



VITAL GRANDIN CHAPLAINCY

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

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB

Thirteenth Sunday after Pentecost

August 18th, 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: Now Thank We All Our God #198



A stained glass window in Corduba Cathedral, Spain

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 Church Visible and Invisible

And now, having spoken of Jesus Christ, the only Son of God, our Lord, with the brevity suitable to a confession of our faith, we go on to say that we believe also in the Holy Ghost — thus completing the Trinity which constitutes the Godhead. Then we mention the Holy Church. And thus we are made to understand that the intelligent creation, which constitutes the free Jerusalem, ought to be subordinate in the order of speech to the Creator, the Supreme Trinity: for all that is said of the man Christ Jesus has reference, of course, to the unity of the person of the Only-begotten. Therefore the true order of the Creed demanded that the Church should be made subordinate to the Trinity, as the house to Him who dwells in it, the temple to God who occupies it, and the city to its builder. And we are here to understand the whole Church, not that part of it only which wanders as a stranger on the earth, praising the name of God from the rising of the sun to the going down of the same, and singing a new song of deliverance from its old captivity; but that part also which has always from its creation remained steadfast to God in heaven, and has never experienced the misery consequent upon a fall. This part is made up of the holy angels, who enjoy uninterrupted happiness; and (as it is bound to do) it renders assistance to the part which is still wandering among strangers: for these two parts shall be one in the fellowship of eternity, and now they are one in the bonds of love, the whole having been ordained for the worship of the one God. Wherefore, neither the whole Church, nor any part of it, has any desire to be worshipped instead of God, nor to be God to any one who belongs to the temple of God — that temple which is built up of the saints who were created by the uncreated God. And therefore the Holy Spirit, if a creature, could not be the Creator, but would be a part of the intelligent creation. He would simply be the highest creature, and therefore would not be mentioned in the Creed before the Church; for He Himself would belong to the Church, to that part of it which is in the heavens. And He would not have a temple, for He Himself would be part of a temple. Now He has a temple, of which the apostle says: *Do you not know that your body is the temple of the Holy Ghost, which is in you, which you have of God?* Of which body he says in another place: *Do you not know that your bodies are the members of Christ?* How, then, is He not God, seeing that He has a temple? And how can He be less than Christ, whose members are His temple? Nor has He one temple, and God another, seeing that the same apostle says: *Do you not know that you are the temple of God?* and adds, as proof of this, *and that the Spirit of God dwells in you.* God, then, dwells in His temple: not the Holy Spirit only, but the Father also, and the Son, who says of His own body, through which He was made Head of the Church upon earth (that in all things He might have the pre-eminence): *Destroy this temple, and in three days I will raise it up.* The temple of God, then, that is, of the Supreme Trinity as a whole, is the Holy Church, embracing in its full extent both heaven and earth.

But of that part of the Church which is in heaven what can we say, except that no wicked one is found in it, and that no one has fallen from it, or shall

ever fall from it, since the time that God spared not the angels that sinned, as the Apostle Peter writes, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment?

Now, what the organization is of that supremely happy society in heaven: what the differences of rank are, which explain the fact that while all are called by the general name angels, as we read in the Epistle to the Hebrews, but to which of the angels said God at any time, *Sit on my right hand?* (this form of expression being evidently designed to embrace all the angels without exception), we yet find that there are some called archangels; and whether the archangels are the same as those called hosts, so that the expression, *Praise ye Him, all His angels: praise ye Him, all His hosts*, is the same as if it had been said, *Praise ye Him, all His angels: praise ye Him, all His archangels*; and what are the various significations of those four names under which the apostle seems to embrace the whole heavenly company without exception, whether they be thrones, or dominions, or principalities, or powers: — let those who are able answer these questions, if they can also prove their answers to be true; but as for me, I confess my ignorance. I am not even certain upon this point: whether the sun, and the moon, and all the stars, do not form part of this same society, though many consider them merely luminous bodies, without either sensation or intelligence.

Further, who will tell with what sort of bodies it was that the angels appeared to men, making themselves not only visible, but tangible; and again, how it is that, not through material bodies, but by spiritual power, they present visions not to the bodily eyes, but to the spiritual eyes of the mind, or speak something not into the ear from without, but from within the soul of the man, they themselves being stationed there too, as it is written in the prophet, *And the angel that spoke in me said to me* (he does not say, that spoke to me, but that spoke in me); or appear to men in sleep, and make communications through dreams, as we read in the Gospel, *Behold, the angel of the Lord appeared unto him in a dream, saying...?* For these methods of communication seem to imply that the angels have not tangible bodies, and make it a very difficult question to solve how the patriarchs washed their feet, and how it was that Jacob wrestled with the angel in a way so unmistakably material. To ask questions like these, and to make such guesses as we can at the answers, is a useful exercise for the intellect, if the discussion be kept within proper bounds, and if we avoid the error of supposing ourselves to know what we do not know. For what is the necessity for affirming, or denying, or defining with accuracy on these subjects, and others like them, when we may without blame be entirely ignorant of them?

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

Announcements

New Altar Servers: There will be a meeting in the parish hall on Sunday Sept. 8th after the 12:30 Mass for boys and young men (8 and over), who are interested in learning how to serve the Traditional Latin Mass. The first practice will take place on Sunday Sept. 22nd after the 12:30 Mass. If you are interested, but cannot attend the first meeting, please send an email to Mr. Rachwal at the email address (VGCaltarserving@gmail.com).

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 Sacrament of Confirmation is scheduled for Friday Nov. 1st, the Feast of All Saints. Confirmation forms are available in the entranceway, with classes beginning on Sept. 8th. 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 Sept. The Lex Orandi Choir sings once a month at the 12:30 p.m. High Mass but also sings at other Latin Mass events. 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 18th Thirteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Fr. GN by AG VB by AK NK by AK	
Monday, August 19th St. John Eudes, Confessor (III Cl)	7:30 am Low Mass	Souls in Purgatory by H	
Tuesday, August 20th St. Bernard, Abbot & Doctor (III Cl)	7:30 am Low Mass	Souls in Purgatory by H	
Wednesday, August 21st St. Jane Frances de Chantal (III Cl)	7:30 am Low Mass	EG by C & I B	
Thursday, August 22nd Immaculate Heart of the Blessed Virgin Mary (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	DB by C & I B	
Friday, August 23rd St. Philip Benizi, Confessor (III Cl)	7:30 am Low Mass	JW family by SVV	
Saturday, August 24th St. Bartholomew, Apostle (II Cl)	8:00 am Low Mass	CL family by SVV	
Sunday, August 25th Fourteenth 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.