



## VITAL GRANDIN CHAPLAINCY

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

### Third Sunday of Lent

March 8<sup>th</sup>, 2026

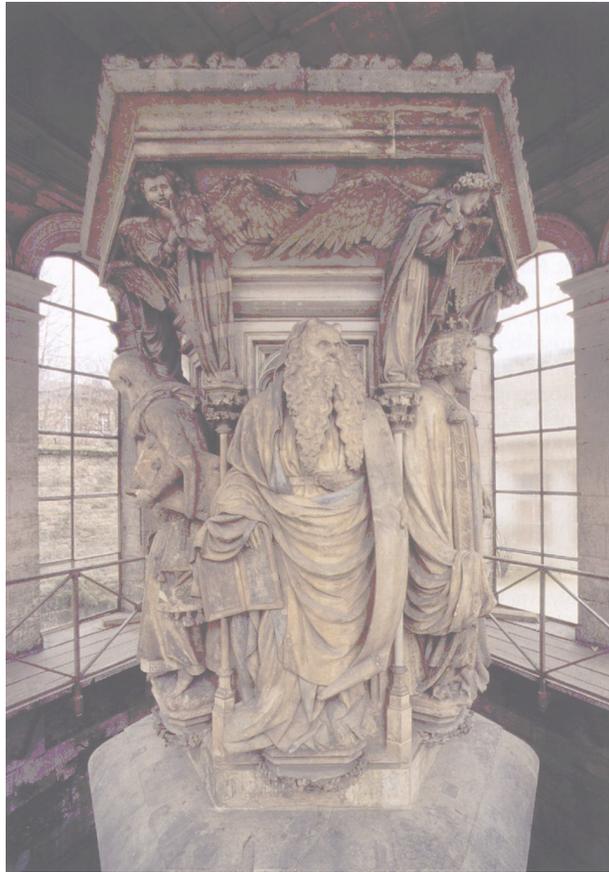
Entrance Hymn: #36 Lord Jesus, When I Think of Thee

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: #35 By The Blood That Flowed From Thee



"The Well of Moses," a fountain originally built for a Carthusian Monastery, the Chartreuse de Champmol.

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### A Homily on Our Lord, Continued

For even though our Lord in His grace had beforetime brought the majesty of His Godhead into humility, yet afterwards in His justice He willed not again to bring back to humiliation the littleness of manhood which had been made great. But because it was necessary that the persecuting disciple should learn endurance of persecution, while yet it was impossible that the Master should again come down and be persecuted afresh; He taught him by voice that which could not be taught by deeds. *Saul, why do you persecute Me?* The explanation of which utterance is this — "Saul, why are you not persecuted in Me?" But in order that Saul might not suppose that it was because of His weakness our Lord was persecuted, the strength of the overpowering light which shone upon him, convinced him. For if the eyes of Saul could not endure the shining of that light, how could the hands of Saul bind and fetter the disciples of the Lord of that light? But his hands had fettered the disciples, that he might learn their power in their bonds; while his eyes could not endure the beams, that by their strength he might learn his own weakness. But had not the power of that light shone upon him, when the Lord said to him; *Saul, why do you persecute Me?* Then because of the madness of the pride wherein Paul was set up at that time, he would perhaps have said this to Him, "I am persecuting You for this reason, because You have said, Why do you persecute Me? For who is there that would not persecute You, when You, with such strength, trouble Your persecutor with these feeble cries." But the humility of our Lord was heard in the voice, and the power of the light shone forth in the beams. So Paul could not despise the humility of the voice, because of the glory of the light.

Thus were his ears brought into discipleship to the voice which he heard, because his eyes sufficed not to endure the beams which they saw. That marvel of the dawning of the light was shed forth upon his eyeballs and did them hurt; and the voice of the Lord of the light entered his ears, but did them no harm. But between the light and the Lord of the light, which ought to have been the stronger? For if the light which was created by Him was so overpowering, how much more overpowering He by Whom this very light was created! But if the Lord of the light was overpowering, as indeed He is overpowering, how did His voice enter the hearing and not harm it? Even as that light which hurt the sight? But hear the wonder and the marvel which our Lord wrought by His grace. For our Lord willed not to humble that light which is His; but He being Lord of the light humbled Himself. But as the Lord of the light is greater than the light which is His, so great is the glory that the Lord of the light should humble Himself rather than humble the light.

As also in the night, while He was praying, it is written — *There appeared to Him an angel strengthening Him.* (Lu. 22:43) But here all mouths, celestial and terrestrial, are insufficient to give thanks to Him by Whose hand the angels were created; that He was strengthened for the sake of sinners by that angel who was created by His hand. As then the angel from above stood in glory and in brightness, while the Lord of the angel, that He might exalt man who was degraded, stood in degradation and humility; so also here that light flashed forth in manifestation; but the Lord of the light, for the sake of helping one persecutor, spoke with humble voice and lowly words.

For this cause therefore that light which was overpowering, because it was not diminished, entered the eyeballs with overpowering manifestation and injured them. But the Lord of the light, because He had lowered Himself in order to help, His lowly voice entered the ears that had need and helped them. But in order that the help of that voice which had become lowly, might not fail Him, therefore the strength of that light was not lowered, in order that because of that light, which was not lowered, the help of that voice which was lowered, might be believed. But this is a marvel, that until our Lord made Himself lowly in voice, Paul was not made lowly in deed; for even as, before He came down and clothed Himself in a body, our Lord was in exaltation with His Father; yet in His exaltation men did not learn humility; but when He humbled Himself and came down from His exaltation, then by His humbleness humility was soon among men; so again after His resurrection and ascension He was in glory at the right hand of God His Father, but by that His exaltation, Paul did not learn humility.

Therefore He that was exalted and sat at the right hand of His Father, ceased from glorious and lofty speech, and He cried as one wronged and oppressed, with feeble and meek words, saying — *Saul, Saul, why do you persecute Me?* Thus, humble words prevailed over harsh bridles. For by humble words, as by bridles, the persecuted led the persecutor from the broad way of the persecutors into the narrow way of the persecuted. And since all the signs that were done in the Name of our Lord did not convince Paul, our Lord made haste to meet with humility him who was hastening on the way to Damascus in the vehemence of pride. Thus by His humble words, the harsh vehemence of pride was checked.

He then Who used humble words with Paul His persecutor, He also used humble sayings with the Pharisee. For so great is the power of humility that even God Who overcomes all did not overcome without it. Humility was able also in the wilderness to bear the burden of the stiff-necked people. For against the people who were more stubborn than all men, was set Moses who was more meek than all men. For God Who needs not anything, when He had set free the people, afterwards had need of the humility of Moses, that this humility might endure the wrath and murmuring of the People that provoked him. For humility alone could endure the gainsayings of that people, which the signs of Egypt and the prodigies wrought in the desert could not subdue. For when pride had wrought divisions among the people, humility by its prayer used to close up their divisions. If then the humility of the Stammerer endured six hundred thousand, how much more exceedingly did the humility of Him, Who gave speech to the Stammerer endure? For the humility of Moses is a shadow of the humility of our Lord. Our Lord then saw that Simon the Pharisee did not believe the signs and wonders which he had seen. He came to him to persuade him with humble words; and humble utterances overcame him, whom mighty wonders had not overcome. What then are the wonders which that Pharisee had seen? He had seen the dead raised to life, the lepers cleansed, the blind with eyes opened. These signs compelled that Pharisee to entertain our Lord as a prophet. But he who entertained Him as a prophet, changed so as to despise Him for one who had not knowledge, saying;— Had this man been a prophet, He would have known that this woman—who had approached Him — is a sinner. But we may despise the Pharisee and say, Had he been a man of discernment, he would have learned from that sinful woman, who approached our Lord, not that He was a prophet, but the Lord of the Prophets. For the tears of the sinful woman testified, that it was not a prophet they were propitiating, but Him, Who, as God, was angry with her sins. For, because the prophets sufficed not to raise sinners to life, the Lord of the prophets came down to heal those who were in evil case. But what physician is there who hinders the smitten, that they should not come to him, O blind Pharisee, as it befell that she came to our Physician! For why did the smitten woman approach Him — she, whose wounds were healed by her tears? He Who had come down to be a fountain of healing among the diseased, was proclaiming this — *Let every one that is thirsty, come and drink.* (Jo. 7:37) But when the Pharisees, this man's companions, murmured at the healing of sinners, the Physician taught concerning His art, that the door is opened for the diseased and not for the whole, for they that are whole need not a physician but they that are sick... But our Lord used to show signs in the streets; and also when He entered into the house of the Pharisee, He showed signs which were greater than those He had shown outside. For in the street He made whole the bodies that were sick, but within He healed the souls that were diseased. Outside, He raised to life the mortality of Lazarus: but within, He raised to life the mortality of the sinful woman. He restored the living soul to the corpse from which it had gone out; and He expelled from the sinful woman the deadly sin which dwelt within her. But the blind Pharisee who was insufficient for great things, because of the great things which he saw not, belied those small things which he had seen. For he was a son of Israel who attributed weakness to his God, and not to himself. For, Israel said, Though He smote the rock and the waters flowed, can He also give us bread?

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

## ***Announcements***

For ***the next three Fridays***, we will have an additional **6:30 pm Mass** followed by the Stations of the Cross.

There will be a social after the 12:30 Mass today and on March 22<sup>nd</sup>, April 12<sup>th</sup> & 26<sup>th</sup>.

The Chaplaincy's donation receipts have been mailed; If you have not received yours, please let us know.

The Wednesday 6:00 pm talk on *The Devout Life* (via Zoom) and the in person Wednesday Adult Catechesis will continue at Assumption at 7pm. The Friday sessions will be postponed due to the 6:30 pm Mass and Stations.

***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 [WCCHSC.net](http://WCCHSC.net). **Please contact home schooling booksellers beforehand to save shipping costs.**

### ***Upcoming:***

Thurs. Mar. 19: 7pm Mass, **Feast of St. Joseph**, Patron Saint of Edmonton, Canada, the Universal Church, and fathers, among others. What would eventually become Canada was first consecrated to St. Joseph on March 19, 1624 by Fr. Joseph Le Caron, a missionary.

Our **Holy Triduum** ceremonies will be at Resurrection Parish on Holy Thursday and Good Friday; The Easter Vigil will be at Assumption.

***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, March 8<sup>th</sup></b> Third Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J B family by J P B KO by KG FSSP & world TLM	
<b>Monday, March 9<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	AC † by FM	D E T † by V P
<b>Tuesday, March 10<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	A B † by J P B	Thanksgiving (RG)
<b>Wednesday, March 11<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	V N rip by J P B	AG by KG
<b>Thursday, March 12<sup>th</sup></b> Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	B, J, E, J C, rip. by J C	KK by AK
<b>Friday, March 13<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass <b>6:30pm Mass &amp; Stations</b>	M G rip. by J P B	Souls in purgatory by AP
<b>Saturday, March 14<sup>th</sup></b> Feria of Lent (III Cl)	8:00 am Low Mass	I G rip. by J P B	AP & Family by AP
<b>Sunday, March 15<sup>th</sup></b> Fourth 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.