



VITAL GRANDIN CHAPLAINCY

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

Twelfth Sunday after Pentecost

August 11th, 2024

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

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: Praise to the Holiest #199



A mid 15th century portrayal of the Assumption by Johann Koerbecke

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Sin and Redemption, Continued

The first man brought one sin into the world, but this man took away not only that one sin, but all that He found added to it. Hence the apostle says: *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.* For it is evident that the one sin which we bring with us by nature would, even if it stood alone, bring us under condemnation; but the free gift justifies man from many offenses: for each man, in addition to the one sin which, in common with all his kind, he brings with him by nature, has committed many sins that are strictly his own.

But what he says a little after, *Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life,* shows clearly enough that there is no one born of Adam but is subject to condemnation, and that no one, unless he be new born in Christ, is freed from condemnation.

And after he has said as much about the condemnation through one man, and the free gift through one man, as he deemed sufficient for that part of his epistle, the apostle goes on to speak of the great mystery of holy baptism in the cross of Christ, and to clearly explain to us that baptism in Christ is nothing else than a similitude of the death of Christ, and that the death of Christ on the cross is nothing but a similitude of the pardon of sin: so that just as real as is His death, so real is the remission of our sins; and just as real as is His resurrection, so real is our justification. He says: *What shall we say, then? Shall we continue in sin, that grace may abound?* For he had said previously, *But where sin, abounded, grace did much more abound.* And therefore he proposes to himself the question, whether it would be right to continue in sin for the sake of the consequent abounding grace. But he answers, *God forbid;* and adds, *How shall we, that are dead to sin, live any longer therein?* Then, to show that we are dead to sin, *Do you not know, he says, that so many of us as were baptized into Jesus Christ, were baptized into His death?* If, then, the fact that we were baptized into the death of Christ proves that we are dead to sin, it follows that even infants who are baptized into Christ die to sin, being baptized into His death. For there is no exception made: So many of us as were baptized into Jesus Christ, were baptized into His death. And this is said to prove that we are dead to sin. Now, to what sin do infants die in their regeneration but that sin which they bring with them at birth? And therefore to these also applies what follows: *Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dies no more; death has no more dominion over Him. For in that He died, He died unto sin once; but in that He lives, He lives unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* Now he had

commenced with proving that we must not continue in sin that grace may abound, and had said: *How shall we that are dead to sin live any longer therein?* And to show that we are dead to sin, he added: *Do you not know, that so many of us as were baptized into Jesus Christ, were baptized into His death?* And so he concludes this whole passage just as he began it. For he has brought in the death of Christ in such a way as to imply that Christ Himself also died to sin. To what sin did He die if not to the flesh, in which there was not sin, but the likeness of sin, and which was therefore called by the name of sin? To those who are baptized into the death of Christ, then — and this class includes not adults only, but infants as well — he says: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. All the events, then, of Christ's crucifixion, of His burial, of His resurrection the third day, of His ascension into heaven, of His sitting down at the right hand of the Father, were so ordered, that the life which the Christian leads here might be modelled upon them, not merely in a mystical sense, but in reality. For in reference to His crucifixion it is said: *They that are Christ's have crucified the flesh, with the affections and lusts.* And in reference to His burial: *We are buried with Him by baptism into death.* In reference to His resurrection: *That, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* And in reference to His ascension into heaven and sitting down at the right hand of the Father: *If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you are dead, and your life is hid with Christ in God.*

But what we believe as to Christ's action in the future, when He shall come from heaven to judge the quick and the dead, has no bearing upon the life which we now lead here; for it forms no part of what He did upon earth, but is part of what He shall do at the end of the world. And it is to this that the apostle refers in what immediately follows the passage quoted above: *When Christ, who is our life, shall appear, then shall you also appear with Him in glory.*

Now the expression, “to judge the quick and the dead,” may be interpreted in two ways: either we may understand by the quick those who at His advent shall not yet have died, but whom He shall find alive in the flesh, and by the dead those who have departed from the body, or who shall have departed before His coming; or we may understand the quick to mean the righteous, and the dead the unrighteous; for the righteous shall be judged as well as others. Now the judgment of God is sometimes taken in a bad sense, as, for example, *They that have done evil unto the resurrection of judgment*; sometimes in a good sense, as, *Save me, O God, by Your name, and judge me by Your strength.* This is easily understood when we consider that it is the judgment of God which separates the good from the evil, and sets the good at His right hand, that they may be delivered from evil, and not destroyed with the wicked; and it is for this reason that the Psalmist cried, *Judge me, O God*, and then added, as if in explanation, *and distinguish my cause from that of an ungodly nation.*

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

Announcements

Thursday August 15th: Due to the Parish having a special 7pm English Mass for the feast of the Assumption, our Latin Mass will remain at 5:30, but the usual Holy Hour and Benediction will be cancelled.

Classes for those who want to become Catholics (Please email us if interested) 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 11th Twelfth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	FSSP & World TLM J.K. Sr. By AK VB † by B & M K	
Monday, August 12th St. Clare, Virgin (III Cl)	7:30 am Low Mass	JK † by B & M K	
Tuesday, August 13th Feria (IV Cl)	7:30 am Low Mass	JP † by PD	
Wednesday, August 14th Vigil of the Assumption (II Cl)	7:30 am Low Mass	GW & Family by GW	
Thursday, August 15th The Assumption of the Blessed Virgin Mary (I Cl)	5:30 pm Low Mass; Holy Hour cancelled this week.	MD by PA	
Friday, August 16th St. Joachim, Father of the BVM, Confessor (II Cl)	7:30 am Low Mass	Souls in Purgatory by H	
Saturday, August 17th St. Hyacinth, Confessor (III Cl)	8:00 am Low Mass	Souls in Purgatory by H	
Sunday, August 18th Thirteenth 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.