



## VITAL GRANDIN CHAPLAINCY

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

### Sixth Sunday after Pentecost

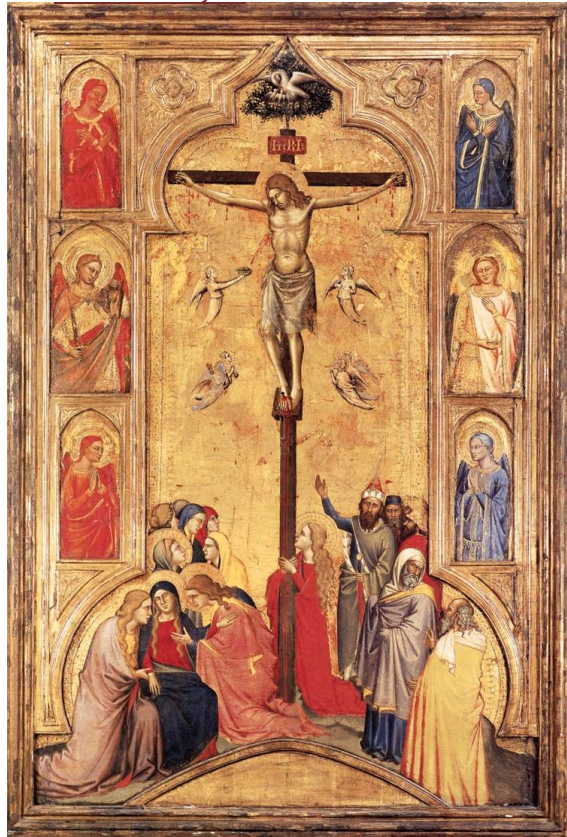
June 30<sup>th</sup>, 2024

Entrance Hymn: My God, how wonderful Thou art #197

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: Praise to the Holiest #199



A 14<sup>th</sup> century portrayal of the Crucifixion by Don Silvestro dei Gherarducci

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## Goodness and Truth

Accordingly, in the case of these contraries which we call good and evil, the rule of the logicians, that two contraries cannot be predicated at the same time of the same thing, does not hold. No weather is at the same time dark and bright: no food or drink is at the same time sweet and bitter: no body is at the same time and in the same place black and white: none is at the same time and in the same place deformed and beautiful. And this rule is found to hold in regard to many, indeed nearly all, contraries, that they cannot exist at the same time in any one thing. But although no one can doubt that good and evil are contraries, not only can they exist at the same time, but evil cannot exist without good, or in anything that is not good. Good, however, can exist without evil. For a man or an angel can exist without being wicked; but nothing can be wicked except a man or an angel: and so far as he is a man or an angel, he is good; so far as he is wicked, he is an evil. And these two contraries are so far co-existent, that if good did not exist in what is evil, neither could evil exist; because corruption could not have either a place to dwell in, or a source to spring from, if there were nothing that could be corrupted; and nothing can be corrupted except what is good, for corruption is nothing else but the destruction of good. From what is good, then, evils arose, and except in what is good they do not exist; nor was there any other source from which any evil nature could arise. For if there were, then, in so far as this was a being, it was certainly a good: and a being which was incorruptible would be a great good; and even one which was corruptible must be to some extent a good, for only by corrupting what was good in it could corruption do it harm.

But when we say that evil springs out of good, let it not be thought that this contradicts our Lord's saying: *A good tree cannot bring forth evil fruit.* For, as He who is the Truth says, *you cannot gather grapes of thorns,* because grapes do not grow on thorns. But we see that on good soil both vines and thorns may be grown. And in the same way, just as an evil tree cannot bring forth good fruit, so an evil will cannot produce good works. But from the nature of man, which is good, may spring either a good or an evil will. And certainly there was at first no source from which an evil will could spring, except the nature of angel or of man, which was good. And our Lord Himself clearly shows this in the very same place where He speaks about the tree and its fruit. For He says: Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt, — clearly enough warning us that evil fruits do not grow on a good tree, nor good fruits on an evil tree; but that nevertheless the ground itself, by which He meant those whom He was then addressing, might grow either kind of trees.

Now, in view of these considerations, when we are pleased with that line of Virgil, *Happy is the man who has attained to the knowledge of the causes of things,* we should not suppose that it is necessary to happiness to know the causes of the great physical convulsions, causes which lie hidden in the most secret recesses of nature's kingdom, whence comes the earthquake whose force makes the deep seas to swell and burst their barriers, and again to return upon themselves and settle down. But we ought to know the causes of good and evil as far as man may in this life know them, in order to avoid the mistakes and troubles of which this life is so full. For our aim must always be to reach that state of happiness in which no trouble shall distress us, and no error mislead us. If we must know the causes of

physical convulsions, there are none which it concerns us more to know than those which affect our own health. But seeing that, in our ignorance of these, we are fain to resort to physicians, it would seem that we might bear with considerable patience our ignorance of the secrets that lie hidden in the earth and heavens. For although we ought with the greatest possible care to avoid error, not only in great but even in little things, and although we cannot err except through ignorance, it does not follow that, if a man is ignorant of a thing, he must immediately fall into error. That is rather the fate of the man who thinks he knows what he does not know. For he accepts what is false as if it were true, and that is the essence of error. But it is a point of very great importance what the subject is... For on one and the same subject we rightly prefer an instructed man to an ignorant one, and a man who is not in error to one who is. In the case of different subjects, however — that is, when one man knows one thing, and another a different thing, and when what the former knows is useful, and what the latter knows is not so useful, or is actually hurtful — who would not, in regard to the things the latter knows, prefer the ignorance of the former to the knowledge of the latter? For there are points on which ignorance is better than knowledge. And in the same way, it has sometimes been an advantage to depart from the right way — in travelling, however, not in morals. It has happened to myself to take the wrong road where two ways met, so that I did not pass by the place where an armed band of Donatists lay in wait for me. Yet I arrived at the place whither I was bent, though by a roundabout route; and when I heard of the ambush, I congratulated myself on my mistake, and gave thanks to God for it. Now, who would not rather be the traveller who made a mistake like this, than the highwayman who made no mistake? And hence, perhaps, it is that the prince of poets puts these words into the mouth of a lover in misery: *How I am undone, how I have been carried away by an evil error!* for there is an error which is good, as it not merely does no harm, but produces some actual advantage. But when we look more closely into the nature of truth, and consider that to err is just to take the false for the true, and the true for the false, or to hold what is certain as uncertain, and what is uncertain as certain, and that error in the soul is hideous and repulsive just in proportion as it appears fair and plausible when we utter it, or assent to it, saying, yea or nay — surely this life that we live is wretched indeed, if only on this account, that sometimes, in order to preserve it, it is necessary to fall into error. God forbid that such should be that other life, where truth itself is the life of the soul, where no one deceives, and no one is deceived. But here men deceive and are deceived, and they are more to be pitied when they lead others astray than when they are themselves led astray by putting trust in liars. Yet so much does a rational soul shrink from what is false, and so earnestly does it struggle against error, that even those who love to deceive are most unwilling to be deceived. For the liar does not think that he errs, but that he leads another who trusts him into error. And certainly he does not err in regard to the matter about which he lies, if he himself knows the truth; but he is deceived in this, that he thinks his lie does him no harm, whereas every sin is more hurtful to the sinner than to the sinned against.

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

## Announcements

Fr. Blust continues his holidays until July 6<sup>th</sup>.

Happy Canada Day! We will have Mass this coming Monday at 8 am.

Classes for those who want to become Catholics and all the other classes will start in September.

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 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	Latin Mass T P rip by C P Private	Souls in Purgatory
<b>Monday, July 1<sup>st</sup></b> The Most Precious Blood of our Lord Jesus Christ (I Cl)	8:00 am Low Mass	O A	CG by PA
<b>Tuesday, July 2<sup>nd</sup></b> The Visitation of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	N C	AL by PA
<b>Wednesday, July 3<sup>rd</sup></b> St. Irenaeus, Bishop & Martyr (III Cl)	7:30 am Low Mass	Anniversary CL	J & C T by JT
<b>Thursday, July 4<sup>th</sup></b> Jesus Christ the High Priest (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	C L birthday	HS by JT
<b>Friday, July 5<sup>th</sup></b> St. Anthony Mary Zaccaria, Confessor (III Cl)	7:30 am Low Mass	M A rip by M R	Souls in Purgatory
<b>Saturday, July 6<sup>th</sup></b> Immaculate Heart of Mary (III Cl)	8:00 am Low Mass	Holy Souls by H	Souls in Purgatory
<b>Sunday, July 7<sup>th</sup></b> Seventh 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.