



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Twelfth Sunday after Pentecost

August 16th, 2026

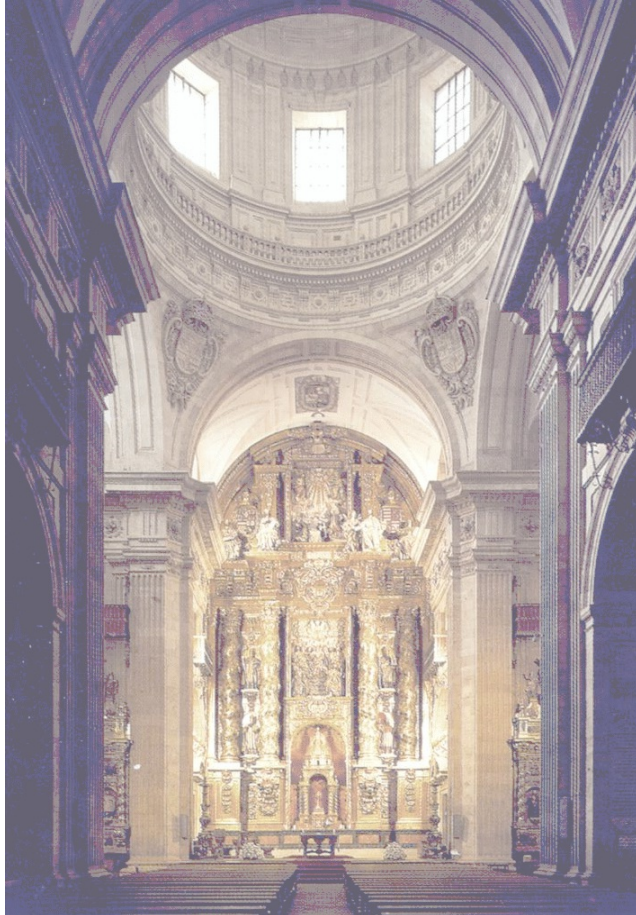
Entrance Hymn: #65 Jesus, How Good The Thought of Thee

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: #59 Christ The Lord Is My True Shepherd



From the Jesuit college of La Clerecia, Salamanca.

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

He who from among these angelic powers was set over the earthly realm, and into whose hands God committed the guardianship of the earth, was not made wicked in nature but was good, and made for good ends, and received from his Creator no trace whatever of evil in himself. But he did not sustain the brightness and the honour which the Creator had bestowed on him, and of his free choice was changed from what was in harmony to what was at variance with his nature, and became roused against God Who created him, and determined to rise in rebellion against Him : and he was the first to depart from good and become evil. For evil is nothing else than absence of goodness, just as darkness also is absence of light. For goodness is the light of the mind, and, similarly, evil is the darkness of the mind. Light, therefore, being the work of the Creator and being made good ("*for God saw all that He made, and behold they were exceeding good*" Gen. 1:31) produced darkness at His free-will. But along with him an innumerable host of angels subject to him were torn away and followed him and shared in his fall. Wherefore, being of the same nature as the angels, they became wicked, turning away at their own free choice from good to evil.

Hence they have no power or strength against any one except what God in His dispensation has conceded to them, as for instance, against Job and those swine that are mentioned in the Gospels. But when God has made the concession they do prevail, and are changed and transformed into any form whatever in which they wish to appear.

Of the future both the angels of God and the demons are alike ignorant: yet they make predictions. God reveals the future to the angels and commands them to prophesy, and so what they say comes to pass. But the demons also make predictions, sometimes because they see what is happening at a distance, and sometimes merely making guesses: hence much that they say is false and they should not be believed, even although they do often, in the way we have said, tell what is true. Besides this they know the Scriptures.

All wickedness, then, and all impure passions are the work of their mind. But while the liberty to attack man has been granted to them, they have not the strength to over-master any one: for we have it in our power to receive or not to receive the attack. Wherefore there has been prepared for the devil and his demons, and those who follow him, fire unquenchable and everlasting punishment (Matt. 25:41). Note, further, that what in the case of man is death is a fall in the case of angels. For after the fall there is no possibility of repentance for them, just as after death there is for men no repentance.

Our God Himself, Whom we glorify as Three in One, created the heaven and the earth and all that they contain , and brought all things out of nothing into being: some He made out of no pre-existing basis of matter, such as heaven, earth, air, fire, water: and the rest out of these elements that He had created, such as living creatures, plants, seeds. For these are made up of earth, and water, and air, and fire, at the bidding of the Creator.

The heaven is the circumference of things created, both visible and invisible. For within its boundary are included and marked off both the mental faculties of the angels and all the world of sense. But the Deity alone is uncircumscribed, filling all things, and surrounding all things, and bounding all things, for He is above all things, and has created all things...

All things, then, which are brought into existence are subject to corruption according to the law of their nature , and so even the heavens themselves are corruptible. But by the grace of God they are maintained and preserved. Only the Deity, however, is by nature without beginning and without end. Wherefore it has been said, *They will perish, but You endure*: nevertheless, the heavens will not be utterly destroyed. For they will wax old and be wound round as a covering, and will be changed, and there will be a new heaven and a new earth (Apoc. 21:1).

For the great part the heaven is greater than the earth, but we need not investigate the essence of the heaven, for it is quite beyond our knowledge.

It must not be supposed that the heavens or the luminaries are endowed with life. For they are inanimate and insensible. So that when the divine Scripture says, Let the heavens rejoice and the earth be glad, it is the angels in heaven and the men on earth that are invited to rejoice. For

the Scripture is familiar with the figure of personification, and is wont to speak of inanimate things as though they were animate: for example, *The sea saw it and fled: Jordan was driven back*. And again, *What ailed you, O thou sea, that you fled, you, O Jordan, that you was driven back?* Mountains, too, and hills are asked the reason of their leaping in the same way as we are wont to say, “the city was gathered together,” when we do not mean the buildings, but the inhabitants of the city: again, *the heavens declare the glory of God*, does not mean that they send forth a voice that can be heard by bodily ears, but that from their own greatness they bring before our minds the power of the Creator: and when we contemplate their beauty we praise the Maker as the Master-Craftsman.

Now when God was about to fashion man out of the visible and invisible creation in His own image and likeness to reign as king and ruler over all the earth and all that it contains, He first made for him, so to speak, a kingdom in which he should live a life of happiness and prosperity. And this is the divine paradise , planted in Eden by the hands of God, a very storehouse of joy and gladness of heart (for "Eden" means luxuriousness). Its site is higher in the East than all the earth: it is temperate and the air that surrounds it is the rarest and purest: evergreen plants are its pride, sweet fragrances abound, it is flooded with light, and in sensuous freshness and beauty it transcends imagination: in truth the place is divine, a meet home for him who was created in God's image: no creature lacking reason made its dwelling there but man alone, the work of God's own hands.

In its midst God planted the tree of life and the tree of knowledge. The tree of knowledge was for trial, and proof, and exercise of man's obedience and disobedience: and hence it was named the tree of the knowledge of good and evil, or else it was because to those who partook of it was given power to know their own nature. Now this is a good thing for those who are mature, but an evil thing for the immature and those whose appetites are too strong, being like solid food to tender babes still in need of milk. For our Creator, God, did not intend us to be burdened with care and troubled about many things, nor to take thought about, or make provision for, our own life. But this at length was Adam's fate: for he tasted and knew that he was naked and made a girdle round about him: for he took fig-leaves and girded himself about. But before they took of the fruit, They were both naked, Adam and Eve, and were not ashamed. For God meant that we should be thus free from passion, and this is indeed the mark of a mind absolutely void of passion. Yea, He meant us further to be free from care and to have but one work to perform, to sing as do the angels, without ceasing or intermission, the praises of the Creator, and to delight in contemplation of Him and to cast all our care on Him. This is what the Prophet David proclaimed to us when He said, *Cast your burden on the Lord, and He will sustain you*. And, again, in the Gospels, Christ taught His disciples saying, *Take no thought for your life what you shall eat, nor for your body what you shall put on*. (Matt. 6:25) And further, *Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you*. And to Martha He said, *Martha, Martha, you are careful and troubled about many things: but one thing is needful: and Mary has chosen that good part, which shall not be taken away from her* (Lu. 10:41-42), meaning, clearly, sitting at His feet and listening to His words.

The tree of life, on the other hand, was a tree having the energy that is the cause of life, or to be eaten only by those who deserve to live and are not subject to death. Some, indeed, have pictured Paradise as a realm of sense , and others as a realm of mind. But it seems to me, that, just as man is a creature, in whom we find both sense and mind blended together, in like manner also man's most holy temple combines the properties of sense and mind, and has this twofold expression: for, as we said, the life in the body is spent in the most divine and lovely region, while the life in the soul is passed in a place far more sublime and of more surpassing beauty, where God makes His home, and where He wraps man about as with a glorious garment, and robes him in His grace, and delights and sustains him like an angel with the sweetest of all fruits, the contemplation of Himself. It has been fitly named the tree of life.

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 Wednesday. 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 16th Twelfth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	VDM by L family EM & family by MCM ER	Private
Monday, August 17th St. Hyacinth, Confessor (III Cl)	7:30 am Low Mass	JK †	Private
Tuesday, August 18th Feria (IV Cl)	7:30 am Low Mass	AM † by SM	private
Wednesday, August 19th St. John Eudes, Confessor (III Cl)	7:30 am Low Mass	J & C A † by LG	Safe travel JPB
Thursday, August 20th St. Bernard, Abbot & Doctor of the Church (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	YV † by LG	safe travel JPB
Friday, August 21st St. Jane Frances de Chantal (III Cl)	7:30 am Low Mass	R by md	Thanksgiving from BS
Saturday, August 22nd Immaculate Heart of the Blessed Virgin Mary (II Cl)	8:00 am Low Mass	Intention of XV	Thanksgiving Anniv JPB
Sunday, August 23rd 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.