

- **Ash Wednesday** - Mass at 6:00 p.m.

- **Fasting & Abstinence** - Catholics between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday. In addition, all Catholics 14 years old and older must abstain from meat on Ash Wednesday, Good Friday and all the Fridays of Lent.

- Fasting means partaking of only one full meal. Some food (not equaling another full meal) is permitted at breakfast and around midday or in the evening—depending on when a person chooses to eat the main or full meal.

- Abstinence forbids the use of meat, but not of eggs, milk products or condiments made of animal fat.

- Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consomme, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are not forbidden. So it is permissible to use margarine and lard. Even bacon drippings which contain little bits of meat may be poured over lettuce as seasoning. (USCCB)

Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	March 3	NO MASS	Feria
Tuesday	March 4	7:30 am	St. Casimir <i>Confessor</i>
Wednesday	March 5	6:00 pm	Ash Wednesday
Thursday	March 6	7:30 am	Thursday after Ash Wednesday
Friday	March 7	6:00 pm	Friday after Ash Wednesday
Saturday	March 8	9:00 am	Saturday after Ash Wednesday
Sunday	March 9	8:00 am	1st Sunday of Lent



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. Philip Creurer, FSSP – *Edmonton Apostolate*

Rectory Phone: (780) 439-2737

Sacramental Emergencies: (780) 803-7959

E-mail: fsspedmonton@fssp.com



Quinquagesima Sunday

March 2, 2014

Mass	XI
Processional	188 Out of the Depths
Offertory	141 Ave, Regina Caelorum
Recessional	197 My God, How Wonderful Thou Art

A SHORT EXPLANATION OF THE MASS

...Continued

EPISTLE

After the Collect, and the other Prayers, which are frequently added under the name of Commemorations, there follows the Epistle, which is, almost always, taken from the Epistles of one or other of the Apostles, although, occasionally, from some other Book of the holy Scriptures. The custom of reading only one Epistle in the Mass, is not of the number of those which were in use in the primitive Church; yet it dates back at least a thousand years. In the Early Ages, there was read, first, a Lesson from the Old Testament; after which, followed some passage selected from the Apostolic Writings. At present, it is the Epistle alone that is read, excepting on Ember Days and certain Ferias. The practice of reading lessons from the Old Testament during Mass, ceased when the Missal was drawn up in its present form, and which contains the whole of what is said at Mass, both by the Priest and by the Choir; and, on that account, is called a Full Missal. An Ancient Missal, called a Sacramentary, contained nothing, as we have already stated, beyond the Prayers, the Prefaces, and the Canon. All the rest was to be looked for in the Antiphonary, the Bible, and the Evangeliarium. We have been losers by the change; for each Mass had its proper Preface; whereas, now, the number of these liturgical compositions is reduced to a minimum.

For a long period after that, the first Sunday of Advent retained its privilege of having two Epistles in the Mass. At last, it, also, was to have but one. The Office of this Sunday was, however, treated with a special consideration, and has retained, more faithfully than most others, the ancient usages.

Thus everything in the holy Sacrifice proceeds with order: the Priest has, first of all, expressed the desires and petitions of the assembled Faithful, - holy Church has spoken through him. We shall soon be hearing the words of our divine Master, in the Gospel; but we are to be prepared for that, by the word of his servant; this was done in the Epistle. So that, we first have the Prophet, then the Apostle, and, at length, our Lord Himself.

ALLELUIA. TRACT.

The Gradual is followed by the Alleluia; - or, if the season require it, by the Tract. The Alleluia is repeated after the manner of a Responsory; it is then followed by a Verse; which having been said, the Alleluia is sung a third time. This, by excellence, the chant of the praise of God, deserved to have a place in the Mass. There is something so joyous, and, at the same time, so mysterious about it, that during penitential seasons, - that is, from Septuagesima to Easter, - it is not to be said.

During those seasons, it is replaced by the Tract. The Tract takes up the attention of the Faithful during the time required for the several ceremonies,

when the Deacon, after having asked the Priest's blessing, goes in procession to the Ambo of the Gospel, and prepares to herald the Word of God. The Tract is composed, sometimes of an entire Psalm, or nearly so, - as we have for the first Sunday of Lent; but, generally, it gives only a few Verses. These Verses, which are sung to a rich and characteristic melody, follow each other without any refrain or repetition: and it is because of their being thus sung without any break, that they are called by this name of Tract.

SEQUENCE

On certain Solemnities, there is added to the Alleluia or Tract, what is called the Sequence, (Sequentia). It was added to the chant of the Mass long after the time of St. Gregory; the addition was made some time about the 9th century. It received the name of Sequence, that is to say, sequel, because it originally consisted of certain words adapted to the notes which form a sequel to hymns composed by ancient writers, or to cadenced rhythms, which appeared later on. It was a real piece of prose, which was sung in the manner we have described; by degrees, however, it partook of the character of a Hymn. The Sequence thus added to the solemnity of the Liturgy; and, whilst it was being sung, the Bells were rung, as now, and the Organ was played. There was a Sequence for every Feast, and, therefore, for the Sundays during Advent. In the Roman Missal drawn up by order of St. Pius V, only four of the Sequences were retained. These four are, the Victimae Paschali (Easter), which is the most ancient of all, and was followed as the model of the rest; the Veni Sancte Spiritus (Pentecost), the Lauda Sion (Corpus Christi), and the Dies irae (requiem Mass). Later on, there was added the Stabat Mater.

-Dom Guéranger

Announcements

- **First Communion & Confirmation**—a form is available at the entrance to the Church for those who will receive First Communion (grade 2, minimum 7 years old) and/or Confirmation (at least 12 years old). Please return in the collection basket. Once a list of those for the sacraments is established, Fr. Creurer will contact the Archdiocese to obtain further instructions.
- **40 Days for Life** – Everyone throughout Edmonton and area is invited to take part in the international 40 Days for Life from March 5 to April 13, for 40 days of peaceful prayer and fasting for an end to abortion. Please consider praying outside of the Women's Health Options Clinic (formerly the Morgentaler Clinic) during the 40 days between 7 a.m. and 7 p.m. For more information, contact Karen Richert of Edmonton Pro-Life at 780-425-1637 or 40days@edmontonprolife.org. Visit us online at www.40daysforlife.com/edmonton.
- **Rosary during Lent** - a sign-up sheet is available for those interested in committing to a private, daily recitation of the rosary. See Verna Bennett.