



VITAL GRANDIN CHAPLAINCY

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

Third Sunday after Easter

April 26th, 2026

Entrance Hymn: #202 On This Day, The First of Days
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: #46 The Sun In Splendour Rose

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



The main altar of Santa Maria Maggiore in Rome.

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Oration Concerning Easter, Continued

But before our time the Holy Apostle declared that the Law was but a shadow of things to come, (Heb. 10:1) which are conceived by thought. And God too, who in still older times gave oracles to Moses, said when giving laws concerning these things, *See thou make all things according to the pattern showed you in the Mount*, (Ex. 25:40) when He showed him the visible things as an adumbration of and design for the things that are invisible. And I am persuaded that none of these things has been ordered in vain, none without a reason, none in a grovelling manner or unworthy of the legislation of God and the ministry of Moses, even though it be difficult in each type to find a theory descending to the most delicate details, to every point about the Tabernacle itself, and its measures and materials, and the Levites and Priests who carried them, and all the particulars which were enacted about the Sacrifices and the purifications and the Offerings; and though these are only to be understood by those who rank with Moses in virtue, or have made the nearest approach to his learning. For in that Mount itself God is seen by men; on the one hand through His own descent from His lofty abode, on the other through His drawing us up from our abasement on earth, that the Incomprehensible may be in some degree, and as far as is safe, comprehended by a mortal nature. For in no other way is it possible for the denseness of a material body and an imprisoned mind to come into consciousness of God, except by His assistance. Then therefore all men do not seem to have been deemed worthy of the same rank and position; but one of one place and one of another, each, I think, according to the measure of his own purification. Some have even been altogether driven away, and only permitted to hear the Voice from on high, namely those whose dispositions are altogether like wild beasts, and who are unworthy of divine mysteries.

But we, standing midway between those whose minds are utterly dense on the one side, and on the other those who are very contemplative and exalted, that we may neither remain quite idle and immovable, nor yet be more busy than we ought, and fall short of and be estranged from our purpose — for the former course is... very low, and the latter is only fit for the dream-soothsayer, and both alike are to be condemned — let us say our say upon these matters, so far as is within our reach, and not very absurd, or exposed to the ridicule of the multitude. Our belief is that since it was needful that we, who had fallen in consequence of the original sin, and had been led away by pleasure, even as far as idolatry and unlawful bloodshed, should be recalled and raised up again to our original position through the tender mercy of God our Father, Who could not endure that such a noble work of His own hands as Man should be lost to Him; the method of our new creation, and of what should be done, was this:— that all violent remedies were disapproved, as not likely to persuade us, and as quite possibly tending to add to the plague, through our chronic pride; but that God disposed things to our restoration by a gentle and kindly method of cure. For a crooked sapling will not bear a sudden bending the other way, or violence from the hand that would straighten it, but will be more quickly broken than straightened; and a horse of a hot temper and above a certain age will not endure the tyranny of the bit without some coaxing and encouragement. Therefore the Law is given to us as an assistance, like a boundary wall between God and idols, drawing us away from one and to the Other. And it concedes a little at first, that it may receive that which is greater. It concedes the Sacrifices for a time, that it may establish God in us, and then when the fitting time shall come may abolish the Sacrifices also; thus wisely changing our minds by gradual removals, and bringing us over to the Gospel when we have already been trained to a prompt obedience.

Thus then and for this cause the written Law came in, gathering us into Christ; and this is the account of the Sacrifices as I account for them. And that you may not be ignorant of the depth of His Wisdom and the riches of His unsearchable judgments, He did not leave even these unhallowed altogether, or useless, or with nothing in them but mere blood. But that great, and if I may say so, in Its first nature unsacrificeable Victim, was intermingled with the Sacrifices of the Law, and was a purification, not for a part of the world, nor for a short time, but for the whole world and for all time. For this reason a Lamb was chosen for its innocence, and its

clothing of the original nakedness. For such is the Victim, That was offered for us, Who is both in Name and fact the Garment of incorruption. And He was a perfect Victim not only on account of His Godhead, than which nothing is more perfect; but also on account of that which He assumed having been anointed with Deity, and having become one with That which anointed It, and I am bold to say, made equal with God. A Male, because offered for Adam; or rather the Stronger for the strong, when the first Man had fallen under sin; and chiefly because there is in Him nothing... unmanly; but He burst from the bonds of the Virgin-Mother's womb with much power, and a Male was brought forth by the Prophetess, (Isa. 13:3) as Isaiah declares the good tidings. And of a year old, because He is the Sun of Righteousness (Mal. 4:2) setting out from heaven, and circumscribed by His visible Nature, and returning unto Himself. And "The blessed crown of Goodness," — being on every side equal to Himself and alike; and not only this, but also as giving life to all the circle of the virtues, gently commingled and intermixed with each other, according to the Law of Love and Order. And Immaculate and guileless, as being the Healer of faults, and of the defects and taints that come from sin. For though He both took on Him our sins and bare our diseases, yet He did not Himself suffer anything that needed healing. For He was tempted in all points like as we are yet without sin. For he that persecuted the Light that shines in darkness could not overtake Him.

What more? The First Month is introduced, or rather the beginning of months, whether it was so among the Hebrews from the beginning, or was made so later on this account, and became the first in consequence of the Mystery; and the tenth of the Month, for this is the most complete number, of units the first perfect unit, and the parent of perfection. And it is kept until the fifth day, perhaps because the Victim, of Whom I am speaking, purifies the five senses, from which comes falling into sin, and around which the war rages, inasmuch as they are open to the incitements to sin. And it was chosen, not only out of the lambs, but also out of the inferior species, which are placed on the left hand — the kids; because He is sacrificed not only for the righteous, but also for sinners; and perhaps even more for these, inasmuch as we have greater need of His mercy. And we need not be surprised that a lamb for a house should be required as the best course, but if that could not be, then one might be obtained by contributions (owing to poverty) for the houses of a family; because it is clearly best that each individual should suffice for his own perfecting, and should offer his own living sacrifice holy unto God Who called him, being consecrated at all times and in every respect. But if that cannot be, then that those who are akin in virtue and of like disposition should be made use of as helpers. For I think this provision means that we should communicate of the Sacrifice to those who are nearest, if there be need.

Then comes the Sacred Night, the Anniversary of the confused darkness of the present life, into which the primæval darkness is dissolved, and all things come into life and rank and form, and that which was chaos is reduced to order. Then we flee from Egypt, that is from sullen persecuting sin; and from Pharaoh the unseen tyrant, and the bitter taskmasters, changing our quarters to the world above; and are delivered from the clay and the brickmaking, and from the husks and dangers of this fleshly condition, which for most men is only not overpowered by mere husklike calculations. Then the Lamb is slain, and act and word are sealed with the Precious Blood; that is, habit and action, the sideposts of our doors; I mean, of course, of the movements of mind and opinion, which are rightly opened and closed by contemplation, since there is a limit even to thoughts. Then the last and gravest plague upon the persecutors, truly worthy of the night; and Egypt mourns the first-born of her own reasonings... and the whole air is full of the cry and clamour of the Egyptians; and then the Destroyer of them shall withdraw from us in reverence of the Unction. Then the removal of leaven; that is, of the old and sour wickedness, not of that which is quickening and makes bread; for seven days, a number which is of all the most mystical, and is co-ordinate with this present world, that we may not lay in provision of any Egyptian dough, or relic of Pharisaic or ungodly teaching.

*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; to vacate by 4pm, we will need more help to clean and order everything. As our Sunday socials are dependant on everyone bringing some food, please bring a plate of cookies, veggies, etc.; the donations help to pay for the coffee, tea, and supplies.

The next socials will be: May 10 & 24; June 7 & 21.

There will be an additional Friday Mass at 7pm for the feast of St. Joseph the Worker.

The **First Holy Communion class** will commence after the 12:30 Mass today. **First Holy Communion 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 7 pm Adult Catechesis at Assumption will continue this week.

The Friday talk will be cancelled this week due to the 7pm Mass of St. Joseph the Worker.

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 26th Third Sunday after Easter (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J F by P A B&J W by AK EM & family by MCM	
Monday, April 27th St. Peter Canisius, Doctor of the Church (III Cl)	7:30 am Low Mass	AC by FL	A C by F L
Tuesday, April 28th St. Paul of the Cross, Confessor (III Cl)	7:30 am Low Mass	L A by P A	HS & MC by JK
Wednesday, April 29th St. Peter, Martyr (III Cl)	7:30 am Low Mass	Intention of JK	M M deceased family members by M C M
Thursday, April 30th St. Catherine of Siena, Virgin (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	VG by KG	M M deceased family members by M C M
Friday, May 1st St. Joseph the Worksman (I Cl)	7:30 am Low Mass 7:00 pm Low Mass	BH by JH S and R M by J H	
Saturday, May 2nd St. Athanasius, Bishop, Confessor & Doctor of the Church (III Cl)	8:00 am Low Mass	LK † by KG	M M deceased family members by M C M
Sunday, May 3rd Fourth 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 Saturdays from 7-8 pm on at Assumption Church