



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Nineteenth Sunday after Pentecost

October 19, 2025

Entrance Hymn: #197 My God, How Wonderful Thou Art

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: #133 Hail, Queen of Heaven, The Ocean Star



A detail of a 15th century portrayal of St. Raphael and Tobias by Sandro Botticelli.

Fr. Christopher Blust, FSSP, Chaplain; Cell: 825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 825-218-5344

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

An Undivided Trinity, Continued

Then, in the same way as we here understand that where the Spirit is there also is Christ; so also, elsewhere, he shows that where Christ is, there also is the Holy Spirit. For having said: *"Do you seek a proof of Christ Who speaks in me?"* (2 Cor. 13:3) he says elsewhere: *"For I think that I also have the Spirit of God."* (1 Cor. 7:40) The Unity, then, is inseparable, for by the testimony of Scripture where either the Father or the Son or the Holy Spirit is designated, there is all the fullness of the Trinity.

But Peter himself in the instance we have brought forward spoke first of the Holy Spirit, and then called Him the Spirit of the Lord, for you read as follows: *"Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to deal fraudulently concerning the price of the field? While it remained did it not continue your own, and when sold was it not in your power? Why have you conceived this wickedness in your heart? You have not lied unto men but unto God."* (Acts 5:3-4) And below he says to the wife: *"Why have you agreed together to tempt the Spirit of the Lord?"* (Acts 5:5)

First, we understand that he called the Holy Spirit the Spirit of the Lord. Then, since he mentioned first the Holy Spirit and added: *"You have not lied unto men but unto God,"* you must necessarily either understand the oneness of the Godhead in the Holy Spirit, since when the Holy Spirit is tempted a lie is told to God; or, if you endeavour to exclude the oneness of the Godhead, you yourself according to the words of Scripture certainly believe Him to be God.

For if we understand that these expressions are used both of the Spirit and of the Father, we certainly observe the unity of truth and knowledge in God the Father and the Holy Spirit, for falsehood is discovered alike by the Holy Spirit and by God the Father. But if we have received each truth concerning the Spirit, why do you, faithless man, attempt to deny what you read? Confess, then, either the oneness of the Godhead of the Father, of the Son, and of the Holy Spirit, or the Godhead of the Holy Spirit. Whichever you say, you will have said each in God, for both the Unity upholds the Godhead and the Godhead the Unity.

Nor does the Scripture in this place alone bear witness to the Godhead of the Holy Spirit; but also the Lord Himself said in the Gospel: *"The Spirit is God."* Which passage you, Arians, so expressly testify to be said concerning the Spirit, that you remove it from your copies, and would that it were from yours and not also from those of the Church! For at the time when Auxentius had seized the Church of Milan with the arms and forces of impious unbelief, the Church of Sirmium was attacked by Valens and Ursatius, when their priests [i.e. bishops] failed in faith; this falsehood and sacrilege of yours was found in the ecclesiastical books. And it may chance that you did the same in the past.

And you have indeed been able to blot out the letters, but could not remove the faith. That erasure betrayed you more, that erasure condemned you more; and you were not able to obliterate the truth, but that erasure blotted out your names from the book of life. Why was the passage removed, *"For God is a Spirit,"* if it did not pertain to the Spirit? For if you will have it that the expression is used of God the Father, you, who think it should be erased, deny, in consequence, God the Father. Choose which you will, in each the snare of your own impiety will bind you if you confess yourselves to be heathen by denying either the Father or the Spirit to be God. Therefore your confession wherein you have blotted out the Word of God remains, while you fear the original.

You have blotted it out, indeed, in your breasts and minds, but the Word of God is not blotted out, the Holy Spirit is not blotted out, but turns away from impious minds; not grace but iniquity is blotted out; for it is written: *"I am He, I am He that blot out your iniquities."* (Isa. 43:25) Lastly, Moses, making request for the people, says: *"Blot me out of Your book, if You spare not this people."* (Ex. 32:32) And yet he was not blotted out, because he had no iniquity, but grace flowed forth.

You are, then, convicted by your own confession that you cannot say it was done with wisdom but with cunning. For by cunning you know that you are convicted by the evidence of that passage, and that your arguments cannot apply against that testimony. For whence else could

the meaning of that place be derived, since the whole tenour of the passage is concerning the Spirit?

Nicodemus enquires about regeneration, and the Lord replies: *"Verily, verily, I say unto you, except a man be born again by water and the Spirit, he cannot enter into the kingdom of God."* (Jo. 3:5) And that He might show that there is one birth according to the flesh, and another according to the Spirit, He added: *"That which is born of the flesh is flesh, because it is born of the flesh; and that which is born of the Spirit is Spirit, because the Spirit is God."* Follow out the whole course of the passage, and you will find that God has shut out your impiety by the fullness of His statement: *"Marvel not,"* says He, *"that I said, You must be born again. The Spirit breathes where He lists, and you hear His voice, but know not whence He comes or whither He goes, so is every one who is born of the Spirit."* (Jo. 3:7-8)

Who is he who is born of the Spirit, and is made Spirit, but he who is renewed in the Spirit of his mind? This certainly is he who is regenerated by water and the Holy Spirit, since we receive the hope of eternal life through the laver of regeneration and renewing of the Holy Spirit. And elsewhere the Apostle Peter says: *"You shall be baptized with the Holy Spirit."* (Acts 11:16) For who is he that is baptized with the Holy Spirit but he who is born again through water and the Holy Spirit? Therefore the Lord said of the Holy Spirit, *Verily, verily, I say unto you, except a man be born again by water and the Spirit, he cannot enter into the kingdom of God.* And therefore He declared that we are born of Him in the latter case, through Whom He said that we were born in the former. This is the sentence of the Lord; I rest on what is written, not on argument.

I ask, however, why, if there be no doubt that we are born again by the Holy Spirit, there should be any doubt that we are born of the Holy Spirit, since the Lord Jesus Himself was both born and born again of the Holy Spirit. And if you confess that He was born of the Holy Spirit, because you are not able to deny it, but deny that He was born again, it is great folly to confess what is peculiar to God, and deny what is common to men. And therefore that is well said to you which was said to the Jews: *"If I told you earthly things and you believe not, how shall you believe if I tell you heavenly things?"* (Jo. 3:12)

And yet we find each passage so written in Greek, that He said not, through the Spirit, but of the Spirit... Therefore, since one ought not to doubt that "that which is born of the Spirit" is written of the Holy Spirit; there is no doubt but that the Holy Spirit also is God, according to that which is written, *"the Spirit is God."*

But the same Evangelist, that he might make it plain that he wrote this concerning the Holy Spirit, says elsewhere: *"Jesus Christ came by water and blood, not in the water only, but by water and blood. And the Spirit bears witness, because the Spirit is truth; for there are three witnesses, the Spirit, the water, and the blood; and these three are one."*

Hear how they are witnesses: The Spirit renews the mind, the water is serviceable for the laver, and the blood refers to the price. For the Spirit made us children by adoption, the water of the sacred Font washed us, the blood of the Lord redeemed us. So we obtain one invisible and one visible testimony in a spiritual sacrament, for *"the Spirit Himself bears witness to our spirit."* (Rom. 8:16) Though the fullness of the sacrament be in each, yet there is a distinction of office; so where there is distinction of office, there certainly is not equality of witness.

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 after the 12:30 Mass today. All are welcome to attend.

We will have an All Saints social on Sunday Nov. 2nd after the 12:30 Mass. There will be prizes for the children with the best saints costume as well as various games.

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, after our regularly scheduled 8 am Mass.

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

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

The in-person adult catechesis will continue on **Wednesday at 7pm** in Assumption’s basement conference room, accessible by ringing the back entrance doorbell.

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, October 19th Nineteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E B rip by K family EM & family by MCM	
Monday, October 20th St. John Cantius, Confessor (III Cl)	7:30 am Low Mass	A & A C † by C & F L	B U rip by K family
Tuesday, October 21st St. Ursula and Companions, Virgins and Martyrs (IV Cl)	7:30 am Low Mass	C P by V P	Intention of PA (MN)
Wednesday, October 22nd Feria (IV Cl)	7:30 am Low Mass	S P by V P	Intention of PA
Thursday, October 23rd St. Anthony Mary Claret, Bishop & Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	C P by V P	S & M A † by IM
Friday, October 24th St. Raphael the Archangel (III Cl)	7:30 am Low Mass	S P by V P	XV intentions
Saturday, October 25th St. Isidore the Farmer, Confessor (III Cl)	8:00 am Low Mass	Holy Souls by H	JPT by AT
Sunday, October 26th Christ the King (I 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.