



VITAL GRANDIN CHAPLAINCY

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

First Sunday of Lent

February 22nd, 2026

Entrance Hymn: #72 O Sacred Heart of Jesus, Hear

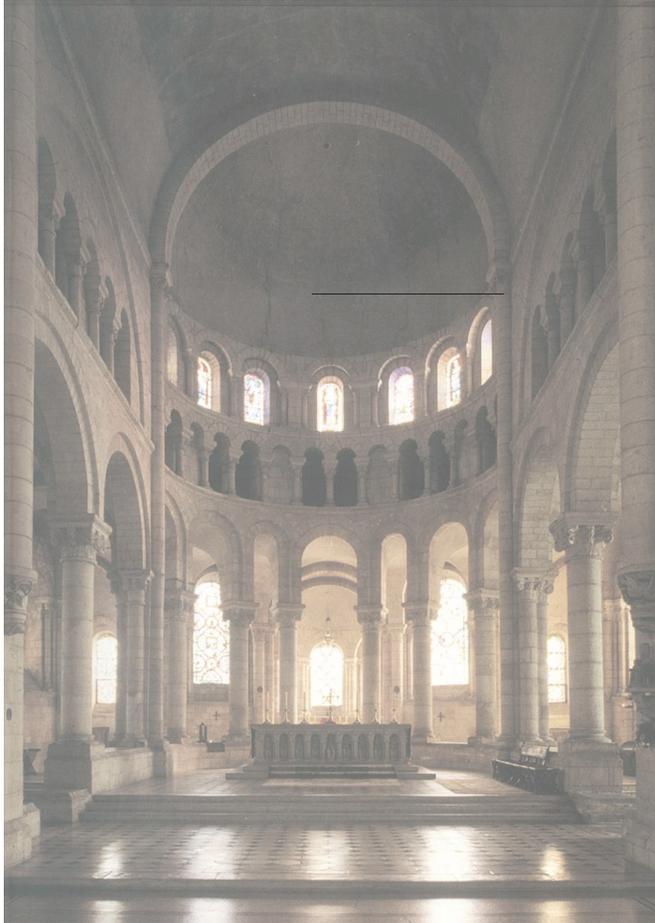
Asperges: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #36 Lord Jesus, When I Think of Thee

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



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A Homily on Our Lord, Continued

But the majesty of the angel was manifested in itself; the weakness of flesh in itself could not endure. *For my inward parts were turned into corruption.* (Dan. 10:8) But yet men see men, their fellows, and faint before them: Yet it is not by their bright splendour that they are moved, but by their harsh will. For servants are terrified by the wrath of their masters, and those that are judged tremble through fear of their judges. But this did not befall Daniel on account of threatening or anger from the angel; but on account of his terrible nature and prevailing brightness. For it was not with threatening, the angel came to him. For if he had come with threatening, how could a mouth full of threatening become full of peace, when it came, saying, *Peace be unto you, you man of desire?* Thus that mouth that was a fountain of thunderings — for the voice of his words was like the voice of many hosts, that voice became to him a fountain teeming with and containing peace. And when the voice reached the terrified ears which were thirsty for the encouraging greeting of peace, there was opened and poured out for Daniel a draught of peace. And by the angel's later word of peace, those ears were encouraged, which had been terrified by his former voice first. For he said, *Let my Lord speak because I have been strengthened.* (Dan. 10:19) But because in that heart-moving vision the fiery angel was about to announce nothing concerning Him, the Lord, on this account that majesty of the angel was forward to give the salutation of peace to the lowliness of the prophet; that by the gladdening salutation which that awful majesty gave, the dread should be removed which lay on the mind of the lowliness and that was terrified.

But what shall we say about the Lord of the Angel, Who said to Moses — *No man shall see Me and live?* (Ex. 33:20) Is it on account of the fury of His anger, that whoever shall see Him shall die? Or on account of the splendour of His Being? For that Being was not made and was not created: so that eyes which have been made and created cannot look upon it. For if it is on account of His fury that whoever shall look upon Him shall not live, lo! He would have granted to Moses to see Him because of His great love to him. Accordingly, the Self-Existent by His vision slays them that look upon Him; but He slays, not because of harsh fury but because of His potent splendour. Because of this He in His great love granted to Moses to see His glory; yet in the same great love He restrained him from seeing His glory. But it was not that the glory of His majesty would have been at all diminished, but that weak eyes could not suffice to bear the overpowering billows of His glory. Therefore God, Who in His love desired that the vision of Moses should be directed upon the goodly brightness of His glory, in His love did not desire that the vision of Moses should be blinded amidst the potent rays of His glory. Therefore Moses saw and saw not. He saw, that he might be exalted; he saw not, that he might not be injured. For by that which he saw, his lowliness was exalted; and by that which he saw not, his weakness was not blinded. As also our eyes look upon the sun and look not upon it; and by what they see are assisted; and by what they see not, are uninjured. Thus the eye sees, that it may be benefited; but it ventures not to look, that it may not be injured. So then through love God hindered Moses from seeing that glory that was too hard for his eyes: As also Moses through his love prevented the children of his people from seeing the brightness that was too strong for their eyes. For he learned from Him Who covered him, and spread His hand, and hid from him the splendour of the glory, that it might not injure him; so that he also should spread the veil and conceal from the feeble ones the overpowering splendour, that it might not hurt them. Now when Moses saw that the sons of perishable flesh could not gaze upon the borrowed glory that was on his face, his heart failed within him; for that he had sought to dare to gaze upon the glory of the Eternal Being; in whose floods, lo! Those above and those below are plunged and spring forth; the depths whereof none can fathom; the shores whereof none can reach; whereof no end or limit can be found.

Now if any one should say, "Was it not then possible for God to bring it to pass that Moses should look upon that glory and not be injured; and that Paul likewise should look upon the light and take no hurt?" Let him that says this understand that though it is possible for the power and overruling force of God, that the eyes should change their nature; yet it is inconsistent with the wisdom and nature of God that the order of nature should be confused.

For, lo! It is also easy for the arm of the artificer to destroy his fabrics; but it is inconsistent with the good sense of the artificer to ruin goodly ornaments. And if any one wishes to say, concerning something which to himself seems meet — "It were meet for God to do this;" let him know that it is meet for himself not to speak thus concerning God. For the chief of all things meet is this: that a man should not teach God what is meet. For it becomes not man to become God's instructor. For this is a great wickedness, that we should become teachers to Him, of Whom these created mouths of ours are unable to tell, in the formation of His handiwork. For it is an unpardonable iniquity, that the mouth in its boldness should teach what is proper to that God by Whose grace it learned to speak at all. If any one then shall say, "It had been meet for God to do this," I also, because I have a mouth and a tongue, may say, "It had been meet for God not to give to man freedom by which he thus reproaches Him Who is not to be reproached." But I do not dare to say that it was not meet for Him to give it; lest I also make myself an instructor of Him Who is not to be instructed. For because He is just, He would have been reproached by Himself, had He not given freedom to men, as though through grudging He had withheld from lowly man the gift that makes great. Therefore He gave it betimes by His grace, that He might not be justly reproached by Himself; even though through freedom, His own gift, lo! blasphemers wickedly reproach Him.

Now why were the eyes of Moses made to shine because of the glory which he saw, while on the contrary the eyes of Paul, instead of being made to shine, were made utterly blind? Yet we may be sure that the eyes of Moses were not stronger than those of Paul; for they were akin in one brotherhood of blood and flesh. But another power through grace sustained the eyes of Moses; whereas no power was added in mercy to the eyes of Paul, beyond their natural power, which in wrath was taken from them. But if we say that their natural power was taken away from them, and that it was on this account he was defeated and overcome by the overpowering light — for had their natural power remained, they would have been able to endure that supernatural light. Yet let us be sure of this, that as often as anything transcendent is revealed, that surpasses and transcends our nature, our natural power is not able to stand before it. But if on the other hand another power beyond our natural one is added to us, then by that power received by us in excess of and beyond nature, we shall be able to stand before any strange thing which comes upon us supernaturally.

For, lo! The power of our ears and eyes is in us and is formed in us in its natural manner; and yet our sight and hearing cannot stand before mighty thunder and lightning; first, because they come with vehemence; and secondly, because their potency suddenly surprises and astounds our feebleness. This is what happened to Paul. For the potency of the light suddenly surprised his feeble eyes and injured them. But the greatness of the voice brought low his strength and entered his ears and opened them. For they had been closed up by contentiousness as by wax. For the voice did not plough up the ears, as the light injured the eyeballs. Why? But because it was meet that he should hear, but not that he should see. Therefore the doors of hearing were opened by the voice as by a key: but the doors of sight were shut by the light that should open them. Why then was it meet that he should hear? Clearly because by that voice our Lord was able to reveal Himself as being persecuted by Saul. For He was not able to show Himself by sight as being persecuted; for there was no way whereby this should be, that the son of David should be seen fleeing and Saul pursuing after Him. For this happened in very deed with that first Saul and with the first David. The one was pursuing; the other was being persecuted; they both of them saw and were seen, each by the other. But here the ear alone could hear of the persecution of the Son of David; the eye could not see that He was being persecuted. For it was in the person of others He was being persecuted, while He was Himself in heaven; — He Who beforetime had been persecuted in His own person while He was upon earth.

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

Announcements

For *the next two Fridays*, we will have a 12 Noon Mass followed by the Stations of the Cross.

The next socials will be on March 8th & 22nd, April 12th & 26th.

We are awaiting the Chaplaincy's donation receipts for last year from the chancery (They are short staffed). As soon as we get them in envelopes, they will be in the entranceway of the church before mailing them out by this Friday morning.

The Wednesday 6:00 pm talk on *The Devout Life* (via Zoom) and the in person Wednesday Adult Catechesis will continue at Assumption at 7pm. The Friday sessions on the Catechism of the Council of Trent (More detailed, written for priests) will continue this week at 6:30 pm via Zoom; Topic: The Creed.

Western Canadian Catholic Homeschool Conference, will be on March 12-14 at the Providence Renewal Centre, Edmonton. For more information and to register, please visit WCCHSC.net. **Please contact home schooling booksellers beforehand to save shipping costs.**

Please see the bulletin boards by the back entrances regarding a future children's play. Some families wish to have another one like the play, *The Life of the Blessed Virgin Mary*.

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, February 22nd First Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E M & family by M C M B & M K by AK A-M R by MR	
Monday, February 23rd Chair of St. Peter (for FSSP, I Cl) (Transferred)	7:30 am Low Mass	DH † by A & A K	E M & family by M C M
Tuesday, February 24th St. Matthias, Apostle (II Cl)	7:30 am Low Mass	M and B K † by C	SP † by CMA
Wednesday, February 25th Ember Wednesday of Lent (II Cl)	7:30 am Low Mass	E M & family by M C M	RH † by A & A K
Thursday, February 26th Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	A T by A T	GP † by JY
Friday, February 27th Ember Friday of Lent (II Cl)	7:30 am Low Mass	R T † by V P	SC by AC
Saturday, February 28th Ember Saturday of Lent (II Cl)	8:00 am Low Mass	E M & family by M C M	DN by MR
Sunday, March 1st Second Sunday of Lent (I 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.