



VITAL GRANDIN CHAPLAINCY

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

Second Sunday after Easter

April 19th, 2026

Entrance Hymn: #51 Praise We Our God

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: #42 O Sons and Daughters

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



The "Sistine Chapel," to the right of the main altar of Santa Maria Maggiore in Rome, named after pope Sixtus V.

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Oration Concerning Easter, Continued

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; and this a system of earth and sky and all that is in the midst of them; an admirable creation indeed when we look at the fair form of every part, but yet more worthy of admiration when we consider the harmony and unison of the whole, and how each part fits in with every other in fair order, and all with the whole, tending to the perfect completion of the world as a Unit. This was to show that He could call into being not only a nature akin to Himself, but also one altogether alien to Him. For akin to Deity are those natures which are intellectual, and only to be comprehended by mind; but all of which sense can take cognizance are utterly alien to It; and of these the furthest removed from it are all those which are entirely destitute of soul and power of motion.

Mind then and sense, thus distinguished from each other, had remained within their own boundaries, and bore in themselves the magnificence of the Creator-Word, silent praisers and thrilling heralds of His mighty work. Not yet was there any mingling of both, nor any mixture of these opposites, tokens of a greater wisdom and generosity in the creation of natures; nor as yet were the whole riches of goodness made known. Now the Creator-Word, determining to exhibit this, and to produce a single living being out of both (the invisible and the visible creation, I mean) fashions Man; and taking a body from already existing matter, and placing in it a Breath taken from Himself (which the Word knew to be an intelligent soul, and the image of God), as a sort of second world, great in littleness, He placed him on the earth, a new Angel, a mingled worshipper, fully initiated into the visible creation, but only partially into the intellectual; king of all upon earth, but subject to the King above; earthly and heavenly; temporal and yet immortal; visible and yet intellectual; halfway between greatness and lowliness; in one person combining spirit and flesh; spirit because of the favour bestowed on him, flesh on account of the height to which he had been raised; the one that he might continue to live and glorify his benefactor, the other that he might suffer, and by suffering be put in remembrance, and be corrected if he became proud in his greatness; a living creature, trained here and then moved elsewhere; and to complete the mystery, deified by its inclination to God...for to this, I think, tends that light of Truth which here we possess but in measure; that we should both see and experience the Splendour of God, which is worthy of Him Who made us, and will dissolve us, and remake us after a loftier fashion.

This being He placed in paradise — whatever that paradise may have been (having honoured him with the gift of free will, in order that good might belong to him as the result of his choice, no less than to Him Who had implanted the seeds of it)— to till the immortal plants, by which is perhaps meant the Divine conceptions, both the simpler and the more perfect; naked in his simplicity and inartificial life; and without any covering or screen; for it was fitting that he who was from the beginning should be such. And He gave Him a Law, as material for his free will to act upon. This Law was a commandment as to what plants he might partake of, and which one he might not touch. This latter was the Tree of Knowledge; not, however, because it was evil from the beginning when planted; nor was it forbidden because God grudged it to men — let not the enemies of God wag their tongues in that direction, or imitate the serpent. But it would have been good if partaken of at the proper time; for the Tree was, according to my theory, Contemplation, which it is only safe for those who have reached maturity of habit to enter upon; but which is not good for those who are still somewhat simple and greedy; just as neither is solid food good for those who are yet tender and have need of milk. But when through the devil's malice and the woman's caprice, to which she succumbed as the more tender, and which she brought to bear upon the man, as she was the more apt to persuade — alas for my weakness, for that of my first

father was mine; he forgot the commandment which had been given him, and yielded to the baleful fruit; and for his sin was banished at once from the tree of life, and from paradise, and from God; and put on the coats of skins, that is, perhaps, the coarser flesh, both mortal and contradictory. And this was the first thing which he learned — his own shame — and he hid himself from God. Yet here too he makes a gain, namely death and the cutting off of sin, in order that evil may not be immortal. Thus, his punishment is changed into a mercy, for it is in mercy, I am persuaded, that God inflicts punishment. And having first been chastened by many means because his sins were many, whose root of evil sprang up through various causes and sundry times, by word, by law, by prophets, by benefits, by threats, by plagues, by waters, by fires, by wars, by victories, by defeats, by signs in heaven, and signs in the air, and in the earth, and in the sea; by unexpected changes of men, of cities, of nations (the object of which was the destruction of wickedness) at last he needed a stronger remedy, for his diseases were growing worse; mutual slaughters, adulteries, perjuries, unnatural crimes, and that first and last of all evils, idolatry, and the transfer of worship from the Creator to the creatures. As these required a greater aid, so they also obtained a greater. And that was that the Word of God Himself, Who is before all worlds, the Invisible, the Incomprehensible, the Bodiless, the Beginning of beginning, the Light of Light, the Source of Life and Immortality, the Image of the Archetype, the Immovable Seal, the Unchangeable Image, the Father's Definition and Word, came to His own Image, and took on Him Flesh for the sake of our flesh, and mingled Himself with an intelligent soul for my soul's sake, purifying like by like; and in all points except sin was made Man; conceived by the Virgin, who first in body and soul was purified by the Holy Ghost, for it was needful both That Child-bearing should be honoured and that Virginity should receive a higher honour. He came forth then, as God, with That which He had assumed; one Person in two natures, flesh and Spirit, of which the latter deified the former. O new commingling; O strange conjunction! The Self-existent comes into Being, the Uncreated is created, That which cannot be contained is contained by the intervention of an intellectual soul mediating between the Deity and the corporeity of the flesh. And He who gives riches becomes poor; for He assumes the poverty of my flesh, that I may assume the riches of His Godhead. He that is full empties Himself; for He empties Himself of His Glory for a short while, that I may have a share in His Fulness. What is the riches of His Goodness? What is this mystery that is around me? I had a share in the Image and I did not keep it; He partakes of my flesh that He may both save the Image and make the flesh immortal. He communicates a Second Communion, far more marvellous than the first, inasmuch as then He imparted the better nature, but now He Himself assumes the worse. This is more godlike than the former action; this is loftier in the eyes of all men of understanding.

But perhaps some one of those who are too impetuous and festive may say, "What has all this to do with us? Spur on your horse to the goal; talk to us about the Festival and the reasons for our being here today." Yes, this is what I am about to do, although I have begun at a somewhat previous point, being compelled to do so by the needs of my argument. There will be no harm in the eyes of scholars and lovers of the beautiful if we say a few words about the word Pascha itself, for such an addition will not be useless in their ears. This great and venerable Pascha is called Phaska by the Hebrews in their own language; and the word means Passing Over. Historically, from their flight and migration from Egypt into the Land of Canaan; spiritually, from the progress and ascent from things below to things above and to the Land of Promise.

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

Announcements

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

The **First Holy Communion classe** will commence after the 12:30 Mass today. **First Holy Communions will take place on June 7th**, the External Feast of Corpus Christi. First Confessions will take place on Saturday June 6th.

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

Wednesday sessions: The 6 pm talk on the Devout Life via Zoom, and the 7 pm Adult Catechesis at Assumption will continue this week.

The Friday talk on the Catechism of the Council of Trent will be at 6:30pm via Zoom, covering the Creed.

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 19th Second Sunday after Easter (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & family by MCM A K by V P Private Intention	
Monday, April 20th Feria of Paschaltide (IV Cl)	7:30 am Low Mass	G & C C by CMC	C S by P T K
Tuesday, April 21st St. Anselm, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	Holy Souls by J H	IP by CMC
Wednesday, April 22nd Ss. Soter and Caius, Popes & Martyrs (III Cl)	7:30 am Low Mass	C S by P T K	AB by JPB
Thursday, April 23rd Feria of Paschaltide (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	B, J, R H by J H	Souls in Purgatory by JPB
Friday, April 24th St. Fidelis of Sigmaringen, Martyr (III Cl)	7:30 am Low Mass	C S by P T K	JG by C & F L
Saturday, April 25th St. Mark, Evangelist (II Cl)	8:00 am Low Mass	J S by C P	M. Forgotten Souls in Purgatory by C & F L
Sunday, April 26th Third Sunday after Easter (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 4:30 pm Mass at St. Edmund's Church.

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