



## VITAL GRANDIN CHAPLAINCY

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

### Passion Sunday

March 22<sup>nd</sup>, 2026

Entrance Hymn: #35 By The Blood That Flowed From Thee

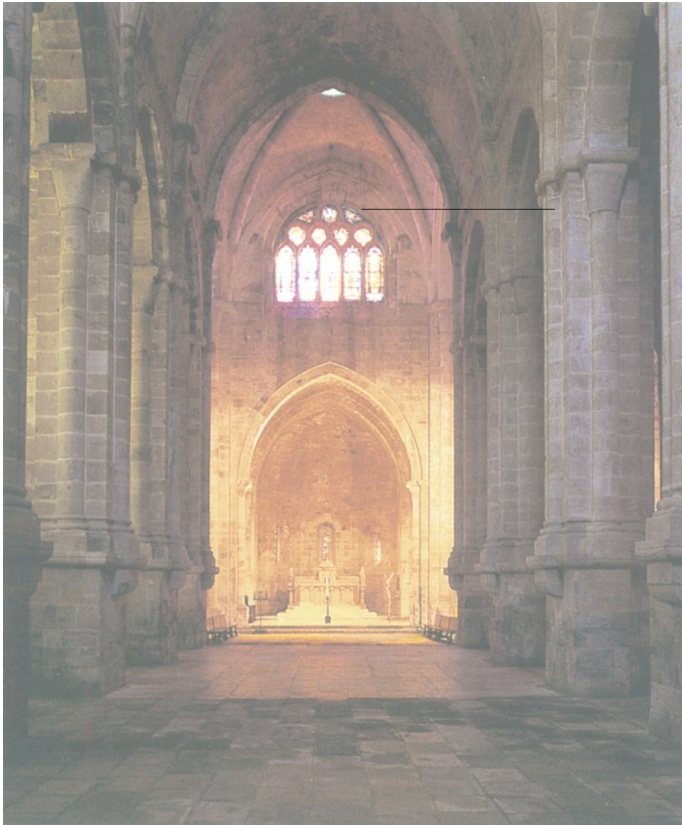
Asperges: #218

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

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

Recessional Hymn: #74 Hail, Jesus, Hail

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



From Fontfroide Abbey in Narbonne.

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### A Homily on Our Lord, Continued

But hear the marvel that our Lord wrought. Because that Pharisee supposed that our Lord did not know that the woman who touched Him was a sinner; our Lord made the lips of the Pharisee like the strings of a harp; and by his very lips He sang how she was trampling under foot his sins, though he knew it not. And he who as though he knew had blamed, was found to be a harp, whereto another could sing of that which he knew. For our Lord compared the sins of the sinful woman to five hundred dinars, and caused them to pass into the hearing of the Pharisee by the parable which he heard; and again brought them forth from his mouth in the judgment he gave; though Simon knew not, when he was judging, that those five hundred dinars denoted the sins of the sinful woman. And the Pharisee who thought concerning our Lord that He had not knowledge of her sins, was himself found not to have knowledge of them, when he heard of those debts in the parable, and gave judgment concerning them with his voice. But when it was explained to him at last by our Lord, then the Pharisee knew that alike his ears and also his lips were, as it were, instruments for our Lord, through which He might sing the glories of His knowledge.

For this Pharisee was the fellow of those scribes, whose sentence by their own mouths our Lord gave against them — *What then will the Lord of the vineyard do to those husbandmen?* (Matt. 21:40-44) They say unto Him, against themselves:— *He will terribly destroy them, and will hire out the vineyard to husbandmen who will render unto Him the fruit in its season.* This is the Godhead to which all things are easy, which by the mouths, the very mouths that blasphemed it, pronounced the sentence of those very mouths against them.

Glory then be to Him the Invisible, who clothed Himself in invisibility, that sinners might he able to draw near to Him. For our Lord did not repel the sinful woman as the Pharisee expected; inasmuch as He descended from the height which no man can reach unto, altogether in order that lowly publicans, like Zaccheus, might reach unto Him. And the Nature which none can handle, clothed Itself in a body, altogether in order that all lips might kiss His feet as the sinful woman did. For the sacred soul was hidden within the veil of flesh, and so touched all unclean lips and sanctified them. Thus He Whom His appetite was supposed to invite to feasting, His feet invited to tears; He was the good Physician, who came forth to go to the sinful woman who was seeking Him in her soul. She then anointed the feet of our Lord, who anointed not His head — she who was trodden down in the dust by all. For those Pharisees who justified themselves and despised all else, trod her down. But He the Merciful, Whose pure body sanctified her uncleanness, had pity on her.

But Mary anointed the head of our Lord's body, as a token of the better part which she had chosen. And Christ prophesied concerning that which her soul had chosen. While Martha was cumbered with serving, Mary was hungering to be satisfied with spiritual things by Him Who also satisfies us with bodily things. So Mary refreshed Him with precious ointment, as He had refreshed her with His exalted teaching. Mary by the oil showed forth the mystery of His mortality, Who by His teaching mortified the concupiscence of her flesh. Thus the sinful woman by the flood of her tears, in full assurance was rewarded with remission of sins from beside His feet; and she who had the issue of blood, stole healing from the hem of His garment. But Mary received blessing openly from His mouth, as a reward of the service of her hands upon His head. For she poured out on His head the precious ointment, and received from His mouth a wonderful promise. This is the ointment which was sown above and yielded fruit below. For she sowed it on His head and gathered its fruit from between His lips — She shall have a name and this memorial in every place where My Gospel shall be preached.

Accordingly, what she then received of Him, He is able to cause to pass unto all generations: and in no generation can any hinder it. For the ointment which she poured upon His head, gave its odour in presence of all the guests and refreshed Him; so also the goodly name which He gave her, passes down through all generations and brings honour to her. Even as all who were at the feast were sensible of her ointment; it was meet that all who come into the world should be sensible of her triumph. This is a loan whereof the increase is exacted in all generations.

Now Simeon the priest, when he took Him up in his arms to present Him before God, understood as he saw Him that He was not presenting Him, but was being himself presented. For the Son was not presented by the servant to His Father, but the servant was presented by the Son to his Lord. For it is not possible that He, by Whom every offering is presented, should be presented by another. For the offering does not present him that offers it; but by them that offer are offerings presented. So then He Who receives offerings gave Himself to be offered by another, that those who presented Him, while offering Him, might themselves be presented by Him. For as He gave His body to be eaten, that when eaten It might quicken to life them that ate Him; so He gave Himself to be offered, that by His Cross the hands of them that offered Him might be sanctified. So, then, though the arms of Simeon seemed to be presenting the Son, yet the words of Simeon testified that he was presented by the Son. Therefore we can have no dispute concerning this, because that which was said put an end to dispute — *Now let Your servant depart in peace.* (Lu. 2:29) He then who is let depart to go in peace to God, is presented as an offering to God. And in order to make known by whom he was presented, he said — *For lo! My eyes have seen Your mercy.* If there was no grace wrought on him, why then did he give thanks? But rightly did he give thanks, that he was thought worthy to receive in his arms Him, Whom angels and prophets greatly desired to see. For lo! my eyes have seen Your mercy. Let us understand then and see. Is mercy that which shows mercy to another, or is it that which receives mercy from another? But if mercy is that which shows mercy to all, well did Simeon call our Lord by the name of the mercy that showed mercy to him — Him Who freed him from the world which is full of snares, that he might go to Eden which is full of pleasures; for he who was priest said and testified that he was offered as an offering, that from the midst of the perishing world he should go and be stored up in the treasure-house which is kept safe. For one for whom it may be that what he has found should be lost, to him it belongs to be diligent that it should be kept safe. But for our Lord it could not be that He should be lost; but by Him the lost were found. So then, through the Son Who could not be lost, the servant who was very desirous not to be lost, was presented. *Lo! My eyes have seen Your mercy.* It is evident Simeon received grace from that Child Whom he was carrying. For inwardly he received grace from that Infant, Whom openly he received in his arms. For through Him Who was glorious, even when He was carried, being small and feeble, he that carried Him was made great. But inasmuch as Simeon endured to carry on his weak arms that Majesty which the creatures could not endure, it is evident that his weakness was made strong by the strength which he carried. For at that time Simeon also along with all creatures was secretly upheld by the almighty strength of the Son. Now this is a marvel, that outwardly it was he that was strengthened that carried Him Who strengthened him; but inwardly it was the strength that bore its bearer. For the Majesty straitened itself, that they who carried it might endure it; in order that as far as that Majesty stooped to our littleness, so far should our love be raised up from all desires to reach that Majesty. So likewise the ship that carried our Lord; it was He that bare it, in that He stayed from it the wind that would have sunk it... The ship bare His manhood, but the power of His Godhead bare the ship and all that was therein. But that He might show that even His manhood needed not the ship, instead of the planks which a shipwright puts together and fastens, He like the Architect of creation, made the waters solid and joined them together and laid them under His feet. So the Lord strengthened the hands of Simeon the Priest, that his arms might bear up in the Temple the strength that was bearing up all; as He strengthened the feet of Simeon the Apostle, that they might bear themselves up on the water. And so that name which bore the first-begotten in the Temple was afterwards borne up by the first-begotten in the sea; that He might show that as in the sea the drowning was borne up by Him, He did not need to be borne by Simeon on the dry ground. But our Lord bare Simeon up openly in the midst of the sea to teach that also on the dry land He supported him secretly.

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

## Announcements

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

Just a friendly reminder: Any political activities, and the signing of petitions are not allowed in the Catholic churches and properties of the Catholic Archdiocese of Edmonton.

For *this coming Friday*, we will have an additional **6:30 pm Mass** followed by the Stations of the Cross at Assumption Church.

Our donation receipts have been mailed; If you have not received yours, please let us know.

The Wednesday Catechesis is postponed this week; and Friday sessions will resume after Easter.

<b><i>Upcoming Holy Week Schedule: (April 2<sup>nd</sup> -5<sup>th</sup>)</i></b>	
<b>Holy Thursday:</b>	7pm Mass with adoration to Midnight at <b>Resurrection Church</b>
<b>Good Friday:</b>	12 Noon Way of the Cross at <b>Assumption Church</b> 3 pm Passion Liturgy at <b>Resurrection Church</b>
<b>Sat. Confessions:</b>	8am-10am at <b>Assumption Church</b> (no evening confessions) 10am blessing of Easter food at <b>Assumption Church</b>
<b>Sat. Easter Vigil:</b>	10:30pm at <b>Assumption Church</b>
<b>Easter Sunday:</b>	7:30am (Low), 12:30 (Sung); <b>There will be no 4:30pm Mass</b>

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 22<sup>nd</sup></b> Passion Sunday (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	A L by J H DS † by AK JPP by A & C P	
<b>Monday, March 23<sup>rd</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	EM & family by MCM	C P by V P
<b>Tuesday, March 24<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	Holy Souls by X V	Intentions of C by JK
<b>Wednesday, March 25<sup>th</sup></b> Annuntiation of the Blessed Virgin Mary (I Cl)	7:30 am Low Mass	C P by V P	Clergy & Religious by PA
<b>Thursday, March 26<sup>th</sup></b> Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Personal intention by V P	Sr MB by AA
<b>Friday, March 27<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass <b>6:30pm</b> Mass & Stations	C P by V P	MK † by KG
<b>Saturday, March 28<sup>th</sup></b> Feria of Lent (III Cl)	8:00 am Low Mass	D E T † by V P	CH by NC
<b>Sunday, March 29<sup>th</sup></b> Palm Sunday (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.