



## VITAL GRANDIN CHAPLAINCY

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

### Fifth Sunday after Pentecost

June 28<sup>th</sup>, 2026

Entrance Hymn: #70 All You Who Seek A Comfort Sure

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: #63 To The Name That Brings Salvation

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



Santa Maria Gloriosa dei Frari in Venice.

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### On the Faith

No one has seen God at any time; the Only-begotten Son, which is in the bosom of the Father, He has declared Him. The Deity, therefore, is ineffable and incomprehensible. For no one knows the Father, save the Son, nor the Son, save the Father. (Matt. 11:27) And the Holy Spirit, too, so knows the things of God as the spirit of the man knows the things that are in him. (1 Cor. 2:11) Moreover, after the first and blessed nature no one, not of men only, but even of supramundane powers, and the Cherubim, I say, and Seraphim themselves, has ever known God, save he to whom He revealed Himself.

God, however, did not leave us in absolute ignorance. For the knowledge of God's existence has been implanted by Him in all by nature. This creation, too, and its maintenance, and its government, proclaim the majesty of the Divine nature. (Wis. 13:5) Moreover, by the Law and the Prophets in former times and afterwards by His Only-begotten Son, our Lord and God and Saviour Jesus Christ, He disclosed to us the knowledge of Himself as that was possible for us. All things, therefore, that have been delivered to us by Law and Prophets and Apostles and Evangelists we receive, and know, and honour, seeking for nothing beyond these. For God, being good, is the cause of all good, subject neither to envy nor to any passion. For envy is far removed from the Divine nature, which is both passionless and only good. As knowing all things, therefore, and providing for what is profitable for each, He revealed that which it was to our profit to know; but what we were unable to bear He kept secret. With these things let us be satisfied, and let us abide by them, not removing everlasting boundaries, nor overpassing the divine tradition (Prov. 22:28).

It is necessary, therefore, that one who wishes to speak or to hear of God should understand clearly that alike in the doctrine of Deity and in that of the Incarnation, neither are all things unutterable nor all utterable; neither all unknowable nor all knowable. But the knowable belongs to one order, and the utterable to another; just as it is one thing to speak and another thing to know. Many of the things relating to God, therefore, that are dimly understood cannot be put into fitting terms, but on things above us we cannot do else than express ourselves according to our limited capacity; as, for instance, when we speak of God we use the terms *sleep*, and *wrath*, and *regardlessness*, *hands*, too, and *feet*, and such like expressions.

We, therefore, both know and confess that God is without beginning, without end, eternal and everlasting, uncreate, unchangeable, invariable, simple, uncompound, incorporeal, invisible, impalpable, uncircumscribed, infinite, incognisable, indefinable, incomprehensible, good, just, maker of all things created, almighty, all-ruling, all-surveying, of all overseer, sovereign, judge; and that God is One, that is to say, one essence; and that He is known, and has His being in three subsistences, in Father, I say, and Son and Holy Spirit; and that the Father and the Son and the Holy Spirit are one in all respects, except in that of not being begotten, that of being begotten, and that of procession; and that the Only-begotten Son and Word of God and God, in His bowels of mercy, for our salvation, by the good pleasure of God and the co-operation of the Holy Spirit, being conceived without seed, was born uncorruptedly of the Holy Virgin and Mother of God, Mary, by the Holy Spirit, and became of her perfect Man; and that the Same is at once perfect God and perfect Man, of two natures, Godhead and Manhood, and in two natures possessing intelligence, will and energy, and freedom, and, in a word, perfect according to the measure and proportion proper to each, at once to the divinity, I say, and to the humanity, yet to one composite person; and that He suffered hunger and thirst and weariness, and was crucified, and for three days submitted to the experience of death and burial, and ascended to heaven, from which also He came to us, and shall come again. And the Holy Scripture is witness to this and the whole choir of the Saints.

But neither do we know, nor can we tell, what the essence of God is, or how it is in all, or how the Only-begotten Son and God, having emptied Himself, became Man of virgin blood, made by another law contrary to nature, or how He walked with dry feet upon the waters. It is not within our capacity, therefore, to say anything about God or even to think of Him, beyond the things which have been divinely revealed to us, whether by word or by manifestation, by the divine oracles at once of the Old Testament and of the New.

That there is a God, then, is no matter of doubt to those who receive the Holy Scriptures, the Old Testament, I mean, and the New; nor indeed to most of the Greeks. For, as we said, the knowledge of the existence of God is implanted in us by nature. But since the wickedness of the Evil One has prevailed so mightily against man's nature as even to drive some into denying the existence of God, that most foolish and woe-fulest pit of destruction (whose folly David, revealer of the Divine meaning, exposed when he said, *The fool said in his heart, There is no God*), so the disciples of the Lord and His Apostles, made wise by the Holy Spirit and working wonders in His power and grace, took them captive in the net of miracles and drew them up out of the depths of ignorance to the light of the knowledge of God. In like manner also their successors in grace and worth, both pastors and teachers, having received the enlightening grace of the Spirit, were wont, alike by the power of miracles and the word of grace, to enlighten those walking in darkness and to bring back the wanderers into the way. But as for us who are not recipients either of the gift of miracles or the gift of teaching (for indeed we have rendered ourselves unworthy of these by our passion for pleasure), come, let us in connection with this theme discuss a few of those things which have been delivered to us on this subject by the expounders of grace, calling on the Father, the Son, and the Holy Spirit.

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All things, that exist, are either created or uncreated. If, then, things are created, it follows that they are also wholly mutable. For things, whose existence originated in change, must also be subject to change, whether it be that they perish or that they become other than they are by act of will. But if things are uncreated they must in all consistency be also wholly immutable. For things which are opposed in the nature of their existence must also be opposed in the mode of their existence, that is to say, must have opposite properties: who, then, will refuse to grant that all existing things, not only such as come within the province of the senses, but even the very angels, are subject to change and transformation and movement of various kinds? For the things appertaining to the rational world, I mean angels and spirits and demons, are subject to changes of will, whether it is a progression or a retrogression in goodness, whether a struggle or a surrender; while the others suffer changes of generation and destruction, of increase and decrease, of quality and of movement in space. Things then that are mutable are also wholly created. But things that are created must be the work of some maker, and the maker cannot have been created. For if he had been created, he also must surely have been created by some one, and so on till we arrive at something uncreated. The Creator, then, being uncreated, is also wholly immutable. And what could this be other than Deity?

And even the very continuity of the creation, and its preservation and government, teach us that there does exist a Deity, who supports and maintains and preserves and ever provides for this universe. For how could opposite natures, such as fire and water, air and earth, have combined with each other so as to form one complete world, and continue to abide in indissoluble union, were there not some omnipotent power which bound them together and always is preserving them from dissolution?

What is it that gave order to things of heaven and things of earth, and all those things that move in the air and in the water, or rather to what was in existence before these, viz., to heaven and earth and air and the elements of fire and water? What was it that mingled and distributed these? What was it that set these in motion and keeps them in their unceasing and unhindered course? Was it not the Artificer of these things, and He Who has implanted in everything the law whereby the universe is carried on and directed? Who then is the Artificer of these things? Is it not He Who created them and brought them into existence. For we shall not attribute such a power to the spontaneous. For, supposing their coming into existence was due to the spontaneous; what of the power that put all in order? And let us grant this, if you please. What of that which has preserved and kept them in harmony with the original laws of their existence? Clearly it is something quite distinct from the spontaneous. And what could this be other than Deity?

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

## Announcements

Fr. Blust is on vacation from Thursday June 25<sup>th</sup> to Friday July 17<sup>th</sup>. Please phone the rectory for any assistance (if you really have to!). :)

**Confirmations** with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20<sup>th</sup> at 7pm, with classes beginning in September.

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

**All other talks** will be postponed until September.

The **Gianna Centre** (next door to Assumption Parish) is having a weekly **Thursday Market** from 10 AM - 3 PM, which will end in September. Every week Lunches based on a different culture will be offered.

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, June 28<sup>th</sup></b> Fifth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Private L M by P A Private	Pope Leo by PA
<b>Monday, June 29<sup>th</sup></b> Ss. Peter and Paul, Apostles (I Cl)	7:30 am Low Mass	D B by P A	DET + by VP
<b>Tuesday, June 30<sup>th</sup></b> The Commemoration of St. Paul, Apostle (III Cl)	7:30 am Low Mass	D T by P A	DET + by VP
<b>Wednesday, July 1<sup>st</sup></b> The Most Precious Blood of our Lord Jesus Christ (I Cl)	7:30 am Low Mass	L and C S by P A	DJG by LD
<b>Thursday, July 2<sup>nd</sup></b> The Visitation of the Blessed Virgin Mary (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	M R T rip by V P	JH by JH
<b>Friday, July 3<sup>rd</sup></b> St. Irenaeus, Bishop & Martyr (III Cl)	7:30 am Low Mass	K F rip by M R	ET by VP
<b>Saturday, July 4<sup>th</sup></b> Feria (IV Cl)	8:00 am Low Mass	M R T rip by V P	ET by VP
<b>Sunday, July 5<sup>th</sup></b> Sixth 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.