



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Twenty Third Sunday after Pentecost

November 16th, 2025

Entrance Hymn: #192 Christ, The Glory of the Sky

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: #198 Now Thank We All Our God



From the Abbey Church in Fécamp.

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

We too find nothing of more worth, whereby we are able to proclaim God, than the calling Him holy. Everything is too low for God, too low for the Lord. And therefore consider from this fact also whether one ought at all to derogate from the Holy Spirit, whose Name is the praise of God. For thus is the Father praised, thus is the Son also praised, in the same manner as the Spirit also is named and praised. The Seraphim utter praise, the whole company of the blessed utter praise, inasmuch as they call God holy, the Son holy, the Spirit holy.

How, then, does He not possess all that pertains to God, Who is named by priests in baptism with the Father and the Son, and is invoked in the oblations, is proclaimed by the Seraphim in heaven with the Father and the Son, dwells in the Saints with the Father and the Son, is poured upon the just, is given as the source of inspiration to the prophets?

Or if they are unwilling to allow that the Holy Spirit has all things which pertain to God, and can do all things, let them say what He has not, and what He cannot do. For like as the Son has all things, and the Father grudges not to give all things to the Son according to His nature, having given to Him that which is greater than all, as the Scripture bears witness, saying: *"That which My Father has given unto Me is greater than all."* (Jo. 10:29) So too the Spirit has of Christ that which is greater than all, because righteousness knows not grudging.

So, then, if we attend diligently, we comprehend here also the oneness of the Divine Power. He says: *"That which My Father has given unto Me is greater than all, and no one is able to snatch them out of My Father's hand. I and the Father are One."* (Jo. 10:29-30) For if we rightly showed above that the Holy Spirit is the Hand of the Father, the same is certainly the Hand of the Father which is the Hand of the Son, since the Same is the Spirit of the Father Who is the Spirit of the Son. Therefore whosoever of us receives eternal life in this Name of the Trinity, as he is not torn from the Father; so he is not torn from the Son, so too he is not torn from the Spirit.

Again, from the very fact that the Father is said to have given to the Son, and the Spirit to have received from the Son, as it is written: *"He shall glorify Me, for He shall take of Mine, and shall declare it unto you"* (Jo. 16:14) (which He seems to have said rather of the office of distributing, than of the prerogative of Divine Power, for those whom the Son redeemed the Spirit also, Who was to sanctify them, received), from those very words, I say, from which they construct their sophistry, the Unity of the Godhead is perceived, not the need of a gift. The Father gave by begetting, not by adoption; He gave as it were that which was contained in the very prerogative of the Divine Nature, not what was lacking as it were by favour of His bounty. And so because the Son acquires persons to Himself as the Father does; so gives life as does the Father, He expressed His equality with the Father in the Unity of Power, saying: *"I and the Father are One."* For when He says, *"I and the Father,"* equality is revealed; when He says, *"are One,"* Unity is asserted. Equality excludes confusion; Unity excludes separation. Equality distinguishes between the Father and the Son; Unity does not separate the Father and the Son.

Therefore, when He says, *"I and the Father,"* He rejects the Sabellian, for He says that He is one, the Father another; He rejects the Photinian, for He joins Himself with God the Father. With the former words He rejects those, for He said: *"I and the Father;"* with the latter words He rejects the Arians, for He says: *"are One."* Yet in both the former and the latter words He refutes the heretical violence of the Sabellians, for He said: *"We are One [Substance],"* not *"We are One [Person]."* And of the Arians, for He said: *"I and the Father,"* not *"the Father and I."* Which was certainly not a sign of rudeness, but of dutifulness and foreknowledge, that we might not think wrongly from the order of the words. For unity knows no order, equality knows no gradation; nor can it be laid to the Son of God that the Teacher Himself of dutifulness should offend against dutifulness by rudeness.

It is worth while to notice in what place the Lord held this discussion, for His utterances are often [better] estimated by the kind of places in which He conversed. When about to fast, He is led (as we read) into the wilderness to render vain the devil's temptations. For although it deserves praise to have lived temperately in the midst of abundance, yet the enticements of

temptation are more frequent among riches and pleasures. Then the tempter, in order to try Him, promises Him abundance, and the Lord in order to overcome cherishes hunger. Now I do not deny that temperance can exist in the midst of riches; but although he who navigates the sea often escapes, yet he is more exposed to peril than he who will not go to sea. Let us consider some other points. When about to promise the kingdom of heaven, Jesus went up into a mountain. At another time He leads His disciples through the grain-fields, when about to sow in their minds the crop of heavenly precepts, so that a plentiful harvest of souls should ripen. When about to consummate the work of the flesh which He had taken, having now seen perfection in His disciples, whom He had established upon the root of His words, He enters a garden, that He might plant the young olive-trees in the house of the Lord, and that He might water the just flourishing like a palm-tree, and the fruitful vine with the stream of His Blood.

In this passage too He was walking, as we read, in Solomon's porch on the day of the dedication, that is, Christ was walking in the breast of the wise and prudent, to dedicate his good affection to Himself. What that porch was the prophet teaches, saying: *"I will walk in the midst of Your house in the innocency of my heart."* So, then, we have in our own selves the house of God, we have the halls, we have also the porches, and we have the courts, for it is written: *"Let your waters flow abroad in your courts."* (Prov. 5:16) Open, then, this porch of your heart to the Word of God, Who says to you: *"Open your mouth wide and I will fill it."* Let us, therefore, hear what the Word of God, walking in the heart of the wise and peaceful, says: *"I and My Father are One."* He will not say this in the breast of the unquiet and foolish, for *"the natural man receives not the things of the Spirit of God, for they are foolishness unto him."* (2 Cor. 2:14) The narrow breasts of sinners do not take in the greatness of the faith. Lastly, the Jews hearing, *"I and the Father are One, took up stones to stone Him."* (Jo. 10:31) He who cannot listen to this is a Jew; he who cannot listen to this stones Christ with the stones of his treachery, rougher than any rock, and if you believe me, he wounds Christ. For although He cannot now feel a wound: *"For now henceforth we know not Christ after the flesh,"* (2 Cor. 5:16) yet He Who rejoices in the love of the Church is stoned by the impiety of the Arians. *"The law of Your mouth, O Lord, is good unto me, I keep Your commandments."* You have Yourself said that You are one with the Father. Because Peter believed this, he received the keys of the kingdom of heaven, and without anxiety for himself forgave sins. Judas, because he believed not this, strangled himself with the cord of his own wickedness. O the hard stones of unbelieving words! O the unseemly cord of the betrayer, and the still more hideous purchase-money of the Jews! O hateful money wherewith either the just is bought for death, or sold! Joseph was sold, Jesus Christ was bought, the one to slavery, the Other to death. O detestable inheritance, O deadly sale, which either sells a brother to suffering or sets a price on the Lord to destroy Him, the Purchaser of the salvation of all. The Jews did violence to two things which are chief of all, faith and duty, and in each to Christ the Author of faith and duty. For both in the patriarch Joseph was there a type of Christ, and Christ Himself came in the truth of His Body, *"Who counted it not robbery that He should be equal with God, but took on Him the form of a servant,"* (Phil. 2:6-7) because of our fall, that is to say, taking slavery upon Himself and not shrinking from suffering. In one place the sale is for twenty pieces, in the other for thirty. For how could His true price be apprehended, Whose value cannot be limited? There is error in the price because there is error in the inquiry. The sale is for twenty pieces in the Old Testament, for thirty in the New; for the Truth is of more value than the type, Grace is more generous than training, the Presence is better than the Law, for the Law promised the Coming, the Coming fulfilled the Law.

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

Announcements

The First Confession & Communion class *and practice* will continue today after the 12:30 Mass.

The next social will be next Sunday, November 23rd (the same day as the 1st Holy Communions).

Next Sunday, we will have ***a special collection for the needs of the Fraternity of St. Peter in Canada.*** The donations help pay for operational costs and those associated with our annual priest meetings, among other expenses. Envelopes will be provided in the entranceway.

The in-person **Wednesday Adult Catechesis** will continue on this week **at 7pm** in Assumption's basement conference room, accessible by ringing the back entrance doorbell.

The **Friday apologetics** (6:30pm) via Zoom will continue this week.

We are looking for help and/or donations for completing our house chapel and office at our rental house. Our landlord, who is supplementing the costs related to the property, paid for framing the rooms, and the wiring has been done. We now need to finish minor framing, install drywall, plaster, paint, and install flooring, fixtures and doors. If nothing is advanced before Christmas, some gentlemen may come up from Calgary to help with the project.

Adult volunteers or families to help with our socials are always welcome; We are also looking for someone to lead 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, November 16th Twenty third Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	M Ct by PC E M and family by M C M Private Intention	
Monday, November 17th St. Gregory the Wonderworker, Bishop and Confessor (III Cl)	7:30 am Low Mass	JGR by R Family	S P by V P
Tuesday, November 18th The Dedication of the Basilicas of Ss. Peter and Paul (III Cl)	7:30 am Low Mass	E M and family by M C M	Holy Souls by H
Wednesday, November 19th St. Elizabeth, Widow (III Cl)	7:30 am Low Mass	Personal intention by X V	Holy Souls by H
Thursday, November 20th St. Felix of Valois, Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	E M and family by M C M	Holy Souls by H
Friday, November 21st The Presentation of the Blessed Virgin Mary (III Cl)	7:30 am Low Mass	S V V and family by S V V	Holy Souls by H
Saturday, November 22nd St. Cecilia, Virgin and Martyr (III Cl)	8:00 am Low Mass	E M and family by M C M	Holy Souls by H
Sunday, November 23rd Last 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.