

Announcements

- **The Missals are now available;** make cheques payable to Edmonton Catholic Latin Mass Community, noting it is for a missal.
Missal: \$65
Children's Missals: \$18
- **Stations of the Cross** - Fridays in Lent at 7 p.m. with the parishes of St. Anthony and St. Agnes.
- **Holy Week Schedule:**
Holy Thursday: 7:00 p.m. at St. Agnes Church
Good Friday: 6:00 p.m. St. Anthony Church
Easter Vigil: 10:00 p.m. St. Anthony Church
Easter Sunday: 1:00 p.m. St. Anthony Church

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	April 7	NO MASS	Feria of Passiontide
Tuesday	April 8	NO MASS	Feria of Passiontide
Wednesday	April 9	NO MASS	Feria of Passiontide
Thursday	April 10	NO MASS	Feria of Passiontide
Friday	April 11	6:00 pm	Feria of Passiontide
Saturday	April 12	9:00 am	Feria of Passiontide
Sunday	April 13	8:00 am	Palm Sunday



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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Passion Sunday

April 6, 2014

Mass	XVII
Processional	30 Parce, Domine
Offertory	141 Ave Regina Caelorum
Recessional	38 O Sacred Head Surrounded

A short explanation of the Mass

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THE CANON OF THE MASS (Part 2)

Explanation of the first prayer in the Canon before the Consecration:

The first prayer in the Canon is divided into three parts. The first part begins “We, therefore, humbly pray and beseech Thee,” and ends with the words “of the Catholic and Apostolic Faith.” The second part is the commemoration of the living from, “Be mindful, O Lord, of Thy servants,” to “Living and true God.” The third part is from the words “Communicating with” down to “through the same Christ our Lord.” These are not three separate prayers, but one prayer with the one and the same ending: “through the same Christ our Lord.”

The priest, beginning the Canon, says “We therefore humbly pray and beseech Thee...” This introduction connects the Canon with the Preface. It is as if the priest had said, “After having offered you our thanks, O Father, we come to you with our petitions.” We humbly pray and beseech Thee, the repetition of the same thought in different words indicates the earnestness of the petition: most merciful Father. The prayer is offered to the Father in imitation of our Lord Himself in the supper-room as to Him alone sacrifice is offered; and it is offered “through Jesus Christ Thy Son our Lord,” through whom alone our prayers can be acceptable in the Father’s sight and because of the Sacrifice instituted by Him which we are about to offer in His name and in His behalf. “That Thou wouldst accept and bless (here having first kissed the altar in reverence and love to our Lord he makes three crosses) these gifts, these presents, these holy unspotted sacrifices.” The priest prays that God may accept and bless for the good of the Universal Church and consecrate the bread and wine that they may as far as possible be fit to be changed into the Body and Blood of our Lord. The bread and wine are called by three names: “gifts,” “things which we receive from God,” and “presents,” which we offer to Him, holy unspotted sacrifices, in anticipation of the words of consecration so soon to be pronounced when these gifts will be changed into the Body and Blood of our Lord. Hence they are called holy and

especially spotless by anticipation, (the sense being) which we offer Thee not merely as bread and wine, but as bread and wine so soon to be converted into the Body and Blood of our Lord.

The priest continues, “In the first place for Thy Holy Catholic Church.” Christ on the Cross was the Saviour of all and especially of those united to Him by the true Faith, for them chiefly was the sacrifice of Calvary offered, they form the Church, which is called holy, because of its Founder, its doctrine and the eminent holiness of so many of its children. It is called Catholic (which is Greek for universal), because spread throughout the world; “to which vouchsafe to grant peace:” so as also to protect, unite, and govern it throughout the world. Four graces are here asked for the Church: (1) peace, internal amongst its own members in freedom from dissensions, external in a truce from the violent attacks of its enemies, (2) protection against its many enemies, (3) visible and invisible union in faith and in heart, which is the grace our Saviour asked in His prayer to the Father for His Disciples, “My Father, keep them in Thy name whom Thou hast given Me that they may be one, as we also are . . . and not for them only do I pray, but for all those also who through their word shall believe in Me, that they all may be one.” Lastly, (4) God is asked to govern the Church through holy and wise Prelates whom He sends: “Together with thy Servant N. our Pope, N. our Bishop.” Special mention is made by name of the Pope as Head and ruler of the whole Church in urgent need of help from the Mass, the greatest of all acts of worship, and of the Bishop of the Diocese who rules and governs in obedience to the Pope that portion of the Flock assigned to him, as also all orthodox believers and professors of the Catholic and Apostolic Faith. By the orthodox is meant all members of the Catholic Church, while by the term professors (cultoribus) is meant such as practice the Faith they believe; those who live up to the Faith, as we say, and the word covers in a special way missionaries who preach the Faith and help towards the conversion of souls. Although under the term “orthodox” the Church prays for her own children who belong to her by Baptism, still the Holy Sacrifice is applicable to all in so far as it may obtain for them the grace of conversion, or avert from them the chastisements of God.

(abridged from <http://www.the-latinmass.com/id212.html>)