



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Tenth Sunday after Pentecost

August 2nd, 2026

Entrance Hymn: #192 Christ, The Glory Of The Sky

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: #197 My God, How Wonderful Thou Art

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



The Basilica of St. Mary Major in Rome

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On the Faith, Continued

The Deity being incomprehensible is also assuredly nameless. Therefore since we know not His essence, let us not seek for a name for His essence. For names are explanations of actual things. But God, Who is good and brought us out of nothing into being that we might share in His goodness, and Who gave us the faculty of knowledge, not only did not impart to us His essence, but did not even grant us the knowledge of His essence. For it is impossible for nature to understand fully the supernatural. Moreover, if knowledge is of things that are, how can there be knowledge of the super-essential? Through His unspeakable goodness, then, it pleased Him to be called by names that we could understand, that we might not be altogether cut off from the knowledge of Him but should have some notion of Him, however vague. Inasmuch, then, as He is incomprehensible, He is also unnameable. But inasmuch as He is the cause of all and contains in Himself the reasons and causes of all that is, He receives names drawn from all that is, even from opposites: for example, He is called light and darkness, water and fire: in order that we may know that these are not of His essence but that He is super-essential and unnameable: but inasmuch as He is the cause of all, He receives names from all His effects.

Wherefore, of the divine names, some have a negative signification, and indicate that He is super-essential: such are "non-essential," "timeless," "without beginning," "invisible": not that God is inferior to anything or lacking in anything, for all things are His and have become from Him and through Him and endure in Him (Col. 1:17), but that He is pre-eminently separated from all that is. For He is not one of the things that are, but over all things. Some again have an affirmative signification, as indicating that He is the cause of all things. For as the cause of all that is and of all essence, He is called both Ens and Essence. And as the cause of all reason and wisdom, of the rational and the wise, He is called both reason and rational, and wisdom and wise. Similarly He is spoken of as Intellect and Intellectual, Life and Living, Power and Powerful, and so on with all the rest. Or rather those names are most appropriate to Him which are derived from what is most precious and most akin to Himself. That which is immaterial is more precious and more akin to Himself than that which is material, and the pure than the impure, and the holy than the unholy: for they have greater part in Him. So then, sun and light will be more apt names for Him than darkness, and day than night, and life than death, and fire and spirit and water, as having life, than earth, and above all, goodness than wickedness: which is just to say, being more than not being. For goodness is existence and the cause of existence, but wickedness is the negation of goodness, that is, of existence. These, then, are the affirmations and the negations, but the sweetest names are a combination of both: for example, the super-essential essence, the Godhead that is more than God, the beginning that is above beginning and such like. Further there are some affirmations about God which have in a pre-eminent degree the force of denial: for example, darkness: for this does not imply that God is darkness but that He is not light, but above light.

God then is called Mind and Reason and Spirit and Wisdom and Power, as the cause of these, and as immaterial, and maker of all, and omnipotent. And these names are common to the whole Godhead, whether affirmative or negative. And they are also used of each of the subsistences of the Holy Trinity in the very same and identical way and with their full significance. For when I think of one of the subsistences, I recognise it to be perfect God and perfect essence: but when I combine and reckon the three together, I know one perfect God. For the Godhead is not compound but in three perfect subsistences, one perfect indivisible and uncompound God. And when I think of the relation of the three subsistences to each other, I perceive that the Father is super-essential Sun, source of goodness, fathomless sea of essence, reason, wisdom, power, light, divinity: the generating and productive source of good hidden in it. He Himself then is mind, the depth

of reason, begetter of the Word, and through the Word the Producer of the revealing Spirit. And to put it shortly, the Father has no reason , wisdom, power, will , save the Son Who is the only power of the Father, the immediate cause of the creation of the universe: as perfect subsistence begotten of perfect subsistence in a manner known to Himself, Who is and is named the Son. And the Holy Spirit is the power of the Father revealing the hidden mysteries of His Divinity, proceeding from the Father through the Son in a manner known to Himself, but different from that of generation. Wherefore the Holy Spirit is the perfecter of the creation of the universe. All the terms, then, that are appropriate to the Father, as cause, source, begetter, are to be ascribed to the Father alone: while those that are appropriate to the caused, begotten Son, Word, immediate power, will, wisdom, are to be ascribed to the Son: and those that are appropriate to the caused, processional, manifesting, perfecting power, are to be ascribed to the Holy Spirit. The Father is the source and cause of the Son and the Holy Spirit: Father of the Son alone and producer of the Holy Spirit. The Son is Son, Word, Wisdom, Power, Image, Effulgence, Impress of the Father and derived from the Father...

Uncreate, without beginning, immortal, infinite, eternal, immaterial , good, creative, just, enlightening, immutable, passionless, uncircumscribed, immeasurable, unlimited, undefined, unseen, unthinkable, wanting in nothing, being His own rule and authority, all-ruling, life-giving, omnipotent, of infinite power, containing and maintaining the universe and making provision for all: all these and such like attributes the Deity possesses by nature, not having received them from elsewhere, but Himself imparting all good to His own creations according to the capacity of each.

The subsistences dwell and are established firmly in one another. For they are inseparable and cannot part from one another, but keep to their separate courses within one another, without coalescing or mingling, but cleaving to each other. For the Son is in the Father and the Spirit: and the Spirit in the Father and the Son: and the Father in the Son and the Spirit, but there is no coalescence or commingling or confusion. And there is one and the same motion: for there is one impulse and one motion of the three subsistences, which is not to be observed in any created nature.

Further the divine effulgence and energy, being one and simple and indivisible, assuming many varied forms in its goodness among what is divisible and allotting to each the component parts of its own nature, still remains simple and is multiplied without division among the divided, and gathers and converts the divided into its own simplicity. For all things long after it and have their existence in it. It gives also to all things being according to their several natures , and it is itself the being of existing things, the life of living things, the reason of rational beings, the thought of thinking beings. But it is itself above mind and reason and life and essence.

Further the divine nature has the property of penetrating all things without mixing with them and of being itself impenetrable by anything else. Moreover, there is the property of knowing all things with a simple knowledge and of seeing all things, simply with His divine, all-surveying, immaterial eye, both the things of the present, and the things of the past, and the things of the future, before they come into being. (Dan. 2:22) It is also sinless, and can cast sin out, and bring salvation: and all that it wills, it can accomplish, but does not will all it could accomplish. For it could destroy the universe but it does not will so to do.

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

Announcements

Mass on Monday, the civil holiday, will be at 8 am.

Fr. Sanetra will be on vacation until 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, August 2nd Tenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	PVV † EC † by AB GA by PA	
Monday, August 3rd Feria (IV Cl)	8:00 am Low Mass	PVV †	
Tuesday, August 4th St. Dominic, Confessor (III Cl)	7:30 am Low Mass	JA by PA	
Wednesday, August 5th Dedication of the Basilica of St. Mary Major (III Cl)	7:30 am Low Mass	MR by SM	
Thursday, August 6th The Transfiguration of Our Lord Jesus Christ (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	SM's sister †	
Friday, August 7th St. Cajetan, Confessor (III Cl)	7:30 am Low Mass	Mr. D.	
Saturday, August 8th St. John Mary Vianney, Confessor (III Cl)	8:00 am Low Mass	EZG by LD	
Sunday, August 9th Eleventh 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.