



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Eighteenth Sunday after Pentecost

October 12, 2025

Entrance Hymn: #62 Praise To The Lord

Asperges: #218

Mass IX: Booklet p. 14; Angelus p. 1882; Baronius p. xii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #132 Daily, Daily Sing To Mary



A 17th century painting of St. Luke by Guercino.

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An Undivided Trinity, Continued

Daniel also, unless he had received the Spirit of God, would never have been able to discover that lustful adultery, that fraudulent lie. For when Susanna, assailed by the conspiracy of the elders, saw that the mind of the people was moved by consideration for the old men, and destitute of all help, alone among men, conscious of her chastity she prayed God to judge; it is written: *"The Lord heard her voice, when she was being led to be put to death, and the Lord raised up the Holy Spirit of a young youth, whose name was Daniel."* And so according to the grace of the Holy Spirit received by him, he discovered the varying evidence of the treacherous, for it was none other than the operation of divine power, that his voice should make them whose inward feelings were concealed to be known.

Understand, then, the sacred and heavenly miracle of the Holy Spirit. She who preferred to be chaste in herself, rather than in the opinion of the people, she who preferred to hazard [the reputation of] her innocence, rather than her modesty, who when she was accused was silent, when she was condemned held her peace, content with the judgment of her own conscience, who preserved regard for her modesty even in peril, that they who were not able to force her chastity might not seem to have forced her to petulance; when she called upon the Lord, she obtained the Spirit, Who made known the hidden consciousness of the elders.

Let the chaste learn not to dread calumny. For she who preferred chastity to life did not suffer the loss of life, and retained the glory of chastity. So, too, Abraham, once bidden to go to foreign lands, and not being held back either by the danger to his wife's modesty, nor by the fear of death before him, preserved both his own life and his wife's chastity. So no one has ever repented of trusting God, and chastity increased devotion in Sarah, and devotion chastity. And lest any one should perhaps think that, as the Scripture says, *"God raised up the Holy Spirit of a young youth,"* the Spirit in him was that of a man, not the Holy Spirit, let him read farther on, and he will find that Daniel received the Holy Spirit, and therefore prophesied. Lastly, too, the king advanced him because he had the grace of the Spirit. For he speaks thus: *"You, O Daniel, art able, forasmuch as the Holy Spirit of God is in you."* (Dan. 5:14) And farther on it is written: *"And Daniel was set over them, because an excellent Spirit was in him."* (Dan. 6:3) And the Spirit of Moses also was distributed to those who were to be judges. But what should we say of the other points? We have heard that the Lord Jesus not only judges in the Spirit but punishes also. For neither would He punish Antichrist, whom, as we read, *"the Lord Jesus shall slay with the Spirit of His mouth,"* (2 Thes. 2:8) unless He had before judged of his deserts. Yet here is not a grace received, but the unity remains undivided, since neither can Christ be without the Spirit, nor the Spirit without Christ. For the unity of the divine nature cannot be divided.

And since that instance comes before us, that the Lord Jesus shall slay with the Spirit of His mouth, the Spirit is understood to be as it were the Sword of the Word. Lastly, in the Gospel also the Lord Jesus Himself says: *"I came not to send peace but a sword."* (Matt. 10:34) For He came that He might give the Spirit; and so there is in His mouth a two-edged sword, which is in truth the grace of the Spirit. So the Spirit is the Sword of the Word.

And that you may know that there is no inequality but unity of nature, the Word also is the Sword of the Holy Spirit, for it is written: *"Taking the shield of faith, wherewith you may be able to quench all the fiery darts of the wicked one. And take the helmet of Salvation, and the sword of the Spirit, which is the Word of God."* (Eph. 6:16-17)

Since, then, the Sword of the Word is the Holy Spirit, and the Sword of the Holy Spirit is the Word of God, there is certainly in Them oneness of power.

And we may behold this unity also in other passages of the Scriptures. For whereas Ezekiel says to the people of the Jews: *"And you have grieved Me in all these things, says the Lord;"* (Eze. 16:43) Paul says to the new people in his Epistle: *"Grieve not the Holy Spirit of God, in Whom you were sealed."* (Eph. 4:30) Again, whereas Isaiah says of the Jews themselves: *"But they believed not, but grieved the Holy Spirit;"* (Isa. 63:10) David says of God: *"They grieved the Most High in the desert, and tempted God in their hearts."*

Understand also that whereas Scripture in other places says that the Spirit was tempted, and that God was tempted, it says also that Christ was tempted; for you have the Apostle saying to the Corinthians: *"Neither let us tempt Christ, as some of them tempted, and perished by serpents."* (1 Cor. 10:9) Just was the punishment that the adversaries should feel the venom, who had not venerated the Maker.

And well did the Lord ordain that by the lifting up of the brazen serpent the wounds of those who were bitten should be healed; for the brazen serpent is a type of the Cross; for although in His flesh Christ was lifted up, yet in Him was the Apostle crucified to the world and the world to him; for he says: *"The world has been crucified unto me, and I unto the world."* (Gal. 6:14) So the world was crucified in its allurements, and therefore not a real but a brazen serpent was hanged; because the Lord took on Him the likeness of a sinner, in the truth, indeed, of His Body, but without the truth of sin, that imitating a serpent through the deceitful appearance of human weakness, having laid aside the slough of the flesh, He might destroy the cunning of the true serpent. And therefore in the Cross of the Lord, which came to man's help in avenging temptation, I, who accept the medicine of the Trinity, recognize in the wicked the offense against the Trinity.

Therefore when you find in the book of Moses, that the Lord being tempted sent serpents on the people of the Jews, it is necessary that you either confess the Unity of the Father, Son, and Holy Spirit in the Divine Majesty, or certainly when the writing of the Apostle says that the Spirit was tempted, it undoubtedly pointed out the Spirit by the name of Lord. But the Apostle writing to the Hebrews says that the Spirit was tempted, for you find this: *"Wherefore the Holy Ghost says this: Today if you shall hear His voice, harden not your hearts, like as in the provocation in the day of temptation in the wilderness, where your fathers tempted Me, proved Me, and saw My works. Forty years was I near to this generation and said: They always err in their heart; but they did not know My ways, as I swore in My wrath, If they shall enter into My rest."* (Heb. 3:7-11)

Therefore, according to the Apostle, the Spirit was tempted. If He was tempted, He also certainly was guiding the people of the Jews into the land of promise, as it is written: *"For He led them through the deep, as a horse through the wilderness, and they laboured not, and like the cattle through the plain. The Spirit came down from the Lord and guided them."* (Isa. 63:13-14) And He certainly ministered to them the calm rain of heavenly food, He with fertile shower made fruitful that daily harvest which earth had not brought forth, and husbandman had not sown.

Now let us look at these points one by one. God had promised rest to the Jews; the Spirit calls that rest His. God the Father relates that He was tempted by the unbelieving, and the Spirit says that He was tempted by the same, for the temptation is one wherewith the one Godhead of the Trinity was tempted by the unbelieving. God condemns the people of the Jews, so that they cannot attain to the land flowing with milk and honey, that is, to the rest of the resurrection; and the Spirit condemns them by the same decree: *"If they shall enter into My rest."* It is, then, the decree of one Will, the excellency of one Power.

Perhaps, however, some one might say that this passage cannot be specially applied to the Holy Spirit, had not the same Apostle Peter taught us in another place that the Holy Ghost can be tempted by our sins, for you find that the wife of Ananias is thus addressed: *"Why have you agreed together to tempt the Spirit of the Lord?"* (Acts 5:9) For the Spirit of the Lord is the very Spirit of God; for there is one Holy Spirit, as also the Apostle Paul taught, saying: *"But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. But if any man has not the Spirit of Christ, he is none of His."* (Rom. 8:9) He first mentioned the Spirit of God and immediately adds that the Same is the Spirit of Christ. And having spoken of the Spirit, that we might understand that where the Holy Spirit is there is Christ, he added: *"But if Christ be in you."* (Rom. 8:10)

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

Announcements

Due to the FSSP Priests’s Meeting that both priests will be attending, there will be ***no Masses nor Adoration from Mon. Oct. 13th to Fri. 17th this week.***
After today, the next Latin Mass will be on Saturday.

The next social will be on Oct 19th.

Please let Fr. Blust know if an All Saints social will work on Sunday November 2nd or the previous Sunday. All Souls day is transferred to Monday November 3rd this year.

Assumption Parish will be having an additional 10am Mass on Saturday November 1st at 10 am.

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

The **Wednesday Devout Life** talk and the **Friday apologetics** (6:30pm) via Zoom will be ***postponed*** this week.

The in-person adult catechesis will also be cancelled for this week.

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	Fr. Sanetra’s Mass Intention	Fr. Blust’s Mass Int’n ①
Sunday, October 12th Eighteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	M D by J H	EM & family by MCM Pro Populo
Monday, October 13th St. Edward the Confessor, King (III Cl)	No Mass	E R G rip by L L	KM † by IM
Tuesday, October 14th St. Callistus I, Pope and Martyr (III Cl)	No Mass	C P by V P	LP † by IM
Wednesday, October 15th St. Teresa of Avila, Virgin (III Cl)	No Mass	M M by C T	GP † by IM
Thursday, October 16th St. Hedwig, Widow (III Cl)	No Mass; No Adoration	Personal intention by X V	FP † by IM
Friday, October 17th St. Margaret Mary Aloccoque, Virgin (III Cl)	No Mass	C P by V P	PP † by IM
Saturday, October 18th St. Luke the Evangelist (II Cl)	8:00 am Low Mass	Personal intention by X V	Sr MC † by IM
Sunday, October 19th Nineteenth 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 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.