

# Announcements

- **There will be a potluck social** after Mass on May 11 at the Queen Alexandra Hall, 10425 University Ave. All are welcome to attend.
- **Alberta March for Life** – Thursday, 8 May. Begins at 10:30 a.m. with Mass for Life celebrated by Archbishop Smith at St. Joseph's Basilica. Rally starts at 12 noon at the Alberta Legislature: bring lunch and a beverage. At 1 p.m. there is an opening prayer, followed at 1:30 by a peaceful march to Churchill Square and back. People of all ages are welcome to attend any or all of the events.

## Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	April 28	NO MASS	St. Paul of the Cross
Tuesday	April 29	NO MASS	St. Peter of Verona
Wednesday	April 30	NO MASS	St. Catherine of Siena
Thursday	May 1	NO MASS	St. Joseph the Worker Spouse of the BVM
Friday	May 2	6:00 pm	St. Athanasius
Saturday	May 3	9:00 am	Saturday of Our Lady
Sunday	May 4	8:00 am	2nd Sunday after Easter



The Priestly Fraternity of Saint Peter

Edmonton Apostolate

*Fraternitas Sacerdotalis Sancti Petri*

# Edmonton Latin Mass Community

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## Low Sunday

April 27, 2014

Mass	I
Processional	41 O Filii et Filiae
Offertory	47 Regina Caeli
Recessional	45 This Joyful Eastertide

# *“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!*

**Easter Vigil Attendance: 91**

**Easter Sunday Attendance: 111**

## **Explanation of the Mass (...continued)**

### THE CANON (3)

#### MEMENTO FOR THE LIVING

The letters N.N. are placed to remind the priest to mention certain persons by name or to dwell on them in thought. The mention of the names of Pope and Bishop, the Memento for the Living before, and the Memento for the Dead after the Consecration, when the priest prays silently for the living and the dead, remind us also of diptychs once used during the Holy Sacrifice. Diptychs were tablets on which were inscribed the names of the living and of the dead. They were in use amongst the Latins down to the twelfth and amongst the Greeks to the fifteenth century. Diptychs of the living contained the names of the Pope, Patriarchs, the Bishop of the diocese, of benefactors, etc.; the diptychs of the dead contained as a rule the names of those once inscribed on the diptychs of the living. The way in which these diptychs were used at Mass varied in different times and places. Originally the deacon read out the names from the Ambo; later the deacon or subdeacon read them in a loud voice to the celebrant; later still they were simply laid on the altar and the priest in his prayer remembered the names. We may add that in some Missals both Mementoes retain the name *Ovatio super diptycha* prayer over the diptychs. The priest joins his hands and prays silently for those he intends to pray for, then extending his hands, he proceeds: and of all here present, who merit special mention for assisting at Mass, whose faith and devotion are known unto Thee. Here again, as in the *Orate Fratres*, the people are represented as offering Sacrifice, though not in the same way as the priest offers. This Sacrifice of praise the Mass is essentially a Sacrifice of praise, but it is much more. To say that the Mass is only a Sacrifice of praise is heresy condemned by the Council of Trent. For themselves, and for all near or dear to them. For all their belongings, as we say in these words maybe included their friends and even their temporal possessions. For the hope of their salvation and safety. The faithful unite with the priest in offering the Mass as a Sacrifice of expiation for the redemption of the souls of all they know and love; the word *salutis*, salvation, includes all super natural gifts of grace in this world and glory in the next; *incolumitatis* covers health of body. The prayer is for every blessing for soul and body in this world and the next. And who offer their vows to Thee. Vows are not taken in the strict sense of a promise made with full deliberation to God binding under sin the word here means, as frequently in the language of the Church, acts of interior and exterior worship.

### EXPLANATION OF THE COMMUNICANTES

We now come to the third portion of the first prayer of the Canon. This portion is called the *Communicantes* or “Commemoration of the saints in glory.” What is meant by “Within the Action,” and why are the words selected as a heading for this prayer? As already said, the Canon was sometimes called by ancient writers the *Action*, as including the great Act or Deed of the priest at the Mass in consecrating bread and wine, and converting both into the Body and Blood of our Lord. The reason why “Within the Action” is placed over the *Communicantes* alone, seems to be that on five great feasts of the year, Christmas, Epiphany, Easter, Ascension, and Pentecost, an addition is made to the *Communicantes* bearing on the feast of the day. Thus changed, the prayer is found in the Missal after the Preface, and bears the title, “Within the Action,” to show that it ought to be inserted in the Canon. Originally the title was found only in the *Communicants* for the five feasts referred to, and then it passed to the *Communicantes* said in the Canon.

In the Canon, mentioned by name, are the Blessed Virgin, twelve Apostles, twelve Martyrs, then all the Saints in general.

Mary, called glorious, an epithet which the Church is fond of applying to our Lady as she gives more glory to God than Angels and Saints together, ever Virgin, the Catholic doctrine is that Mary was a Virgin in Conception, in Birth, and after the Birth of her Son. Her name is fittingly introduced in the Mass as she gave us the Body that suffered and died on the Cross and of His Death.

The name of St. Matthias is omitted from the list of the Apostles, because St. Matthias was not an Apostle at the time of our Lord’s Passion. The number twelve is made up by the addition of St. Paul who, though an Apostle, was not one of the twelve. He is always united to St. Peter in the Liturgy of the Church. Martyrs only are mentioned in this list, not Confessors which shows the antiquity of this portion of the Canon for only in the fourth century did the Church include Confessors in her Canonized Saints. St. Peter is the first mentioned, and St. Thaddeus the last.

Next come twelve Martyrs. The first five are Popes SS. Linus, Cletus, Clement, Xystus, and Cornelius. St. Cyprian was the celebrated Martyr and Bishop of Carthage. St. Lawrence was Deacon to Pope Sixtus II. St. Chrysogonus was an illustrious Roman, martyred at Aquileia under Diocletian. John and Paul were brothers who, rather than worship idols, were martyred by Julian the Apostate. Cosmas and Damian were also brothers, and physicians too, who exercised their profession gratis for the love of God and of their neighbour.....