



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Ninth Sunday after Pentecost

July 26th, 2026

Entrance Hymn: #62 Praise to the Lord

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: #196 Holy God, We Praise Thy Name



Cathedral of St. Mark in Venice.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 825-218-5344

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

On the Faith, Continued

The Deity is simple and uncompound. But that which is composed of many and different elements is compound. If, then, we should speak of the qualities of being uncreate and without beginning and incorporeal and immortal and everlasting and good and creative and so forth as essential differences in the case of God, that which is composed of so many qualities will not be simple but must be compound. But this is impious in the extreme. Each, then, of the affirmations about God should be thought of as signifying not what He is in essence, but either something that it is impossible to make plain, or some relation to some of those things which are contrasts or some of those things that follow the nature, or an energy.

It appears then that the most proper of all the names given to God is "He that is," as He Himself said in answer to Moses on the mountain, Say to the sons of Israel, *He that is has sent Me.* (Ex. 3:14) For He keeps all being in His own embrace, like a sea of essence infinite and unseen. Or as the holy Dionysius says, "He that is good." For one cannot say of God that He has being in the first place and goodness in the second.

The second name of God is "ho Theos"¹, derived from "thein," to run, because He courses through all things, or from "aithein," to burn: For God is a fire consuming all evil (Deut. 4:24), or from "thesthai," because He is all-seeing (2 Macc. 10:5): for nothing can escape Him, and over all He keeps watch. For He saw all things before they were, holding them timelessly in His thoughts; and each one conformably to His voluntary and timeless thought, which constitutes predetermination and image and pattern, comes into existence at the predetermined time.

The first name then conveys the notion of His existence and of the nature of His existence: while the second contains the idea of energy. Further, the terms 'without beginning,' 'incorruptible,' 'unbegotten,' as also 'uncreate,' 'incorporeal,' 'unseen,' and so forth, explain what He is not: that is to say, they tell us that His being had no beginning, that He is not corruptible, nor created, nor corporeal, nor visible. Again, goodness and justice and piety and such like names belong to the nature, but do not explain His actual essence. Finally, Lord and King and names of that class indicate a relationship with their contrasts: for the name Lord has reference to those over whom the lord rules, and the name King to those under kingly authority, and the name Creator to the creatures, and the name Shepherd to the sheep he tends.

Therefore all these names must be understood as common to deity as a whole, and as containing the notions of sameness and simplicity and indivisibility and union: while the names Father, Son and Spirit, and causeless and caused, and unbegotten and begotten, and procession contain the idea of separation: for these terms do not explain His essence, but the mutual relationship and manner of existence.

When, then, we have perceived these things and are conducted from these to the divine essence, we do not apprehend the essence itself but only the attributes of the essence: just as we have not apprehended the essence of the soul even when we have learned that it is incorporeal and without magnitude and form: nor again, the essence of the body when we know that it is white or black, but only the attributes of the essence. Further, the true doctrine teaches that the Deity is simple and has one simple energy, good and energising in all things, just as the sun's ray, which warms all things and energises in each in harmony with its natural aptitude and receptive power, having obtained this form of energy from God, its Maker. But quite distinct is all that pertains to the divine and benignant incarnation of the divine Word. For in that neither the Father nor the Spirit have any part at all, unless so far as regards approval and the working of inexplicable miracles which the God-Word, having become man like us, worked, as unchangeable God and son of God.

Since we find many terms used symbolically in the Scriptures concerning God which are more applicable to that which has body, we should recognize that it is quite impossible for us men clothed about with this dense covering of flesh to understand or speak of the divine and lofty and immaterial energies of the Godhead, except by the use of images and types and symbols

¹This and the following three terms in quotation marks are Greek words.

derived from our own life. So then all the statements concerning God, that imply body, are symbols, but have a higher meaning: for the Deity is simple and formless. Hence by God's eyes and eyelids and sight we are to understand His power of overseeing all things and His knowledge, that nothing can escape: for in the case of us this sense makes our knowledge more complete and more full of certainty. By God's ears and hearing is meant His readiness to be propitiated and to receive our petitions: for it is this sense that renders us also kind to suppliants, inclining our ear to them more graciously. God's mouth and speech are His means of indicating His will; for it is by the mouth and speech that we make clear the thoughts that are in the heart: God's food and drink are our concurrence to His will, for we, too, satisfy the necessities of our natural appetite through the sense of taste. And God's sense of smell is His appreciation of our thoughts of and good will towards Him, for it is through this sense that we appreciate sweet fragrance. And God's countenance is the demonstration and manifestation of Himself through His works, for our manifestation is through the countenance. And God's hands mean the effectual nature of His energy, for it is with our own hands that we accomplish our most useful and valuable work. And His right hand is His aid in prosperity, for it is the right hand that we also use when making anything of beautiful shape or of great value, or where much strength is required. His handling is His power of accurate discrimination and exaction, even in the minutest and most secret details, for those whom we have handled cannot conceal from us anything within themselves. His feet and walk are His advent and presence, either for the purpose of bringing succour to the needy, or vengeance against enemies, or to perform any other action, for it is by using our feet that we come to arrive at any place. His oath is the unchangeableness of His counsel, for it is by oath that we confirm our compacts with one another. His anger and fury are His hatred of and aversion to all wickedness, for we, too, hate that which is contrary to our mind and become enraged thereat. His forgetfulness and sleep and slumbering are His delay in taking vengeance on His enemies and the postponement of the accustomed help to His own. And to put it shortly, all the statements made about God that imply body have some hidden meaning and teach us what is above us by means of something familiar to ourselves, with the exception of any statement concerning the bodily sojourn of the God-Word. For He for our safety took upon Himself the whole nature of man , the thinking spirit, the body, and all the properties of human nature, even the natural and blameless passions.

The following, then, are the mysteries which we have learned from the holy oracles, as the divine Dionysius the Areopagite said : that God is the cause and beginning of all: the essence of all that have essence: the life of the living: the reason of all rational beings: the intellect of all intelligent beings: the recalling and restoring of those who fall away from Him: the renovation and transformation of those that corrupt that which is natural: the holy foundation of those who are tossed in unholiness: the steadfastness of those who have stood firm: the way of those whose course is directed to Him and the hand stretched forth to guide them upwards. And I shall add He is also the Father of all His creatures (for God, Who brought us into being out of nothing, is in a stricter sense our Father than are our parents who have derived both being and begetting from Him): the shepherd of those who follow and are tended by Him: the radiance of those who are enlightened: the initiation of the initiated: the deification of the deified: the peace of those at discord: the simplicity of those who love simplicity: the unity of those who worship unity: of all beginning the beginning, super-essential because above all beginning: and the good revelation of what is hidden, that is, of the knowledge of Him so far as that is lawful for and attainable by each.

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	Chapel Mass Int'n ①
Sunday, July 26th Ninth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	FSSP & world TLM AB & Family C&D P & family by PA	
Monday, July 27th Feria (IV Cl)	7:30 am Low Mass	CR by KH	
Tuesday, July 28th Ss. Nazarius and Celsus, Martyrs, Victor I, Pope & Martyr, & St. Innocent I, Pope & Conf. (III Cl)	7:30 am Low Mass	NM by KH	
Wednesday, July 29th St. Martha, Virgin (III Cl)	7:30 am Low Mass	CH † by KH	
Thursday, July 30th Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	M&C B & family by PA	
Friday, July 31st St. Ignatius Loyola, Confessor (III Cl)	7:30 am Low Mass	MP by MD	
Saturday, August 1st Holy Machabees, Martyrs (IV Cl)	8:00 am Low Mass	DJG by LD	
Sunday, August 2nd Tenth 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.