



## VITAL GRANDIN CHAPLAINCY

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

## The Resurrection of the Body

The earthly material out of which men's mortal bodies are created never perish; but though it may crumble into dust and ashes, or be dissolved into vapors and exhalations, though it may be transformed into the substance of other bodies, or dispersed into the elements, though it should become food for beasts or men, and be changed into their flesh, it returns in a moment of time to that human soul which animated it at the first, and which caused it to become man, and to live and grow.

And this earthly material, which when the soul leaves it becomes a corpse, shall not at the resurrection be so restored as that the parts into which it is separated, and which under various forms and appearances become parts of other things (though they shall all return to the same body from which they were separated), must necessarily return to the same parts of the body in which they were originally situated. For otherwise, to suppose that the hair recovers all that our frequent clippings and shavings have taken away from it, and the nails all that we have so often pared off, presents to the imagination such a picture of ugliness and deformity, as to make the resurrection of the body all but incredible. But just as if a statue of some soluble metal were either melted by fire, or broken into dust, or reduced to a shapeless mass, and a sculptor wished to restore it from the same quantity of metal, it would make no difference to the completeness of the work what part of the statue any given particle of the material was put into, as long as the restored statue contained all the material of the original one; so God, the Artificer of marvellous and unspeakable power, shall with marvellous and unspeakable rapidity restore our body, using up the whole material of which it originally consisted. Nor will it affect the completeness of its restoration whether hairs return to hairs, and nails to nails, or whether the part of these that had perished be changed into flesh, and called to take its place in another part of the body, the great Artist taking careful heed that nothing shall be unbecoming or out of place.

Nor does it necessarily follow that there shall be differences of stature among those who rise again, because they were of different statures during life; nor is it certain that the lean shall rise again in their former leanness, and the fat in their former fatness. But if it is part of the Creator's design that each should preserve his own peculiarities of feature, and retain a recognizable likeness to his former self, while in regard to other bodily advantages all should be equal, then the material of which each is composed may be so modified that none of it shall be lost, and that any defect may be supplied by Him who can create at His will out of nothing. But if in the bodies of those who rise again there shall be a well-ordered inequality, such as there is in the voices that make up a full harmony, then the material of each man's body shall be so dealt with that it shall form a man fit for the assemblies of the angels, and one who shall bring nothing among them to jar upon their sensibilities. And assuredly nothing that is unseemly shall be there; but whatever shall be there shall be graceful and becoming: for if anything is not seemly, neither shall it be.

The bodies of the saints, then, shall rise again free from every defect, from every blemish, as from all corruption, weight, and impediment. For their ease of movement shall be as complete as their happiness. Whence their bodies have been called spiritual, though undoubtedly they shall be bodies and not spirits. For just as now the body is called animate, though it is a body, and not a soul [anima], so then the body shall be called spiritual, though it shall be a body, not a spirit. Hence, as far as regards the corruption which now weighs down the soul, and the vices which urge the flesh to lust against the spirit, it shall not then be flesh, but body; for there are bodies which are called celestial. Wherefore it is said, "Flesh and blood cannot inherit the kingdom of God;" and, as if in explanation of this, "neither does corruption inherit incorruption." What the apostle first called "flesh and blood," he afterwards calls "corruption;" and what he first called "the kingdom of God," he afterwards calls "incorruption." But as far as regards the substance, even then it shall be flesh. For even after the resurrection the body of Christ was called flesh. The apostle, however, says: "It is sown a natural body; it is raised a

## Twenty First Sunday After Pentecost

October 13<sup>th</sup>, 2024

Entrance Hymn: Jesus, How Good The Thought of Thee #65

Asperges Me: #218

Mass IX: Booklet p. 14; Angelus p..1882 ; Baronius p. xii  
Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: Daily, Daily Sing to Mary #132



A 15<sup>th</sup> century portrayal of St. Luke by Andrea Mantegna

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spiritual body;" because so perfect shall then be the harmony between flesh and spirit, the spirit keeping alive the subjugated flesh without the need of any nourishment, that no part of our nature shall be in discord with another; but as we shall be free from enemies without, so we shall not have ourselves for enemies within.

But as for those who, out of the mass of perdition caused by the first man's sin, are not redeemed through the one Mediator between God and man, they too shall rise again, each with his own body, but only to be punished with the devil and his angels. Now, whether they shall rise again with all their diseases and deformities of body, bringing with them the diseased and deformed limbs which they possessed here, it would be labor lost to inquire. For we need not weary ourselves speculating about their health or their beauty, which are matters uncertain, when their eternal damnation is a matter of certainty. Nor need we inquire in what sense their body shall be incorruptible, if it be susceptible of pain; or in what sense corruptible, if it be free from the possibility of death. For there is no true life except where there is happiness in life, and no true incorruption except where health is unbroken by any pain. When, however, the unhappy are not permitted to die, then, if I may so speak, death itself dies not; and where pain without intermission afflicts the soul, and never comes to an end, corruption itself is not completed. This is called in Holy Scripture "the second death." And neither the first death, which takes place when the soul is compelled to leave the body, nor the second death, which takes place when the soul is not permitted to leave the suffering body, would have been inflicted on man had no one sinned. And, of course, the mildest punishment of all will fall upon those who have added no actual sin, to the original sin they brought with them; and as for the rest who have added such actual sins, the punishment of each will be the more tolerable in the next world, according as his iniquity has been less in this world.

Thus, when reprobate angels and men are left to endure everlasting punishment, the saints shall know more fully the benefits they have received by grace. Then, in contemplation of the actual facts, they shall see more clearly the meaning of the expression in the psalms, "*I will sing of mercy and judgment;*" for it is only of unmerited mercy that any is redeemed, and only in well-merited judgment that any is condemned.

Then shall be made clear much that is now dark. For example, when of two infants, whose cases seem in all respects alike, one by the mercy of God chosen to Himself, and the other is by His justice abandoned (wherein the one who is chosen may recognize what was of justice due to himself, had not mercy intervened); why, of these two, the one should have been chosen rather than the other, is to us an insoluble problem. And again, why miracles were not wrought in the presence of men who would have repented at the working of the miracles, while they were wrought in the presence of others who, it was known, would not repent. For our Lord says most distinctly: "*Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*" And assuredly there was no injustice in God's not willing that they should be saved, though they could have been saved had He so willed it. Then shall be seen in the clearest light of wisdom what with the pious is now a faith, though it is not yet a matter of certain knowledge, how sure, how unchangeable, and how effectual is the will of God; how many things He can do which He does not will to do, though willing nothing which He cannot perform; and how true is the song of the psalmist, "*But our God is in the heavens; He has done whatsoever He has pleased.*" And this certainly is not true, if God has ever willed anything that He has not performed; and, still worse, if it was the will of man that hindered the Omnipotent from doing what He pleased. Nothing, therefore, happens but by the will of the Omnipotent, He either permitting it to be done, or Himself doing it.

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

## Announcements

Thanksgiving Monday: *Mass will be at 8 am.*

This week, Fr Sanetra will be away at an FSSP meeting.

The talk on the Devout Life will be postponed; Apologetics will continue this **Friday at 6:30 pm** via Zoom. Please email us to be included in the e-mailing.

Classes for those who want to become Catholic (or Catholics who want to learn more about their Faith) continue at **7pm on Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, available on [archive.org](http://archive.org) as a pdf document; extra books are on order.

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

For the full list of announcements for the Archdiocese of Edmonton, see [caedm.ca](http://caedm.ca) or [caedm.ca/window/](http://caedm.ca/window/)

### Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, October 13<sup>th</sup></b> Twenty First Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	B F by P A FSSP & World TLM VD by TW	
<b>Monday, October 14<sup>th</sup></b> St. Callistus I, Pope and Martyr (III Cl)	<b>8:00 am Low Mass</b> (Thanksgiving Holiday)	R & A T by G & H D	D M by P A
<b>Tuesday, October 15<sup>th</sup></b> St. Teresa of Avila, Virgin (III Cl)	7:30 am Low Mass	LG † by C & I B	F W by P A
<b>Wednesday, October 16<sup>th</sup></b> St. Hedwig, Widow (III Class)	7:30 am Low Mass	Souls in Purgatory by H	A and J J by P A
<b>Thursday, October 17<sup>th</sup></b> St. Margaret Mary Alcoque, Virgin (III Class)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	AC & Family by FL	A F by P A
<b>Friday, October 18<sup>th</sup></b> St. Luke the Evangelist (II Cl)	7:30 am Low Mass	ENM by MCM	R F by P A
<b>Saturday, October 19<sup>th</sup></b> St. Peter of Alcantara, Confessor (III Class)	8:00 am Low Mass	World Peace by P A	Souls in Purgatory by H
<b>Sunday, October 20<sup>th</sup></b> Twenty Second 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.