VITAL GRANDIN CHAPLAINCY

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

14ᵗʰ Sunday After Pentecost

August 29ᵗʰ, 2021

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

"*Sacra Conversazione*", a 16ᵗʰ century Florentine fresco by Jacopo Pontormo.

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The Two Masters

No man can serve two masters. For either he will hate the one, and love the other, or he will sustain the one, and despise the other. You cannot serve God and mammon. (Matt. 6:24)

Note, that the soul has two parts, namely, rational and sensual: these are, as it were, two masters. Concerning the lordship of reason, Isaac says in the book of Genesis: *I have appointed him thy lord, and have made all his brethren his servants.* (Gen. 27:37) This then was done, since both the will and bodily sense are subjugated under the dominion of reason. Whence again Jacob says concerning Juda: *Tying his foal to the vineyard, and his ass, O my son, to the vine.* (Gen. 49:11) Juda is the penitent, the vineyard is reason, the vine is compunction, the ass is sensuality, and the foal is its movements. Juda, therefore, ties his ass to the vine and his foal to the vineyard when the penitent subjects sensuality by compunction of the heart and forces the yoke of reason on to its movements.

Concerning the dominion of sensuality, Moses says in Deuteronomy: *Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things: thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck*, till he consume thee. (Deut. 28:47-48) Because Adam did not want to serve his superior, his inferior also refused to serve him; indeed, he served his enemy, the devil or his flesh... which imposed upon his neck an iron yoke, that is, sensuality and carnality. Thus Ecclesiasticus says: *a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb.* (Ecclus. 40:1) Heavy is the yoke upon the children of Adam from the day of their coming, the yoke of original sin, the source of sin: concupiscence. Which concupiscence, as St. Augustine says, must not be permitted to rule. The desires of concupiscence ... are the weapons of the devil, which arise from the feebleness of nature, for feebleness is itself a tyrant, promoting wicked desires. Who wishes to hear how heavy the yoke is upon the sons of Adam? Listen to what is written in the dogmas of the Church: Firmly hold what is beyond doubt, that every man, who is conceived of a man and a woman, is born with original sin, subject to impiety, subject to death, and by this subject to the nature of the children of wrath, by which none is made free, except by the Faith of the Mediator of God and men

For either he will hate the one, and love the other, or he will sustain the one, and despise the other. Note these four words: Love and sustain, hate and despise. If you love life, you will hate life; if you sustain the superior, you will despise the inferior. Better: love yourself as what He made, Who loves you; hate yourself insofar as you have made yourself; sustain what is superior in you, and despise what is inferior in you. Love in you what He loves who handed Himself over for your sake; hate that hate which you have shown towards what God loves and has worked within you. This is what Tobias said to his son: *And all the days of thy life have God in mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord thy God.* (Tob. 4:6)

You cannot serve God and mammon. Here the gloss[1] states that "Mammon", in the Aramaic tongue, means "riches." To serve riches is to ignore God. It does not say here "to have", which is perfectly licit, but "to serve", which is avarice. Here is spoken the name of a certain demon, who is foremost concerned with riches: not that they are under his dominion, but rather that by the use of them he deceives, catching others in the snare of riches. Cursed Mammon! O how many professed religious has he blinded! How many cloisters has he infatuated! Here is the hot dung out of the swallows nest which blinded Tobias. (Tob. 2:10-11)

If we live in the Spirit, let us also walk in the Spirit. (Gal. 5:25) In this the Apostle comprehends two things: reason, and concupiscence of the flesh. From reason it arises that we live and walk in the Spirit: in spiritual conversation. From concupiscence it arises that we are *desirous of vain glory, provoking one another, envying one another.* (Gal. 5:26) Again, from the concupiscence of the flesh it arises that someone is *overtaken in any fault* (Gal. 6:1) From reason, in truth, as from those who are spiritual, that is those who use reason, comes correction of fault in the spirit of lenience since reason, as is said, pacifies the distressed.

We beseech thee, therefore, Lord Jesus, that you pour forth the light of thy grace upon us, by which we may live according to reason, subject the flesh, and unto thee, who is the life, we may come forth. By thy help, who is blessed unto all ages to come. Amen.

Sermon (Excerpts)
St. Anthony of Lisbon

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[1]The *Glossa Ordinaria* was an ever increasing compilation of textual commentary in the Middle Ages about the text of Scripture, drawn from various sources, including Jewish commentary traditions and the writings of the Fathers of the Church.

Announcements

Volunteers Needed - The Chaplaincy is currently looking for volunteers to help with set-up and tear-down for our parish socials (on a rotational basis) after the 12:30 Mass at Assumption Parish, starting this fall. If you or your family is able to help out One or Two times a year for a few hours, please contact LatinMassComm.Edm@caedm.ca

If anyone has had experience with teaching catechism to children, and would like to help Fr. Blust with teaching catechism for 1st Communion &/or Confirmation, please see Fr. after Mass or via email or telephone. All diocesan policies will be followed, including a necessary (free) background check.

Lex Orandi Children's Choir will be welcoming back new and old choristers with auditions on taking place on the afternoon of Sept. 15th at Resurrection Parish. Please contact Stephanie (LexOrandi.edm@gmail.com) to book a time for your children. Regular rehearsals will restart on Wednesdays Sept. 29th at Resurrection Church from 4-5:30 p.m.

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar and Intentions

Sunday, Aug. 29th
14th Sunday after Pentecost (II Cl)
Assumption: 7:30 am *Low Mass*   Intention: for ✝ R.C. by T.W.
Assumption 12:30 pm *Low Mass with Organ*   for Raymond Cardinal Burke
St. Edmunds: 4:00 pm *Low Mass*   for

Monday, Aug. 30th
St. Rose of Lima, Virgin (III Cl)
Assumption: 7:30 am   Intention: ✝ G.K., by A.K.

Tuesday, Aug. 31st
St. Raymond Nonnatus, Confessor (III Cl)
Assumption: 7:30 am   Intention: ✝ J.B. by A.K.

Wednesday, Sept. 1st
Feria (IV)
Assumption: 7:30 am   Intention:Archbishop Richard Smith by T.K.

Thursday, Sept. 2nd
St. Stephen of Hungary, Confessor (III Cl)
Assumption: 5:30 pm   Intention:Archbishop Richard Smith by T.K.
Holy Hour exposition and Benediction of the Blessed Sacrament to follow.

Friday, Sept. 3rd
St. Pius X, Pope and Confessor (III Cl)
Assumption: 7:30 am   Intention:Archbishop Richard Smith by T.K.

Saturday, Sept. 4th
Saturday of Our Lady (IV Cl)
Assumption: 8:00 am   Intention: M.K. & R.K.

Sunday, Sept. 5th
15th Sunday after Pentecost (II Cl)
Assumption: 7:30 am *Low Mass*   Intention: M.K. & R.K.
Assumption: 12:30 pm *Low Mass with Organ*   Pro Populo
St. Edmunds: 4:00 pm *Low Mass*   Pro FSSP