



VITAL GRANDIN CHAPLAINCY

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

Tenth Sunday after Pentecost

July 28th, 2024

Entrance Hymn: Christ, The Glory Of The Sky #192

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: Holy God, We Praise Thy Name #196



The altar of St. Ignatius of Loyola, at // Gesù in Rome.

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 Incarnation

Now of this Mediator it would occupy too much space to say anything at all worthy of Him; and, indeed, to say what is worthy of Him is not in the power of man. For who will explain in consistent words this single statement, *that the Word was made flesh, and dwelt among us*, so that we may believe in the only Son of God the Father Almighty, born of the Holy Ghost and the Virgin Mary? The meaning of the *Word being made flesh*, is not that the divine nature was changed into flesh, but that the divine nature assumed our flesh. And by flesh we are here to understand man, the part being put for the whole, as when it is said: *By the deeds of the law shall no flesh be justified*, that is, no man. For we must believe that no part was wanting in that human nature which He put on, save that it was a nature wholly free from every taint of sin...

Wherefore Christ Jesus, the Son of God, is both God and man; God before all worlds; man in our world: God, because the Word of God (for the Word was God); and man, because in His one person the Word was joined with a body and a rational soul. Wherefore, so far as He is God, He and the Father are one; so far as He is man, the Father is greater than He. For when He was the only Son of God, not by grace, but by nature, that He might be also full of grace, He became the Son of man; and He Himself unites both natures in His own identity, and both natures constitute one Christ; because, being in the form of God, He thought it not robbery to be, what He was by nature, equal with God. But He made Himself of no reputation, and took upon Himself the form of a servant, not losing or lessening the form of God. And, accordingly, He was both made less and remained equal, being both in one, as has been said: but He was one of these as Word, and the other as man. As Word, He is equal with the Father; as man, less than the Father. One Son of God, and at the same time Son of man; one Son of man, and at the same time Son of God; not two Sons of God, God and man, but one Son of God: God without beginning; man with a beginning, our Lord Jesus Christ.

Now here the grace of God is displayed with the greatest power and clearness. For what merit had the human nature in the man Christ earned, that it should in this unparalleled way be taken up into the unity of the person of the only Son of God? What goodness of will, what goodness of desire and intention, what good works, had gone before, which made this man worthy to become one person with God? Had He been a man previously to this, and had He earned this unprecedented reward, that He should be thought worthy to become God? Assuredly nay; from the very moment that He began to be man, He was nothing else than the Son of God, the only Son of God, the Word who was made flesh, and therefore He was God so that just as each individual man unites in one person a body and a rational soul, so Christ in one person unites the Word and man. Now wherefore was this unheard of glory conferred on human nature — a glory which, as there was no antecedent merit, was of course wholly of grace — except that here those who looked at the matter soberly and honestly might behold a clear manifestation of the power of God's free grace, and might understand that they are justified from their sins by the same grace which made the man Christ Jesus free from the possibility of sin? And so the angel, when he announced to Christ's mother the coming birth, saluted her thus: *Hail, you that are full of grace*; and shortly afterwards, *You have found grace with God*. Now she was said to be full of grace, and to have found

grace with God, because she was to be the mother of her Lord, nay, of the Lord of all flesh. But, speaking of Christ Himself, the evangelist John, after saying, *The Word was made flesh, and dwelt among us*, adds, *and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth*. When he says, *The Word was made flesh*, this is full of grace; when he says, *the glory of the only-begotten of the Father*, this is full of truth. For the Truth Himself, who was the only-begotten of the Father, not by grace, but by nature, by grace took our humanity upon Him, and so united it with His own person that He Himself became also the Son of man.

For the same Jesus Christ who is the only-begotten, that is, the only Son of God, our Lord, was born of the Holy Ghost and of the Virgin Mary. And we know that the Holy Spirit is the gift of God, the gift being Himself indeed equal to the Giver. And therefore the Holy Spirit also is God, not inferior to the Father and the Son. The fact, therefore, that the nativity of Christ in His human nature was by the Holy Spirit, is another clear manifestation of grace. For when the Virgin asked the angel how this which he had announced should be, seeing she knew not a man, the angel answered, *The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of God*. And when Joseph was minded to put her away, suspecting her of adultery, as he knew she was not with child by himself, he was told by the angel, *Fear not to take unto you Mary your wife; for that which is conceived in her is of the Holy Ghost*: that is, what you suspect to be begotten of another man is of the Holy Ghost.

Nevertheless, are we on this account to say that the Holy Ghost is the father of the man Christ, and that as God the Father begot the Word, so God the Holy Spirit begot the man, and that these two natures constitute the one Christ; and that as the Word He is the Son of God the Father, and as man the Son of God the Holy Spirit, because the Holy Spirit as His father begot Him of the Virgin Mary? Who will dare to say so? Nor is it necessary to show by reasoning how many other absurdities flow from this supposition, when it is itself so absurd that no believer's ears can bear to hear it. Hence, as we confess, Our Lord Jesus Christ, who of God is God, and as man was born of the Holy Ghost and of the Virgin Mary, having both natures, the divine and the human, is the only Son of God the Father Almighty, from whom proceeds the Holy Spirit. Now in what sense do we say that Christ was born of the Holy Spirit, if the Holy Spirit did not beget Him? Is it that He made Him, since our Lord Jesus Christ, though as God all things were made by Him, yet as man was Himself made; as the apostle says, *who was made of the seed of David according to the flesh?*... The puzzle is, in what sense it is said, born of the Holy Ghost, when He is in no sense the Son of the Holy Ghost? For though God made this world, it would not be right to say that it is the Son of God, or that it was born of God; we would say that it was created, or made, or framed, or ordered by Him, or whatever form of expression we can properly use... It is clear beyond a doubt that He was not born of the Holy Spirit as His father, in the same sense that He was born of the Virgin as His mother.

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

Announcements

Verna Bennett passed away at home on Saturday July 20th. Her funeral Mass will take place at Assumption Church on Friday August 9th at 10am. The Rosary will be prayed for the repose of her soul at Assumption Church on Thursday August 8th at 7:30pm. ***Eternal rest grant unto Verna, O Lord. And let perpetual light shine upon her. May her soul, and all the souls of the Faithful Departed, through the mercy of God, rest in peace. Amen.***

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 28th Tenth Sunday after Pentecost (II Cl) | 7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass | G B by N B FSSP & world TLM JL by ML | |
| Monday, July 29th St. Martha, Virgin (III Cl) | 7:30 am Low Mass | K & V G by AG | R B by M B |
| Tuesday, July 30th Feria (IV Cl) | 7:30 am Low Mass | Conversion by F | P & K vA family |
| Wednesday, July 31st St. Ignatius Loyola, Conf. (III Cl) | 7:30 am Low Mass | B S † by T S | KG family |
| Thursday, August 1st St. Peter In Chains (III Cl) | 5:30 pm Low Mass; Followed by a Holy Hour & Benediction | S P by P family | JA by PA |
| Friday, August 2nd Sacred Heart of Jesus (III Cl) | 7:30 am Low Mass | K K by A K | PA by PA |
| Saturday, August 3rd Immaculate Heart of Mary (III Cl) | 8:00 am Low Mass | C B by C and I B | LA by PA |
| Sunday, August 4th Eleventh 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.