



VITAL GRANDIN CHAPLAINCY

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

Fourth Sunday after Easter

May 3rd, 2026

Entrance Hymn: #51 Praise We Our God

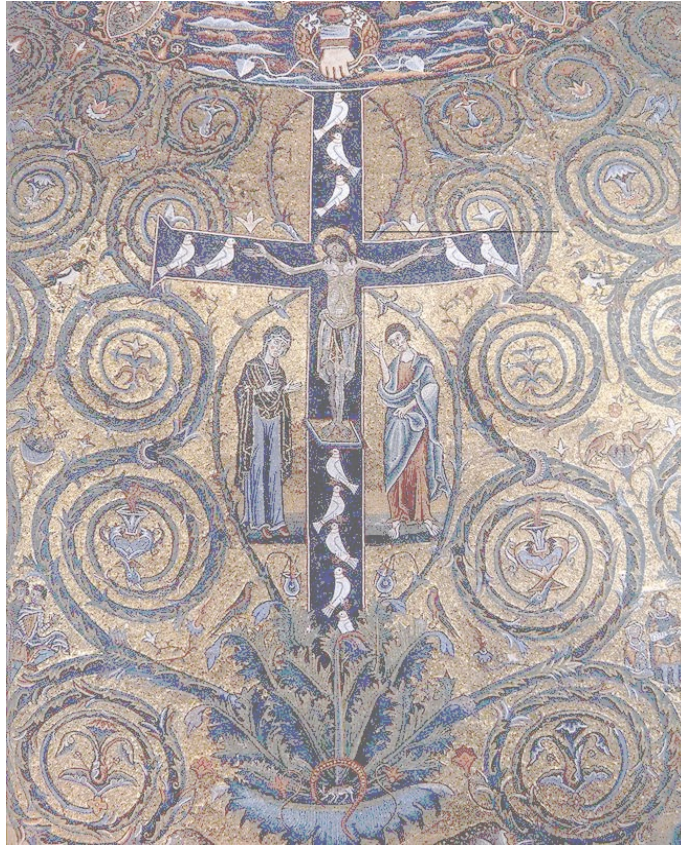
Vidi Aquam: #219

Mass I: Booklet p. 4; Angelus p. 1868 ; Baronius p. iv

Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: Rec: #49 Be Joyful, Mary, Heavenly Queen

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



12th century mosaic from the church of San Clemente in Rome.

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Oration Concerning Easter, Continued

Well, let them lament; we will feed on the Lamb toward evening — for Christ's Passion was in the completion of the ages; because too He communicated His Disciples in the evening with His Sacrament, destroying the darkness of sin; and not sodden, but roast — that our word may have in it nothing that is unconsidered or watery, or easily made away with; but may be entirely consistent and solid, and free from all that is impure and from all vanity. And let us be aided by the good coals, (Isa. 6:6) kindling and purifying our minds from Him That comes to send fire on the earth, (Lu. 12:49) that shall destroy all evil habits, and to hasten its kindling. Whatsoever then there be, of solid and nourishing in the Word, shall be eaten with the inward parts and hidden things of the mind, and shall be consumed and given up to spiritual digestion; aye, from head to foot, that is, from the first contemplations of Godhead to the very last thoughts about the Incarnation. Neither let us carry anything of it abroad, nor leave it till the morning; because most of our Mysteries may not be carried out to them that are outside, nor is there beyond this night any further purification; and procrastination is not creditable to those who have a share in the Word. For just as it is good and well-pleasing to God not to let anger last through the day, but to get rid of it before sunset, whether you take this of time or in a mystical sense, for it is not safe for us that the Sun of Righteousness should go down upon our wrath; so too we ought not to let such Food remain all night, nor to put it off till tomorrow. But whatever is of bony nature and not fit for food and hard for us even to understand, this must not be broken; that is, badly divined and misconceived (I need not say that in the history not a bone of Jesus was broken, even though His death was hastened by His crucifiers on account of the Sabbath); nor must it be stripped off and thrown away, lest that which is holy should be given to the dogs, that is, to the evil hearers of the Word; just as the glorious pearl of the Word is not to be cast before swine; but it shall be consumed with the fire with which the burnt offerings also are consumed, being refined and preserved by the Spirit That searches and knows all things, not destroyed in the waters, nor scattered abroad as the calf's head which was hastily made by Israel was by Moses, (Ex. 32:20) for a reproach for their hardness of heart. Nor would it be right for us to pass over the manner of this eating either, for the Law does not do so, but carries its mystical labour even to this point in the literal enactment. Let us consume the Victim in haste, eating It with unleavened bread, with bitter herbs, and with our loins girded, and our shoes on our feet, and leaning on staves like old men; with haste, that we fall not into that fault which was forbidden to Lot (Gen. 19:17) by the commandment, that we look not around, nor stay in all that neighbourhood, but that we escape to the mountain, that we be not overtaken by the strange fire of Sodom, nor be congealed into a pillar of salt in consequence of our turning back to wickedness; for this is the result of delay. With bitter herbs, for a life according to the Will of God is bitter and arduous, especially to beginners, and higher than pleasures. For although the new yoke is easy and the burden light, as you are told, yet this is on account of the hope and the reward, which is far more abundant than the hardships of this life. If it were not so, who would not say that the Gospel is more full of toil and trouble than the enactments of the Law? For, while the Law prohibits only the completed acts of sin, we are condemned for the causes also, almost as if they were acts. The Law says, You shall not commit adultery; but you may not even desire, kindling passion by curious and earnest looks. You shall not kill, says the Law; but you are not even to return a blow, but on the contrary are to offer yourself to the smiter. How much more ascetic is the Gospel than the Law! You shall not forswear yourself is the Law; but you are not to swear at all, either a greater or a lesser oath, for an oath is the parent of perjury. You shall not join house to house, nor field to field, oppressing the poor; (Isa. 5:8) but you are to set aside willingly even your just possessions, and to be stripped for the poor, that without encumbrance you may take up the Cross and be enriched with the unseen riches.

And let the loins of the unreasoning animals be unbound and loose, for they have not the gift of reason which can overcome pleasure (it is not needful to say that even they know the limit of natural movement). But let that part of your being which is the seat of passion... be restrained by a girdle of continence, so that you may eat the Passover purely, having mortified

your members which are upon the earth, (Col. 3:5) and copying the girdle of John, the Hermit and Forerunner and great Herald of the Truth. Another girdle I know, the soldierly and manly one... And it is in respect of this too that God says in an oracle to Job, "*Nay, but gird up your loins like a man, and give a manly answer.*" (Job 38:3) With this also holy David boasts that he is girded with strength from God, and speaks of God Himself as clothed with strength and girded about with power — against the ungodly of course — though perhaps some may prefer to see in this a declaration of the abundance of His power, and, as it were, its restraint, just as also He clothes Himself with Light as with a garment. For who shall endure His unrestrained power and light? Do I enquire what there is common to the loins and to truth? What then is the meaning to St. Paul of the expression, "*Stand, therefore, having your loins girt about with truth?*" (Eph. 5:14) Is it perhaps that contemplation is to restrain concupiscence, and not to allow it to be carried in another direction? For that which is disposed to love in a particular direction will not have the same power towards other pleasures.

And as to shoes, let him who is about to touch the Holy Land which the feet of God have trodden, put them off, as Moses did upon the Mount, (Ex. 3:5) that he may bring there nothing dead; nothing to come between Man and God. So too if any disciple is sent to preach the Gospel, let him go in a spirit of philosophy and without excess, inasmuch as he must, besides being without money and without staff and with but one coat, also be barefooted, (Matt. 10:9) that the feet of those who preach the Gospel of Peace and every other good may appear beautiful. (Isa. 52:7) But he who would flee from Egypt and the things of Egypt must put on shoes for safety's sake, especially in regard to the scorpions and snakes in which Egypt so abounds, so as not to be injured by those which watch the heel (Gen. 3:15) which also we are bidden to tread under foot. And concerning the staff and the signification of it, my belief is as follows. There is one I know to lean upon, and another which belongs to Pastors and Teachers, and which corrects human sheep. Now the Law prescribes to you the staff to lean upon, that you may not break down in your mind when you hear of God's Blood, and His Passion, and His death; and that you may not be carried away to heresy in your defense of God; but without shame and without doubt may eat the Flesh and drink the Blood, if you are desirous of true life, neither disbelieving His words about His Flesh, nor offended at those about His Passion. Lean upon this, and stand firm and strong, in nothing shaken by the adversaries nor carried away by the plausibility of their arguments. Stand upon your High Place; in the Courts of Jerusalem place your feet; lean upon the Rock, that your steps in God be not shaken. What do you say? Thus it has pleased Him that you should come forth out of Egypt, the iron furnace; that you should leave behind the idolatry of that country, and be led by Moses and his lawgiving and martial rule. I give you a piece of advice which is not my own, or rather which is very much my own, if you consider the matter spiritually. Borrow from the Egyptians vessels of gold and silver; (Ex. 11:2) with these take your journey; supply yourself for the road with the goods of strangers, or rather with your own. There is money owing to you, the wages of your bondage and of your brickmaking; be clever on your side too in asking retribution; be an honest robber. You suffered wrong there while you were fighting with the clay (that is, this troublesome and filthy body) and were building cities foreign and unsafe, whose memorial perishes with a cry. What then? Do you come out for nothing and without wages? But why will you leave to the Egyptians and to the powers of your adversaries that which they have gained by wickedness, and will spend with yet greater wickedness? It does not belong to them: they have ravished it, and have sacrilegiously taken it as plunder from Him who says, *The silver is Mine and the gold is Mine*, (Hag. 2:8) and I give it to whom I will. Yesterday it was theirs, for it was permitted to be so; today the Master takes it and gives it to you, (Matt. 20:14) that you may make a good and saving use of it. Let us make to ourselves friends of the Mammon of unrighteousness, (Lu. 16:9) that when we fail, they may receive us in the time of judgment.

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

Announcements

We will be having a procession next Sunday in honour of the Blessed Virgin Mary, followed by a consecration to her Immaculate Heart.

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

There will be a meeting in the sacristy for boys who have already received their First Holy Communion, who are interested in learning to serve, after the 12:30pm Mass next Sunday (May 10th).

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

Confirmations with His Grace, Archbishop Stephen Hero, 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 In Person 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.

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, May 3rd Fourth 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+V A+ family by P A Private Intention	
Monday, May 4th St. Monica, Widow (III Cl)	7:30 am Low Mass	JS † by SK	Deceased members of M M family by MCM
Tuesday, May 5th St. Pius V, Pope & Confessor (III Cl)	7:30 am Low Mass	T H † by F S	Holy Souls in Purgatory by K & L O
Wednesday, May 6th Feria of Paschaltide (IV Cl)	7:30 am Low Mass	JS † by F S	Holy Souls in Purgatory by K & L O
Thursday, May 7th St. Stanislaus, Bishop & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	T T G † by L L	Holy Souls in Purgatory by K & L O
Friday, May 8th Feria of Paschaltide (IV Cl)	7:30 am Low Mass	T D by M C M	Holy Souls in Purgatory by K & L O
Saturday, May 9th St. Gregory of Nazianzus, Bishop, Confessor & Doctor of the Church (III Cl)	8:00 am Low Mass	R P and P D by M R	Holy Souls in Purgatory by K & L O
Sunday, May 10th Fifth 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.