



VITAL GRANDIN CHAPLAINCY

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

Fourth Sunday after Pentecost

June 16th 2024

Entrance Hymn: Christ, The Glory of the Sky #192

Mass XI: Booklet p. 17; Angelus p. 1885; Baronius p. xvi

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

Rec: Now Thank We All Our God #198

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



A 16th century tapestry depicting the miraculous draught of fishes, by Pieter van Edingen Aelst.

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Faith, Hope, and Love

What ought to be man's chief end in life? What he ought, in view of the various heresies, chiefly to avoid? To what extent religion is supported by reason? What there is in reason that lends no support to faith, when faith stands alone? What is the starting-point, what the goal, of religion? What is the sum of the whole body of doctrine? What is the sure and proper foundation of the Catholic faith? Now, undoubtedly, you will know the answers to all these questions, if you know thoroughly the proper objects of faith, hope, and love. For these must be the chief, nay, the exclusive objects of pursuit in religion. He who speaks against these is either a total stranger to the name of Christ, or is a heretic. These are to be defended by reason, which must have its starting-point either in the bodily senses or in the intuitions of the mind. And what we have neither had experience of through our bodily senses, nor have been able to reach through the intellect, must undoubtedly be believed on the testimony of those witnesses by whom the Scriptures, justly called divine, were written; and who by divine assistance were enabled, either through bodily sense or intellectual perception, to see or to foresee the things in question.

Moreover, when the mind has been imbued with the first elements of that faith which works by love, it endeavors by purity of life to attain unto sight, where the pure and perfect in heart know that unspeakable beauty, the full vision of which is supreme happiness. Here surely is an answer to your question as to what is the starting-point, and what the goal: we begin in faith, and are made perfect by sight. This also is the sum of the whole body of doctrine. But the sure and proper foundation of the Catholic faith is Christ. *For other foundation, says the Apostle, can no man lay than that is laid, which is Jesus Christ.* Nor are we to deny that this is the proper foundation of the Catholic faith, because it may be supposed that some heretics hold this in common with us. For if we carefully consider the things that pertain to Christ, we shall find that, among those heretics who call themselves Christians, Christ is present in name only: in deed and in truth He is not among them. But to show this would occupy us too long, for we should require to go over all the heresies which have existed, which do exist, or which could exist, under the Christian name, and to show that this is true in the case of each — a discussion which would occupy so many volumes as to be all but interminable.

For you have the Creed and the Lord's Prayer. What can be briefer to hear or to read? What easier to commit to memory? When, as the result of sin, the human race was groaning under a heavy load of misery, and was in urgent need of the divine compassion, one of the prophets, anticipating the time of God's grace, declared: *And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.* Hence the Lord's Prayer. But the Apostle, when, for the purpose of commending this very grace, he had quoted this prophetic testimony, immediately added: *How then shall they call on Him in whom they have not believed?* Hence the Creed. In these two you have those three graces exemplified: faith believes, hope and love pray. But without faith the two last cannot exist, and therefore we may say that faith also prays. Whence it is written: How shall they call on Him in whom they have not believed?

Again, can anything be hoped for which is not an object of faith? It is true that a thing which is not an object of hope may be believed. What true Christian, for example, does not believe in the punishment of the wicked? And yet such an one does not hope for it. And the man who believes that punishment to be hanging over himself, and who shrinks in horror from the prospect, is more properly said to fear than to hope. And these two states of mind the poet carefully distinguishes, when he says: Permit the fearful to have hope. Another poet, who is usually much superior to this one, makes a wrong use of the word, when he says: If I have been able to hope for so great a grief as this. And some grammarians take this case as an example of impropriety of speech, saying, He said “sperare” [to hope] instead of “timere” [to fear]. Accordingly, faith may have for its object evil as well as good; for both good and evil are believed, and the faith that believes them is not evil, but good. Faith, moreover, is concerned with the past, the present, and the future, all three. We believe, for example, that Christ died — an event in the past; we believe that He is sitting at the right hand of God — a state of things which is present; we believe that He will come to judge the quick and the dead — an event of the future. Again, faith applies both to one's own circumstances and those of others. Every one, for example, believes that his own existence had a beginning, and was not eternal, and he believes the same both of other men and other things. Many of our beliefs in regard to religious matters, again, have reference not merely to other men, but to angels also. But hope has for its object only what is good, only what is future, and only what affects the man who entertains the hope. For these reasons, then, faith must be distinguished from hope, not merely as a matter of verbal propriety, but because they are essentially different. The fact that we do not see either what we believe or what we hope for, is all that is common to faith and hope. In the Epistle to the Hebrews, for example, faith is defined (and eminent defenders of the Catholic faith have used the definition as a standard) *the evidence of things not seen*. Although, should any one say that he believes, that is, has grounded his faith, not on words, nor on witnesses, nor on any reasoning whatever, but on the direct evidence of his own senses, he would not be guilty of such an impropriety of speech as to be justly liable to the criticism, You saw, therefore you did not believe. And hence it does not follow that an object of faith is not an object of sight. But it is better that we should use the word faith as the Scriptures have taught us, applying it to those things which are not seen. Concerning hope, again, the Apostle says: *Hope that is seen is not hope; for what a man sees, why does he yet hope for?* But if we hope for that we see not, then do we with patience wait for it. When, then, we believe that good is about to come, this is nothing else but to hope for it. Now what shall I say of love? Without it, faith profits nothing; and in its absence, hope cannot exist. The Apostle James says: *The devils also believe, and tremble*. — that is, they, having neither hope nor love, but believing that what we love and hope for is about to come, are in terror. And so the Apostle Paul approves and commends the faith that works by love; and this certainly cannot exist without hope. Wherefore there is no love without hope, no hope without love, and neither love nor hope without faith.

*St. Augustine, Enchiridion (Excerpts)
Trans. J.F. Shaw*

Announcements:

Fr. Blust will be on holidays until July 6th.

There will be one more class on the Introduction to the Devout Life this Wednesday at 7 pm.

We will be planning *new adult catechesis sessions* for anyone who is wishing to become Catholic. If anyone wishes to join the sessions, please send us an email.

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, June 16th Fourth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	S R rip by G D Our apostolate Private	Thanksgiving by P family
Monday, June 17th St. Gregory Barbarigo, Bishop (III Cl)	7:30 am Low Mass	D d M rip by M B	BS + by JL
Tuesday, June 18th St. Ephrem the Syrian, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	R and J R by E B	DG + by C & I B
Wednesday, June 19th St. Juliana Falconieri, Virgin (III Cl)	7:30 am Low Mass	E and L P by P family	B's Intention by RB
Thursday, June 20th Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	R and J R by E B	RB by LH
Friday, June 21st St. Aloysius Gonzaga, Confessor (III Cl)	7:30 am Low Mass	E and D J by P family	LG + by C & I B
Saturday, June 22nd St. Paulinus of Nola, Bishop & Confessor (III Cl)	8:00 am Low Mass	L B family by A L	DC + by TW
Sunday, June 23rd Fifth Sunday after Pentecost (II 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.