



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Eighth Sunday after Pentecost

July 18th, 2026

Entrance Hymn: #65 Jesus, How Good the Thought of Thee

Asperges: #218

Mass XI: Booklet p. 17; Angelus p.1885 ; Baronius p. xvi

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #198 Now Thank We All Our God



St. Vitus' Cathedral in Prague.

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On the Faith, Continued

And this also it behooves us to know, that the names “Fatherhood, Sonship and Procession,” were not applied to the Holy Godhead by us: on the contrary, they were communicated to us by the Godhead, as the divine apostle says, *Wherefore I bow the knee to the Father, from Whom is every family in heaven and on earth.* But if we say that the Father is the origin of the Son and greater than the Son, we do not suggest any precedence in time or superiority in nature of the Father over the Son (for through His agency He made the ages), or superiority in any other respect save causation. And we mean by this, that the Son is begotten of the Father and not the Father of the Son, and that the Father naturally is the cause of the Son: just as we say in the same way not that fire proceeds from light, but rather light from fire. So then, whenever we hear it said that the Father is the origin of the Son and greater than the Son, let us understand it to mean in respect of causation. And just as we do not say that fire is of one essence and light of another, so we cannot say that the Father is of one essence and the Son of another: but both are of one and the same essence. And just as we say that fire has brightness through the light proceeding from it, and do not consider the light of the fire as an instrument ministering to the fire, but rather as its natural force: so we say that the Father creates all that He creates through His Only-begotten Son, not as though the Son were a mere instrument serving the Father's ends, but as His natural and subsistent force. And just as we say both that the fire shines and again that the light of the fire shines, So all things whatsoever the Father does, these also does the Son likewise. (Jo. 5:19) But whereas light possesses no proper subsistence of its own, distinct from that of the fire, the Son is a perfect subsistence, inseparable from the Father's subsistence, as we have shown above. For it is quite impossible to find in creation an image that will illustrate in itself exactly in all details the nature of the Holy Trinity. For how could that which is create and compound, subject to flux and change, circumscribed, formed and corruptible, clearly show forth the super-essential divine essence, unaffected as it is in any of these ways? Now it is evident that all creation is liable to most of these affections, and all from its very nature is subject to corruption.

Likewise we believe also in one Holy Spirit, the Lord and Giver of Life: Who proceeds from the Father and rests in the Son: the object of equal adoration and glorification with the Father and Son, since He is co-essential and co-eternal : the Spirit of God, direct, authoritative , the fountain of wisdom, and life, and holiness: God existing and addressed along with Father and Son: uncreate, full, creative, all-ruling, all-effecting, all-powerful, of infinite power, Lord of all creation and not under any lord: deifying, not deified: filling, not filled: shared in, not sharing in: sanctifying, not sanctified: the intercessor, receiving the supplications of all: in all things like to the Father and Son: proceeding from the Father and communicated through the Son, and participated in by all creation, through Himself creating, and investing with essence and sanctifying, and maintaining the universe: having subsistence, existing in its own proper and peculiar subsistence, inseparable and indivisible from Father and Son, and possessing all the qualities that the Father and Son possess, save that of not being begotten or born. For the Father is without cause and unborn: for He is derived from nothing, but derives from Himself His being, nor does He derive a single quality from another. Rather He is Himself the beginning and cause of the existence of all things in a definite and natural manner. But the Son is derived from the Father after the manner of generation, and the Holy Spirit likewise is derived from the Father, yet not after the manner of generation, but after that of procession. And we have learned that there is a difference between generation and procession, but the nature of that difference we in no wise understand. Further, the generation of the Son from the Father and the procession of the Holy Spirit are simultaneous.

All then that the Son and the Spirit have is from the Father, even their very being: and unless the Father is, neither the Son nor the Spirit is. And unless the Father possesses a certain attribute, neither the Son nor the Spirit possesses it: and through the Father , that is, because of the Father's existence , the Son and the Spirit exist , and through the Father, that is, because of the Father having the qualities, the Son and the Spirit have all their qualities, those of being unbegotten, and of birth and of procession being excepted. For in these hypostatic or personal

properties alone do the three holy subsistences differ from each other, being indivisibly divided not by essence but by the distinguishing mark of their proper and peculiar subsistence. Further we say that each of the three has a perfect subsistence, that we may understand not one compound perfect nature made up of three imperfect elements, but one simple essence, surpassing and preceding perfection, existing in three perfect subsistences. For all that is composed of imperfect elements must necessarily be compound. But from perfect subsistences no compound can arise. Wherefore we do not speak of the form as from subsistences, but as in subsistences. But we speak of those things as imperfect which do not preserve the form of that which is completed out of them. For stone and wood and iron are each perfect in its own nature, but with reference to the building that is completed out of them each is imperfect: for none of them is in itself a house.

The subsistences then we say are perfect, that we may not conceive of the divine nature as compound. For compoundness is the beginning of separation. And again we speak of the three subsistences as being in each other , that we may not introduce a crowd and multitude of Gods. Owing to the three subsistences, there is no compoundness or confusion: while, owing to their having the same essence and dwelling in one another, and being the same in will, and energy, and power, and authority, and movement, so to speak, we recognise the indivisibility and the unity of God. For verily there is one God, and His Word and Spirit.

One ought, moreover, to recognise that it is one thing to look at a matter as it is, and another thing to look at it in the light of reason and thought. In the case of all created things, the distinction of the subsistences is observed in actual fact. For in actual fact Peter is seen to be separate from Paul. But the community and connection and unity are apprehended by reason and thought. For it is by the mind that we perceive that Peter and Paul are of the same nature and have one common nature. For both are living creatures, rational and mortal: and both are flesh, endowed with the spirit of reason and understanding. It is, then, by reason that this community of nature is observed. For here indeed the subsistences do not exist one within the other. But each privately and individually, that is to say, in itself, stands quite separate, having very many points that divide it from the other. For they are both separated in space and differ in time, and are divided in thought, and power, and shape, or form, and habit, and temperament and dignity, and pursuits, and all differentiating properties, but above all, in the fact that they do not dwell in one another but are separated. Hence it comes that we can speak of two, three, or many men.

And this may be perceived throughout the whole of creation, but in the case of the holy and superessential and incomprehensible Trinity, far removed from everything, it is quite the reverse. For there the community and unity are observed in fact, through the co-eternity of the subsistences, and through their having the same essence and energy and will and concord of mind , and then being identical in authority and power and goodness — I do not say similar but identical — and then movement by one impulse. For there is one essence, one goodness, one power, one will, one energy, one authority, one and the same, I repeat, not three resembling each other... For each one of them is related as closely to the other as to itself: that is to say that the Father, the Son, and the Holy Spirit are one in all respects, save those of not being begotten, of birth and of procession. But it is by thought that the difference is perceived. For we recognise one God: but only in the attributes of Fatherhood, Sonship, and Procession, both in respect of cause and effect and perfection of subsistence, that is, manner of existence, do we perceive difference. For with reference to the uncircumscribed Deity we cannot speak of separation in space, as we can in our own case. For the subsistences dwell in one another, in no wise confused but cleaving together, according to the word of the Lord, *I am in the father, and the father in Me* (Jo. 14:11): nor can one admit difference in will or judgment or energy or power or anything else whatsoever which may produce actual and absolute separation in our case. Wherefore we do not speak of three Gods, the Father, the Son, and the Holy Spirit, but rather of one God, the holy Trinity.

St. John Damascene, An Exposition of the Orthodox Faith (Excerpts)
Trans. E.W. Watson and L. Pullan

Announcements

Fr. Sanetra will be on vacation from Monday July 20th to August 18th. Please contact Fr. Blust for any assistance.

Confirmations with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20th at 7pm, with classes beginning in September.

The Wednesday 7 pm Adult Catechesis will continue this week at Assumption All are welcome to attend. The My Catholic Faith Catechism is used; Copies are available for a donation of \$25.

Please remember that all the priests of the SSPX administer all sacraments illicitly, and further, since the declaration of excommunication, the sacraments of penance and marriage administered by them are invalid. Please pray for all those affected by this tragic situation.

The **Gianna Centre** (next door to Assumption Parish) is having a weekly **Thursday Market** from 10 AM - 3 PM, which will end in September. Every week Lunches based on a different culture will be offered.

For the full list of announcements for the Archdiocese of Edmonton, see caedm.ca/window/

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Private Mass Int’n ①
Sunday, July 19th Eighth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J and M L by J and M L XV’s Intentions IM by FL	
Monday, July 20th St. Jerome Emiliani, Confessor (III Cl)	7:30 am Low Mass	ARdR † by SM	D F † by L L
Tuesday, July 21st St. Lawrence of Brindisi, Doctor of the Church (III Cl)	7:30 am Low Mass	D&J L & family by PA	Private
Wednesday, July 22nd St. Mary Magdalene, Penitent (III Cl)	7:30 am Low Mass	VOM by L family	Private
Thursday, July 23rd St. Apollinaris, Bishop & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Fr JJ by PA	C R & family by md
Friday, July 24th Feria (IV Cl)	7:30 am Low Mass	Priestly & Religious vocations by PA	B H by J H
Saturday, July 25th St. James the Greater, Apostle (II Cl)	8:00 am Low Mass	T family by KH	R family
Sunday, July 26th Ninth Sunday after Pentecost (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.