



VITAL GRANDIN CHAPLAINCY

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

Fourth Sunday of Lent

March 15th, 2026

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

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: #141 Ave Regina Caelorum

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



The cloister of the monastery of San Juan de los Reyes in Toledo.

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A Homily on Our Lord, Continued

For by that wherein you knew, O Pharisee, that our Lord was not a prophet, by that very thing it was proved that you did not know the prophets. For by this that you said — Had this man been a prophet, he would have known, you show herein that (in your esteem) whoever is a prophet knows all things. But lo! some matters were hidden from the prophets; how then do you attribute the revelation of all hidden things to the prophets? But this unwise teacher who perverted the scriptures of the Prophets, did not even understand what he read in the scriptures. For it was not only that the greatness of the Lord was not discerned by that Pharisee, but he did not even discern the weakness of the prophets. For our Lord, as knowing all things, allowed that sinful woman to come in and receive His peace. But Elisha, as one ignorant, said to the Shunamite;— *Peace to you and peace be to the child.* (2 Kings 4:26) Accordingly he who supposed that our Lord was proved not to be a prophet, was himself proved not to know the Prophets. When the mind contains malice and cannot refrain, then that malice which is in it, is cunning in finding a pretext for opening a door; but in case that pretext, in which the deceiver takes refuge is confuted, he knows that within this there is another concealed which he may employ.

Now observe this son of Israel, how he was like Israel in stubbornness. For heathenism was bound up in the mind of the People; therefore Moses was taken away from them, that the wickedness that was within them might become manifest. But that they might not be put to shame, and that it might not be known how they were seeking idols, they first sought for Moses, and then for idols. *As for this Moses, we know not what has become of him.* (Ex. 32:1) And if God, Who cannot die, brought you out of Egypt, why do you seek for a man, who at some time must die? Yet they did not desire Moses, that he should become a god to them; because Moses could hear and see and reprove; but they sought for a god who could neither hear nor see nor reprove. But whenever Moses shall have died, what shall remain of him? For behold, your God is a living God, and lo! He has revealed Himself to you by living testimonies. For the bright cloud was at that time overshadowing them, and they had the pillar of light in the night-time. Water flowed for them from the rock, and they drank its streams. They were delighted every day by tasting that manna, the fame of which we have heard. How was Moses far from you? Behold the signs of Moses surround you. Or how does the person of Moses profit you, when you have such a guide as this? If your garments wear not old, and a temperate air refreshes you, if the heat and the cold do not hurt you, and you have rest from war, and art far removed from the fear of Egypt — what thing then was lacking to Israel that he sought for Moses? Open heathenism was lacking to him. For it was not for Moses that he sought, but on the pretext of Moses' absence he followed after the calf. Thus briefly have we showed, that when the mind is full of anything, but an opposing reason meets it, then it forces it by violence to open for it a door to that which it desires.

You too, O Pharisee, thirsty for blasphemy, what did you see in our Lord, to show that He was not a prophet? For lo! The things that belong to the Lord of the Prophets were seen in Him. For the gushing tears made haste to proclaim that they were shed as before God. The sorrowing kisses testified that they sought to win over the creditor to tear up the debt-bonds. The goodly ointment of the sinful woman proclaimed that it was a bribe of penitence. These medicines the sinful woman offered to her Physician, that by her tears He might wash away her stains, by her kisses He might heal her wounds, by her sweet ointment He might make her evil name sweet as the odour of her ointment. This is the Physician who heals men by the medicines which they bring to Him. These marvels were shown at that time; but to the Pharisee instead of these there appeared blasphemy. For what could be established in the weeping of the sinful woman, but that He can justify sinners? Else, judge in your mind, O blind teacher, why was that mournful weeping in the joyful feast, so that, while they were making merry with food, she was in bitterness with her tears? Because she was a sinner, her deeds were unchaste, and these deeds she was wont to do. But if at that time, from the wantonness of sinners she was turned to chastity, then acknowledge, you who said He is not a prophet, that He is One who makes those chaste that have been wanton. For by this, that you

know that she is a sinner, and by this, that you see her now penitent, search out where is the power that changed her. For he ought to have fallen down and worshipped Him Who, while silent, in His silence turned to chastity those sinners whom the Prophets by their vehement utterances could not turn to chastity. A wonderful and marvellous thing was seen in the house of the Pharisee; a sinful woman that sat and wept, and she who wept said not wherefore she wept; nor did He at Whose feet she sat say to her, Why do you weep? The sinner did not need with her lips to petition our Lord, because she believed that He knew, as God, the petitions that were hidden in her tears. Nor did our Lord ask her, “What have you done?” For He knew that by her pure kisses she was atoning for her transgressions. So then she, because she believed that He knew the things that were hidden, offered to Him her prayers in her heart; for knowing secret things He had no need of the outward lips. If then the sinner, because she knew that our Lord was God, sought not to persuade Him with her lips; and our Lord, because as God He discerned her thoughts, therefore questioned her not; do you not, O tyrant Pharisee, from the silence of both understand the position of both; that she was praying as to God in her heart, and that He as God was in silence searching out her thoughts? But the Pharisee could not see and understand these things, because he was a son of Israel who though perceiving, saw not, and though he heard, understood not. Though then our Lord knew that the Pharisee thought evil thoughts concerning Him, He confuted him gently and not harshly. For sweetness came down from on high to break down the bitterness with which the Evil One had stamped us. Therefore our Lord taught that Pharisee of Himself and in Himself, as though saying, Even as I, though I knew the evil things in your heart, yet gently persuaded you, so though I knew the evil things of this woman, I mercifully received her.

But let us hear how long-suffering was drawn after the hasty thought, so as to draw it from haste to understanding. A certain creditor had two debtors. One owed five hundred dinars, and the other fifty dinars. — (Be not wearied, O hearer, at the length of the repetition of the parable, lest you be contrary to Him Who in the parable was long-suffering for the sake of giving help.)— At length, when neither of them had wherewithal to pay, he forgave them both. Which of them do you think would love him more? Simon said to Him, I suppose that he, to whom more was forgiven. Our Lord said to him, You have rightly judged. Our Lord in His justice commended the perverse Pharisee, because of the right judgment, which he had judged, though he in his wickedness had answered the good Lord concerning the mercy He had wrought. Now many things are laid up in this parable; for it is a treasury full of many helps. Why then did our Lord require that the Pharisee should pass judgment for Him between the two debtors? Was it not that the greatness, coming after the littleness, might show itself that nothing of the littleness was drawn after the greatness? For our Lord, since He knew the secret things, was long-suffering and questioned Simon, that those might be put to shame who, though not knowing, were hasty to blame, but not to enquire. For if, O man, before I heard your judgment passed, I judged not of it, why did you, before you heard from Me, the case of the sinful woman, hastily blame? Now this was done for our instruction, that we might be swift to enquire, but slow to pass our sentence. For had that Pharisee been long-suffering, lo! That pardon which our Lord in the end gave to the sinful woman, would have taught him everything. Long-suffering is wont to acquire all things for those that acquire it. But again; through the forgiveness of the two debtors, our Lord led into forgiveness him who was in need of forgiveness, yet in whose eyes the forgiveness of debts was hateful. For though the debts of the Pharisee himself needed forgiveness, yet the forgiveness of the debts of the sinful woman was hateful in his eyes. For had there been this forgiveness of debts in the mind of the Pharisee, it would not have been in his eyes disgraceful that the sinful woman should have come for forgiveness of her debts to God and not to the priests; for the priests could not forgive sins such as those. But this sinful woman from the glorious works which our Lord did, believed that He could also forgive sins. For she knew that whoever is able to restore the members of the body, is able also to cleanse away the spots of the soul.

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

Announcements

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

There will be a social after the 12:30 Mass on March 22nd, April 12th & 26th.

Our 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 will resume after Easter.

Thurs. Mar. 19: Adoration will begin at 5:30 pm with Benediction at 6:30; 7pm Sung 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.

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

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 15th Fourth Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Priests & Bishops by AP G N by J P B Private Intention	
Monday, March 16th Feria of Lent (III Cl)	7:30 am Low Mass	AL by JH	Holy Souls by L L
Tuesday, March 17th Feria of Lent (III Cl)	7:30 am Low Mass	J L by J P B	EM & Family by MCM
Wednesday, March 18th Feria of Lent (III Cl)	7:30 am Low Mass	EM by MCM	Holy Souls by J P B
Thursday, March 19th St. Joseph, Spouse of the Blessed Virgin Mary, Confessor (I Cl)	5:30 pm Holy Hour & Benediction 7 PM Sung Mass	SM by MCM	N I by J P B
Friday, March 20th Feria of Lent (III Cl)	7:30 am Low Mass 6:30pm Mass & Stations	AD † by PA	Conversion of sinners by J P B
Saturday, March 21st Feria of Lent (III Cl)	8:00 am Low Mass	RA by PA	C P by V P
Sunday, March 22nd Passion 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.