

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	May 20	NO MASS	Pentecost Monday
Tuesday	May 21	NO MASS	Pentecost Tuesday
Wednesday	May 22	NO MASS	Ember Wednesday of Pentecost
Thursday	May 23	NO MASS	Pentecost Thursday
Friday	May 24	6:00 pm	Ember Friday of Pentecost
Saturday	May 25	9:00 am	Ember Saturday of Pentecost
Sunday	May 26	8:00 am	Trinity Sunday

Announcements

- **There will be a parish potluck and social immediately following Mass today** at Queen Alexandra Hall at 10425 University Ave. Everyone is welcome.
- Father Sumich will be offering next weekend's Masses.
- Ember Wednesday of Pentecost and Ember Saturday of Pentecost are traditionally days of partial abstinence. Please note that this is a traditional practice and is no longer obligatory, however, it was in force in 1962.
- We are still in the process of attempting to arrange a bus for the Corpus Christi event in on May 30 in Calgary. Please note that a bus has not yet been positively secured and there is still a possibility that we may be unable to procure one. A definite answer will be announced next week.
- Father Sumich will be bringing more of the Saint Edmund Campion Missals next weekend. They will be available for \$30.



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

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Pentecost Sunday

Mass	I
Processional	TBA
Offertory	TBA
Recessional	TBA

“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.*

Last Sunday's Attendance = 110 faithful (Previous week = 101)

“These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, Whom the Father will send unto you in My Name, He shall teach you all things, and bring to your remembrance all that I said.”

Contrariwise, His speech has in it the human element, and is not quite foreign to the standards we apply to ourselves, to the extent that the mind into which it entered was fitted to receive the words before us. Perhaps some one will plausibly say that Christ is not amongst us according to the power of His Godhead, although He fills the Universe and is not wholly separated from anything, but rather encompasses with unspeakable might earth and heaven, and does not leave the depths of the abyss: for where is not God? When, then, He says, These things have I spoken unto you, while yet abiding with you, we must think that He there speaks as a man; and since He was about to vanish from our sight, I mean according to the flesh, He says this when the preparation for His departure into heaven was complete; and He says that the most perfect and complete revelation to us of the mystery is through the Comforter, that is the Holy Ghost, sent from the Father in His Name, I mean that of the Son. For as His Spirit is Christ in us, therefore He says, He shall teach you all things that I said. For since He is the Spirit of Christ, and His mind, as it is written, which is nought else but what He is, in regard to identity of nature, even though He be both conceived of and is existent, He knows all that is in Him. And Paul will be our witness, saying, For who knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. Wherefore as knowing what is in the counsel of the Only-begotten, He reporteth all things to us, not having the knowledge thereof from learning, that is; that He may not seem to fill the rank of a minister and to transmit the words of another but as His Spirit, as we said just now, and knowing untaught all that belongeth to Him of Whom and in Whom He is, He revealeth to the Saints the Divine mysteries; just as man's mind too, knowing all things that are therein, ministereth externally by uttered word the desires of the soul whose mind it is, being mentally discerned in the thoughts, and named as something else than itself, not other by nature, but as a part complementary of the whole, existing in it and

believed to go forth from it. Such a relation as this is inapplicable to the ineffable Divine Nature. For small is all the power of illustrations, even if it go on to subtleties. The perfect knowledge then is begotten in the Saints by the Spirit. And indeed the inspired Paul exhorts some: I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the Saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the Saints, and what the exceeding greatness of His power to us-ward who believe, according to the working which He hath wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. For in the revelation of these things by the Spirit working in us in an unspeakable way, we see the deep meaning of the Incarnation and the power of the hidden mystery. And that His Spirit, indwelling in the Saints, accomplishes the presence and the power of Christ Himself and teaches all things that He has spoken unto us, Paul will once more make none the less clear to us by the words: For this cause I bow my knees unto the Father, from Whom every family both in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith to the end; that ye, being rooted and grounded in love, may be strong to apprehend with all the Saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.

Furthermore, we must show that when He said that all would be revealed by the Spirit to the Saints, He does not give them over to another master—do not think that: but He keeps them by His side, through the Spirit, no longer seen by the eye of the flesh, but rather gazed upon as became a God by the intellectual vision of the heart.