



VITAL GRANDIN CHAPLAINCY

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

Eleventh Sunday after Pentecost

August 4th, 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



A 15th century fresco of St. Laurence distributing alms, by Fra Angelico.

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Sin and Redemption

Begotten and conceived... bringing with Him no original sin, and by the grace of God joined and united in a wonderful and unspeakable way in one person with the Word, the Only-begotten of the Father, a son by nature, not by grace, and therefore having no sin of His own; nevertheless, on account of the likeness of sinful flesh in which He came, He was called sin, that He might be sacrificed to wash away sin. For, under the Old Covenant, sacrifices for sin were called sins. And He, of whom all these sacrifices were types and shadows, was Himself truly made sin. Hence the apostle, after saying, *We pray you in Christ's stead, be ye reconciled to God*, immediately adds: *for He has made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him*. He does not say, as some incorrect copies read, "He who knew no sin did sin for us," as if Christ had Himself sinned for our sakes; but he says, *Him who knew no sin*, that is, Christ, God, to whom we are to be reconciled, *has made to be sin for us*, that is, has made Him a sacrifice for our sins, by which we might be reconciled to God. He, then, being made sin, just as we are made righteousness (our righteousness being not our own, but God's, not in ourselves, but in Him); He being made sin, not His own, but ours, not in Himself, but in us, showed, by the likeness of sinful flesh in which He was crucified, that though sin was not in Him, yet that in a certain sense He died to sin, by dying in the flesh which was the likeness of sin; and that although He Himself had never lived the old life of sin, yet by His resurrection He typified our new life springing up out of the old death in sin.

And this is the meaning of the great sacrament of baptism which is solemnized among us, that all who attain to this grace should die to sin, as He is said to have died to sin, because He died in the flesh, which is the likeness of sin; and rising from the font regenerate, as He arose alive from the grave, should begin a new life in the Spirit, whatever may be the age of the body?

For from the infant newly born to the old man bent with age, as there is none shut out from baptism, so there is none who in baptism does not die to sin. But infants die only to original sin; those who are older die also to all the sins which their evil lives have added to the sin which they brought with them.

But even these latter are frequently said to die to sin, though undoubtedly they die not to one sin, but to all the numerous actual sins they have committed in thought, word, or deed: for the singular number is often put for the plural, as when the poet says, *They fill its belly with the armed soldier*, though in the case here referred to there were many soldiers concerned. And we read in our own Scriptures: *Pray to the Lord, that He take away the serpent from us*. He does not say serpents, though the people were suffering from many; and so in other cases. When, on the other hand, the original sin is expressed in the plural number, as when we say that infants are baptized for the remission of sins, instead of saying for the remission of sin, this is the converse figure of speech, by which the plural number is put in place of the singular; as in the Gospel it is said of the death of Herod, *for they are dead which sought the young child's life*, instead of saying, he is dead. And in Exodus: *They have made them*, Moses says, *gods of gold*, though they had made only one calf, of which they

said: “These be your gods, O Israel, which brought you up out of the land of Egypt,” — here, too, putting the plural in place of the singular.

However, even in that one sin, which by one man entered into the world, and so passed upon all men, and on account of which infants are baptized, a number of distinct sins may be observed, if it be analyzed as it were into its separate elements. For there is in it pride, because man chose to be under his own dominion, rather than under the dominion of God; and blasphemy, because he did not believe God; and murder, for he brought death upon himself; and spiritual fornication, for the purity of the human soul was corrupted by the seducing blandishments of the serpent; and theft, for man turned to his own use the food he had been forbidden to touch; and avarice, for he had a craving for more than should have been sufficient for him; and whatever other sin can be discovered on careful reflection to be involved in this one admitted sin...

Nevertheless, that one sin, admitted into a place where such perfect happiness reigned, was of so heinous a character, that in one man the whole human race was originally, and as one may say, radically, condemned; and it cannot be pardoned and blotted out except through the one Mediator between God and men, the man Christ Jesus, who only has had power to be so born as not to need a second birth.

Now, those who were baptized in the baptism of John, by whom Christ was Himself baptized, were not regenerated; but they were prepared through the ministry of His forerunner, who cried, *Prepare the way of the Lord*, for Him in whom only they could be regenerated. For His baptism is not with water only, as was that of John, but with the Holy Ghost also; so that whoever believes in Christ is regenerated by that Spirit, of whom Christ being generated, He did not need regeneration. Whence that announcement of the Father which was heard after His baptism, *This day have I begotten You*, referred not to that one day of time on which He was baptized, but to the one day of an unchangeable eternity, so as to show that this man was one in person with the Only-begotten. For when a day neither begins with the close of yesterday, nor ends with the beginning of tomorrow, it is an eternal today. Therefore He asked to be baptized in water by John, not that any iniquity of His might be washed away, but that He might manifest the depth of His humility. For baptism found in Him nothing to wash away, as death found in Him nothing to punish; so that it was in the strictest justice, and not by the mere violence of power, that the devil was crushed and conquered: for, as he had most unjustly put Christ to death, though there was no sin in Him to deserve death, it was most just that through Christ he should lose his hold of those who by sin were justly subject to the bondage in which he held them. Both of these, then, that is, both baptism and death, were submitted to by Him, not through a pitiable necessity, but of His own free pity for us, and as part of an arrangement by which, as one man brought sin into the world, that is, upon the whole human race, so one man was to take away the sin of the world.

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.

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

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, August 4th Eleventh Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	M and A C DB by C & I B Private Intention	
Monday, August 5th Dedication of the Basilica of St. Mary Major (III Cl)	7:30 am Low Mass	KK by AK	A S rip
Tuesday, August 6th The Transfiguration of Our Lord Jesus Christ (II Cl)	7:30 am Low Mass	V D by T W	MP by C & I B
Wednesday, August 7th St. Cajetan, Confessor (III Cl)	7:30 am Low Mass	TLP † by PD	T P rip by S P
Thursday, August 8th St. John Mary Vianney, Confessor (III Cl)	5:30 pm Low Mass; Followed by 30 min adoration & Benediction	Souls in Purgatory by H	
Friday, August 9th Vigil of St. Laurence (III Cl)	7:30 am Low Mass	KP † by P	
Saturday, August 10th St. Laurence, Martyr (II Cl)	8:00 am Low Mass	BB by PA	
Sunday, August 11th Twelfth 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.