

Announcements

Sunday Social – The Sunday social for this month of September will take place on the last Sunday of the month September 29th after the 4pm Mass. Everyone is invited to attend.

Children's Choir – The Lex Orandi Children's Choir is starting a new year and all children wishing to become a part of it are welcome to join. Practice 4-5:30, Tuesdays at Resurrection Church Please contact Stephanie for more information or to join.

Mass Calendar and Intentions

Sunday, Sept. 8th

13th Sunday after Pentecost (II Cl)

Comm. Nativity of the Blessed Virgin Mary

4:00 pm *High* Exaltacion Saluaga † (ann) rb MB

Monday, Sept. 9th

Feria (IV Cl)

Comm. St. Gorgonius

No Mass

Tuesday, Sept. 10th

St. Nicholas of Tolentino, Confessor (III Cl)

7:30 am Carol & Phil Kelly rb B&MK

Wednesday, Sept. 11th

Feria (IV Cl)

Comm. St. Protus and Hyacinth

7:30 am Marc Ratusz rb TS

Thursday, Sept. 12th

Most Holy Name of Mary (III Cl)

7:30 am Darlene Manna rb FM

Friday, Sept. 13th

Feria (IV Cl)

7:30 am Anna Hwong rb PH

Saturday, Sept. 14th

Exaltation of the Holy Cross (II Cl)

8:00 am Daniel & Tracy Harvey

Sunday, Sept. 15th

14th Sunday after Pentecost (II Cl)

Comm. Seven Sorrows of the Blessed Virgin Mary

4:00 pm *High* Anna & Bernard rb PH



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

13th Sunday After Pentecost

September 8th, 2019



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

A 14th century Italian portrayal of the "Miraculous Mass of St. Martin." After having given his tunic to a beggar, St. Martin celebrated Mass, and during the elevation, two angels came and bestowed upon him a magnificent and precious cloth.

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The Place of the Sacrifice

The Mass, according to the institution of the Church, must be offered upon an altar. All the liturgies recognize this, and from the days of the apostle the term was used.

For the first three centuries, the altar was more generally, though not always, of wood; this is evident from a variety of testimonies. Tradition has handed down the altar in the form of a wooden table, upon which St. Peter, as it is said, was accustomed to offer up the Eucharistic Sacrifice of the Mass, in the house of the patrician Pudens, at Rome, where it is still preserved in with much respect in the church of St. Pudentiana. St. Athanasius, St. Optatus of Milevi, and St.

Augustine, also, notice altars of wood in speaking of the ravages of the Arians. From the earliest times, however, it is certain that it was customary to celebrate Mass in the catacombs, upon the tombs of the apostles and martyrs, not only at Rome, but in every other portion of the Church of Christ. The slab of marble which covered the sepulchre, was made to serve as the altar table, and the low-browed arched recess that spanned it merely left sufficient space for the priest to perform the Eucharistic mysteries. When the altar, as occasion happened, was not the tomb of a martyr, it was sometimes of an oblong cubic figure, and, for almost fourteen centuries, it has been a universal custom to have that part of the altar on which the eucharist is consecrated, of stone or marble.

When the Christians were at last enabled to practice their religion openly, churches were erected as temples for divine worship, and in these the altar was placed directly over the tomb of the martyr in the catacombs. Where this could not be done, some portion of the relics of a saint was invariably enclosed in it, and this usage prevails until the present day, the altar stone on which the chalice is placed having relics within it. Not only did the custom call to the remembrance of the faithful, the brethren whose souls are described by St. John as reposing under the mystic altar of heaven (Apoc. 6:9), but it furnished them with an admonition of their duty to lay down their lives like the martyrs, if required, in the profession of the faith of Him who was crucified for their redemption.

The table of the altar is covered with a linen cloth. As early as the year 370, St. Optatus of Milevi mentions this practice as on everywhere observed; and the Sacramentary of St. Gelasius has a form for blessing the linen cloths set apart for this use. For more than a thousand years a custom has prevailed universally, throughout the Latin Church, of having the altar at all times overspread with this altar-cloth. Over this, at the celebration of the Mass, is laid a second species of altar-cloth, called the corporal: this was originally large enough to cover the whole altar, but is now reduced so that it covers only the part immediately before the priest.

“No sooner did the Christian religion behold the erection, for her service, of those sumptuous edifices which Constantine reared throughout his empire, than her altars became the principle object of devotion and ornament. The altar was overshadowed by a canopy resting on four pillars, and surmounted by a cross. In this dome-like structure hung a silver vessel, often in the form of a dove, in which the Blessed Sacrament was kept. In time this vessel took its present

shape, that of the cup of manna, on Jewish coins, and received the name of the canopy, ciborium, though its proper term is pyx; while the canopy in which it is kept became the tabernacle, an ornamental repository rising from the rear of the altar table, directly before the priest. In Italy the tabernacle is called by the old name, “ciborio.”

“The early Christians used lamps to give splendour to the sacred institution, as we see in Acts 20:7-8, and also for light; when they were forced to offer their sacred rites in the catacombs, amid the gloom of those subterranean recesses, they required light; but, as oil was not so easily carried, they first introduced candles made of wax, which the world soon borrowed from the Church. After peace was acquired, these candles and lamps were still retained to shed splendour and brilliancy around; and, by the use of perfumed oil and wax, a sweet fragrance was diffused through the church. The use of candles is retained to this day as a symbol of joy, a type of faith, and of the good example that we should give – a figure used by our Lord himself – and also to remind us of those heroic early Christians who first introduced them. On our modern altars there are by rule six candles, three on each side of the tabernacle. These should properly be of wax, and all the blessing of candles in the Church service, on Candlemas day and Holy Saturday, refer to the product of bees. Flowers and vases were not forgotten by the ancient Christians, in the decoration of their churches, and were used especially on their altars. St. Jerome praises Nepotian for his zeal in bestowing these floral decorations on churches.

“All antiquity show the reverence paid to the altar. This did not consist only in the language used; it was manifested in other ways. From time immemorial, Latins, Greeks, and Orientals have been accustomed to bow to the altar on entering the church. From this respect felt towards the altar, as the shrine of our Lord in the Blessed Sacrament, the church became an asylum.¹ As at the temple of Jerusalem a laver stood in the court, a vase of blessed or holy water stood at the entrance of the Christian church, and each one entering signed himself with it, with the sign of the cross, to mark the purity of heart and conscience that should characterize all who entered there.”²

The Teachings of the Holy Catholic Church (Excerpts)
Rev. S. B. Smith, D.D.

¹ And so, for example, one who desired to be spared the wrath of unjust accusations or attacks might flee to a church and claim “sanctuary” there, much like in the cities of refuge established for the children of Israel in the book of Joshua.

² Daniel Rock, *Hierurgia*, p. 733