



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community  
ARCHDIOCESE OF EDMONTON  
Served by the Priests of the Fraternity of St. Peter (FSSP)

### Quinquagesima Sunday

February 15<sup>th</sup>, 2026

Entrance Hymn: #70 All You Who Seek A Comfort Sure

Asperges: #218

Mass XI: Booklet p. 17; Angelus p. 1885

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #141 Ave Regina Caelorum

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



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## A Homily on Our Lord, Continued

But why instead of a stern reproof did our Lord speak a parable of persuasion to that Pharisee? He spoke the parable to him tenderly, that he, though froward, might unawares be enticed to correct his perversities. For the waters that are congealed by the force of a cold wind, the heat of the sun gently dissolves. So our Lord did not at once oppose him harshly, that he might not give occasion to the rebellious to rebel again. But by blandishment He brought him under the yoke, that when he had been yoked, He might work with him, though rebellious, according to His will. Now, because Simon was proudly minded, our Lord began humbly with him, that He might not be to him a teacher according to his folly. For if that Pharisee retained the Pharisees' pride, how could our Lord cause him to acquire humility, when the treasure of humility was not under his hand? But since our Lord was teaching humility to all men, He showed that His treasury was free from every form of pride. But this was for our sakes, that He might teach us, that whatever treasures pride enters into, it is by boastfulness that it gains access to them. *On this account let not your left hand know what your right hand does.* (Matt. 2:3) Our Lord then did not employ harsh reproof, because His coming was of grace: He did not refrain from reproof, because His later coming will be of retribution. For He put men to fear in His coming of humility; because it is a fearful thing to fall into His hands when He shall come in flaming fire. But our Lord bestowed the most part of His helps rather by persuasion than by reproof. For the gentle shower softens the earth and penetrates all through it: but violent rain binds and hardens the face of the earth, so that it does not receive it. For a harsh word excites wrath, and with it are bound up wrongs. And when a harsh word has opened the door, wrath enters in, and at the heels of wrath, along with it enter in wrongs.

But because all helps attend on humble speech, He who came to render help employed it. Observe how mighty is the power of a humble word; for lo! By it vehement wrath is put down, and by it the billows of a swelling mind are calmed. But hear whence this was. That Pharisee thought, had this man been a prophet, he would have known. Contempt as well as blasphemy can be discerned here. Hear how our Lord in reply encountered this: Simon, I have somewhat to say unto you. Love and reproof can be discerned here. For this is a word of love such as friends use with their friends. For when an adversary reproaches his adversary, he speaks not to him like this; for the madness of anger does not allow enemies to speak reasonably one to another. But He Who prayed for them that crucified Him, that He might show that the fury of anger had no power over Him, was about to put to the question those that crucified Him, that He might show that He was governed by reason and not by anger.

Accordingly, our Lord placed a word of conciliation at the beginning of His speech, that by conciliation He might pacify the Pharisee, into whose mind discord and division had entered. He was the physician who ranged His cures against the things hurtful to men. Our Lord then shot forth this word as an arrow, and set in the head of it conciliation as the barb. And He anointed it with love, that soothes the members; so that when it flew into him who was full of discord, he was at once changed from discord to harmony. For straightway upon hearing that humble voice of our Lord, saying — Simon, I have somewhat to say unto you, that secret despiser returned his answer, Say on, Lord. For the sweet voice entered his bitter mind, and begot of it pleasant fruit. For he who before this voice was one that secretly despised, after this voice became one that openly honoured. For humility, by its sweet utterance, subdues even its adversaries into rendering it honour. For it is not over its friends that humility tests its power, but over its enemies it exhibits its victories.

Thus the heavenly King arrayed Himself in armour of humility, and so conquered the bitter one, and drew from him a good answer as a sure pledge of victory. This is the armour concerning which Paul said, that by it we humble the loftiness that exalts itself against the knowledge of God. (2 Cor. 10:5) For Paul had received the proof of it in himself. For as he had been warring in pride, but was conquered in humility, so is to be conquered every lofty thing which exalts itself against this humility. For Saul was journeying to subdue the disciples with hard words, but the Master of the disciples subdued him with a humble word. For when He to whom all things are possible manifested Himself to him, giving up all things else, He spoke to

him in humility alone, that He might teach us that a soft tongue is more effectual than all things else against hard thoughts. For neither threats nor words of terror were heard by Paul, but weak words not able to avenge themselves: *Saul, Saul, why do you persecute Me?* (Acts 9:4) But the words which were thought not even capable of avenging themselves, were found to be taking vengeance by drawing him away from the Jews and making him a goodly vessel. He who was full of the bitter will of the Jews, was then filled with the sweet preaching of the cross. When he was filled with the bitterness of the crucifiers, in his bitterness he made havoc of the churches. But when he was filled with the sweetness of the Crucified, he embittered the synagogues of the crucifiers. Our Lord then strove with humble voice with him, who had been warring against His churches with hard bonds. Thus Saul, who had been binding the disciples with bitter chains, was bound with pleasant persuasions; that he might not again cast the disciples into bonds; since he was bound by the Crucified, Who puts to silence evil voices, whom all they that were set against Him could not bind or injure. But when Paul ceased from binding the disciples, he himself was bound with chains by the persecutors. But when he was bound with chains, he loosed the bonds of idolatry by his bonds.

Saul, Saul, why do you persecute me? He who had conquered His persecutors in the world below, and ruled over the angels in the world above, spoke from above with humble voice. And He Who while He was upon earth had denounced ten woes against His crucifiers, when He was in heaven, did not denounce even one woe against Saul, His persecutor. Now, our Lord denounced woe to His crucifiers, that He might teach His disciples not to be dismayed by His murderers. But our Lord spoke in humility from heaven, that in humility the heads of His church might speak. And if any one should say, "Wherein did our Lord speak humbly with Paul? For lo! The eyes of Paul were grievously smitten;" let him know that it was not from our merciful Lord that this chastisement proceeded, who spoke those words in humility; but from the vehement light that vehemently shone forth there. And this light did not strike Paul by way of retribution on account of his deeds, but on account of the vehemence of its rays it hurt him, as he also said: *When I arose, I could discern nothing for the glory of the light.* (Acts 22:11) But if that light was glorious, O Paul, how did the glorious light become a blinding light to you yourself? The light was that which, according to its nature, illuminates above, but contrary to its nature, it shone forth below. When it illumined above, it was delightful; but when it shone forth below, it was blinding. For the light was both grievous and pleasant. It was grievous and violent towards the eyes of the flesh; and it was pleasant and lightful to those who are fire and spirit.

*For I saw a light from heaven that excelled the sun, and its light shone upon me.* (Acts 26:13) So then mighty rays streamed forth without moderation, and were poured upon feeble eyes, which moderate rays refresh. For, lo! The sun also in measure assists the eyes, but beyond measure and out of measure it injures the eyes... And this is a marvel; while with its gentle lustre it befriends and assists the eyes; yet by its vehement rays it is hostile to and injures the eyeballs. But if the sun which is here below, and of kindred nature with the eyes that are here below, yet injures them, in vehemence and not in anger, in its proper force and not in wrath; how much more should the light that is from above, akin to the things that are above, by its vehemence injure a man here below who has suddenly gazed upon that which is not akin to his nature? For since Paul might have been injured by the vehemence of this sun to which he was accustomed, if he gazed upon it not according to custom, how much more should he be injured by the glory of that light to which his eyes never had been accustomed? For behold, Daniel also was melted and poured out on every side before the glory of the angel, whose vehement brightness suddenly shone upon him! And it was not because of the angel's wrath that his human weakness was melted, just as it is not on account of the wrath or hostility of fire that wax is melted before it; but on account of the weakness of the wax it cannot keep firm and stand in presence of fire.

*St. Ephraim the Syrian, Homily (Excerpts)  
Trans. A. Edward Johnston*

## Announcements

For Ash Wednesday, we will have two ceremonies of blessing and distributing the ashes at Assumption Parish: 7:15am (Low Mass) & 7 pm (Sung Mass). The ashes will also be offered to anyone after the Masses next Sunday. Ash Wednesday is not a Holy Day of Obligation, but it is a day of fasting & abstinence.

For *the next three Fridays*, we will have a 12 Noon Mass followed by the Stations of the Cross. Today there will be a social after the 12:30 Mass. The next socials will be on March 1<sup>st</sup> & 15<sup>th</sup>.

We are awaiting the Chaplaincy's donation receipts for last year from the chancery. As soon as we get them in envelopes, they will be in the entranceway of the church before mailing them out before the end of this month.

The in person Wednesday Adult Catechesis will be cancelled this week due to the evening Ash Wednesday ceremonies. The Friday sessions on the Catechism of the Council of Trent (More detailed, written for priests) will begin this week at 6:30 pm via Zoom.

*Western Canadian Catholic Homeschool Conference*, will be on March 12-14 at the Providence Renewal Centre, Edmonton. Discounts until Feb. 20. For more information and to register, please visit [WCCHSC.net](http://WCCHSC.net), *Please contact sellers beforehand to save on shipping costs.*

Please see the bulletin boards by the back entrances regarding a future children's play. Some families wish to have another one like the play, *The Life of the Blessed Virgin Mary*.

*For the full list of announcements for the Archdiocese of Edmonton, see [caedm.ca/window/](http://caedm.ca/window/)*

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, February 15<sup>th</sup></b> Quinquagesima Sunday (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	JK's Intentions HN by AK T R rip by A C	
<b>Monday, February 16<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	JL & Family by ML	B C rip by B&M K
<b>Tuesday, February 17<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	FXB † by AGW	I B rip by A C
<b>Wednesday, February 18<sup>th</sup></b> Ash Wednesday (I Cl)	<b>7:15 am Low Mass</b> <b>7 pm Sung Mass</b>	C P by V P SWB† (FOSS)	
<b>Thursday, February 19<sup>th</sup></b> Thursday after Ash Wednesday (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	EN by JK	Holy Souls
<b>Friday, February 20<sup>th</sup></b> Friday after Ash Wednesday (III Cl)	<b>7:30 am Low Mass</b> <b>12 Noon Mass &amp; Way of Cross</b>	C P by V P CFT by A & A K	
<b>Saturday, February 21<sup>st</sup></b> Saturday after Ash Wednesday (III Cl)	8:00 am Low Mass	HR † by A & A K	Holy Souls
<b>Sunday, February 22<sup>nd</sup></b> First Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass		

\* All Masses are at Assumption Church, except for the Sunday 4 pm Mass at St. Edmund's Church.

**The Sacrament of Confession** is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.