



## 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 23<sup>rd</sup>, 2024

Entrance Hymn: All you who seek a comfort sure #70

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: To the name that brings salvation #63



A 15<sup>th</sup> century statue of St. John the Baptist by Lorenzo Ghiberti.

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## Faith, and Goodness

When, then, the question is asked what we are to believe in regard to religion, it is not necessary to probe into the nature of things, as was done by those whom the Greeks call “physical scientists”; nor need we be in alarm lest the Christian should be ignorant of the force and number of the elements — the motion, and order, and eclipses of the heavenly bodies; the form of the heavens; the species and the natures of animals, plants, stones, fountains, rivers, mountains; about chronology and distances; the signs of coming storms; and a thousand other things which those philosophers either have found out, or think they have found out. For even these men themselves, endowed though they are with so much genius, burning with zeal, abounding in leisure, tracking some things by the aid of human conjecture, searching into others with the aids of history and experience, have not found out all things; and even their boasted discoveries are oftener mere guesses than certain knowledge. It is enough for the Christian to believe that the only cause of all created things, whether heavenly or earthly, whether visible or invisible, is the goodness of the Creator the one true God;<sup>1</sup> and that nothing exists but Himself that does not derive its existence from Him; and that He is the Trinity — to wit, the Father, and the Son begotten of the Father, and the Holy Spirit proceeding from the same Father, but one and the same Spirit of Father and Son.

By the Trinity, thus supremely and equally and unchangeably good, all things were created; and these are not supremely and equally and unchangeably good, but yet they are good, even taken separately. Taken as a whole, however, they are very good, because their ensemble constitutes the universe in all its wonderful order and beauty.

And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the Almighty God, who, as even the heathen acknowledge, has supreme power over all things, being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and good that He can bring good even out of evil. For what is that which we call evil but the absence of good? In the bodies of animals, disease and wounds mean nothing but the absence of health; for when a cure is effected, that does not mean that the evils which were present — namely, the diseases and wounds — go away from the body and dwell elsewhere: they altogether cease to exist; for the wound or disease is not a substance, but a defect in the fleshly substance, — the flesh itself being a substance, and therefore something good, of which those evils— that is, privations of the good which we call health — are accidents. Just in the same way, what are called vices in the soul are nothing but privations of natural good. And when they are cured, they are not transferred elsewhere: when they cease to exist in the healthy soul, they cannot exist anywhere else.

All things that exist, therefore, seeing that the Creator of them all is supremely good, are themselves good. But because they are not, like their Creator, supremely and unchangeably good, their good may be diminished and increased. But for good to be diminished is an evil, although, however much it may be diminished, it is

<sup>1</sup>Not, that is to say, that the natural sciences do not have their place, but that they are not necessary for salvation.

necessary, if the being is to continue, that some good should remain to constitute the being. For however small or of whatever kind the being may be, the good which makes it a being cannot be destroyed without destroying the being itself. An uncorrupted nature is justly held in esteem. But if, still further, it be incorruptible, it is undoubtedly considered of still higher value. When it is corrupted, however, its corruption is an evil, because it is deprived of some sort of good. For if it be deprived of no good, it receives no injury; but it does receive injury, therefore it is deprived of good. Therefore, so long as a being is in process of corruption, there is in it some good of which it is being deprived; and if a part of the being should remain which cannot be corrupted, this will certainly be an incorruptible being, and accordingly the process of corruption will result in the manifestation of this great good. But if it do not cease to be corrupted, neither can it cease to possess good of which corruption may deprive it. But if it should be thoroughly and completely consumed by corruption, there will then be no good left, because there will be no being. Wherefore corruption can consume the good only by consuming the being. Every being, therefore, is a good; a great good, if it can not be corrupted; a little good, if it can: but in any case, only the foolish or ignorant will deny that it is a good. And if it be wholly consumed by corruption, then the corruption itself must cease to exist, as there is no being left in which it can dwell.

Accordingly, there is nothing of what we call evil, if there be nothing good. But a good which is wholly without evil is a perfect good. A good, on the other hand, which contains evil is a faulty or imperfect good; and there can be no evil where there is no good. From all this we arrive at the curious result: that since every being, so far as it is a being, is good, when we say that a faulty being is an evil being, we just seem to say that what is good is evil, and that nothing but what is good can be evil, seeing that every being is good, and that no evil can exist except in a being. Nothing, then, can be evil except something which is good. And although this, when stated, seems to be a contradiction, yet the strictness of reasoning leaves us no escape from the conclusion. We must, however, beware of incurring the prophetic condemnation: Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter. And yet our Lord says: An evil man out of the evil treasure of his heart brings forth that which is evil. Now, what is evil man but an evil being? For a man is a being. Now, if a man is a good thing because he is a being, what is an evil man but an evil good? Yet, when we accurately distinguish these two things, we find that it is not because he is a man that he is an evil, or because he is wicked that he is a good; but that he is a good because he is a man, and an evil because he is wicked. Whoever, then, says, To be a man is an evil, or, To be wicked is a good, falls under the prophetic denunciation: Woe unto them that call evil good, and good evil! For he condemns the work of God, which is the man, and praises the defect of man, which is the wickedness. Therefore every being, even if it be a defective one, in so far as it is a being is good, and in so far as it is defective is evil.

*St. Augustine, Enchiridion (Excerpts)  
Trans. J.F. Shaw*

## Announcements

Fr. Blust is on holidays until July 6<sup>th</sup>.

We will have a sung Mass on Saturday 29<sup>th</sup> of June. We pray novena after daily Mass for the North American Province of the FSSP and as a preparation for this feast (Ss. Peter and Paul).

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

### Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
<b>Sunday, June 23<sup>rd</sup></b> Fifth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	A M rip by C+F L Our apostolate Private	Souls in Purgatory by C & I B
<b>Monday, June 24<sup>th</sup></b> The Nativity of St. John the Baptist (I Cl)	7:30 am Low Mass	B + M K by A K	NL + by JL
<b>Tuesday, June 25<sup>th</sup></b> St. William, Abbot (III Cl)	7:30 am Low Mass	C L rip by C+F L	JD by CMC
<b>Wednesday, June 26<sup>th</sup></b> Ss. John and Paul, Martyrs (III Cl)	7:30 am Low Mass	I P rip by R family	IP by CMC
<b>Thursday, June 27<sup>th</sup></b> Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	A G P	G & C C by CMC
<b>Friday, June 28<sup>th</sup></b> Vigil of Ss. Peter and Paul, Apostles (II Cl)	7:30 am Low Mass	D S rip by N B	DK by AK
<b>Saturday, June 29<sup>th</sup></b> Ss. Peter and Paul, Apostles (I Cl)	8:00 am Sung Mass	M A	P & D M by PA
<b>Sunday, June 30<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.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory

**The Sacrament of Confession** is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.