



VITAL GRANDIN CHAPLAINCY

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

Sixteenth Sunday after Pentecost

September 28, 2025

Entrance Hymn: #199 Praise to the Holiest

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: #196 Holy God, We Praise Thy Name



An early 16th century portrayal of St. Michael and St. Francis by Juan de Flandes.

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An Undivided Trinity, Continued

And not only did the Father send the Son, but also gave Him, as the Son Himself gave Himself. For we read: *"Grace to you from God our Father and the Lord Jesus Christ, Who gave Himself for our sins."* (Gal. 1:3-4) If they think that He was subject in that He was sent, they cannot deny that it was of grace that He was given. But He was given by the Father, as Isaiah said: *"Unto us a Child is born, unto us a Son is given;"* (Isa. 9:6) but He was given, I dare to say it, by the Spirit also, Who was sent by the Spirit. For since the prophet has not defined by whom He was given, he shows that He was given by the grace of the Trinity; and inasmuch as the Son Himself gave Himself, He could not be subject to Himself according to His Godhead. Therefore that He was given could not be a sign of subjection in the God-head. But the Holy Spirit also was given, for it is written: *"I will ask the Father, and He shall give you another Paraclete."* (Jo. 14:16) And the Apostle says: *"Wherefore he that despises these things despises not man but God, Who has given us His Holy Spirit."* (1 Thess. 4:8) Isaiah, too, shows that both the Spirit and the Son are given: *"Thus,"* says he, *"says the Lord God, Who made the heaven and fashioned it, Who established the earth, and the things which are in it, and gives breath to the people upon it, and the Spirit to them that walk upon it."* (Isa. 42:5) And to the Son: *"I am the Lord God, Who have called You in righteousness, and will hold Your hand, and will strengthen You; and I have given You for a covenant of My people, for a light of the Gentiles, to open the eyes of the blind, to bring out of their fetters those that are bound."* (Isa. 42:6-7) Since, then, the Son is both sent and given, and the Spirit also is both sent and given, They have assuredly a oneness of Godhead Who have a oneness of action. So, too, the Spirit is also called the Finger of God, because there is an indivisible and inseparable communion between the Father, the Son, and the Holy Spirit. For as the Scripture called the Son of God the Right Hand of God, as it is said: *"Your Right Hand, O Lord, is made glorious in power. Your Right Hand, O Lord, has dashed in pieces the enemy;"* (Ex. 15:6) so the Holy Spirit is called the Finger of God, as the Lord Himself says: *"But if I by the Finger of God cast out devils."* (Lu. 11:20) For in the same place in another book of the Gospel He named the Spirit of God, as you find: *"But if I by the Spirit of God cast out devils."* (Matt. 12:28)

What, then, could have been said to signify more expressly the unity of the Godhead, or of Its working, which Unity is according to the Godhead of the Father, or of the Son, or of the Holy Spirit, than that we should understand that the fullness of the eternal Godhead would seem to be divided far more than this body of ours, if any one were to sever the unity of Substance, and multiply Its powers, whereas the eternity of the same Godhead is one?

For oftentimes it is convenient to estimate from our own words those things which are above us, and because we cannot see those things we draw inferences from those which we can see. *"For the invisible things of Him,"* says the Apostle, *"from the creation of the world are clearly seen, being understood by those things which are made."* (Rom. 1:20) And he adds: *"His eternal power also and Godhead."* (Rom. 1:20) Of which one thing seems to be said of the Son, and another of the Holy Spirit; that in the same manner as the Son is called the eternal Power of the Father, so, also, the Spirit, because He is divine, should be believed to be His eternal Godhead. For the Son, too, because He ever lives, is eternal life. This Finger, then, of God is both eternal and divine. For what is there belonging to God which is not eternal and divine?

With this Finger, as we read, God wrote on those tables of stone which Moses received. For God did not with a finger of flesh write the forms and portions of those letters which we read, but gave the law by His Spirit. And so the Apostle says: *"For the Law is spiritual, which, indeed, is written not with ink, but with the Spirit of the living God; not in tables of stone, but on fleshy tables of the heart."* (2 Cor. 3:3) For if the letter of the Apostle is written in the Spirit, what hinders us from believing that the Law of God was written not with ink, but with the Spirit of God, which certainly does not stain but enlightens the secret places of our heart and mind?

Now it was written on tables of stone, because it was written in a type, but the tables were first broken and cast out of the hands of Moses, because the Jews fell away from the works of the prophet. And fitly were the tables broken, not the writing erased. And do you see that your table be not broken, that your mind and soul be not divided. Is Christ divided? He is not divided, but is one with the Father; and let no one separate you from Him. If your faith fails, the table of your heart is broken. The coherence of your soul is lessened if you do not believe the unity of Godhead in the Trinity. Your faith is written, and your sin is written, as Jeremiah said: *"Your sin, O Judah, is written with a pen of iron and the point of a diamond. And it is written," he says, "on your breast and on your heart."* (Jer. 17:1) The sin, therefore, is there where grace is, but the sin is written with a pen, grace is denoted by the Spirit. With this Finger, also, the Lord Jesus, with bowed head, mystically wrote on the ground, when the adulteress was brought before Him by the Jews, signifying in a figure that, when we judge of the sins of another, we ought to remember our own. And lest, again, because God wrote the Law by His Spirit, we should believe any inferiority, as it were, concerning the ministry of the Spirit, or from the consideration of our own body should think the Spirit to be a small part of God, the Apostle says, elsewhere, that he does not speak with words of human wisdom, but in words taught by the Spirit, and that he compares spiritual things with spiritual; but that the natural man receives not the things which pertain to the Spirit of God. For he knew that he who compared divine with carnal things was among natural things, and not to be reckoned among spiritual men; *"for they are foolishness,"* he says, *"unto him."* (1 Cor. 2:13-14) And so, because he knew that these questions would arise among natural men, foreseeing the future he says: *"For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."* (1 Cor. 2:16) But if any one is still entangled in carnal doubts, and hesitates because of bodily figures, let him consider that he cannot think rightly of the Son who can think wrongly of the Spirit. For if some think that the Spirit is a certain small portion of God, because He is called the Finger of God, the same persons must certainly maintain that a small portion only is in the Son of God, because He is called the Right Hand of God. But the Son is called both the Right Hand and the Power of God; if, then, we consider our words, there can be no perfection without power; let them therefore take care lest they think that which it is impious to say, namely, that the Father being but half perfect in His own Substance received perfection through the Son, and let them cease to deny that the Son is co-eternal with the Father. For when did the Power of God not exist? But if they think that at any time the Power of God existed not, they will say that at some time Perfection existed not in God the Father, to Whom they think that Power was at some time wanting. But, as I said, these things are written that we may refer them to the Unity of the Godhead, and believe that which the Apostle said, that the fullness of the Godhead dwells bodily in Christ, which dwells also in the Father, and dwells in the Holy Spirit; and that, as there is a unity of the Godhead, so also is there a unity of operation. And this may also be gathered from the Song of Moses, for he, after leading the people of the Jews through the sea, acknowledged the operation of the Father, the Son, and the Holy Spirit, saying: *"Your Right Hand, O Lord, is glorious in power, Your Right Hand, O Lord, has dashed in pieces the enemy."* (Ex. 15:6) Here you have his confession of the Son and of the Father, Whose Right Hand He is. And farther on, not to pass by the Holy Spirit, He added: *"You sent Your Spirit and the sea covered them, and the water was divided by the Spirit of Your anger."* (Ex. 15:10) By which is signified the unity of the Godhead, not an inequality of the Trinity.

*St. Ambrose, "On the Holy Spirit" (Excerpts)
Trans. H. de Romestin, E. de Romestin and H.T.F. Duckworth*

Announcements

There will be a social today after the 12:30 pm Mass; The next ones will be Oct 5th & 19th.

Also, **today at 3:00pm**, after the social, the children of the Sodality of the Blessed Virgin Mary will be presenting *Mary the Little Queen*, a musical play based on stories and legends about the childhood of Mary. There will be a brief parish social beforehand. Admission is by donation. Everyone is welcome to attend.

The 1st Confession & 1st Communion class will continue next week in the basement after the 12:30 Mass.

The **Wednesday Devout Life** talk (6pm) will continue this week; The **Friday apologetics** (6:30pm) via Zoom will be postponed to **next** week due to the ***Renewing Culture Conference*** that will be held at the ***Mount Carmel Spirituality Centre*** in Parkland County on Friday & Saturday.

The in-person adult catechesis will continue on Wednesday at 7 pm at Assumption.

Adult volunteers or families to help with our socials are always welcome; We are also looking for someone to be in charge of our volunteers for the Sunday Socials; Sunday collection volunteers are also needed for the 12:30 pm Mass; please email us if interested.

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, September 28th Sixteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	RT by AT T, O, S A by S A rivate Intention	
Monday, September 29th The Dedication of St. Michael the Archangel (I Cl)	7:30 am Low Mass	DT by VP	P V V † by S V V
Tuesday, Semptember 30th St. Jerome, Priest, Confessor & Doctor (III Cl)	7:30 am Low Mass	P V V † by S V V	AS † by MB
Wednesday, October 1st St. Remigius, Bishop & Confessor (IV Cl)	7:30 am Low Mass	HJ † by MB	D T by V P
Thursday, October 2nd Holy Guardian Angels (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	VB † by MB	M C P by A&C P
Friday, October 3rd St. Terese of the Child Jesus, Virgin (II Cl)	7:30 am Low Mass	Mrs. D. †By PD	D T by V P
Saturday, October 4th St. Francis of Assisi, Confessor (III Cl)	8:00 am Low Mass	JM by ML	Holy Souls by T L
Sunday, October 5th External Solemnity of Our Lady of the Rosary (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 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.