



## VITAL GRANDIN CHAPLAINCY

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

### Septuagesima Sunday

February 1<sup>st</sup>, 2026

Entrance Hymn: #188 Out of the Depths

Asperges Me: #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: #69 Heart of Our Lord



The Church of Saint-Eustache in Paris, built in the 16<sup>th</sup> century.

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### A Homily on Our Lord, Continued

Lo, again, another question is made clear:— We enquire in what tongues our Lord gave the power of speaking to the dumb, who from all tongues came unto Him? And although this be easy to know, yet our soul impels us to that knowledge which is greater than this. That knowledge then is, to know that through the Son the first man was made. For in this fact, that through Him speech was given to the dumb, the sons of Adam, we may learn that through Him speech was given to Adam their first father. And here also defective nature was supplied by our Lord. He, then, Who was able to supply the defect of nature, — it is manifest that through Him is established the supplying of nature. But there is no greater defect than this, when a man is born without speech. For since it is in this, in speech, that we excel all the creatures, the defect of it is greater than all other defects. He, then, through Whom all this defect was supplied — it is manifest that through Him all fullness is established. But because through Him the members receive all fullness in the womb secretly, through Him their defect was supplied openly; that we might learn that through Him in the beginning the whole frame was constituted. He spat then on His fingers and placed them in the ears of that deaf man; and He mixed clay of His spittle, and spread it upon the eyes of the blind man; that we might learn that as there was defect in the eyeballs of that man who was blind from his mother's womb, so there was defect in the ears of this man. So then, by leaven from the body of Him Who completes, the defect of our formation is supplied. For it was not meet that our Lord should have cut off anything from His body to supply the deficiency of other bodies; but with that which could be taken away from Him, He supplied the deficiency of them that lacked; just as in that which can be eaten, mortals eat Him. He supplied then the deficiency, and gave life to mortality, that we may know that from the body in which fullness dwelt, the deficiency of them that lacked was supplied; and from the body in which life dwelt, life was given to mortals.

Now the Prophets performed all other signs; but on no occasion supplied the deficiency of members. But the deficiency of the body was reserved, that it should be supplied through our Lord; that souls might perceive that it is through Him that every deficiency must be supplied. It is meet, then, that the prudent should perceive that He Who supplies the deficiencies of the creatures, is Master of the formative power of the Creator. But when He was upon earth, our Lord gave to the deaf and dumb the power of hearing and of speaking tongues which they had not learned; that after He had ascended, men might understand that He gave to His disciples the power of speaking in every tongue.

Now the crucifiers supposed when our Lord was dead that His signs had died with Him. But His signs manifestly continued to live through His disciples; that the murderers might know that the Lord of the signs was living. Beforehand His murderers made trouble, crying out that His disciples had stolen His corpse. But, afterwards, His signs performed through His disciples, filled them with trouble. For His disciples, who were supposed to have stolen the dead corpse, were found to be raising to life the dead corpses of others. But the ungodly were terrified and said — "His disciples have stolen His body;" that they might be held in contempt when it should be discovered. But the disciples, who they said stole the dead body from the living guards, were found to be assailing Death in the name of Him Who was stolen; that Death might not steal the life of the living. So then, before He was crucified, He gave the deaf the power of hearing, that after He was crucified, all ears should hear and believe in His resurrection. For beforehand He confirmed our hearing by the word of the dumb whose mouth was opened, that it should not doubt concerning the preaching of the Word. Our Redeemer was in every way equipped, that in every way He might rescue us from our captor. For our Lord did not merely clothe Himself in a body, but also arrayed Himself in members and in garments; that through His members and His garments, they that were afflicted with plagues might be encouraged to approach the treasury of healing, that they who were encouraged by His mercy might approach His body and they who were dismayed by His terror might approach His vesture. For with one woman her fear suffered her merely to approach the hem of His raiment; but with another, her love impelled her even to approach His flesh. Now by her

who received healing by His garments, those were put to shame who did not receive healing from His words.

Now our Lord bestowed great gifts through small means; that He might teach us of what they are deprived who have scorned great things. For if from the hem of His garment, healing like this was secretly stolen, could He not assuredly heal when His word distinctly granted healing?

...For the sinful woman by her kisses received the grace of His sacred feet, which had come with toil to bring her remission of her sins. She was refreshing the feet of her Healer with oil freely, for freely had He brought her the treasure of healing for her sickness. For it was not for the sake of his stomach that He Who satisfies the hungry was a ; but for the sake of the sinful woman's repentance He Who justifies sinners made Himself a .

For it was not for the dainties of the Pharisees that our Lord hungered, but for the tears of the sinful woman He was an hungered. For when He was satisfied and refreshed by the tears for which He hungered, He turned and rebuked him who had bidden Him to the food that passes away, that He might show that it was not for the sake of food for the body that He had become man, but for the sake of help to the soul. For it was not for the sake of pleasure that our Lord mingled with glutinous men and winebibbers, as the Pharisee supposed; but that in their food as mortals He might mingle for them His teaching as the medicine of life. For even as it was in the matter of eating that the Evil One gave his deadly counsel to Adam and his helpmate, so in the matter of eating the Good Lord gave His life-giving counsel to the sons of Adam. For He was the fisherman Who came down to fish for the lives of the lost. He saw the publicans and harlots rushing into prodigality and drunkenness; and He hastened to spread His nets among their places of assembly, that He might capture them from food that fattens bodies, to fasting that fattens souls.

Now the Pharisee made great preparations for our Lord in His banquet; and the sinful woman did but little things for Him there. Yet he by his great dainties displayed the smallness of his love to our Lord; but she by her tears displayed the greatness of her love to our Lord. Thus he that had invited Him to the great banquet was rebuked because of the smallness of his love; but she by her few tears atoned for the many follies of her offenses. Simon the Pharisee received our Lord as a prophet; because of the signs, and not because of faith. For he was a son of Israel, who when signs drew near, himself also drew near to the Lord of the signs; and when the signs ceased, he also stood naked without faith. This man also when he saw our Lord with signs, esteemed Him as a prophet; but when our Lord ceased from signs, the doubting mind of the sons of his people entered him. This man if He had been a prophet, He would have known that this woman is a sinner. But our Lord for Whom in every place all things are easy, here also did not cease from His signs. For He saw that because He had ceased a little from signs, the blind mind of the Pharisee had turned away from Him. For he had said in error, This man, had He been a prophet, He would have known. In this reflection therefore the Pharisee doubted concerning our Lord, whether He were a prophet or no; but by this very reflection he learned that He is Lord of the prophets; so that from the source from which error entered him, from that source our Lord might bring help to Him.

*St. Ephraim the Syrian, Homily (Excerpts)  
Trans. A. Edward Johnston*

## Announcements

For donation receipts, please let us know if you have changed *your mailing address* since last year. Also, for those who set up *recurring Chaplaincy donations online*— by default the donation had been scheduled for one year. Please check your account to see if your donation needs to be re-initiated.

Today there will be a social after the 12:30 Mass as well as on Feb. 15<sup>th</sup>.

**Monday Feb. 2<sup>nd</sup>, Purification of the BVM-** The blessing and distribution of beeswax candles with procession *Sung Mass* will begin at 7pm. People may have their own packaged and labeled *beeswax candles* blessed if presented before the ceremony begins. There will also be the regular Monday low Mass (without the blessing of candles, nor procession) at 7:30 am.

The in person Adult Catechesis will resume this week on Wednesday at 7 pm at Assumption in the basement meeting room. Other weekly talks are still in planning.

**Western Canadian Catholic Homeschool Conference**, will take place March 12-14, 2026, at the Providence Renewal Centre, Edmonton. Theme: Be Not Afraid. The weekend includes daily Mass, Adoration, Benediction, talks, vendors and time to visit. Early bird pricing until February 20, 2026: individual-\$100 couple-\$140. For more information and to register, please visit [WCCHSC.net](http://WCCHSC.net).

*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
<u>Sunday, February 1<sup>st</sup></u> Septuagesima Sunday (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	AK intentions G S rip by A T Private Intention	
<u>Monday, February 2<sup>nd</sup></u> The Purification of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	RD † by TW	Personal intention by X V
<u>Tuesday, February 3<sup>rd</sup></u> St. Blaise Bishop & Martyr (IV Cl)	7:30 am Low Mass	DJG by LD	J P by M C
<u>Wednesday, February 4<sup>th</sup></u> St. Andrew Corsini, Bishop & Confessor (III Cl)	7:30 am Low Mass	G S rip by A T	Souls in Purgatory by AP
<u>Thursday, February 5<sup>th</sup></u> St. Agatha, Virgin & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	RL † by KG	P by P A
<u>Friday, February 6<sup>th</sup></u> St. Titus, Bishop & Confessor (III Cl)	7:30 am Low Mass	Intention of FL	G S rip by A T
<u>Saturday, January 7<sup>th</sup></u> St. Romuald, Abbot (III Cl)	8:00 am Low Mass	RB†	S F rip by P A
<u>Sunday, February 8<sup>th</sup></u> Sexagesima Sunday (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 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.