



VITAL GRANDIN CHAPLAINCY

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

Eighth Sunday after Pentecost

July 14th, 2024

Entrance Hymn: : Jesus, How Good the Thought of Thee #6

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



St. Henry II (right) and his wife St. Cunigunde (centre), 13th century statues at Bamberg Cathedral.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 587-454-1622

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

The Irrational Nature of Sin

As it is right that we should know the causes of good and evil, so much of them at least as will suffice for the way that leads us to the kingdom, where there will be life without the shadow of death, truth without any alloy of error, and happiness unbroken by any sorrow, I have discussed these subjects with the brevity which my limited space demanded. And I think there cannot now be any doubt, that the only cause of any good that we enjoy is the goodness of God, and that the only cause of evil is the falling away from the unchangeable good of a being made good but changeable, first in the case of an angel, and afterwards in the case of man. This is the first evil that befell the intelligent creation — that is, its first privation of good. Following upon this crept in, and now even in opposition to man's will, ignorance of duty, and lust after what is hurtful: and these brought in their train error and suffering, which, when they are felt to be imminent, produce that shrinking of the mind which is called fear. Further, when the mind attains the objects of its desire, however hurtful or empty they may be, error prevents it from perceiving their true nature, or its perceptions are overborne by a diseased appetite, and so it is puffed up with a foolish joy. From these fountains of evil, which spring out of defect rather than superfluity, flows every form of misery that besets a rational nature.

And yet such a nature, in the midst of all its evils, could not lose the craving after happiness. Now the evils I have mentioned are common to all who for their wickedness have been justly condemned by God, whether they be men or angels. But there is one form of punishment peculiar to man — the death of the body. God had threatened him with this punishment of death if he should sin, leaving him indeed to the freedom of his own will, but yet commanding his obedience under pain of death; and He placed him amid the happiness of Eden, as it were in a protected nook of life, with the intention that, if he preserved his righteousness, he should thence ascend to a better place. Thence, after his sin, he was driven into exile, and by his sin the whole race of which he was the root was corrupted in him, and thereby subjected to the penalty of death. And so it happens that all descended from him... were tainted with the original sin, and were by it drawn through various errors and sufferings into that last and endless punishment which they suffer in common with the fallen angels, their corrupters and masters, and the partakers of their doom. And thus by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By the *world* the Apostle, of course, means in this place the whole human race.

Thus, then, matters stood. The whole mass of the human race was under condemnation, was lying steeped and wallowing in misery, and was being tossed from one form of evil to another, and, having joined the faction of the fallen angels, was paying the well-merited penalty of that impious rebellion. For whatever the wicked freely do through blind and unbridled lust, and whatever they suffer against their will in the way of open punishment, this all evidently pertains to the just wrath of God. But the goodness of the Creator never fails either to supply life and vital power to the wicked angels (without which their existence would soon come to an end); or, in the case of mankind, who spring from a condemned and corrupt stock, to impart form and life to their seed, to fashion their members, and through the various seasons of their life, and in the different parts of

the earth, to quicken their senses, and bestow upon them the nourishment they need. For He judged it better to bring good out of evil, than not to permit any evil to exist. And if He had determined that in the case of men, as in the case of the fallen angels, there should be no restoration to happiness, would it not have been quite just, that the being who rebelled against God, who in the abuse of his freedom spurned and transgressed the command of his Creator when he could so easily have kept it, who defaced in himself the image of his Creator by stubbornly turning away from His light, who by an evil use of his free-will broke away from his wholesome bondage to the Creator's laws — would it not have been just that such a being should have been wholly and to all eternity deserted by God, and left to suffer the everlasting punishment he had so richly earned? Certainly so God would have done, had He been only just and not also merciful, and had He not designed that His unmerited mercy should shine forth the more brightly in contrast with the unworthiness of its objects.

Whilst some of the angels, then, in their pride and impiety rebelled against God, and were cast down from their heavenly abode into the lowest darkness, the remaining number dwelt with God in eternal and unchanging purity and happiness. For all were not sprung from one angel who had fallen and been condemned, so that they were not all, like men, involved by one original sin in the bonds of an inherited guilt, and so made subject to the penalty which one had incurred; but when he, who afterwards became the devil, was with his associates in crime exalted in pride, and by that very exaltation was with them cast down, the rest remained steadfast in piety and obedience to their Lord, and obtained, what before they had not enjoyed, a sure and certain knowledge of their eternal safety, and freedom from the possibility of falling.

And so it pleased God, the Creator and Governor of the universe, that, since the whole body of the angels had not fallen into rebellion, the part of them which had fallen should remain in perdition eternally, and that the other part, which had in the rebellion remained steadfastly loyal, should rejoice in the sure and certain knowledge of their eternal happiness; but that, on the other hand, mankind, who constituted the remainder of the intelligent creation, having perished without exception under sin, both original and actual, and the consequent punishments, should be in part restored, and should fill up the gap which the rebellion and fall of the devils had left in the company of the angels. For this is the promise to the saints, that at the resurrection they shall be equal to the angels of God. And thus the Jerusalem which is above, which is the mother of us all, the city of God, shall not be spoiled of any of the number of her citizens, shall perhaps reign over even a more abundant population. We do not know the number either of the saints or of the devils; but we know that the children of the holy mother who was called barren on earth shall succeed to the place of the fallen angels, and shall dwell for ever in that peaceful abode from which they fell. But the number of the citizens, whether as it now is or as it shall be, is present to the thoughts of the great Creator, who calls those things which are not as though they were, and orders all things in measure, and number, and weight.

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

Announcements

Classes for those who want to become Catholics and the Spiritual and Apologetics sessions will start or resume in September.

The reception of the Sacrament of Confirmation is scheduled for **Friday November 1st**, the *Feast of All Saints*. Confirmation forms will be available in August, with classes beginning in September. The minimum age for Confirmation is 12; the minimum age for a sponsor is 16. If there are any questions, please feel free to email the chaplaincy, or talk to one of the priests.

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, July 14th Eighth Sunday after Pentecost (II Cl) | 7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass | W M by C&I B FSSP & world TLM In Thanksgiving by P | |
| Monday, July 15th St. Henry II, Emperor, Confessor (III Cl) | 7:30 am Low Mass | SK by AK | Holy Souls by H |
| Tuesday, July 16th Feria (IV Cl) | 7:30 am Low Mass | Holy Souls by L L | KO † by PA |
| Wednesday, July 17th Feria (IV Cl) | 7:30 am Low Mass | V M rip by C&I B | WG by C & I B |
| Thursday, July 18th St. Camillus de Lellis, Confessor (III Cl) | 5:30 pm Low Mass; Followed by a Holy Hour & Benediction | Holy Souls by H | JMO † by PD |
| Friday, July 19th St. Vincent de Paul, Confessor (III Cl) | 7:30 am Low Mass | M E † by J L | MLO † by PD |
| Saturday, July 20th St. Jerome Emiliani, Confessor (III Cl) | 8:00 am Low Mass | Holy Souls by H | JF by PA |
| Sunday, July 21st Ninth 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.