



VITAL GRANDIN CHAPLAINCY

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

Seventeenth Sunday after Pentecost

September 15th, 2024

Entrance Hymn: On This Day, The First of Days #202

Asperges Me: #218

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

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

Recessional Hymn: Christ The Lord Is My True Shepherd #59



Sept. 14th: The exultation of the Holy Cross.
St. Helena discovers the True Cross on Calvary.

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The Heart Of The Mass (Source: *The Heart Of The Mass*, 1936)

Three parts of the Mass were instituted by Our Saviour, namely, the Offertory, the Consecration, and the Communion. "The Offertory," says Fr. von Cochem, "is the giving of thanks and the blessing of the bread and wine, whereby both are dedicated to the service of God. This was done at the Last Supper when Our Lord took bread and wine, gave thanks to His Heavenly Father, and blessed them.

"The Consecration consists in the repetition of the words which Christ spoke on that memorable occasion: 'This is My Body This is My Blood' (Mt. 26:26,28). The Consecration is the most important part of the Mass, because by it Christ becomes present on our altars, and in it lies the essence of the Sacrifice...

"The Communion is the consumption of the sacred oblation. This was also done at the Last Supper when Our Lord gave His Flesh and Blood to be received by the Apostles under the forms of bread and wine..."

Full of faith and confidence, Holy Church now begs for the sublime wonder as that which Our Lord performed at the Last Supper. What Our Lord did on that occasion, the priest now does in His stead. He takes the bread in both his hands, raises his eyes toward Heaven, bows his head, blesses and speaks the holy words of Consecration: "Qui pridie quam pateretur ..."

When the Sacred Host is elevated, the faithful should look at It, if possible, and then bow their heads in adoration. Keeping the head bowed low during the Elevation at Mass is customary among many Catholics. Many are scrupulously conscientious not to look at the Sacred Host or the chalice, lest thereby they might fail in reverence towards God. This practice originates in a good will, no doubt, but it is, nevertheless, not praiseworthy. People are under the impression that it is wrong to gaze at Our Eucharistic God! O unhappy remnant of the age of Jansenism!

Holy Church holds an entirely different view; she desires that we devoutly look at the Blessed Sacrament. Otherwise, what significance would there be in the precept of the Church which obliges priests to elevate the Sacred Host, after the Consecration, high enough to be seen by the faithful? In fact, it was in protest against a false teaching about the Blessed Eucharist that the Church, in 1197 AD, ordered as a renewed act of faith and at the same time as an act of reparation, that the Sacred Host be elevated immediately after the Consecration. There have been, at times, controversies regarding the rubric of looking at the Sacred Host and Chalice at the moment of elevation. Some pointed out the direction in the Roman Missal that the priest show the consecrated Host and Chalice to the people, and drew the conclusion that therefore the people were intended also to look at them, supporting this conclusion by historical references. Others objected to this practice on various grounds – either that custom was against it, or that it seemed irreverent, etc. But on May 18, 1907, the Sacred Congregation of Indulgences put an end to all controversy by granting an indulgence to all the faithful who gaze at the Sacred Host with faith, devotion and love, either at the Elevation of the Mass, or when It is solemnly exposed in the monstrance, saying at the same time: "My Lord and my God," showing plainly by this action what the desires of Holy Church are with regard to the conduct of the faithful...

How pleasing to God is the desire to gaze upon Him, even though He is veiled by the Eucharistic species, can be judged from a revelation to Saint Gertrude. This Saint received from Our Lord the assurance that for every look of love and devotion which we turn to the Sacred Host, we merit an increase of glory in Heaven; and when once we behold God face to face, we shall participate in as many special joys as we shall have directed loving glances toward the Blessed Sacrament, or even desired to when prevented. What a glorious promise!

Is not this gazing upon the Eucharistic Saviour a magnificent profession of our faith in the Real Presence of Christ, as it was professed by the incredulous Apostle Thomas? When Thomas said "My Lord and my God," we may be sure he did not keep his eyes cast down, but looked with open and sincere gaze into the eyes of his Master. We do not, indeed, see Him with our bodily eyes as Thomas saw Him, but the light of faith clearly reveals to us that the Sacred Host at which we gaze is no longer earthly bread, but Jesus, the God-Man, the immortal King of Heaven and earth, Who at the word of the priest has become present upon the altar. We believe that just as once at the Angel's Ave He assumed human nature in the bosom of the Virgin Mary by the

power of the Holy Ghost, so now by the sacred words of Consecration, as the God-Man He becomes sacramentally present by the power of the same Holy Ghost.

How glorious a gift, how excellent an oblation, does the priest present to the Most Holy Trinity when he elevates the Sacred Host! But it is not the priest alone who performs this act. Jesus, Our Divine Saviour, places Himself before the eyes of God the Father and offers Himself to Him in so sublime a manner that no created intelligence is capable of comprehending it. We read in the revelations of St. Gertrude that she was privileged to see, during the Elevation of the Sacred Host, Our Lord with His own hands lifting on high His Heart in the form of a golden Chalice, presenting Himself to the Heavenly Father and making the oblation of Himself for the faithful in a manner past human comprehension. And Our Lord revealed to Saint Mechtilde: "I alone know, and perfectly understand, what this offering is that I daily make of Myself for the salvation of the faithful; it surpasses the comprehension of Cherubim and Seraphim, and all the hosts of Heaven."

In the Life of St. Colette, it is related that once when she was assisting at the Mass said by her confessor, she was heard, at the Consecration, to exclaim: "O my God, my Jesus! O angels and saints, O men and sinners, what marvels are these that we see and hear!" After Mass her confessor asked what had made her cry out in this manner. She replied: "When your reverence elevated the Sacred Host, I beheld Christ upon the Cross, the Blood flowing from His Precious Wounds; at the same time I heard Him thus address the Eternal Father: 'Look upon My Wounds, look upon the Blood that I shed, consider My sufferings, consider My Death. All this I endured to save sinners. Now, if Thou dost consign them to perdition on account of their iniquities and deliver them over to the Devil, what compensation shall I have for My bitter Passion, for My cruel Death? The reprobate sinners will render Me no thanks; on the contrary, they will curse Me for all eternity. But if they were saved they would praise and magnify Me forever in gratitude for My sufferings. For My sake, therefore, spare these sinners, O My Father, and preserve them from eternal damnation.'"

It is of greatest benefit to us to unite our prayer with that which Our Divine Mediator offers for us upon the altar, imploring Him to make it one with His; for this union will render it so powerful that no other prayer can compare with it. In virtue of the merits of Christ's Passion, the prayers offered in union with the Holy Sacrifice have infinitely more value than any other prayers, however long or however fervent. Therefore, if we unite our poor petitions which we offer during Mass to the perfect prayer of Our Lord, they will, like a copper coin immersed in molten gold, be beautified and ennobled, and rendered meet to be borne to Heaven as a precious oblation.

After the act of faith and the adoration of the Sacred Host, the act of oblation should follow. The oblation of the Body and Blood of Christ is the most real and powerful atonement for the guilt of man. In other words, there is no more efficacious means of appeasing the anger of God than offering to Him the Body and Blood of His Son there present on the altar. It is a very salutary practice, therefore, for all who are present at Mass to make this offering with all their heart for the remission of their sins. The following prayer may be used: "O Eternal Father, I offer Thee Thy beloved Son Jesus in the Sacred Host, with all His love, all His sufferings, all His merits and all His perfections, to Thine everlasting praise and glory, in expiation for my sins and for the sins of the whole world."

After this oblation follows the consecration of the wine and the elevation of the chalice, which has a special meaning and supernatural power, for by it the Precious Blood of Christ is shed in a mystical manner, and, so to say, sprinkled upon all those who are present. This is signified in the words of consecration: "Simili modo postquam coenatum est ..." The Consecration is the heart of the Canon and of the entire Mass; yes, it is the fountain of the life of the Church. For, as the blood flows from the heart to all parts of the body, so the Blood of the Redeemer, which was shed on the Cross, by the Consecration flows to all parts of the Catholic Church. The fivefold Cross with which the gifts are blessed at the beginning of the Consecration signifies the Five Wounds by which Our Lord consummated His Sacrifice on the Cross.

Announcements

Thursday September 26th: There will be a Sung Mass (*Missa Cantata*) at 7pm for the feast of the Canadian Martyrs.

New Altar Servers: The first practice will take place on Sunday Sept. 22nd after the 12:30 Mass. If you are interested, but cannot attend the first meeting, please send an email to Mr. Rachwal at the email address (VGCaltarserving@gmail.com).

Classes for those who want to become Catholics (Please email us if interested) and the Spiritual and Apologetics sessions will start or resume this month.

The **Sacrament of Confirmation** is scheduled for Friday Nov. 1st, the Feast of All Saints. Classes continue today after the 12:30 Mass. The minimum age for Confirmation is 12; the minimum age for a sponsor is 16.

The **Lex Orandi Choir** is welcoming choristers between the ages of 7 - 17 to join the choir. Rehearsals will be resuming in Sept. The Lex Orandi Choir sings once a month at the 12:30 p.m. High Mass but also sings at other Latin Mass events. Please contact Stephanie Kwan at lexorandi.edm@gmail.com for further information about the choir.

The **Vital Grandin Chaplaincy Adult Choir and Men's Schola** are seeking new members (ages 18+). If you are interested in joining, please email the choir director, Elizabeth Gawrachynsky, at elizabeth.gawrachynsky@gilbertineinstitute.com **You are also invited to attend our "open house" choir rehearsal on Friday, September 20 at 7:00 p.m.** Come see what a typical rehearsal entails, meet the choir, and learn more about joining. Location: Assumption Parish Hall (downstairs), enter through the backdoor closest to Gianna Centre.

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 Int'n ①
Sunday, September 8th Sixteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	D B † by G D MG by CL Souls in Purgatory by H	
Monday, September 9th St. Gorgonius Martyr (IV Cl)	7:30 am Low Mass	DH † by A & A K	A D †
Tuesday, September 10th St. Nicholas of Tolentino, Conf. (III cl)	7:30 am Low Mass	D B † by G D	RH † by A & A K
Wednesday, September 11th Ss. Protus & Hyacinth. Martyrs (IV Class)	7:30 am Low Mass	E M by M C M	AE family by SVV
Thursday, September 12th The Most Holy Name of Mary (III Class)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	P W † by N B	TR family by SVV
Friday, September 13th Daily Requiem Mass	7:30 am Low Mass	A D †	EM † by P
Saturday, September 14th Exultation of The Holy Cross (II Class)	8:00 am Low Mass	M O † by N B	CD † by AP
Sunday, September 15th Seventeenth 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 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.