



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Palm Sunday

March 24th, 2024

Entrance Hymn: All Glory, Laud, and Honour #32

Asperges Me: #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: O Sacred Head #38

Holy Thurs: Mass IV; Pange Lingua: #106



Detail from a 4th century Christian sarcophagus, set in the wall of the cathedral in Tarragona, Spain.

Fr. Christopher Blust, FSSP, Chaplain; Cell: 825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 587-454-1622

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

On the Incarnation, Concluded

As, then, if a man should wish to see God, Who is invisible by nature and not seen at all, he may know and apprehend Him from His works: so let him who fails to see Christ with his understanding, at least apprehend Him by the works of His body, and test whether they be human works or God's works. And if they be human, let him scoff; but if they are not human, but of God, let him recognize it, and not laugh at what is no matter for scoffing; but rather let him marvel that by so ordinary a means things divine have been manifested to us, and that by death immortality has reached to all, and that by the Word becoming man, the universal Providence has been known, and its Giver and Artificer the very Word of God. For He was made man that we might be made God; and He manifested Himself by a body that we might receive the idea of the unseen Father; and He endured the insolence of men that we might inherit immortality. For while He Himself was in no way injured, being impassible and incorruptible and very Word and God, men who were suffering, and for whose sakes He endured all this, He maintained and preserved in His own impassibility. And, in a word, the achievements of the Saviour, resulting from His becoming man, are of such kind and number, that if one should wish to enumerate them, he may be compared to men who gaze at the expanse of the sea and wish to count its waves. For as one cannot take in the whole of the waves with his eyes, for those which are coming on baffle the sense of him that attempts it; so for him that would take in all the achievements of Christ in the body, it is impossible to take in the whole, even by reckoning them up, as those which go beyond his thought are more than those he thinks he has taken in... This, then, after what we have so far said, it is right for you to realize, and to take as the sum of what we have already stated, and to marvel at exceedingly; namely, that since the Saviour has come among us, idolatry not only has no longer increased, but what there was is diminishing and gradually coming to an end: and not only does the wisdom of the Greeks no longer advance, but what there is, is now fading away: and demons, so far from cheating any more by illusions and prophecies and magic arts, if they so much as dare to make the attempt, are put to shame by the sign of the Cross. And to sum the matter up: behold how the Saviour's doctrine is everywhere increasing, while all idolatry and everything opposed to the faith of Christ is daily dwindling, and losing power, and falling. And thus beholding, worship the Saviour, Who is above all and mighty, even God the Word; and condemn those who are being worsted and done away by Him. For as, when the sun has come, darkness no longer prevails, but if any be still left anywhere it is driven away; so, now that the divine Appearing of the Word of God has come, the darkness of the idols prevails no more, and all parts of the world in every direction are illumined by His teaching. And as, when a king is reigning in some country without appearing but keeps at home in his own house, often some disorderly persons, abusing his retirement, proclaim themselves; and each of them, by assuming the character, imposes on the simple as king, and so men are led astray by the name, hearing that there is a king, but not seeing him, if for no other reason, because they cannot enter the house; but when the real king comes forth and appears, then the disorderly impostors are exposed by his presence, while men, seeing the real king, desert those who previously led them astray: in like manner, the evil spirits formerly used to deceive men, investing themselves with God's

honour; but when the Word of God appeared in a body, and made known to us His own Father, then at length the deceit of the evil spirits is done away and stopped, while men, turning their eyes to the true God, Word of the Father, are deserting the idols, and now coming to know the true God. Now this is a proof that Christ is God the Word, and the Power of God. For whereas human things cease, and the Word of Christ abides, it is clear to all eyes that what ceases is temporary, but that He Who abides is God, and the true Son of God, His only-begotten Word... If you light upon the text of the Scriptures, by genuinely applying your mind to them, will learn from them more completely and clearly the exact detail of what we have said. For they were spoken and written by God, through men who spoke of God. But we impart of what we have learned from inspired teachers who have been conversant with them, who have also become martyrs for the deity of Christ, to your zeal for learning, in turn. And you will also learn about His second glorious and truly divine appearing to us, when no longer in lowliness, but in His own glory — no longer in humble guise, but in His own magnificence — He is to come, no more to suffer, but thenceforth to render to all the fruit of His own Cross, that is, the resurrection and incorruption; and no longer to be judged, but to judge all, by what each has done in the body, whether good or evil; where there is laid up for the good the kingdom of heaven, but for them that have done evil everlasting fire and outer darkness...

But for the searching of the Scriptures and true knowledge of them, an honourable life is needed, and a pure soul, and that virtue which is according to Christ; so that the intellect guiding its path by it, may be able to attain what it desires, and to comprehend it, in so far as it is accessible to human nature to learn concerning the Word of God. For without a pure mind and a modeling of the life after the saints, a man could not possibly comprehend the words of the saints. For just as, if a man wished to see the light of the sun, he would at any rate wipe and brighten his eye, purifying himself in some sort like what he desires, so that the eye, thus becoming light, may see the light of the sun; or as, if a man would see a city or country, he at any rate comes to the place to see it — thus he that would comprehend the mind of those who speak of God must needs begin by washing and cleansing his soul, by his manner of living, and approach the saints themselves by imitating their works; so that, associated with them in the conduct of a common life, he may understand also what has been revealed to them by God, and thenceforth, as closely knit to them, may escape the peril of the sinners and their fire at the day of judgment, and receive what is laid up for the saints in the kingdom of heaven, *which Eye has not seen, nor ear heard, neither have entered into the heart of man*, (1 Cor. 2:9) whatsoever things are prepared for them that live a virtuous life, and love the God and Father, in Christ Jesus our Lord: through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honour and might and glory for ever and ever. Amen.

St. Athanasius, On the Incarnation (Excerpts)
Trans. Archibald Robertson

Announcements

Palm Sunday: the palms will be blessed with a procession at the 12:30 Mass. Extra palms will be available at the 4:30 pm Sunday Mass as well as throughout the following week. Due to the longer ceremonies next Sunday, there will be ***no social after the 12:30 Mass***.

Upcoming Holy Week Schedule:

Holy Thurs: **7pm** (Resurrection Church);

Good Friday: **9am**: Way of the Cross (Assumption); **3pm** (Resurrection Church);

Easter Vigil: **10:30 pm** (Assumption Church).

Easter Sunday: regular Sunday Mass times and locations.

Confessions will also be heard on Good Friday, and on Holy Thursday until Midnight.

Upcoming Canmore Pilgrimage:

The Latin Mass communities of Calgary & Edmonton will be having a Marian Pilgrimage to *Our Lady of the Rockies Church* in Canmore on Saturday May 11th, with a Solemn High Mass followed by a procession and a social, beginning at 11 am.

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, March 24th Palm Sunday (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	P&R M † by SA M S AP by VPn	
Monday, March 25th Monday of Holy Week (I Cl)	7:30 am Low Mass	ER by PA	L M R thanksgiving, by R
Tuesday, March 26th Tuesday of Holy Week (I Cl)	7:30 am Low Mass	CC by CMC	J R L † by J L
Wednesday, March 27th Wednesday of Holy Week (I Cl)	7:30 am Low Mass	E S	JM by MP
Thursday, March 28th Holy Thursday (I Cl) (Resurrection Church)	7:00 pm Sung Mass; Followed by Adoration at Altar of Repose	KG Family	
Friday, March 29th Good Friday (I Cl)	9 am Way of Cross 3 pm Solemn Liturgy	Assumption Church Resurrection Church	
Saturday, March 30th Easter Vigil (I Cl)	10:30 pm Easter Vigil	B G † by M R	
Sunday, March 31st Easter 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 4:30 pm Mass at St. Edmund's Church.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory

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