



VITAL GRANDIN CHAPLAINCY

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

Second Sunday of Lent

March 1st, 2026

Entrance Hymn: #71 O Sacred Heart of Christ Aflame

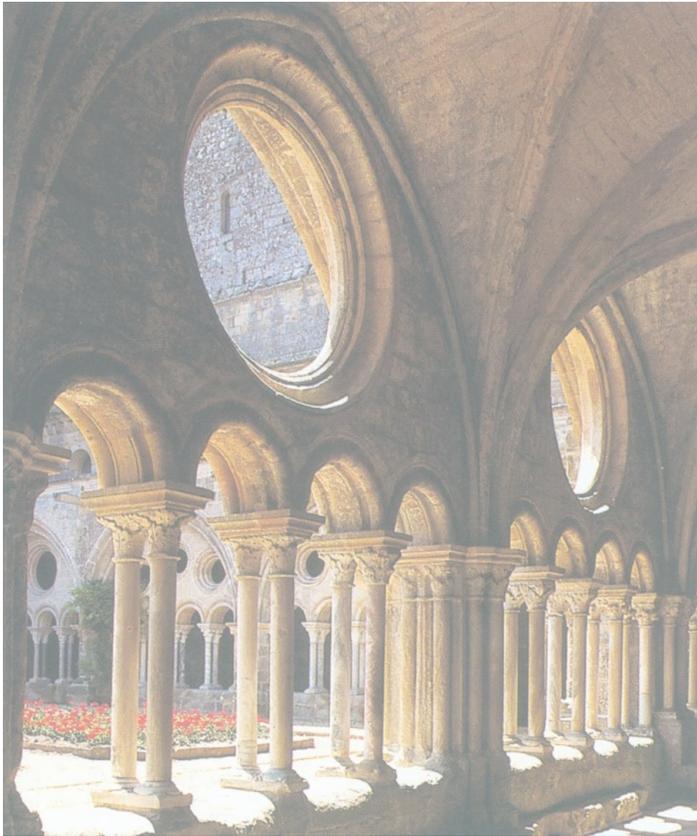
Asperges: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

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

Recessional Hymn: Rec: #73 Glory Be To Jesus

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



The cloister of Fontfroide Abbey, Narbonne.

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A Homily on Our Lord, Continued

Therefore the ears of Saul were opened and his eyes were closed. And He Who by sight could not represent Himself before Saul as persecuted, represented Himself by word before him as persecuted; when he cried and said — Saul, Saul, why do you persecute Me? Accordingly, his eyes were closed, because they could not see the persecution of Christ; but his ears were opened, because they could hear of His persecution. So then although the eyes of Moses were bodily eyes, as those of Paul, yet his inward eyes were Christian; for *Moses wrote of Me*, (Jo. 5:46) but the outward eyes of Paul were open, while the inward eyes were shut. Then because the inward eyes of Moses shone clear, his outward eyes also were made to shine clearly. But the outward eyes of Paul were closed, that by the closing of those that were outward, there might come to pass the opening of those that were inward. For he who by the outward eyes was not able to see the Lord in His signs, he when those bodily eyes were closed, saw with those within. And because he had received the proof in his own person, he wrote to those who had their bodily eyes full of light — *May He illumine the eyes of your hearts*. (Eph. 1:18) Therefore the signs manifested to the external eyes of the Jews, profited them not at all; but faith of the heart opened the eyes of the heart of the Gentiles. But because, had Moses come down in his accustomed aspect from the mountain, without that shining of countenance, and said, "I saw there the glory of God," the faithless fathers would not have believed him; so also, had Paul, without suffering blindness of his eyes, said, "I heard the voice of Christ," the sons who crucified Christ would not have received it as true. Therefore He set on Moses as in love, an excelling sign of splendour, that the deceivers might believe that he had seen the Divine glory; but on Saul, as on a persecutor, He set the hateful sign of blindness, that the liars might believe that he had heard the words of Christ; that so you might not again speak against Moses, and that these might not doubt concerning Paul. For God set signs on the bodies of the blind, and sent them to those who were in error, who used to make signs upon the borders of their garments. But they remembered not the signs on their garments, and in the signs of the body they greatly erred. The fathers who saw the glory of Moses, did not obey Moses; nor did the sons who saw the blindness of Paul believe Paul. But three times in the desert they threatened to stone Moses and his house with stones as dogs. For all congregation bade stone them with stones. (Num. 14:10) And thrice they scourged Paul with rods as a dog on his body. *Thrice was I beaten with rods*. (2 Cor. 11:25) These are the lions who through their love for their Lord were beaten as dogs and were torn as flocks of sheep, those flocks that used to stone their guardian shepherds, in order that ravening wolves might rule over them.

But the crucifiers who corrupted the soldiers with a bribe, they perhaps said concerning Paul — "The disciples have bribed him with a bribe; therefore he associates with the disciples." For those who by the giving of a bribe strove that the resurrection of our Lord might not be preached, slandered Paul with the name of a bribe, that his revelation might not be believed. Therefore the voice astonished him, and the light blinded him, that his astonishment might pacify his violence, and his blindness might put to shame his slanderers. For the voice astounded his hearing in this, that it said meekly to him — (*Saul, why do you persecute Me?*): and the light blinded his sight, that when the slanderers should have said that he had received a bribe, and thereby was suborned to lie, his blindness which had been brought about by that light might confute them, showing that it was through it that he had been driven to speak what was true. So that those who supposed that his hands had received a bribe, and that because of it his lips lied, might know that his eyes had given up their light and because of this his lips proclaimed the truth. But again for another reason the meek voice accompanied the overpowering light; namely, that as it were from meekness unto exaltation our Lord might produce help for the persecutor; in like manner as also all His helps were produced, from lowliness unto greatness. For our Lord's meekness continued

from the womb to the tomb. And observe that greatness comes close upon His lowliness, and exaltation on His meekness. For whereas His greatness was observed in various things, His Divinity was revealed by glorious signs; that it might be known that the One Who stood among them, was not one but two. For His nature is not humble nature alone, nor is it an exalted nature alone; but there are two natures that are mingled, the one with the other; the exalted and the humble.

Therefore these two natures show forth their qualities; so that by the quality of each of the two, mankind might distinguish between the two; that it might not be supposed that He was merely one — He Who was two by commingling: but that it might be known that He was two in respect of the blending, though He was one in respect of His Being. These things our Lord, through His humility and exaltation, taught to Paul also in the way to Damascus.

For our Lord appeared to Saul in meekness, since meekness was close to His greatness; that because of His greatness it might be known Who He is Who spoke meekly. For even as His disciples preached on earth of our Lord in meekness and in exaltation — in the meekness of His persecution, and in the exaltation of His signs, — so also our Lord preached of Himself in meekness and in exaltation in Paul's presence — in the exaltation of the potency of the light which flashed, and in the meekness of that meek voice which said; *Saul, why do you persecute Me?*— so that the preaching of Him which His disciples preached concerning Him in presence of many, should be like to that preaching which He preached concerning Himself. But even as, if He had not spoken meekly, it would not have been made known there that He was meek, so, had He not appeared there as an overpowering light, it would not have been made known there that He was exalted.

And if you should say; "What necessity was there that He should speak humbly? Could He not have convinced him also through the greatness of the light?" Know, you who question, that this rejoinder may be returned to you; that because it was necessary that He should speak humbly, He therefore spoke humbly. For by Him Who is wise in all things, there was done there nothing that was not meet to be done. For He Who has given knowledge to artificers to do each thing severally with the instrument meet for it, does He not Himself know that which He gives others the power of knowing? Therefore whatsoever has been wrought or is being wrought by the Godhead, that very thing that is wrought by Him at that time, is for the furtherance of God's working at that time, even though to the blind the Divine orderings seem contrariwise. But that we may not restrain by constraint of words a wise enquirer, one that wishes to grow by true persuasion as the seed by the rain-drops; know, O enquirer, that because Saul was a persecutor, but our Lord was endeavouring to make him persecuted instead of persecutor, therefore He of His wisdom made haste to cry — *Saul, why do you persecute Me?*— in order that, when Saul who was being made a disciple, heard Him Who was making him a disciple, saying, Why do you persecute Me? he might know that the Master Whose servant he was becoming, was a persecuted Master, and so might quickly cast away the persecution of his former masters, and might clothe himself in the persecuted state of his persecuted Master. Now any master who wishes to teach a man anything, teaches him either by deeds or by words. But if he teach him neither by words nor by deeds, the man cannot be instructed in his craft. So that, even though our Lord did not teach Paul humility by deeds, yet by voice He taught him endurance of persecution which He could not teach him by deed. For before our Lord was crucified, He taught His disciples humble endurance of persecution by deed. But after He had finished His persecution by crucifixion, as He said, *Lo! All things are finished.* (Jo. 19:30) He could not vainly return and begin again anything which once for all had been wisely finished. Or why again do you seek for the crucifixion and shame of the Son of God?

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

Announcements

For *this Friday*, we will have a 12 Noon Mass followed by the Stations of the Cross; The 3 weeks thereafter we will have a **6:30 pm Mass** followed by the Stations.

The next socials will be on March 8th & 22nd; April 12th & 26th.

The Chaplaincy's donation receipts for last year are available in the entranceway of the church; the remainder will be mailed out tomorrow morning.

The in person Wednesday Adult Catechesis will continue at Assumption at 7pm. The Friday sessions on the Catechism of the Council of Trent (More detailed) will continue this week at 6:30 pm via Zoom; Topic: The Creed.

Western Canadian Catholic Homeschool Conference, will be on March 12-14 at the Providence Renewal Centre, Edmonton. For more information and to register, please visit WCCCHSC.net. **Please contact home schooling booksellers beforehand to save 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/

Mass Calendar

| Date & Feast* | Mass times | Church Mass Intention | Chapel Mass Int'n ① |
|---|--|--|---------------------|
| Sunday, March 1st Second Sunday of Lent (I Cl) | 7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass | BC † J P B family by P B Private Intention | |
| Monday, March 2nd Feria of Lent (III Cl) | 7:30 am Low Mass | BC † by M | R T † by V P |
| Tuesday, March 3rd Feria of Lent (III Cl) | 7:30 am Low Mass | A B N family by P B | DJG by LD |
| Wednesday, March 4th Feria of Lent (III Cl) | 7:30 am Low Mass | Personal Intentions of M | Holy Souls by P B |
| Thursday, March 5th Feria of Lent (III Cl) | 5:30 pm Low Mass; Followed by a Holy Hour & Benediction | KG family | D P by P A |
| Friday, March 6th Votive Mass of the Sacred Heart of Jesus (III Cl) | 7:30 am Low Mass Noon Low Mass followed by the Stations | J V by P A MMH by TW | |
| Saturday, March 7th Votive Mass of the Immaculate Heart of the BVM (III Cl) | 8:00 am Low Mass | Thanksgiving (RG) | D E T † by V P |
| Sunday, March 8th Third 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.