



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (fssp)

August Bulletin

St. Edmund's Parish ◇ 13120 - 116 Street NW Edmonton



Please Note: Creurer will be away from August 7th to August 24th

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Immaculate Heart of Mary

Feast Day – August 22nd

The history of the devotion to the Heart of Mary is connected on many points with that to the Heart of Jesus; nevertheless, it has its own history which, although very simple, is not devoid of interest. The attention of Christians was early attracted by the love and virtues of the Heart of Mary. The Gospel itself invited this attention with exquisite discretion and delicacy. What was first excited was compassion for the Virgin Mother. It was, so to speak, at the foot of the Cross that the Christian heart first made the acquaintance of the Heart of Mary. Simeon's prophecy paved the way and furnished the devotion with one of its favourite formulae and most popular representations: the heart pierced with a sword. But Mary was not merely passive at the foot of the Cross; "she cooperated through charity", as St. Augustine says, "in the work of our redemption".

In the New Testament Elizabeth proclaims Mary blessed because she has believed the words of the angel (Lk 1:42); the *Magnificat* (Lk 1:46-55) is an expression of her humility; and in answering the woman of the people, who in order to exalt the Son proclaimed the Mother blessed, did not Jesus himself say: "Blessed rather are they that hear the word of God and keep it" (Lk 11:28), thus in a manner inviting us to seek in Mary that which had so endeared her to God and caused her to be selected as the Mother of Jesus? The Fathers understood His meaning, and found in these words a new reason for praising Mary. St. Leo says that through faith and love she conceived her Son spiritually, even before receiving Him into her womb, and St. Augustine tells us that she was more blessed in having borne Christ in her heart than in having conceived Him in the flesh.

(From the Catholic Encyclopedia)

"For behold, henceforth all generations will call me blessed" (Lk 1:48). It is a prophecy for the whole history of the Church. These words of the *Magnificat*, recorded by St Luke, indicate that praising the Blessed Virgin, Mother of God, intimately united to Christ her Son, regards the Church of all ages and of all places. The fact that the Evangelist noted these words presupposes that the glorification of Mary was already present in the time of St Luke and he considered it to be a duty and a commitment of the Christian community for all generations.

St Luke sees the roots of the exaltation and praise of Mary in Elizabeth's words: "Blessed is she who believed" (Lk 1:45). And the *Magnificat*, this canticle to God, alive and active in history is a hymn of faith and love, which springs from the heart of the Virgin.

She lived with exemplary fidelity and kept in the inmost depths of her heart the words of God to his people, the promises he made to Abraham, Isaac and Jacob, making them the content of her prayer: the Word of God in the *Magnificat* became the word of Mary, the lamp for her journey, thus preparing her to receive even in her womb the Word of God made flesh. [Old Testament passages] recall this presence of God in history and in the unfolding of events; in the Second Book of Samuel Chapter Six (6:1-15), David moves the Holy

Ark of the Covenant. The comparison is clear to the Evangelist: Mary expecting the birth of her Son Jesus is the Holy Ark that contains the presence of God, a presence that is a source of consolation, of total joy. John, in fact, leaps in Elizabeth's womb, just as David danced before the Ark. Mary is the "visit" of God that creates joy. Zechariah, in his song of praise says explicitly: "Blessed be the Lord God of Israel, for he has visited and redeemed his people" (Lk 1:68). The house of Zechariah experienced the visit of God by the unexpected birth of John the Baptist, but above all by the presence of Mary, who bore within her womb the Son of God.

In the Assumption of the Blessed Virgin Mary we see that in God there is room for man, God himself is the house with many rooms of which Jesus speaks (cf. Jn 14:2); God is man's home, in God there is God's space. And Mary, by uniting herself, united to God, does not distance herself from us. She does not go to an unknown galaxy, but whoever approaches God comes closer, for God is close to us all; and Mary, united to God, shares in the presence of God, is so close to us, to each one of us.

There is a beautiful passage from St Gregory the Great on St Benedict that we can apply to Mary too. St Gregory the Great says that the heart of St Benedict expanded so much that all creation could enter it. This is even truer of Mary: Mary, totally united to God, has a heart so big that all creation can enter this heart. Mary is close, she can hear us, she can help us, she is close to everyone of us. In God there is room for man and God is close, and Mary, united to God, is very close; she has a heart as great as the heart of God.

But there is also another aspect: in God not only is there room for man; in man there is room for God. This too we see in Mary, the Holy Ark who bears the presence of God. In us there is space for God and this presence of God in us, so important for bringing light to the world with all its sadness, with its problems. This presence is realised in the faith: in the faith we open the doors of our existence so that God may enter us, so that God can be the power that gives life and a path to our existence. In us there is room, let us open ourselves like Mary opened herself, saying: "Let your will be done, I am the servant of the Lord".

And so, faith and hope and love are combined. One thing, one hope is certain: God expects us, waits for us, we do not go out into a void, we are expected. God is expecting us and on going to that other world we find the goodness of the Mother, we find our loved ones, we find eternal Love. God is waiting for us: this is our great joy and the great hope that is born from this Feast. Mary visits us, and she is the joy of our life and joy is hope.

What is there to say then? A great heart, the presence of God in the world, room for God within us and room for us in God, hope, being expected: this is the symphony of this Feast, the instruction that meditating on this Solemnity gives us. Mary is the dawn and the splendour of the Church triumphant; she is the consolation and the hope of people still on the journey.

Benedict XVI, 15 August 2012 (abridged)

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	30 July	3:00 p.m.	Eighth Sunday after Pentecost (2 nd cl.) <i>Farewell for Fr. Baska of St. Edmund's Parish</i>
Monday	31 July	No Mass	St. Ignatius of Loyola, <i>Confessor</i> (3 rd cl.)
Tuesday	1 August	7:30 a.m.	Feria (4 th cl.) <i>Commemoration: Holy Machabees</i>
Wednesday	2 August	7:30 a.m.	St. Alphonsus of Ligouri, <i>Confessor, Doctor</i> (3 rd cl.) <i>Commemoration: St. Stephen I</i>
Thursday	3 August	7:30 a.m.	Feria (4 th cl.)
Friday	4 August	7:30 <u>p.m.</u>	St. Dominic, <i>Confessor</i> . (3 rd cl.)
Saturday	5 August	8:00 a.m.	Dedication of the Basilica of St. Mary Major (3 rd cl.)
Sunday	6 August	3:00 p.m.	The Transfiguration of Our Lord (2 nd cl.)
Monday	7 August	No Mass	St. Cajetan, <i>Confessor</i> (3 rd cl.) <i>Confessor: St. Donatus</i>
Tuesday	8 August	No Mass	St. John Vianney, <i>Confessor</i> (3 rd cl.) <i>Commemoration: Sts. Cyriacus, Largus & Smaragdus</i>
Wednesday	9 August	No Mass	Vigil of St. Laurence (3 rd cl.) <i>Commemoration: Romanus</i>
Thursday	10 August	No Mass	St. Laurence, <i>Deacon & Martyr</i> (2 nd cl.)
Friday	11 August	7:30 <u>p.m.</u>	Feria (4 th cl.) <i>Commemoration: Sts. Tiburtius & Susanna</i>
Saturday	12 August	8:00 a.m.	St. Clare, <i>Virgin</i> (3 rd cl.)
Sunday	13 August	3:00 p.m.	Tenth Sunday after Pentecost (2 nd cl.)
Monday	14 August	No Mass	Vigil of the Assumption of the BVM (2 nd cl.) <i>Commemoration: St. Eusebius</i>
Tuesday	15 August	No Mass	Assumption of the Blessed Virgin Mary (1 st cl.)
Wednesday	16 August	No Mass	St. Joachim, <i>Father of the Blessed Virgin Mary</i> (2 nd cl.)
Thursday	17 August	No Mass	St. Hyacinth, <i>Confessor</i> (3 rd cl.)
Friday	18 August	7:30 <u>p.m.</u>	Feria (4 th cl.) <i>Commemoration: St. Agapitus</i>
Saturday	19 August	8:00 a.m.	St. John Eudes, <i>Confessor</i> (3 rd cl.)
Sunday	20 August	3 p.m.	Eleventh Sunday after Pentecost (2 nd cl.)
Monday	21 August	No Mass	St. Jane Frances de Chantal, <i>Widow</i> (3 rd cl.)
Tuesday	22 August	No Mass	Immaculate Heart of Mary (2 nd cl.) <i>Commemoration: Sts Timothy & Companions</i>
Wednesday	23 August	No Mass	St. Philip Benizi, <i>Confessor</i> (3 rd cl.)
Thursday	24 August	No Mass	St. Bartholomew, <i>Apostle</i> (2 nd cl.)
Friday	25 August	7:30 <u>p.m.</u>	St. Louis IX, <i>Confessor</i> (3 rd cl.)
Saturday	26 August	8:00 a.m.	Saturday of Our Lady (4 th cl.) <i>Commemoration: St. Zephyrinus</i>
Sunday	27 August	3:00 p.m.	Twelfth Sunday after Pentecost (2 nd cl.)