



VITAL GRANDIN CHAPLAINCY

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

Fifth Sunday after Easter

May 10th, 2026

#153 Hail, Holy Queen Enthroned Above; #144 Immaculate Mary
Crowning: #146 In This Your Month
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

- Procession: 1. #132 Daily, Daily Sing to Mary
2. #126 O Sanctissima
3. #133 Hail, Queen of Heaven The Ocean Star
4. #127 Ave Maris Stella
5. #136 O Purest of Creatures
Recessional: Organ Postlude



Altar of Our Lady, from the Church of St. Nicholas, Überlingen, Germany.

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Oration Concerning Easter, Continued

If you are a Rachel or a Leah, a patriarchal and great soul, steal whatever idols of your father you can find; (Gen. 31:19) not, however, that you may keep them, but that you may destroy them; and if you are a wise Israelite remove them to the Land of the Promise, and let the persecutor grieve over the loss of them, and learn through being outwitted that it was vain for him to tyrannize over and keep in bondage better men than himself. If you do this, and comest out of Egypt thus, I know well that you shall be guided by the pillar of fire and cloud by night and day. (Ex. 13:20) The wilderness shall be tamed for you, and the Sea divided; Pharaoh shall be drowned; (Ex. 14:28) bread shall be rained down: the rock shall become a fountain; Amalek shall be conquered, not with arms alone, but with the hostile hand of the righteous forming both prayers and the invincible trophy of the Cross; the River shall be cut off; the sun shall stand still; and the moon be restrained; (Jos. 3:15-16) walls shall be overthrown even without engines; swarms of hornets shall go before you to make a way for Israel, and to hold the Gentiles in check; and all the other events which are told in the history after these and with these (not to make a long story) shall be given you of God. Such is the feast you are keeping today; and in this manner I would have you celebrate both the Birthday and the Burial of Him Who was born for you and suffered for you. Such is the Mystery of the Passover; such are the mysteries sketched by the Law and fulfilled by Christ, the Abolisher of the letter, the Perfecter of the Spirit, who by His Passion taught us how to suffer, and by His glorification grants us to be glorified with Him.

Now we are to examine another fact and dogma, neglected by most people, but in my judgment well worth enquiring into. To Whom was that Blood offered that was shed for us, and why was It shed? I mean the precious and famous Blood of our God and High priest and Sacrifice. We were detained in bondage by the Evil One, sold under sin, and receiving pleasure in exchange for wickedness. Now, since a ransom belongs only to him who holds in bondage, I ask to whom was this offered, and for what cause? If to the Evil One, fie upon the outrage! If the robber receives ransom, not only from God, but a ransom which consists of God Himself, and has such an illustrious payment for his tyranny, a payment for whose sake it would have been right for him to have left us alone altogether. But if to the Father, I ask first, how? For it was not by Him that we were being oppressed; and next, On what principle did the Blood of His Only begotten Son delight the Father, Who would not receive even Isaac, when he was being offered by his Father, but changed the sacrifice, putting a ram in the place of the human victim? Is it not evident that the Father accepts Him, but neither asked for Him nor demanded Him; but on account of the Incarnation, and because Humanity must be sanctified by the Humanity of God, that He might deliver us Himself, and overcome the tyrant, and draw us to Himself by the mediation of His Son, Who also arranged this to the honour of the Father, Whom it is manifest that He obeys in all things? So much we have said of Christ; the greater part of what we might say shall be revered with silence. But that brazen serpent (Num. 21:9) was hung up as a remedy for the biting serpents, not as a type of Him that suffered for us, but as a contrast; and it saved those that looked upon it, not because they believed it to live, but because it was killed, and killed with it the powers that were subject to it, being destroyed as it deserved. And what is the fitting epitaph for it from us? "*O death, where is your sting? O grave, where is your victory?*" You are overthrown by the Cross; you are slain by Him who is the Giver of life; you are without breath, dead, without motion, even though you keep the form of a serpent lifted up on high on a pole.

Now we will partake of a Passover which is still typical; though it is plainer than the old one. For that is ever new which is now becoming known. It is ours to learn what is that drinking and that enjoyment, and His to teach and communicate the Word to His disciples. For teaching is food, even to the Giver of food. Come hither then, and let us partake of the Law, but in a Gospel manner, not a literal one; perfectly, not imperfectly; eternally, not temporarily. Let us make our Head, not the earthly Jerusalem, but the heavenly City; not that which is now trodden under foot by armies, but that which is glorified by Angels. Let us sacrifice not young calves, nor lambs that put forth horns and hoofs, in which many parts are destitute of life and

feeling; but let us sacrifice to God the sacrifice of praise upon the heavenly Altar, with the heavenly dances; let us hold aside the first veil; let us approach the second, and look into the Holy of Holies. Shall I say that which is a greater thing yet? Let us sacrifice ourselves to God; or rather let us go on sacrificing throughout every day and at every moment. Let us accept anything for the Word's sake. By sufferings let us imitate His Passion: by our blood let us reverence His Blood: let us gladly mount upon the Cross. Sweet are the nails, though they be very painful. For to suffer with Christ and for Christ is better than a life of ease with others. If you are a Simon of Cyrene, (Ma. 15:21) take up the Cross and follow. If you are crucified with Him as a robber, (Lu. 23:42) acknowledge God as a penitent robber. If even He was numbered among the transgressors (Isa. 53:12) for you and your sin, do you become law-abiding for His sake. Worship Him Who was hanged for you, even if you yourself are hanging; make some gain even from your wickedness; purchase salvation by your death; enter with Jesus into Paradise, (Lu. 23:43) so that you may learn from what you have fallen. Contemplate the glories that are there; let the murderer die outside with his blasphemies; and if you be a Joseph of Arimathæa, (Lu. 23:52) beg the Body from him that crucified Him, make your own that which cleanses the world. If you be a Nicodemus, the worshipper of God by night, bury Him with spices. (Jo. 19:39) If you be a Mary, or another Mary, or a Salome, or a Joanna, weep in the early morning. Be first to see the stone taken away, and perhaps you will see the Angels and Jesus Himself. Say something; hear His Voice. If He say to you, Touch Me not, stand afar off; reverence the Word, but grieve not; for He knows those to whom He appears first. Keep the feast of the Resurrection; come to the aid of Eve who was first to fall, of Her who first embraced the Christ, and made Him known to the disciples. Be a Peter or a John; hasten to the Sepulchre, running together, running against one another, vying in the noble race. And even if you be beaten in speed, win the victory of zeal; not Looking into the tomb, but Going in. And if, like a Thomas, you were left out when the disciples were assembled to whom Christ shows Himself, when you do see Him be not faithless; and if you do not believe, then believe those who tell you; and if you cannot believe them either, then have confidence in the print of the nails. If He descend into Hell, (1 Peter 3:19) descend with Him. Learn to know the mysteries of Christ there also, what is the providential purpose of the twofold descent, to save all men absolutely by His manifestation, or there too only them that believe.

And if He ascend up into Heaven, (Lu. 24:51) ascend with Him. Be one of those angels who escort Him, or one of those who receive Him. Bid the gates be lifted up, or be made higher, that they may receive Him, exalted after His Passion. Answer to those who are in doubt because He bears up with Him His body and the tokens of His Passion, which He had not when He came down, and who therefore inquire, "Who is this King of Glory?" that it is the Lord strong and mighty, as in all things that He has done from time to time and does, so now in His battle and triumph for the sake of Mankind. And give to the doubting of the question the twofold answer. And if they marvel and say as in Isaiah's drama Who is this that comes from Edom and from the things of earth? Or How are the garments red of Him that is without blood or body, as of one that treads in the full wine-press? (Isa. 63:1) set forth the beauty of the array of the Body that suffered, adorned by the Passion, and made splendid by the Godhead, than which nothing can be more lovely or more beautiful.

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

Announcements

Due to the Priests' meeting in Red Deer, we will be away from Monday afternoon until Thursday evening. There will be no Mass on Tuesday and Wednesday this week.

We will be having a procession today after the 12:30 Mass in honour of the Blessed Virgin Mary, followed by a consecration to her Immaculate Heart.

There will be a social after the 12:30 Mass today as well as on May 24, June 7 & 21.

There will be a meeting today in the sacristy after the 12:30pm Mass for boys who have already received their First Holy Communion, who are interested in learning to serve.

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.

Due to the priests' meeting, there will be **no *Wednesday In Person Adult Catechesis* 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 10th Fifth Sunday after Easter (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	D G by K H FSSP & world TLM DJG by LD	
Monday, May 11th Ss. Philip and James, Apostles (II Cl)	7:30 am Low Mass	BK by AK	A S rip by A T
Tuesday, May 12th Ss. Nereus, Achilleus and Domitilla, Virgins, and Pancratius Martyrs (III Cl)	No Mass		D Z by K H Holy Souls in Purgatory by K&L O
Wednesday, May 13th The Vigil of Ascension (II Cl)	No Mass		A S rip by A T VG by KG
Thursday, May 14th Ascension of the Lord (I Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Souls in purgatory by X V	Holy Souls in Purgatory by K&L O
Friday, May 15th St. John Baptist de la Salle, Confessor (III Cl)	7:30 am Low Mass	A S rip by A T	Holy Souls in Purgatory by K&L O
Saturday, May 16th St. Ubald, Bishop & Confessor (III Cl)	8:00 am Low Mass	DR by KG	A S rip by A T
Sunday, May 17th Sunday after the Ascension (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.