



## VITAL GRANDIN CHAPLAINCY

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

### Fifth Sunday after Easter

May 10<sup>th</sup>, 2026

Entrance Hymn: Ent: #199 Praise To The Holiest

Vidi Aquam: #219

Mass I: Booklet p. 4; Angelus p. 1868 ; Baronius p. iv  
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvii

Recessional Hymn: #198 Now Thank We All Our God

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



The Tornabuoni Chapel in Santa Maria Novella, Florence.

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### Oration Concerning Easter, Concluded

To this what will those cavillers say, those bitter reasoners about Godhead, those detractors of all things that are praiseworthy, those darkeners of Light, uncultured in respect of Wisdom, for whom Christ died in vain, unthankful creatures, the work of the Evil One. Do you turn this benefit into a reproach to God? Will you deem Him little on this account, that He humbled Himself for your sake, and because to seek for that which had wandered the Good Shepherd, He who lays down His life for the sheep, (Jo. 10:11) came upon the mountains and hills upon which you used to sacrifice, (Jo. 5:35) and found the wandering one; and having found it, took it upon His shoulders, (Hos. 4:13) on which He also bore the wood; and having borne it, brought it back to the life above; and having brought it back, numbered it among those who have never strayed. That He lit a candle, (Lu. 15:4-5) His own flesh, and swept the house, by cleansing away the sin of the world, and sought for the coin, the Royal Image that was all covered up with passions, and calls together His friends, the Angelic Powers, at the finding of the coin, and makes them sharers of His joy, as He had before made them sharers of the secret of His Incarnation? That the Light that is exceeding bright should follow the Candle — Forerunner, and the Word, the Voice, and the Bridegroom, the Bridegroom's friend, that prepared for the Lord a peculiar people and cleansed them by the water (Matt. 3:11) in preparation for the Spirit? Do you Reproach God with this? Do you conceive of Him as less because He girds Himself with a towel and washes His disciples, (Jo. 13:4-5) and shows that humiliation is the best road to exaltation; because He humbles Himself for the sake of the soul that is bent down to the ground, that He may even exalt with Himself that which is bent double under a weight of sin? How comes it that you do not also charge it upon Him as a crime that He eats with Publicans (Ma. 2:15-16) and at Publicans' tables, and makes disciples of Publicans (Lu. 15:2) that He too may make some gain. And what gain? The salvation of sinners. If so, one must blame the physician for stooping over suffering and putting up with evil smells in order to give health to the sick; and him also who leans over the ditch, that he may, according to the Law, save the beast that has fallen into it.

He was sent, but sent according to His Manhood (for He was of two Natures), since He was hungry and thirsty and weary, and was distressed and wept, according to the Laws of human nature. But even if He were sent also as God, what of that? Consider the Mission to be the good pleasure of the Father, to which He refers all that concerns Himself, both that He may honour the Eternal Principle, and that He may avoid the appearance of being a rival God. For He is said on the one hand to have been betrayed, and on the other it is written that He gave Himself up; and so too that He was raised and taken up by the Father, and also that of His own power He rose and ascended. The former belongs to the Good Pleasure, the latter to His own Authority; but you dwell upon all that diminishes Him, while you ignore all that exalts Him. For instance, you score that He suffered, but you do not add "of His own Will." Ah, what things has the Word even now to suffer! By some He is honoured as God but confused with the Father; by others He is dishonoured as Flesh, and is severed from God. With whom shall He be most angry — or rather which shall He forgive — those who falsely contract Him, or those who divide Him? For the former ought to have made a distinction, and the latter to have made a Union, the one in number, the other in Godhead. Do you stumble at His Flesh? So did the Jews. Do you call Him a Samaritan, and the rest which I will not utter? This did not even the demons, O man more unbelieving than demons, and more foolish than the Jews. The Jews recognized the title "Son" as expressing equal rank; and the demons knew that He who drove them out was God, for they were persuaded by their

own experience. But you will not either admit the equality or confess the Godhead. It would have been better for you to have been circumcised and a demoniac— to reduce the matter to an absurdity — than in uncircumcision and robust health to be thus ill and ungodly disposed. But for our war with such men, let it be brought to an end by their returning, however late, to a sound mind, if they will; or else if they will not, let it be postponed to another occasion, if they continue as they are. Anyhow, we will have no fear when contending for the Trinity with the help of the Trinity.

It is now needful for us to sum up our discourse as follows: We were created that we might be made happy. We were made happy when we were created. We were entrusted with Paradise that we might enjoy life. We received a Commandment that we might obtain a good repute by keeping it; not that God did not know what would take place, but because He had laid down the law of Free Will. We were deceived because we were the objects of envy. We were cast out because we transgressed. We fasted because we refused to fast, being overpowered by the Tree of Knowledge. For the Commandment was ancient, coeval with ourselves, and was a kind of education of our souls and curb of luxury, to which we were reasonably made subject, in order that we might recover by keeping it that which we had lost by not keeping it. We needed an Incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him.

Many indeed are the miracles of that time: God crucified; the sun darkened and again rekindled; for it was fitting that the creatures should suffer with their Creator; the veil rent; the Blood and Water shed from His Side; the one as from a man, the other as above man; the rocks rent for the Rock's sake; the dead raised for a pledge of the final Resurrection of all men; the Signs at the Sepulchre and after the Sepulchre, which none can worthily celebrate; and yet none of these equal to the Miracle of my salvation. A few drops of Blood recreate the whole world, and become to all men what rennet is to milk, drawing us together and compressing us into unity.

But, O Pascha, great and holy and purifier of all the world — for I will speak to you as to a living person — O Word of God and Light and Life and Wisdom and Might — for I rejoice in all Your names — O Offspring and Expression and Signet of the Great Mind; O Word conceived and Man contemplated, Who bearest all things, binding them by the Word of Your power; receive this discourse, not now as firstfruits, but perhaps as the completion of my offerings, a thanksgiving, and at the same time a supplication, that we may suffer no evil beyond those necessary and sacred cares in which our life has been passed; and stay the tyranny of the body over us; (You see, O Lord, how great it is and how it bows me down) or Your own sentence, if we are to be condemned by You. But if we are to be released, in accordance with our desire, and be received into the Heavenly Tabernacle, there too it may be we shall offer You acceptable Sacrifices upon Your Altar, to Father and Word and Holy Ghost; for to You belongs all glory and honour and might, world without end. Amen.

*St. Gregory Nazianzen, Oration (Excerpts)  
Trans. Charles G. Browne and James E. Swallow*

## Announcements

Mass on holiday Monday, Victoria Day, will be at 8 am.

With the permission of the Parish of St. Albert and the Archdiocese, we will have a pilgrimage Mass at the grotto behind the St. Albert Parish on the last Saturday of May at 10 am, followed by the Rosary and a picnic. It will also be a great opportunity to visit and pray at the grave of Bishop Vital Grandin and the other missionaries who are buried there.

There will be a social after the 12:30 Mass on May 24 (next Sunday), June 7 & 21.

The **First Holy Communion class** will continue after the 12:30 Mass today. First Confessions will take place on Saturday June 6th; **First Holy Communions will take place on June 7<sup>th</sup>**, the External Feast of Corpus Christi.

**Confirmations** with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20<sup>th</sup>, with classes beginning in September.

The **7 pm Wednesday In Person Adult Catechesis** will continue this week at Assumption.

**The Friday talk** on the Catechism of the Council of Trent will be at 6:30pm via Zoom.

**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 17<sup>th</sup></b> Sunday after the Ascension (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E & T D by CMC C B by J P B Private Intention	
<b>Monday, May 18<sup>th</sup></b> St. Venantius, Martyr (III Cl)	<b>8:00 am Low Mass</b>	EB by GD	Personal intention by X V
<b>Tuesday, May 19<sup>th</sup></b> St. Peter Celestine, Pope & Confessor (III Cl)	7:30 am Low Mass	A S rip by A T	Holy Souls in Purgatory by K & L O
<b>Wednesday, May 20<sup>th</sup></b> St. Bernardino of Sienna, Confessor (III Cl)	7:30 am Low Mass	V N rip by J P B	ZS by AG
<b>Thursday, May 21<sup>st</sup></b> Feria of Paschaltide (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	A S rip by A T	EG † by C & F L
<b>Friday, May 22<sup>nd</sup></b> Feria of Paschaltide (IV Cl)	7:30 am Low Mass	A S rip by A T	C L † by C & F L
<b>Saturday, May 23<sup>rd</sup></b> Vigil of Pentecost (I Cl)	8:00 am Low Mass	A B rip by J P B	A-M B by C & F L
<b>Sunday, May 24<sup>th</sup></b> Pentecost Sunday (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 4:30 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.