

# Announcements

- **Pancake Breakfast / General Meeting** – Today, Sunday, February 16 after the Mass (at Queen Alexandria Centre). Presentation of the work of the Steering Committee regarding finances, demographics and related matters. This will help us determine some priorities over the coming months and years. Please attend!
- **Estate Planning for Catholics** - The Archdiocese of Edmonton is pleased to offer Information Sessions on Estate Planning for Catholics. Join us to learn about the elements of an estate plan and what you need to know about Catholic funerals and burials. Gain peace of mind for yourself and your loved ones. Upcoming Sessions: Wednesday, Feb. 19: 7 - 9 p.m. OR Tuesday, Apr. 8: 7 - 9 p.m. Pastoral & Administration Offices, 8421 - 101 Avenue. To register, contact Carla at 780-469-1010 ext. 2231 or csmiley@caedm.ca.
- **Chrism Mass 2014** -- The Catholic Archdiocese of Edmonton will be celebrating Chrism Mass at St. Joseph's Basilica on April 14. In preparation for this annual celebration, Jean Sult, Volunteer Choir Director, will be organizing rehearsals for the choir. If you are interested in singing with the volunteer choir, please contact Jean at 780-469-7137 or jesult@yahoo.com . Choir Rehearsals: Saturday, April 5 @ 10:30 a.m. to 1:30 p.m. Tuesday, April 8 @ 6:30 p.m. to 9:00 p.m. Saturday, April 12 @ 10:30 a.m. to 1:30 p.m.

## Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	February 17	NO MASS	Feria
Tuesday	February 18	7:30 am	Feria
Wednesday	February 19	7:30 am	Feria
Thursday	February 20	7:30 am	Feria
Friday	February 21	6:00 pm	Feria
Saturday	February 22	9:00 am	St. Paul, <i>Apostle</i> Chair of St. Peter, <i>Apostle</i>
Sunday	February 23	8:00 am	Sexagesima 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](http://www.edmontonlatinmass.ca)

Fr. Philip Creurer, FSSP – *Edmonton Apostolate*

Rectory Phone: (780) 439-2737

Sacramental Emergencies: (780) 803-7959

E-mail: [fsspedmonton@fssp.com](mailto:fsspedmonton@fssp.com)



## Septuagesima Sunday

February 16, 2014

Mass	XI
Processional	188 Out of the Depths
Offertory	141 Ave, Regina Caelorum
Recessional	65 Jesus, How Good the Thought of Thee

# A SHORT EXPLANATION OF THE MASS

## SEASON OF SEPTUAGESIMA

Today's Sunday opens the Easter cycle and is already concerned with the themes that inspire the liturgy throughout Lent and Eastertide: the passing of humanity from its fallen state and the slavery caused by sin to that restoration and liberation that only God can grant. Septuagesima season begins the ninth week before Easter and comprises three Sundays (Septuagesima, Sexagesima and Quinquagesima Sunday). The names are taken from an ancient way of reckoning time, denoting a series of ten-day weeks (or decades) during which these Sundays occur. Septuagesima season is a prelude to Lent, and although no fasting is required, it foreshadows that penitential time in the use of violet vestments and the suppression of the "Gloria in excelsis Deo" at Masses of the season. The Alleluia is completely suppressed and will not be heard again until Easter. Replacing the Alleluia is the Tract, consisting of a few verses from a psalm composed with a fairly simple melody. The Intros of the Masses during Septuagesima season are a heartfelt and trusting appeal for God's help; the Epistles are an urgent summons to faithfulness and sustained charity; and the Gospels are filled with the great hope of salvation.

## THE GLORIA

After the Kyrie comes the Gloria in excelsis Deo. This hymn is sometimes called the "greater doxology" to distinguish it from the lesser, the Gloria Patri. The author of the Church's greatest hymn of praise is unknown. The first verse, Glory be to God on high and on earth peace to men of good-will, was sung by the Angel and the heavenly host on Christmas night, as recorded by St. Luke. (2:14.) The Gloria was introduced into the Mass in the Roman Church first of all on Christmas Day, when it was sung in the first Mass in Greek, in the second in Latin. Up to the end of the eleventh century the Gloria was said by Bishops at Mass on Sundays and festivals, by priests only on Easter Sunday. At the close of the twelfth century this privilege gradually extended to priests.

Glory be to God on high: that is, may God be glorified, be honoured, and praised in Heaven. And on earth peace to men of good-will: and on earth may peace—the tranquility that follows where order reigns (according to St. Augustine)—belong to men who are the objects of God's good-will and special love who have pleased God.

Now we enter on the creature's praise of God. We praise Thee: we wish in words to acknowledge God's excellence. We bless Thee: as our Lord and God from whom all good things come. We adore Thee: we pay supreme homage of mind and will which God alone can claim. We glorify Thee: that through our words, however poor, the clear knowledge of God may spread abroad. Thy glory we wish to seek, not our own. We give Thee thanks for Thy great glory: these words express the very highest form of gratitude which human nature can reach. We thank Him, not for His

goodness to us, but for the great glory which He has possessed from all eternity and will possess by the works of His hands.

O Lord God, heavenly King, God the Father Almighty. The word "Lord" designates He who has dominion and supreme governance over heaven and earth. God is the fullness of every conceivable perfection. As heavenly King He rules over the blessed choirs of heaven. As "Father" He summons everything into being. "Almighty" is the epithet most often applied to God in Scripture comprising all wisdom, knowledge and power, and to whom alone, in token of supreme dominion, Mass is offered.

We now come to the second portion of the hymn. The supplication is addressed to Jesus Christ.

Lord Jesus Christ is our Saviour's full title. As Lord He is master of heaven and earth, to whom as Man all power is given. Jesus means "He who saves" and encompasses the whole work of redemption. Christ means "anointed one," He who hears us with the Father and deigns to pray for us to the Father. Christ is Man and God; He prays as Man and as God He grants what He prays for (St. Augustine). Lord God are the titles of omnipotence. Lamb of God refers to the Passion and to the mystical slaying at the Mass. He who takest away the sins of the world: these words were first used by St. John the Baptist, "Behold the Lamb of God, behold Him who taketh away the sin of the world" (Jn 1:29). Have mercy on us is the Church's prayer for pardon repeated again and again in her Offices and public prayers. Thou who sittest at the right hand of the Father: as Man Christ occupies the highest place in Heaven above angels and men, and as God He is infinitely merciful. Receive our petitions: these words do not perfectly render the original Latin *suscipe deprecationem nostrum*. *Suscipe* in biblical language means hear and mercifully grant, as in Gn. 19:21, *Ecce etiam in hoc suscepi preces tuas*: "Behold in this also I have heard thy prayers not to destroy the city for which thou hast spoken." *Suscipe* has constantly this sense in the Mass.

Have mercy on us, says the Church, and forgive us our sins: *qui tollis peccata mundi, miserere nobis*. And forgive us also the evils that follow sin in the punishment we have deserved: *suscipe deprecationem nostrum*. *Precatio*, says St. Augustine, means a petition that good things be granted, *deprecatio* that evil things be averted.

The hymn concludes with these words of praise, For Thou alone art holy: holy by nature and by essence. Holiness is God's very being and all creatures participate only in holiness from God. Thou alone art Lord: God is absolute master of heaven and earth and man is but the steward of creation. Christ is King of kings and Lord of lords: Thou alone, O Jesus Christ, with the Holy Ghost, art most high, because Thy Sacred Humanity is elevated and glorified above all created things; that Sacred Humanity is in the glory of God the Father.

*(adapted from <http://www.the-latinmass.com/id207.html>)*