>
Friday	April 12	6:00 pm	Feria in Paschaltide
Saturday	April 13	9:00 am	St. Hermenegild <i>Martyr</i>
Sunday	April 14	8:00 am	2nd Sunday After Easter

Announcements

- 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 also has a Facebook page. It is 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.



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



Low Sunday

Mass	---
Processional	49 – Be Joyful, Mary, Heavenly Queen
Offertory	47 – Regina Caeli, Laetare
Recessional	44 – Jesus Christ is Risen Today

“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**.*

Spread the word about “*The Mass of the Ages*” and
help **grow** our Latin Mass Community.

Thomas answered and said to Him: ‘My Lord and my God.’

St. John 20:28

In commenting on today’s gospel, St. Gregory says very beautifully: “Do you think that it happened accidentally that the Apostle Thomas was first absent, and, after he came, heard; and having heard, doubted; and having doubted, touched; and by touching obtained faith?” No, all this did not happen accidentally, but by the grace of God; for in a very wonderful way God in His mercy allowed the wounds of our unbelief to be healed by the Apostle who, because he doubted, touched the actual marks of His Divine Master’s wounds. St. Thomas, by his want of faith, did more towards helping us to believe than did the other Apostles by their faith, since he was brought back to faith by touch, and this fact encourages us to cast aside all doubt and strengthens our faith. Therefore, our Lord permitted this disciple to doubt after the Resurrection, but He did not let him continue to do so. He wished Thomas to be a witness to the truth of the Resurrection, because, in consequence of his doubts, he actually touched the marks of our Saviour’s wounds.

People might have been inclined to think that the Apostles’ credulity led them to deceive themselves, or to be deceived, regarding the Resurrection, had it not been impossible even to suspect St. Thomas of credulity. He said: “Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” But afterwards, being thoroughly convinced, he threw himself at Christ’s feet, exclaiming: “My Lord and my God.” Surely only one unwilling to believe could still refuse to admit the truth of the Resurrection! Thomas cried: “My Lord”; Thou art here Thyself; it is no illusion of my excited imagination, no ghost, no apparition resembling Thee that I behold; Thou art here, with the same body which suffered the torture of the Cross and the agony of death. “My God.” From the very fact that Thou art Thyself present, I know Thee, Jesus, to be indeed my God. Thus spoke St. Thomas, and thus we, too, should speak with him.

Through Christ’s Resurrection we recognise His divinity. The truth, so often and so plainly proclaimed, that He was God, was confirmed by all His miracles, for God would certainly never give one, who spoke untruths, power to work miracles. It is impossible for God, being all holy, to confirm falsehoods by miracles. Therefore, our Lord’s miracles in general are a proof of His Divinity, but His

Resurrection is the greatest and most glorious of them all; for Christ rose from the dead by His own power. He was not raised by some higher authority. By rising again He proved the truth of the words “I have power to lay down my life, and I have power to take it up again; as the Father hath life in Himself, even so hath He granted to the Son to have life in Himself. I am the Resurrection and the Life.” Every creature has life, not of itself, but given to it by its Creator; God alone has life in Himself; consequently Jesus is God. This doctrine of our Lord’s Divinity is a fundamental doctrine in Christianity, and denial of it involves a denial of Christianity as a whole; for to deny that Jesus is God involves a denial that He spoke the truth, when He declared Himself to be God indeed, the Son of the Almighty Father. Let us always hold fast to this sacred truth, which is confirmed by the strongest proofs. Everything, all our faith and all our virtue, depends upon our belief in the Divinity of Christ.

Jesus is truly God. Of what avail is the learning of men, profound and attractive as it may appear? Every man, however wise, is not only capable of error, but does actually err in many respects.

History teaches us this truth; for we read of great men who have propounded famous theories, universally accepted and believed, and yet in course of time the errors underlying them have revealed themselves, and the theories have gradually been discarded, giving place to others, more recently put forward; until at last the mention of these men and their doctrines is enough to remind us how easy it is to make mistakes. We should indeed be in a sad plight had we to rely exclusively upon human learning. We should have no firm foothold, but only a fear of being compelled to deny tomorrow what today appears true, and to curse what today seems most sacred. But, as it is, we rely not on the doctrines of men, but on the teaching of Him who, by His Resurrection, proved Himself to be God. What can make us waver in our faith? Nothing, for what we believe is the word of the eternal, unchanging Truth, and His doctrines are as true now as they were in the past and as they will be forever. Heaven and earth may pass away, but His words can never pass away.

Jesus is truly God. This truth strengthens us to do right. Even if men could teach infallibly what is right and true, their teaching would be of no avail, since the fairer the colours in which they depicted virtue, the more painfully should we recognise our inability to attain to it, as they could not impart to us strength to do right. But He who teaches us is truly God, the Bestower of grace, the support