



VITAL GRANDIN CHAPLAINCY

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

Low Sunday

April 12th, 2026

Entrance Hymn: #40 Christ the Lord is Risen Today
Vidi Aquam #219

Mass I: Booklet p. 4; Angelus p.1868 ; Baronius p. iv
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi
Recessional Hymn: #45 This Joyful Eastertide

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



The dome of the Capella della Santissima Sindone in Turin.

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Oration Concerning Easter

I will stand upon my watch, (Hab. 2:1) says the venerable Habakkuk; and I will take my post beside him today on the authority and observation which was given me of the Spirit; and I will look forth, and will observe what shall be said to me. Well, I have taken my stand, and looked forth; and behold a man riding on the clouds and he is very high, and his countenance is as the countenance of Angel, and his vesture as the brightness of piercing lightning; and he lifts his hand toward the East, and cries with a loud voice. His voice is like the voice of a trumpet; and round about Him is as it were a multitude of the Heavenly Host; and he says, "Today is salvation come unto the world, to that which is visible, and to that which is invisible. Christ is risen from the dead, rise with Him. Christ is returned again to Himself, return ye. Christ is freed from the tomb, be freed from the bond of sin. The gates of hell are opened, and death is destroyed, and the old Adam is put aside, and the New is fulfilled; if any man be in Christ he is a new creature; be renewed." Thus he speaks; and the rest sing out, as they did before when Christ was manifested to us by His birth on earth, their glory to God in the highest, on earth, peace, goodwill among men. And with them I also utter the same words among you. And would that I might receive a voice that should rank with the Angel's, and should sound through all the ends of the earth.

The Lord's Passover, the Passover, and again I say the Passover to the honour of the Trinity. This is to us a Feast of feasts and a Solemnity of solemnities as far exalted above all others (not only those which are merely human and creep on the ground, but even those which are of Christ Himself, and are celebrated in His honour) as the Sun is above the stars. Beautiful indeed yesterday was our splendid array, and our illumination, in which both in public and private we associated ourselves, every kind of men, and almost every rank, illuminating the night with our crowded fires, formed after the fashion of that great light, both that with which the heaven above us lights its beacon fires, and that which is above the heavens, amid the angels (the first luminous nature, next to the first nature of all, because springing directly from it), and that which is in the Trinity, from which all light derives its being, parted from the undivided light and honoured. But today's is more beautiful and more illustrious; inasmuch as yesterday's light was a forerunner of the rising of the Great Light, and as it were a kind of rejoicing in preparation for the Festival; but today we are celebrating the Resurrection itself, no longer as an object of expectation, but as having already come to pass, and gathering the whole world unto itself. Let then different persons bring forth different fruits and offer different offerings at this season, smaller or greater...such spiritual offerings as are dear to God...as each may have power. For scarcely Angels themselves could offer gifts worthy of its rank, those first and intellectual and pure beings, who are also eye-witnesses of the Glory That is on high; if even these can attain the full strain of praise. We will for our part offer a discourse, the best and most precious thing we have — especially as we are praising the Word for the blessing which He has bestowed on the reasoning creation. I will begin from this point. For I cannot endure, when I am engaged in offering the sacrifice of the lips concerning the Great Sacrifice and the greatest of days, to fail to recur to God, and to take my beginning from Him. Therefore I pray you, cleanse your mind and ears and thoughts, all you who delight in such subjects, since the discourse will be concerning God, and will be divine; that you may depart filled with delights of a sort that do not pass away into nothingness. And it shall be at once very full and very concise, so as neither to distress you by its deficiencies, nor to displease you by satiety.

God always was and always is, and always will be; or rather, God always Is. For Was and Will Be are fragments of our time, and of changeable nature. But He is Eternal Being; and this is the Name He gives Himself when giving the Oracles to Moses in the Mount. For in Himself He sums up and contains all Being, having neither beginning in the past nor end in the future...like some great Sea of Being, limitless and unbounded, transcending all conception of time and nature, only adumbrated by the mind, and that very dimly and scantily...not by His Essentials but by His Environment, one image being got from one source and another from another, and combined into some sort of presentation of the truth, which escapes us before we

have caught it, and which takes to flight before we have conceived it, blazing forth upon our master-part, even when that is cleansed, as the lightning flash which will not stay its course does upon our sight...in order, as I conceive, by that part of it which we can comprehend to draw us to itself (for that which is altogether incomprehensible is outside the bounds of hope, and not within the compass of endeavour); and by that part of It which we cannot comprehend to move our wonder; and as an object of wonder to become more an object of desire; and being desired, to purify; and purifying to make us like God; so that, when we have become like Himself, God may, to use a bold expression, hold converse with us as God; being united to us, and known by us; and that perhaps to the same extent as He already knows those who are known to Him. The Divine Nature, then, is boundless and hard to understand, and all that we can comprehend of Him is His boundlessness; even though one may conceive that because He is of a simple Nature He is therefore either wholly incomprehensible or perfectly comprehensible. For let us farther enquire what is implied by "is of a simple Nature?" For it is quite certain that this simplicity is not itself its nature, just as composition is not by itself the essence of compound beings.

And when Infinity is considered from two points of view, beginning and end (for that which is beyond these and not limited by them is Infinity), when the mind looks into the depths above, not having where to stand, and leans upon phenomena to form an idea of God it calls the Infinite and Unapproachable which it finds there by the name of Unoriginate. And when it looks into the depth below and at the future, it calls Him Undying and Imperishable. And when it draws a conclusion from the whole, it calls Him Eternal. For Eternity is neither time nor part of time; for it cannot be measured. But what time measured by the course of the sun is to us, that Eternity is to the Everlasting; namely a sort of time-like movement and interval, coextensive with Their Existence. This however is all that I must now say of God; for the present is not a suitable time, as my present subject is not the doctrine of God, but that of the Incarnation. And when I say God, I mean Father, Son, and Holy Ghost; for Godhead is neither diffused beyond These, so as to introduce a mob of gods, nor yet bounded by a smaller compass than These, so as to condemn us for a poverty stricken conception of Deity, either Judaizing to save the Monarchia, or falling into heathenism by the multitude of our gods. For the evil on either side is the same, though found in contrary directions. Thus then is the Holy of Holies, Which is hidden even from the Seraphim, and is glorified with a thrice-repeated Holy meeting in one ascription of the title Lord and God, as one of our predecessors has most beautifully and loftily reasoned out.

But since this movement of Self-contemplation alone could not satisfy Goodness, but Good must be poured out and go forth beyond Itself, to multiply the objects of Its beneficence (for this was essential to the highest Goodness), He first conceived the Angelic and Heavenly Powers. And this conception was a work fulfilled by His Word and perfected by His Spirit. And so the Secondary Splendours came into being, as the ministers of the Primary Splendour (whether we are to conceive of them as intelligent Spirits, or as Fire of an immaterial and incorporeal kind, or as some other nature approaching this as near as may be). I should like to say that they are incapable of movement in the direction of evil, and susceptible only of the movement of good, as being about God and illuminated with the first Rays from God (for earthly beings have but the second illumination), but I am obliged to stop short of saying that they are immovable, and to conceive and speak of them as only difficult to move, because of him who for His Splendour was called Lucifer, but became and is called Darkness through his pride; and the Apostate Hosts who are subject to him, creators of evil by their revolt against good, and our inciters.

Thus then and for these reasons, He gave being to the world of thought, as far as I can reason on these matters, and estimate great things in my own poor language. Then, when His first Creation was in good order, He conceives a second world, material and visible...

*St. Gregory Nazianzen, Oration (Excerpts)
Trans. Charles G. Browne and James E. Swallow*

Announcements

There will be a social after the 12:30 Mass today and on April 26th.

There will be a brief meeting regarding ***First Holy Communion classes*** after the 12:30 Mass today. If you attend one of the other Masses, please come to see us after Mass for the required form and booklet. ***First Holy Communions will take place on June 7th***, the External Feast of Corpus Christi. Classes will begin next Sunday after the 12:30 Mass. We are also seeking two teachers for the classes; otherwise the priests will be taking turns teaching.

Confirmations are scheduled to take place on Friday November 20th, with classes beginning in September.

The ***Wednesday sessions are cancelled this week*** due to our Volunteers' Dinner; The Friday sessions will continue this week at 6:30pm via Zoom, covering the Creed.

Everyone is invited to the ***Easter Serenade*** fundraiser on Sat. April 18th. All proceeds will fund a multi-family religious vocations pilgrimage this Summer (Privately organized). Please see the bulletin boards for details.

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, April 12th Low Sunday (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	M Z R rip by X V EM & Family by MCM FSSP & world TLM	
Monday, April 13th St. Hermenegild, Martyr (III Cl)	7:30 am Low Mass	VF † by GD	Holy Souls by L L
Tuesday, April 14th St. Justyn, Martyr (III Cl)	7:30 am Low Mass	M Z R rip by X V	JB family by JPB
Wednesday, April 15th Feria of Paschaltide (IV Cl)	7:30 am Low Mass	CB by JPB	D T rip by V P
Thursday, April 16th Feria of Paschaltide (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	MM † by FM	T rip by J L
Friday, April 17th St. Anctus, Pope & Martyr (IV Cl)	7:30 am Low Mass	NC by CMC	D T rip by V P
Saturday, April 18th Feria of Paschaltide (IV Cl)	8:00 am Low Mass	KC by CMC	A K by P T K
Sunday, April 19th Second Sunday after Easter (I 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](#).*

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