



VITAL GRANDIN CHAPLAINCY

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

Easter Sunday

Vigil: Recessional Hymn: Jesus Christ Is Risen Today #44

12:30 pm Entrance Hymn: same as above

Vidi Aquam: #219

Mass Mass I: Booklet p. 4; Angelus p.1868 ; Baronius p. iv

Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: This Joyful Eastertide #45



A 16th century panel, enamel on copper, by Leonard Limosin.

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The Incarnation Resurrected

Since the Apostle says, *the first man is of the earth earthy, the second man is from heaven heavenly. As is the earthy, such also are they that are earthy; and as is the heavenly, such also are they that are heavenly. As we have borne the image of the earthy, so let us also bear the image of Him Who is from heaven,* (1 Cor. 15:47-49) we must greatly rejoice over this change, whereby we are translated from earthly degradation to heavenly dignity through His unspeakable mercy, Who descended into our estate that He might promote us to His, by assuming not only the substance but also the conditions of sinful nature, and by allowing the impassibility of Godhead to be affected by all the miseries which are the lot of mortal manhood. And hence that the disturbed minds of the disciples might not be racked by prolonged grief, He with such wondrous speed shortened the three days' delay which He had announced, that by joining the last part of the first and the first part of the third day to the whole of the second, He cut off a considerable portion of the period, and yet did not lessen the number of days. The Saviour's Resurrection therefore did not long keep His soul in Hades, nor His flesh in the tomb; and so speedy was the quickening of His uncorrupted flesh that it bore a closer resemblance to slumber than to death, seeing that the Godhead, Which quitted not either part of the Human Nature which He had assumed, reunited by Its power that which Its power had separated. And then there followed many proofs, whereon the authority of the Faith to be preached through the whole world might be based. And although the rolling away of the stone, the empty tomb, the arrangement of the linen cloths, and the angels who narrated the whole deed by themselves fully built up the truth of the Lord's Resurrection, yet did He often appear plainly to the eyes both of the women and of the Apostles not only talking with them, but also remaining and eating with them, and allowing Himself to be handled by the eager and curious hands of those whom doubt assailed. For to this end He entered when the doors were closed upon the disciples, and gave them the Holy Spirit by breathing on them, and after giving them the light of understanding opened the secrets of the Holy Scriptures, and again Himself showed them the wound in the side, the prints of the nails, and all the marks of His most recent Passion, whereby it might be acknowledged that in Him the properties of the Divine and Human Nature remained undivided, and we might in such sort know that the Word was not what the flesh is, as to confess God's only Son to be both Word and Flesh. The Apostle of the Gentiles, Paul, dearly-beloved, does not disagree with this belief, when he says, *even though we have known Christ after the flesh, yet now we know Him so no more.* (2 Cor. 5:16) For the Lord's Resurrection was not the ending, but the changing of the flesh, and His substance was not destroyed by His increase of power. The quality altered, but the nature did not cease to exist: the body was made impassible, which it had been possible to crucify: it was made incorruptible, though it had been possible to wound it. And properly is Christ's flesh said not to be known in that state in which it had been known, because nothing remained passible in it, nothing weak, so that it was both the same in essence and not the same in glory. But what wonder if S. Paul maintains this about Christ's body, when he says of all spiritual Christians wherefore henceforth we know no one after the flesh. Henceforth, he says, we begin to experience the resurrection in Christ, since the time when in Him, Who died for all, all our hopes

were guaranteed to us... Let us not then be taken up with the appearances of temporal matters, neither let our contemplations be diverted from heavenly to earthly things. Things which as yet have for the most part not come to pass must be reckoned as accomplished: and the mind intent on what is permanent must fix its desires there, where what is offered is eternal. For although by hope we were saved (Rom. 8:24), and still bear about with us a flesh that is corruptible and mortal, yet we are rightly said not to be in the flesh, if the fleshly affections do not dominate us, and are justified in ceasing to be named after that, the will of which we do not follow. And so, when the Apostle says, *make not provision for the flesh in the lusts thereof* (Rom. 13:14), we understand that those things are not forbidden us, which conduce to health and which human weakness demands, but because we may not satisfy all our desires nor indulge in all that the flesh lusts after, we recognize that we are warned to exercise such self-restraint as not to permit what is excessive nor refuse what is necessary to the flesh, which is placed under the mind's control. And hence the same Apostle says in another place, *For no one ever hated his own flesh, but nourishes and cherishes it* (Eph. 5:29); in so far, of course, as it must be nourished and cherished not in vices and luxury, but with a view to its proper functions, so that nature may recover herself and maintain due order, the lower parts not prevailing wrongfully and debasingly over the higher, nor the higher yielding to the lower, lest if vices overpower the mind, slavery ensues where there should be supremacy.

Let God's people then recognize that they are a new creation in Christ, and with all vigilance understand by Whom they have been adopted and Whom they have adopted. Let not the things, which have been made new, return to their ancient instability; and let not him who has put his hand to the plough forsake his work, but rather attend to that which he sows than look back to that which he has left behind. Let no one fall back into that from which he has risen, but, even though from bodily weakness he still languishes under certain maladies, let him urgently desire to be healed and raised up. For this is the path of health through imitation of the Resurrection begun in Christ, whereby, notwithstanding the many accidents and falls to which in this slippery life the traveller is liable, his feet may be guided from the quagmire on to solid ground, for, as it is written, the steps of a man are directed by the Lord, and He will delight in his way. When the just man falls he shall not be overthrown, because the Lord will stretch out His hand. These thoughts, dearly-beloved, must be kept in mind not only for the Easter festival, but also for the sanctification of the whole life, and to this our present exercise ought to be directed, that what has delighted the souls of the faithful by the experience of a short observance may pass into a habit and remain unalterably, and if any fault creep in, it may be destroyed by speedy repentance. And because the cure of old-standing diseases is slow and difficult, remedies should be applied early, when the wounds are fresh, so that rising ever anew from all downfalls, we may deserve to attain to the incorruptible Resurrection of our glorified flesh in Christ Jesus our Lord, Who lives and reigns with the Father and the Holy Ghost for ever and ever. Amen.

*St. Leo the Great, Sermon (Excerpts)
Trans. Charles Lett Feltoe*

Announcements

We wish everyone a holy Easter— and to thank everyone who has helped with our holy ceremonies these past two weeks— May God reward you for your patience and sacrifice!

Easter Monday Mass will be at **8 am** at Assumption Church.

First Holy Communion Classes will start next Sunday: the first session will be brief to go over what will be covered and to collect registrations. Communicants are to be at least 7 years old and able to understand the presence of Christ in the Eucharist and what sin is, and how to go to confession. Please ask one of the priests for any necessary clarifications.

Dates for the Sacrament of Confirmation will be announced after the date is confirmed with Archbishop Smith.

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 31st Easter Sunday (I Cl)	Easter Vigil 7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	B G † by M R T's intentions A R † by A K R RB by KG	
Monday, April 1st Easter Monday (I Cl)	8:00 am Low Mass	CC by CMC	R C by P A
Tuesday, April 2nd Easter Tuesday (I Cl)	7:30 am Low Mass	C by P A	Souls in Purgatory by JL
Wednesday, April 3rd Easter Wednesday (I Cl)	7:30 am Low Mass	B G † by M R	Souls in Purgatory by C&I B
Thursday, April 4th Easter Thursday (I Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	M F & V D by T W	KB † by C&I B
Friday, April 5th Easter Friday (I Cl)	7:30 am Low Mass	L L	S,F,F & F Families (living & dead) by BS
Saturday, April 6th Easter Saturday (I Cl)	8:00 am Low Mass	J S by C P	HR by PA
Sunday, April 7th Low 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.