



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community  
ARCHDIOCESE OF EDMONTON  
Served by the Priests of the Fraternity of St. Peter (FSSP)

### Second Sunday after Easter

May 4<sup>th</sup>, 2025

Entrance Hymn: #51 Praise We Our God

Vidi Aquam: #219

Mass I: Booklet p. 4; Angelus p. 1868 ; Baronius p. iv  
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi  
Recessional Hymn: #42 O Sons and Daughters



A 5<sup>th</sup> century Mosaic from Ravenna.

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### A Demonstration on Christian Morals, Pt. One

Where, then, shall I begin? With authority, or with reasoning? In the order of nature, when we learn anything, authority precedes reasoning. For a reason may seem weak, when, after it is given, it requires authority to confirm it. But because the minds of men are obscured by familiarity with darkness, which covers them in the night of sins and evil habits, and cannot perceive in a way suitable to the clearness and purity of reason, there is most wholesome provision for bringing the dazzled eye into the light of truth under the congenial shade of authority. But since we have to deal with people who are perverse in all their thoughts and words and actions, and who insist on nothing more than on beginning with argument, I will, as a concession to them, take what I think a wrong method in discussion. For I like to imitate, as far as I can, the gentleness of my Lord Jesus Christ, who took on Himself the evil of death itself, wishing to free us from it.

How then, according to reason, ought man to live? We all certainly desire to live happily; and there is no human being but assents to this statement almost before it is made. But the title “happy” cannot, in my opinion, belong either to him who has not what he loves, whatever it may be, or to him who has what he loves if it is hurtful or to him who does not love what he has, although it is good in perfection. For one who seeks what he cannot obtain suffers torture, and one who has got what is not desirable is cheated, and one who does not seek for what is worth seeking for is diseased. Now in all these cases the mind cannot but be unhappy, and happiness and unhappiness cannot reside at the same time in one man; so in none of these cases can the man be happy. I find, then, a fourth case, where the happy life exists, — when that which is man's chief good is both loved and possessed. For what do we call enjoyment but having at hand the objects of love? And no one can be happy who does not enjoy what is man's chief good, nor is there any one who enjoys this who is not happy. We must then have at hand our chief good, if we think of living happily.

We must now inquire what is man's chief good, which of course cannot be anything inferior to man himself. For whoever follows after what is inferior to himself, becomes himself inferior. But every man is bound to follow what is best. Wherefore man's chief good is not inferior to man. Is it then something similar to man himself? It must be so, if there is nothing above man which he is capable of enjoying. But if we find something which is both superior to man, and can be possessed by the man who loves it, who can doubt that in seeking for happiness man should endeavor to reach that which is more excellent than the being who makes the endeavor. For if happiness consists in the enjoyment of a good than which there is nothing better, which we call the chief good, how can a man be properly called happy who has not yet attained to his chief good? Or how can that be the chief good beyond which something better remains for us to arrive at? Such, then, being the chief good, it must be something which cannot be lost against the will. For no one can feel confident regarding a good which he knows can be taken from him, although he wishes to keep and cherish it. But if a man feels no confidence regarding the good which he enjoys, how can he be happy while in such fear of losing it?

Let us then see what is better than man. This must necessarily be hard to find, unless we first ask and examine what man is. I am not now called upon to give a definition of man. The question here seems to me to be — since almost all agree, or at least, which is enough, those I have now to do with are of the same opinion with me, that we are made up of soul and body — What is man? Is he both of these? Or is he the body only, or the soul only? For although the things are two, soul and body, and although neither without the other could be called man (for the body would not be man without the soul, nor again would the soul be man if there were not a body animated by it), still it is possible that one of these may be held to be man, and may be called so. What then do we call man? Is he soul and body, as in a double harness, or like a centaur? Or do we mean the body only, as being in the service of the soul which rules it, as the word “lamp” denotes not the light and the case together, but only the case, yet it is on account of the light that it is so called? Or do we mean only the mind, and that on account of the body which it rules, as horseman means not the man and the horse, but the man only, and

that as employed in ruling the horse? This dispute is not easy to settle; or, if the proof is plain, the statement requires time. This is an expenditure of time and strength which we need not incur. For whether the name man belongs to both, or only to the soul, the chief good of man is not the chief good of the body; but what is the chief good either of both soul and body, or of the soul only, that is man's chief good.

Now if we ask what is the chief good of the body, reason obliges us to admit that it is that by means of which the body comes to be in its best state. But of all the things which invigorate the body, there is nothing better or greater than the soul. The chief good of the body, then, is not bodily pleasure, not absence of pain, not strength, not beauty, not swiftness, or whatever else is usually reckoned among the goods of the body, but simply the soul. For all the things mentioned the soul supplies to the body by its presence, and, what is above them all, life.

Hence I conclude that the soul is not the chief good of man, whether we give the name of man to soul and body together, or to the soul alone. For as according to reason, the chief good of the body is that which is better than the body, and from which the body receives vigor and life, so whether the soul itself is man, or soul and body both, we must discover whether there is anything which goes before the soul itself, in following which the soul comes to the perfection of good of which it is capable in its own kind. If such a thing can be found, all uncertainty must be at an end, and we must pronounce this to be really and truly the chief good of man.

If, again, the body is man, it must be admitted that the soul is the chief good of man. But clearly, when we treat of morals — when we inquire what manner of life must be held in order to obtain happiness — it is not the body to which the precepts are addressed, it is not bodily discipline which we discuss. In short, the observance of good customs belongs to that part of us which inquires and learns, which are the prerogatives of the soul; so, when we speak of attaining to virtue, the question does not regard the body. But if it follows, as it does, that the body which is ruled over by a soul possessed of virtue is ruled both better and more honorably, and is in its greatest perfection in consequence of the perfection of the soul which rightfully governs it, that which gives perfection to the soul will be man's chief good, though we call the body “man...” So the question seems to me to be not, whether soul and body is man, or the soul only, or the body only, but what gives perfection to the soul; for when this is obtained, a man cannot but be either perfect, or at least much better than in the absence of this one thing. No one will question that virtue gives perfection to the soul. But it is a very proper subject of inquiry whether this virtue can exist by itself or only in the soul. Here again arises a profound discussion, needing lengthy treatment; but perhaps my summary will serve the purpose. God will, I trust, assist me, so that, notwithstanding our feebleness, we may give instruction on these great matters briefly as well as intelligibly. In either case, whether virtue can exist by itself without the soul, or can exist only in the soul, undoubtedly in the pursuit of virtue the soul follows after something, and this must be either the soul itself, or virtue, or something else. But if the soul follows after itself in the pursuit of virtue, it follows after a foolish thing; for before obtaining virtue it is foolish. Now the height of a follower's desire is to reach that which he follows after. So the soul must either not wish to reach what it follows after, which is utterly absurd and unreasonable, or, in following after itself while foolish, it reaches the folly which it flees from. But if it follows after virtue in the desire to reach it, how can it follow what does not exist? Or how can it desire to reach what it already possesses? Either, therefore, virtue exists beyond the soul, or if we are not allowed to give the name of virtue except to the habit and disposition of the wise soul, which can exist only in the soul, we must allow that the soul follows after something else in order that virtue may be produced in itself; for neither by following after nothing, nor by following after folly, can the soul, according to my reasoning, attain to wisdom.

This something else then, by following after which the soul becomes possessed of virtue and wisdom, is either a wise man or God.

*St. Augustine, “Of the Morals of the Catholic Church” (Excerpts)  
Trans. Richard Strothert*

## Announcements

Due to insufficient Sundays for classes before July, First Communion classes will begin in September; First Holy Communions will take place on November 23<sup>rd</sup>.

The Crowning of Mary and Procession will take place on Sunday May 11, 2025 at the 12:30 pm Mass at Assumption Parish. Children wishing to present a flower to Our Heavenly Mother. Please meet at the back of the church 10 minutes before Mass.

The Sodality of the BVM will be hosting a Mother's Day Rose Sale on Sunday May 11, 202, at Assumption parish. Everyone is encouraged to purchase a rose for their mothers or wives. \$5/single rose. All proceeds to support the Chaplaincy's Sodality of the BVM.

A heartfelt *Thank you!* for everyone who helped with our move! Due to the move, our new phone number is on the front page ([825-218-5344](tel:825-218-5344)); **New Address: 427 Foxtail Link, Sherwood Park, AB T8A 3K1.**

We are in need of more *adult volunteers* or families to help with our socials. For info, please contact Kateri van Aert [pkvanaert@gmail.com](mailto:pkvanaert@gmail.com); Sunday *collection volunteers* are needed for the 7:30 am Mass. For more info, please contact Peter van Aert at [pkvanaert@gmail.com](mailto:pkvanaert@gmail.com).

The *Wednesday talk on the Devout Life* will be at 6pm via Zoom; *the Wednesday Catechesis* will be at 7pm at Assumption; and *Friday Apologetics* will be at 6:30pm via Zoom *this week*.

Next week we will be away at the Jasper Assembly of Priests; The Mass schedule will be issued next week.

The upcoming *Latin Mass Marian Pilgrimage* at the Mount Carmel Spirituality Centre will be on Saturday May 17<sup>th</sup> at 12 Noon followed by a late luncheon at 2:30. Please see the posters for details.

**For the full list of announcements for the Archdiocese of Edmonton, see [caedm.ca/window/](http://caedm.ca/window/)**

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, May 4<sup>th</sup></b> Second Sunday after Easter (CI II)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	T family FSSP & world TLM Fran Bittman	
<b>Monday, May 5<sup>th</sup></b> St. Pius V, Pope & Confessor (III Cl)	7:30 am Low Mass	DZ by FM	J and B S
<b>Tuesday, May 6<sup>th</sup></b> Feria of Paschaltide (IV Cl)	7:30 am Low Mass	T G † by L L	VG by AG
<b>Wednesday, May 7<sup>th</sup></b> St. Stanislaus, Bishop & Martyr (III Cl)	7:30 am Low Mass	V S A by M R	intentions of XV
<b>Thursday, May 8<sup>th</sup></b> Feria of Paschaltide (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	R S family	Holy Souls by H
<b>Friday, May 9<sup>th</sup></b> St. Gregory of Nazianzus, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	T S †	Holy Souls by H
<b>Saturday, May 10<sup>th</sup></b> St. Antonin, Bishop & Confessor (III Cl)	8:00 am Low Mass	O H †	intentions of XV
<b>Sunday, May 11<sup>th</sup></b> Third Sunday after Easter (CI II)	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 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.