



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Eleventh Sunday after Pentecost

August 9th, 2026

Entrance Hymn: #202 On This Day, the First of Days

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: #199 Praise to the Holiest



Santa Maria delle Grazie in Milan.

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On the Faith, Continued

He created the ages Who Himself was before the ages, Whom the divine David thus addresses, *From age to age You are*. The divine apostle also says, *Through Whom He created the ages* (Heb. 1:2).

It must then be understood that the word “age” has various meanings, for it denotes many things. The life of each man is called an age. Again, a period of a thousand years is called an age. Again, the whole course of the present life is called an age: also the future life, the immortal life after the resurrection, is spoken of as an age. Again, the word “age” is used to denote, not time nor yet a part of time as measured by the movement and course of the sun, that is to say, composed of days and nights, but the sort of temporal motion and interval that is co-extensive with eternity. For age is to things eternal just what time is to things temporal. Seven ages of this world are spoken of, that is, from the creation of the heaven and earth till the general consummation and resurrection of men. For there is a partial consummation, viz., the death of each man: but there is also a general and complete consummation, when the general resurrection of men will come to pass. And the eighth age is the age to come. Before the world was formed, when there was as yet no sun dividing day from night, there was not an age such as could be measured, but there was the sort of temporal motion and interval that is co-extensive with eternity. And in this sense there is but one age, and God is spoken of as *ainoios* (everlasting) and *proaionios* (before time), for the age or æon itself is His creation. For God, Who alone is without beginning, is Himself the Creator of all things, whether age or any other existing thing. And when I say God, it is evident that I mean the Father and His Only begotten Son, our Lord, Jesus Christ, and His all-holy Spirit, our one God.

But we speak also of ages of ages, inasmuch as the seven ages of the present world include many ages in the sense of lives of men, and the one age embraces all the ages, and the present and the future are spoken of as age of age. Further, everlasting (i.e. *ainios*) life and everlasting punishment prove that the age or æon to come is unending. For time will not be counted by days and nights even after the resurrection, but there will rather be one day with no evening, wherein the Sun of Justice will shine brightly on the just, but for the sinful there will be night profound and limitless. In what way then will the period of one thousand years be counted which, according to Origen, is required for the complete restoration? Of all the ages, therefore, the sole creator is God Who has also created the universe and Who was before the ages.

Since, then, God, Who is good and more than good, did not find satisfaction in self-contemplation, but in His exceeding goodness wished certain things to come into existence which would enjoy His benefits and share in His goodness, He brought all things out of nothing into being and created them, both what is invisible and what is visible. Yea, even man, who is a compound of the visible and the invisible. And it is by thought that He creates, and thought is the basis of the work, the Word filling it and the Spirit perfecting it. He is Himself the Maker and Creator of the angels: for He brought them out of nothing into being and created them after His own image, an incorporeal race, a sort of spirit or immaterial fire: in the words of the divine David, *He makes His angels spirits, and His ministers a flame of fire*: and He has described their lightness and the ardour, and heat, and keenness and sharpness with which they hunger for God and serve Him, and how they are borne to the regions above and are quite delivered from all material thought.

An angel, then, is an intelligent essence, in perpetual motion, with free-will, incorporeal, ministering to God, having obtained by grace an immortal nature: and the Creator alone knows the form and limitation of its essence. But all that we can understand is, that it is incorporeal and immaterial. For all that is compared with God Who alone is incomparable, we find to be dense and material. For in reality only the Deity is immaterial and incorporeal.

The angel's nature then is rational, and intelligent, and endowed with free-will, changeable in will, or fickle. For all that is created is changeable, and only that which is un-created is unchangeable. Also all that is rational is endowed with free-will. As it is, then, rational and intelligent, it is endowed with free-will: and as it is created, it is changeable, having power either to abide or progress in goodness, or to turn towards evil.

It is not susceptible of repentance because it is incorporeal. For it is owing to the weakness of his body that man comes to have repentance.

It is immortal, not by nature but by grace. For all that has had beginning comes also to its natural end. But God alone is eternal, or rather, He is above the Eternal: for He, the Creator of times, is not under the dominion of time, but above time.

They are secondary intelligent lights derived from that first light which is without beginning, for they have the power of illumination; they have no need of tongue or hearing, but without uttering words they communicate to each other their own thoughts and counsels.

Through the Word, therefore, all the angels were created, and through the sanctification by the Holy Spirit were they brought to perfection, sharing each in proportion to his worth and rank in brightness and grace.

They are circumscribed: for when they are in the Heaven they are not on the earth: and when they are sent by God down to the earth they do not remain in the Heaven. They are not hemmed in by walls and doors, and bars and seals, for they are quite unlimited. Unlimited, I repeat, for it is not as they really are that they reveal themselves to the worthy men to whom God wishes them to appear, but in a changed form which the beholders are capable of seeing. For that alone is naturally and strictly unlimited which is un-created. For every created thing is limited by God Who created it.

Further, apart from their essence they receive the sanctification from the Spirit: through the divine grace they prophesy: they have no need of marriage for they are immortal.

Seeing that they are minds they are in mental places, and are not circumscribed after the fashion of a body. For they have not a bodily form by nature, nor are they extended in three dimensions. But to whatever post they may be assigned, there they are present after the manner of a mind and energize, and cannot be present and energize in various places at the same time. Whether they are equals in essence or differ from one another we know not. God, their Creator, Who knows all things, alone knows. But they differ from each other in brightness and position, whether it is that their position is dependent on their brightness, or their brightness on their position: and they impart brightness to one another, because they excel one another in rank and nature. And clearly the higher share their brightness and knowledge with the lower.

They are mighty and prompt to fulfil the will of the Deity, and their nature is endowed with such celerity that wherever the Divine glance bids them there they are straightway found. They are the guardians of the divisions of the earth: they are set over nations and regions, allotted to them by their Creator: they govern all our affairs and bring us succour. And the reason surely is because they are set over us by the divine will and command and are ever in the vicinity of God.

With difficulty they are moved to evil, yet they are not absolutely immoveable: but now they are altogether immoveable, not by nature but by grace and by their nearness to the Only Good. They behold God according to their capacity, and this is their food. They are above us for they are incorporeal, and are free of all bodily passion, yet are not passionless: for the Deity alone is passionless. They take different forms at the bidding of their Master, God, and thus reveal themselves to men and unveil the divine mysteries to them. They have Heaven for their dwelling-place, and have one duty, to sing God's praise and carry out His divine will.

Moreover, as that most holy, and sacred, and gifted theologian, Dionysius the Areopagite , says, All theology, that is to say, the holy Scripture, has nine different names for the heavenly essences. These essences that divine master in sacred things divides into three groups, each containing three. And the first group, he says, consists of those who are in God's presence and are said to be directly and immediately one with Him, viz., the Seraphim with their six wings, the many-eyed Cherubim and those that sit in the holiest thrones. The second group is that of the Dominions, and the Powers, and the Authorities; and the third, and last, is that of the Rulers and Archangels and Angels.

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

Announcements

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.

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 9th Eleventh Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	FSSP & World TLM Z's intentions CG & family by MD	
Monday, August 10th St. Laurence, Martyr (II Cl)	7:30 am Low Mass	B family by R	
Tuesday, August 11th Feria (IV Cl)	7:30 am Low Mass	EG by MD	
Wednesday, August 12th St. Clare, Virgin (III Cl)	7:30 am Low Mass	BH by JH	
Thursday, August 13th Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	OA by SP	
Friday, August 14th Vigil of the Assumption (II Cl)	7:30 am Low Mass	BF by MD	
Saturday, August 15th The Assumption of the Blessed Virgin Mary (I Cl)	8:00 am Low Mass	EZG by LD	
Sunday, August 16th Thirteenth 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.