



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Sixteenth Sunday after Pentecost

September 13th, 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: #197 My God, How Wonderful Thou Art



Santa Maria della Consolazione, Todi.

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

Man, then, was thus snared by the assault of the arch-fiend, and broke his Creator's command, and was stripped of grace and put off his confidence with God, and covered himself with the asperities of a toilsome life (for this is the meaning of the fig-leaves); and was clothed about with death, that is, mortality and the grossness of flesh (for this is what the garment of skins signifies); and was banished from Paradise by God's just judgment, and condemned to death, and made subject to corruption. Yet, notwithstanding all this, in His pity, God, Who gave him his being, and Who in His graciousness bestowed on him a life of happiness, did not disregard man. But He first trained him in many ways and called him back, by groans and trembling, by the deluge of water, and the utter destruction of almost the whole race (Gen. 6:13), by confusion and diversity of tongues, by the rule of angels, by the burning of cities, by figurative manifestations of God, by wars and victories and defeats, by signs and wonders, by manifold faculties, by the law and the prophets: for by all these means God earnestly strove to emancipate man from the wide-spread and enslaving bonds of sin, which had made life such a mass of iniquity, and to effect man's return to a life of happiness. For it was sin that brought death like a wild and savage beast into the world (Wis. 2:24) to the ruin of the human life. But it behooved the Redeemer to be without sin, and not made liable through sin to death, and further, that His nature should be strengthened and renewed, and trained by labour and taught the way of virtue which leads away from corruption to the life eternal and, in the end, is revealed the mighty ocean of love to man that is about Him. For the very Creator and Lord Himself undertakes a struggle in behalf of the work of His own hands, and learns by toil to become Master. And since the enemy snares man by the hope of Godhead, he himself is snared in turn by the screen of flesh, and so are shown at once the goodness and wisdom, the justice and might of God. God's goodness is revealed in that He did not disregard the frailty of His own handiwork, but was moved with compassion for him in his fall, and stretched forth His hand to him: and His justice in that when man was overcome He did not make another victorious over the tyrant, nor did He snatch man by might from death, but in His goodness and justice He made him, who had become through his sins the slave of death, himself once more conqueror and rescued like by like, most difficult though it seemed: and His wisdom is seen in His devising the most fitting solution of the difficulty. For by the good pleasure of our God and Father, the Only-begotten Son and Word of God and God, Who is in the bosom of the God and Father (Jo. 1:18), of like essence with the Father and the Holy Spirit, Who was before the ages, Who is without beginning and was in the beginning, Who is in the presence of the God and Father, and is God and made in the form of God (Phil. 2:6), bent the heavens and descended to earth: that is to say, He humbled without humiliation His lofty station which yet could not be humbled, and condescends to His servants, with a condescension ineffable and incomprehensible: (for that is what the descent signifies). And God being perfect becomes perfect man, and brings to perfection the newest of all new things (Eccl. 1:10), the only new thing under the Sun, through which the boundless might of God is manifested. For what greater thing is there, than that God should become Man? And the Word became flesh without being changed, of the Holy Spirit, and Mary the holy and ever-virgin one, the mother of God. And He acts as mediator between God and man, He the only lover of man conceived in the Virgin's chaste womb without will or desire, or any connection with man or pleasurable generation, but through the Holy Spirit and the first offspring of Adam. And He becomes obedient to the Father Who is like us, and finds a remedy for our disobedience in what He had assumed from us, and became a pattern of obedience to us without which it is not possible to obtain salvation.

The angel of the Lord was sent to the Holy Virgin, who was descended from David's line. (Lu. 1:27) For it is evident that our Lord sprang out of Judah, of which tribe no one turned his attention to the altar (Heb. 7:14), as the divine apostle said: but about this we will speak more accurately later. And bearing glad tidings to her, he said, *Hail thou highly favoured one, the Lord is with you.* (Lu 1:28) And she was troubled at his word, and the angel said to her, Fear not, Mary, for you have found favour with God, and shall bring forth a Son and shall call His

name Jesus ; for He shall save His people from their sins. (Matt. 1:21) Hence it comes that Jesus has the interpretation “Saviour.” And when she asked in her perplexity, *How can this be, seeing I know not a man?* (Lu. 1:34) The angel again answered her, *The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you. Therefore also that holy thing which shall be born of you shall be called the Son of God.* (Lu. 1:35) And she said to him, *Behold the handmaid of the Lord: be it unto me according to Your word.*

So then, after the assent of the Holy Virgin, the Holy Spirit descended on her, according to the word of the Lord which the angel spoke, purifying her, and granting her power to receive the divinity of the Word, and likewise power to bring forth. And then was she overshadowed by the enhypostatic Wisdom and Power of the most high God, the Son of God Who is of like essence with the Father as of Divine seed, and from her holy and most pure blood He formed flesh animated with the spirit of reason and thought, the first-fruits of our compound nature : not by procreation but by creation through the Holy Spirit: not developing the fashion of the body by gradual additions but perfecting it at once, He Himself, the very Word of God, standing to the flesh in the relation of subsistence. For the divine Word was not made one with flesh that had an independent pre-existence, but taking up His abode in the womb of the Holy Virgin, He unreservedly in His own subsistence took upon Himself through the pure blood of the eternal Virgin a body of flesh animated with the spirit of reason and thought, thus assuming to Himself the first-fruits of man's compound nature, Himself, the Word, having become a subsistence in the flesh. So that He is at once flesh, and at the same time flesh of God the Word, and likewise flesh animated, possessing both reason and thought. Wherefore we speak not of man as having become God, but of God as having become Man. For being by nature perfect God, He naturally became likewise perfect Man: and did not change His nature nor make the dispensation an empty show, but became, without confusion or change or division, one in subsistence with the flesh, which was conceived of the Holy Virgin, and animated with reason and thought, and had found existence in Him, while He did not change the nature of His divinity into the essence of flesh, nor the essence of flesh into the nature of His divinity, and did not make one compound nature out of His divine nature and the human nature He had assumed.

For the two natures were united with each other without change or alteration, neither the divine nature departing from its native simplicity, nor yet the human being either changed into the nature of God or reduced to non-existence, nor one compound nature being produced out of the two. For the compound nature cannot be of the same essence as either of the natures out of which it is compounded, as made one thing out of others: for example, the body is composed of the four elements, but is not of the same essence as fire or air, or water or earth, nor does it keep these names. If, therefore, after the union, Christ's nature was, as the heretics hold, a compound unity, He had changed from a simple into a compound nature, and is not of the same essence as the Father Whose nature is simple, nor as the mother, who is not a compound of divinity and humanity. Nor will He then be in divinity and humanity: nor will He be called either God or Man, but simply Christ: and the word Christ will be the name not of the subsistence, but of what in their view is the one nature. We, however, do not give it as our view that Christ's nature is compound, nor yet that He is one thing made of other things and differing from them as man is made of soul and body, or as the body is made of the four elements, but hold that, though He is constituted of these different parts He is yet the same. For we confess that He alike in His divinity and in His humanity both is and is said to be perfect God, the same Being, and that He consists of two natures, and exists in two natures. Further, by the word "Christ" we understand the name of the subsistence, not in the sense of one kind, but as signifying the existence of two natures. For in His own person He anointed Himself; as God anointing His body with His own divinity, and as Man being anointed. For He is Himself both God and Man. And the anointing is the divinity of His humanity.

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

Announcements

Fr. Sanetra will be away in Saskatoon until Sept. 19th.

Our Chaplaincy socials will be on September 20th, Oct. 4th & 18th after the 12:30 Mass. All are welcome to attend.

The Confirmation class will take place after the 12:30 Sunday Mass; The ceremony is scheduled to take place on Friday November 20th at 7pm,

The new children’s catechesis section in Assumption’s basement will be for the exclusive use of the parish’s Good Shepherd Program. The toys will revert back to the previous location.

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 Vital Grandin Chaplaincy Adult Choir is seeking new members (ages 18+), all voice parts. Interested parties are invited to attend our open choir rehearsal on Friday, September 11 at 7:00 p.m. at Assumption Parish Hall (enter through the backdoor closest to Gianna Centre.) For more information on joining the choir, please contact Elizabeth Gawrachynsky at elizabethg.choir@gmail.com

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

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, September 13th Sixteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	FSSP & world TLM SG by KG B family	
Monday, September 14th Exaltation of the Holy Cross (II Cl)	7:30 am Low Mass	IP by CMC	
Tuesday, September 15th Seven Sorrows of the BVM (II Cl)	7:30 am Low Mass	KC by CMC	
Wednesday, September 16th Ss. Cornelius, Pope and Cyprian, Bishop, Martyrs (III Cl)	7:30 am Low Mass	C family by CMC	
Thursday, September 17th Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Intentions of the Confraternity of St Peter by JK	
Friday, September 18th St. Joseph of Cupertino, Confessor (III Cl)	7:30 am Low Mass	TH & Z by JK	
Saturday, September 19th St. Januarius, Bishop, and Companions, Martyrs (III Cl)	8:00 am Low Mass	SR & family by JK	
Sunday, September 20th Seventeenth 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.