



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Thirteenth Sunday after Pentecost

August 23rd, 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 Hymn: #198 Now Thank We All Our God



From the Cathedral in Salamanca.

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On the Faith, Continued

In this way, then, God brought into existence mental essence , by which I mean, angels and all the heavenly orders. For these clearly have a mental and incorporeal nature: "incorporeal" I mean in comparison with the denseness of matter. For the Deity alone in reality is immaterial and incorporeal. But further He created in the same way sensible essence , that is heaven and earth and the intermediate region; and so He created both the kind of being that is of His own nature (for the nature that has to do with reason is related to God, and apprehensible by mind alone), and the kind which, inasmuch as it clearly falls under the province of the senses, is separated from Him by the greatest interval. And it was also fit that there should be a mixture of both kinds of being, as a token of still greater wisdom and of the opulence of the Divine expenditure as regards natures, as Gregory the Theologian, the expounder of God's being and ways, puts it, and to be a sort of connecting link between the visible and invisible natures. And by the word "fit" I mean, simply that it was an evidence of the Creator's will, for that will is the law and ordinance most meet, and no one will say to his Maker, "Why have You so fashioned me?" For the potter is able at his will to make vessels of various patterns out of his clay, as a proof of his own wisdom.

Now this being the case, He creates with His own hands man of a visible nature and an invisible, after His own image and likeness: on the one hand man's body He formed of earth, and on the other his reasoning and thinking soul He bestowed upon him by His own inbreathing, and this is what we mean by "after His image." For the phrase "after His image" clearly refers to the side of his nature which consists of mind and free will, whereas "after His likeness" means likeness in virtue so far as that is possible.

Further, body and soul were formed at one and the same time, not first the one and then the other, as Origen so senselessly supposes.

God then made man without evil, upright, virtuous, free from pain and care, glorified with every virtue, adorned with all that is good, like a sort of second microcosm within the great world, another angel capable of worship, compound, surveying the visible creation and initiated into the mysteries of the realm of thought, king over the things of earth, but subject to a higher king, of the earth and of the heaven, temporal and eternal, belonging to the realm of sight and to the realm of thought, midway between greatness and lowliness, spirit and flesh: for he is spirit by grace, but flesh by overweening pride: spirit that he may abide and glorify his Benefactor, and flesh that he may suffer, and suffering may be admonished and disciplined when he prides himself in his greatness : here, that is, in the present life, his life is ordered as an animal's, but elsewhere, that is, in the age to come, he is changed and — to complete the mystery— becomes deified by merely inclining himself towards God; becoming deified, in the way of participating in the divine glory and not in that of a change into the divine being. But God made him by nature sinless, and endowed him with free will. By sinless, I mean not that sin could find no place in him (for that is the case with Deity alone), but that sin is the result of the free volition he enjoys rather than an integral part of his nature ; that is to say, he has the power to continue and go forward in the path of goodness, by co-operating with the divine grace, and likewise to turn from good and take to wickedness, for God has conceded this by conferring freedom of will upon him. For there is no virtue in what is the result of mere force.

The soul, accordingly , is a living essence, simple, incorporeal, invisible in its proper nature to bodily eyes, immortal, reasoning and intelligent, formless, making use of an organised body, and being the source of its powers of life, and growth, and sensation, and generation, mind being but its purest part and not in any wise alien to it; (for as the eye to the body, so is the mind to the soul); further it enjoys freedom and volition and energy, and is mutable, that is, it is given to change, because it is created. All these qualities according to nature it has received of the grace of the Creator, of which grace it has received both its being and this particular kind of nature.

Man, it is to be noted, has community with things inanimate, and participates in the life of unreasoning creatures, and shares in the mental processes of those endowed with reason. For the bond of union between man and inanimate things is the body and its composition out of the elements: and the bond between man and plants consists, in addition to these things, of their powers of nourishment and growth and seeding, that is, generation: and finally, over and above these links man is connected with unreasoning animals by appetite, that is anger and desire, and sense and impulsive movement.

There are then five senses, sight, hearing, smell, taste, touch. Further, impulsive movement consists in change from place to place, and in the movements of the body as a whole and in the emission of voice and the drawing of breath. For we have it in our power to perform or refrain from performing these actions.

Lastly, man's reason unites him to incorporeal and intelligent natures, for he applies his reason and mind and judgment to everything, and pursues after virtues, and eagerly follows after piety, which is the crown of the virtues. And so man is a microcosm...

The reasoning part, it should be understood, naturally bears rule over that which is void of reason. For the faculties of the soul are divided into that which has reason, and that which is without reason. Again, of that which is without reason there are two divisions: that which does not listen to reason, that is to say, is disobedient to reason, and that which listens and obeys reason. That which does not listen or obey reason is... the vegetative or nutritive faculty: to this belong also the faculties of growth and bodily formation. For these are not under the dominion of reason but under that of nature. That which listens to and obeys reason, on the other hand is divided into anger and desire. And the unreasoning part of the soul is called in common the pathetic and the appetitive. Further, it is to be understood, that impulsive movement likewise belongs to the part that is obedient to reason...

Lastly, we must observe that of actual things, some are good, and some are bad. A good thing in anticipation constitutes desire: while a good thing in realisation constitutes pleasure. Similarly an evil thing in anticipation begets fear, and in realisation it begets pain. And when we speak of good in this connection we are to be understood to mean both real and apparent good: and, similarly, we mean real and apparent evil.

There are pleasures of the soul and pleasures of the body. The pleasures of the soul are those which are the exclusive possession of the soul, such as the pleasures of learning and contemplation. The pleasures of the body, however, are those which are enjoyed by soul and body in fellowship, and hence are called bodily pleasures: and such are the pleasures of food and the like. But one could not find any class of pleasures belonging solely to the body.

Again, some pleasures are true, others false. And the exclusively intellectual pleasures consist in knowledge and contemplation, while the pleasures of the body depend upon sensation. Further, of bodily pleasures , some are both natural and necessary, in the absence of which life is impossible, for example the pleasures of food which replenishes... and the pleasures of necessary clothing. Others are natural but not necessary... Others, however, are neither natural nor necessary, such as drunkenness, lust, and eating to excess. For these contribute neither to the maintenance of our own lives nor to the succession of the human race, but on the contrary, are rather even a hindrance. He therefore that would live a life acceptable to God must follow after those pleasures which are both natural and necessary: and must give a secondary place to those which are natural but not necessary, and enjoy them only in fitting season, and manner, and measure; while the others must be altogether renounced.

Those then are to be considered moral pleasures which are not bound up with pain, and bring no cause for repentance, and result in no other harm and keep within the bounds of moderation, and do not draw us far away from serious occupations, nor make slaves of us.

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

Announcements

There will be **no Chaplaincy Masses from Monday to Friday this week** due to an FSSP meeting in the US. For any sacramental emergencies, please phone your closest parish.

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

The Wednesday 7 pm Adult Catechesis is cancelled this week.

The children of the chaplaincy will be presenting **"Esther, the Brave Queen: A Bible Musical"** on Sept. 20,2026 at 3:00pm in the Assumption Parish hall. All are welcome.

We are also in need of a young lady to help the girls with the dress rehearsal and show. If you are able to help, please email the chaplaincy.

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 23rd Thirteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	CMB by JPB JK † Private Intention	
Monday, August 24th St. Bartholomew, Apostle (II Cl)	No Mass		Holy Souls by JPB Intn of XV
Tuesday, August 25th St. Louis IX, King & Confessor (III Cl)	No Mass		AMB by JPB EM & Family by MCM
Wednesday, August 26th Feria (IV Cl)	No Mass		HB by MB Clergy & Religious Vocations by PA
Thursday, August 27th St. Joseph Calasanctius, Confessor (III Cl)	No Mass nor Benediction		HB by MB End of abortion by PA
Friday, August 28th St. Augustine, Bishop, Confessor & Doctor of the Church (III Cl)	No Mass		HB by MB End of Euthanasia by PA
Saturday, August 29th The Beheading of St. John the Baptist (III Cl)	8:00 am Low Mass	MAD by MB	Holy Souls in Purgatory by PA
Sunday, August 30th Fourteenth 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.