



## VITAL GRANDIN CHAPLAINCY

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

### Fifteenth Sunday after Pentecost

September 10<sup>th</sup>, 2023

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

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:#196 Holy God, We Praise Thy Name



The Vision of the Holy Cross by Constantine the Great, a 16<sup>th</sup> century piece of bronze work by Andrea Riccio.

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## Teaching and Living

*But let him that is taught in the word communicate unto him that teaches in all good things.*

Here he proceeds to discourse concerning Teachers, to the effect that they ought to be tended with great assiduity by their disciples. Now what is the reason that Christ so commanded? For this law, that they which preach the Gospel should live of the Gospel, (1 Cor. 9:14) is laid down in the New Testament; and likewise in the Old, (Num. 31:47; 35:1-8) many revenues accrued to the Levites from the people; what is the reason, I say, that He so ordained? Was it not for the sake of laying a foundation beforehand of lowliness and love? For inasmuch as the dignity of a teacher oftentimes elates him who possesses it, He, in order to repress his spirit, has imposed on him the necessity of requiring aid at the hands of his disciples.

And to these in turn he has given means of cultivating kindly feelings, by training them, through the kindness required of them to their Teacher, in gentleness towards others also. By this means no slight affection is generated on both sides. Were not the cause of this what I have stated it to be, why should He, who fed the dull-minded Israelites with manna, have reduced the Apostles to the necessity of asking for aid? Is it not manifest He aimed at the great benefits of humility and love, and that those who were under teaching might not be ashamed of Teachers who were in appearance despicable? To ask for aid bears the semblance of disgrace, but it ceased to be so, when their Teachers with all boldness urged their claim, so that their disciples derived from hence no small benefit, taught hereby to despise all appearances. Wherefore he says, *But let him that is taught in the word communicate unto him that teaches in all good things*, that is, let him show to him all generosity; this he implies by the words, in all good things. Let the disciple, says he, keep nothing to himself, but have every thing in common, for what he receives is better than what he gives — as much better as heavenly are better than earthly things. This he expresses in another place, *If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?* (1 Cor. 9:11)

Wherefore he gives the procedure the name of a communication, showing that an interchange takes place. Hereby too love is greatly fostered and confirmed. If the teacher asks merely for competency, he does not by receiving it derogate from his own dignity. For this is praiseworthy, so assiduously to apply to the Word, as to require the aid of others, and to be in manifold poverty, and to be regardless of all the means of subsistence. But if he exceed the due measure, he injures his dignity, not by mere receiving, but by receiving too much. Then, lest the vice of the Teacher should render the disciple more remiss in this matter, and he should frequently pass him by, though poor, on account of his conduct, he proceeds to say,

*And let us not be weary in well doing.*

And here he points out the difference between ambition of this kind, and in temporal affairs, by saying, *Be not deceived ; God is not mocked; for whatsoever a man sows, that shall he also reap.* For he that sows unto his own flesh shall of the flesh reap corruption; but he that sows unto the Spirit shall of the Spirit reap eternal life. As in the case of seeds, one who sows pulse cannot reap grain, for what is sown and what is reaped must both be of one kind, so is it in actions, he

that plants in the flesh, wantonness, drunkenness, or inordinate desire, shall reap the fruits of these things. And what are these fruits? Punishment, retribution, shame, derision, destruction. For of sumptuous tables and viands the end is no other than destruction; for they both perish themselves, and destroy the body too. But the fruit of the Spirit is of a nature not similar but contrary in all respects to these. For consider; have you sown almsgiving? The treasures of heaven and eternal glory await you: have you sown temperance? honor and reward, and the applause of Angels, and a crown from the Judge await you.

*And let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then as we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith.*

Lest any one should suppose that their Teachers were to be cared for and supported, but that others might be neglected, he makes his discourse general, and opens the door of this charitable zeal to all; nay, he carries it to such a height, as to command us to show mercy both to Jews and Greeks, in the proper gradation indeed, but still to show mercy. And what is this gradation? It consists in bestowing greater care upon the faithful. His endeavor here is the same as in his other Epistles; he discourses not merely of showing mercy, but of doing it with zeal and perseverance, for the expressions of sowing and of not fainting imply this. Then, having exacted a great work, he places its reward close at hand, and makes mention of a new and wondrous harvest. Among husbandmen, not only the sower but also the reaper endures much labor, having to struggle with drought and dust and grievous toil, but in this case none of these exist, as he shows by the words, for in due season we shall reap, if we faint not. By this means he stimulates and draws them on; and he also urges and presses them forward by another motive, saying, As we have therefore opportunity, let us do good. As it is not always in our power to sow, so neither is it to show mercy; for when we have been carried hence, though we may desire it a thousand times, we shall be able to effect nothing more. To this argument of ours the Ten Virgins (Matt. 25) bear witness, who although they wished it a thousand times, yet were shut out from the bridegroom, because they brought with them no bountiful charity. And so does the rich man who neglected Lazarus (Luke 16:19) for he, being destitute of this succor, although he wept and made many entreaties, won no compassion from the Patriarch, or any one else, but continued destitute of all forgiveness, and tormented with perpetual fire. Therefore he says, as we have opportunity, let us work that which is good toward all men, hereby especially also setting them free from the narrow-mindedness of the Jews. For the whole of their benevolence was confined to their own race, but the rule of life which Grace gives invites both land and sea to the board of charity, only it shows a greater care for its own household.

*St. John Chrysostom, Commentary on Galatians (Excerpts)  
Trans. Gross Alexander*

## Announcements

There will be a **Parish Social immediately after the 12:30 Mass** in the parish hall. From now until the end of April, 2024, there will be a parish social every second and fourth Sunday of the month. All parishioners are asked to contribute a small plate of baked goods for these socials on a rotational basis.

The Lex Orandi Children's Choir welcoming old and new members to join for the end of September, when we will be restarting choir practices. Please contact Stephanie at [lexorandi.edm@gmail.com](mailto:lexorandi.edm@gmail.com).

The Little Flowers organizing meeting for all young assistants, ages 11-16, will be today following the 12:30 Mass in the hall, at Assumption Parish. Please plan to attend if you are planning to volunteer with the girls group this year.

First Confession and First Communion info session will be this Sunday after the 12:30 Mass. Forms are available in the entranceway and can be filled out by parents and given to the priests after Mass. The minimum age for both sacraments is 7 (the common age for the use of reason).

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

### Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, September 10<sup>th</sup></b> Fifteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:00 pm Low Mass	C B by B FSSP & all TLMs RL † by JL	
<b>Monday, September 11<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	OG † by CC	C D † by B D
<b>Tuesday, September 12<sup>th</sup></b> Most Holy Name of Mary (III Cl)	7:30 am Low Mass	P&D G by GD	Souls in purgatory
<b>Wednesday, September 13<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	Souls in purgatory	MK
<b>Thursday, September 14<sup>th</sup></b> The Exaltation of the Holy Cross (II Cl)	5:30 pm <b>Sung Mass</b> ; Followed by a Holy Hour & Benediction	RK by MK	R S †
<b>Friday, September 15<sup>th</sup></b> Seven Sorrows of BVM (II Cl)	7:30 am Low Mass	CGC by TW	Souls in purgatory
<b>Saturday, September 16<sup>th</sup></b> Ss. Cornelius, Pope and Cyprian, Bishop, Martyrs (III Cl)	8:00 am Low Mass	DKE by TW	T T † by L L
<b>Sunday, September 17<sup>th</sup></b> Sixteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:00 pm Low Mass		

\* All Masses are at Assumption Church, except for the Sunday 4 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.