



VITAL GRANDIN CHAPLAINCY

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

Sexagesima Sunday

February 8th, 2026

Entrance Hymn: #71 O Sacred Heart of Christ Flame

Asperges: #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: #74 Hail, Jesus, Hail

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



The Duomo of Casale Monferrato, a town in Italy.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 825-218-5344

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

A Homily on Our Lord, Continued

Our Lord then told the parable of the two debtors; and made him judge; that by his tongue He might catch him in whose heart the truth was not. One owed five hundred dinars. Here then our Lord showed to the Pharisee the multitude of the offenses of the sinful woman. He then who imagined concerning our Lord that He did not know that she was a sinner, in the result heard from Him how great was the debt of her sins. The Pharisee, then, who imagined that our Lord did not know who she was, and what was the reputation of the sinful woman, was found himself not to know who our Lord was, and what was His reputation. Thus he was reproved in his error, who did not even perceive his error. For the knowledge that he was assuredly erring eluded him in his error. But he received a reminder from Him Who came to remind them that err. The Pharisee had seen great signs done by our Lord, as Israel by Moses; but because there was not faith in him, that those prodigies which he saw might be conjoined with that faith, a little cause hindered and annulled them. Had this man been a prophet, he would have known that this woman is a sinner. For he let slip the wonders that he had seen, and blindness readily entered into him. For he was of the sons of Israel, whom terrible signs accompanied up to the sea, that they might fear; and blessed miracles surrounded in the waste desert, that they might be reconciled; but through lack of faith, for a slight cause, they rejected them, saying: *"As for this Moses who brought us up, we know not what has become of him."* (Ex. 32:1) For they ceased to regard the mighty works that had been surrounding them. They perceived that Moses was not near them; so that for this cause that had come near, they drew near to the heathenism of Egypt. For Moses was for a little removed from before them, that the calf that was before them might appear, that they might worship it openly also; for they had been secretly worshipping it in their hearts.

But when their heathenism from being inward became open, then Moses also from being hidden openly appeared; that he might openly punish those whose heathenism had revelled beneath the holy cloud which had overshadowed them. But God removed the Shepherd of the flock from it for forty days, that the flock might show that its trust was fixed upon the calf. While God was feeding the flock with all delights, it chose for itself as its Shepherd the calf, which was not able even to eat. Moses who kept them in awe was removed from them, that the idolatry might cry aloud in their mouths, which the restraint of Moses had kept down in their hearts. For they cried: *"Make us gods, to go before us."* (Ex. 32:1)

But when Moses came down, he saw their heathenism revelling in the wide plain with drums and cymbals. Speedily, he put their madness to shame by means of the Levites and drawn swords. So likewise here, our Lord concealed His knowledge for a little when the sinful woman approached Him, that the Pharisee might form into shape his thought, as his fathers had shaped the pernicious calf. But when the Pharisee's error came to a head within him, then the knowledge of our Lord was manifested against it and dispelled it... But the Pharisee when he heard our Lord naming the sins of the woman, many sins, was greatly put to shame because he had greatly erred. For he had supposed that our Lord did not even know that she was a sinner. Our Lord had before shown Himself as though not knowing her for a sinner. For He allowed him who had seen His signs, to show the doubt of his mind, that it might become manifest that his mind was bound in the ungodliness of his fathers. But the physician, who by his medicines brings out the hidden disease, is not the helper of the disease but its destroyer. For while the disease is hidden, it rules in the members, but when it is made manifest by medicines, it is rooted out. So then the Pharisee saw great things and doubted about small things. But when our Lord saw that his littleness made little of great things in his mind, He speedily showed him not only that she was a sinner, but even the multitude of her sins; that he might be put to shame by little things — he who had not believed in wonders.

God gave room to Israel to enlarge its heathenism in the wide desert; whom God cut short with whetted sword, that their idolatry might not be spread abroad among the Gentiles. So our Lord allowed the Pharisee to imagine perverse things, that He might in turn duly reprove his pride. For concerning those things which the sinful woman was doing rightly, the Pharisee was thinking wrongly. But our Lord in His turn rebuked him, concerning the right things which he

had wrongly withheld: I entered your house; you gave Me no water for My feet. Behold the withholding of that which was due! But she has moistened them with her tears. Behold the payment of what was due! You did not anoint Me with oil. Behold the token of neglect! But she has anointed My feet with sweet ointment. Behold the sign of zeal... So then, by this enumeration our Lord showed that the Pharisee owed Him all those things and had withheld them; but that the sinful woman had come in and rendered all those things which he had withheld. Because then she had paid the debts of him who wrongfully withheld them, the Just One forgave her, her own debt, even her sins.

Now the Pharisee, while he was doubting concerning our Lord, that He was not a prophet, pledged himself to the truth unawares, in saying — Had this man been a prophet, he would have known that this woman is a sinner... Our Lord, therefore, hastened to show both that she was a sinner, and that her sins were many; that the testimony of his own mouth might confute him as a liar. For he was companion of those that said: *Who is able to forgive sins, but God only?* (Ma. 2:7) For from them our Lord received testimony, that, therefore, He Who is able to forgive sins, is God. Thenceforth, then, the contention was this, that our Lord should show them whether He was able to forgive sins or no. So He speedily healed the members that were visible, that it might be made sure that He had forgiven the sins that were invisible. For our Lord cast before them the word which was expected to catch him that said it; so that when they should rush forward to catch Him by it, according to their wish, they might be caught by Him according to His wish. *"Fear not, My son, your sins are forgiven you."* (Matt. 9:2) While they were hastening to catch Him on the charge of blasphemy, they pledged themselves unawares to the truth. For Who is able to forgive sins but God only? Accordingly, our Lord confuted them as though saying: "If I shall have shown that I am able to forgive sins, even though you do not believe in Me that I am God; yet abide by your word, which determined that whoever forgives sins is God." Therefore that our Lord might teach them that He forgives sins, He forgave that man his hidden sin, and caused him to carry his bed openly; that by the carrying of the bed which carries those that lie on it, they might believe in the slaying of the sin that slays. This is a wonderful thing, that while our Lord there called Himself the Son of man, His adversaries, unawares, made Him to be God as forgiving sins. Accordingly, while they supposed that they had ensnared Him by their craftiness, He entangled them in their craftiness; He made it a testimony to His truth. So their evil thoughts became unto them as bitter bonds; and that they might not free themselves from their bonds, our Lord strengthened them by giving strength to him [to whom He said] — *Arise, take up your bed and go into your house.* (Matt. 9:6) For the testimony could not again be undone, as though He were not God; inasmuch as He forgave sins. Nor yet could it be falsely affirmed that He had not forgiven sins; for lo! He had healed men's limbs. For our Lord bound up His hidden testimonies in those which were manifest; that their own testimony might choke the infidels. Accordingly our Lord made their thoughts to war against them, because they had warred with the Good One, who by His healing power warred against their diseases. For that which Simon the Pharisee imagined, and that which the scribes his companions imagined, they imagined in their hearts secretly; but our Lord spread it forth openly. Our Lord represented their hidden imaginations before them, that they might learn that His knowledge reveals and shows their secret things; so that though they had not recognized Him by His open signs, they might recognize Him when He represented their secret imaginations; and that if only but by this — that He searched out their hearts — their hearts might perceive that He was God — that at least when they saw that their imaginations could not be hidden from Him, they might cease from imagining evil against Him. For they had imagined evil in their heart; but He exposed it openly, by this word Why are you imagining evil in your heart? So that by this, that our Lord perceived their hidden imagination, they should recognize His hidden Godhead. For that Godhead, by this very thing that they in their error were reviling it, was by that reviling made known to them.

*St. Ephraim the Syrian, Homily (Excerpts)
Trans. A. Edward Johnston*

Announcements

The next social will be after the 12:30 Mass on Feb. 15th.

After the Masses today, there will be a blessing of throats in honour of St. Blaise.

If anyone has old palms from last year, please bring them to us by next Sunday's 12:30 Mass for us to make new ashes for Ash Wednesday.

The in person Adult Catechesis will continue this week on Wednesday at 7 pm at Assumption in the basement meeting room.

We will be starting a new topic for the Friday talks: The Catechism of the Council of Trent. The talk will begin via Zoom at 6:30 pm. We will send out an email on Friday with the new information.

Western Canadian Catholic Homeschool Conference, will take place March 12-14, 2026, at the Providence Renewal Centre, Edmonton. Theme: Be Not Afraid. The weekend includes daily Mass, Adoration, Benediction, talks, vendors and time to visit. Early bird pricing until February 20, 2026: individual-\$100 couple-\$140. For more information and to register, please visit WCCCHSC.net.

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

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
Sunday, February 8th Sexagesima Sunday (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Thanksgiving J S by P FSSP & world TLM Dr. MRT † by TS	
Monday, February 9th St. Cyril, Bisop of Alexandria, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	CP by VP	Holy Souls by L L
Tuesday, February 10th St. Scholastica, Virgin (III Cl)	7:30 am Low Mass	intention by X V	RC † by VP
Wednesday, February 11th The Apparition of the Blessed Virgin Mary Immaculate (III Cl)	7:30 am Low Mass	G S †. by A T	RC † by VP
Thursday, February 12th Seven Holy Founders of the Servile Order of the BVM, Confessors (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	G S †. by A T	C & J S by P family
Friday, February 13th Feria (IV Cl)	7:30 am Low Mass	G S †. by A T	BF † by A & A K
Saturday, January 14th St. Valentine, Priest & Martyr (III Cl)	8:00 am Low Mass	EB † by A & A K	
Sunday, February 15th Quinquagesima Sunday (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 pm Mass at St. Edmund's Church.

The Sacrament of Confession is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.