



VITAL GRANDIN CHAPLAINCY

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

Last Sunday after Pentecost

November 23rd, 2025

Entrance Hymn: #62 Praise To The Lord

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



From the Norbertine Abbey Church in Grimbergen.

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An Undivided Trinity, Continued

The Ishmaelites made their purchase for twenty pieces, the Jews for thirty. And this is no trivial figure. The faithless are more lavish for iniquity than the faithful for salvation. It is, however, fitting to consider the quality of each agreement. Twenty pieces are the price of him sold to slavery, thirty pieces of Him delivered to the Cross. For although the Mysteries of the Incarnation and of the Passion must be in like manner matters of amazement, yet the fulfilment of faith is in the Mystery of the Passion. I do not indeed value less the birth from the Holy Virgin, but I receive even more gratefully the Mystery of the sacred Body. What is more full of mercy than that He should forgive me the wrongs done to Himself? But it is even fuller measure that He gave us so great a gift, that He Who was not to die because He was God, should die by our death, that we might live by His Spirit.

Lastly, it was not without meaning that Judas Iscariot valued that ointment at three hundred pence, which seems certainly by the statement of the price itself to set forth the Lord's cross. Whence, too, the Lord says: *"For she, pouring this ointment on My body, did it for My burial."* (Matt. 26:12) Why, then, did Judas value this at so high a rate? Because remission of sins is of more value to sinners, and forgiveness seems to be more precious. Lastly, you find it written: *"To whom much is forgiven the same loves more."* (Lu. 7:47) Therefore sinners themselves also confess the grace of the Lord's Passion which they have lost, and they bear witness to Christ who persecuted Him.

Or because, *"into a malicious soul wisdom does not enter,"* (Wis. 1:4) the evil disposition of the traitor uttered this, and he valued the suffering of the Lord's body at a dearer rate, that by the immensity of the price he might draw all away from the faith. And therefore the Lord offered Himself without price, that the necessity of poverty might hold no one back from Christ. The patriarchs sold Him for a small price that all might buy. Isaiah said: *"You that have no money go buy and drink; eat ye without money,"* (Isa. 55:1) that he might gain him who had no money. O traitor Judas, you value the ointment of His Passion at three hundred pence, and sell His Passion for thirty pence. Profuse in valuing, mean in selling.

So, then, all do not buy Christ at the same price; Photinus, who buys Him for death, buys Him at one price; the Arian, who buys Him to wrong Him, at another price; the Catholic, who buys Him to glorify Him, at another. But he buys Him without money according to that which is written: *"He that has no money let him buy without price."* (Isa. 55:1-2)

"Not all," says Christ, *"that say unto Me, Lord, Lord, shall enter into the kingdom of heaven!"* (Matt. 7:21) Although many call themselves Christians, and make use of the name, yet not all shall receive the reward. Both Cain offered sacrifice, and Judas received the kiss, but it was said to him, *"Judas, do you betray the Son of Man with a kiss?"* (Lu. 22:48) that is, you fill up your wickedness with the pledge of affection, and sow hatred with the implement of peace, and inflict death with the outward token of love.

Let not, then, the Arians flatter themselves with the employment of the name, because they call themselves Christians. The Lord will answer them: You set forward My Name, and deny My Substance, but I do not recognize My Name where My eternal Godhead is not. That is not My Name which is divided from the Father, and separated from the Spirit; I do not recognize My Name where I do not recognize My doctrine; I do not recognize My Name where I do not recognize My Spirit. For he knows not that he is comparing the Spirit of the Father to those servants whom He created. Concerning which point we have already spoken at length.

But to sum up, in order at the end more distinctly to gather up the arguments which have been used here and there, the evident glory of the Godhead is proved both by other arguments, and most especially by these four. God is known by these marks: either that He is without sin; or that He forgives sin; or that He is not a creature but the Creator; or that He does not give but receives worship.

So, then, no one is without sin except God alone, for no one is without sin except God. Also, no one forgives sins except God alone, for it is also written: *"Who can forgive sins but God alone?"* (Lu. 5:21) And one cannot be the Creator of all except he be not a creature, and he who is not a creature is without doubt God; for it is written: *"They worshipped the creature"*

rather than the Creator, Who is God blessed forever." (Rom. 1:25) God also does not worship, but is worshipped, for it is written: "You shall worship the Lord your God, and Him only shall you serve." (Deut. 6:13)

Let us therefore consider whether the Holy Spirit have any of these marks which may bear witness to His Godhead. And first let us treat of the point that none is without sin except God alone, and demand that they prove that the Holy Spirit has sin.

But they are unable to show us this, and demand our authority from us, namely, that we should show by texts that the Holy Spirit has not sinned, as it is said of the Son that He did no sin. Let them learn that we teach by authority of the Scriptures; for it is written: "For in Wisdom is a Spirit of understanding, holy, one only, manifold, subtle, easy to move, eloquent, undefiled." (Wis. 7:22) The Scripture says He is undefiled, has it lied concerning the Son, that you should believe it to have lied concerning the Spirit? For the prophet said in the same place concerning Wisdom, that nothing that defiles enters into her. She herself is undefiled, and her Spirit is undefiled. Therefore if the Spirit have not sin, He is God.

But how can He be guilty of sin Who Himself forgives sins? Therefore He has not committed sin, and if He be without sin He is not a creature. For every creature is exposed to the capability of sin, and the eternal Godhead alone is free from sin and undefiled.

Let us now see whether the Spirit forgives sins. But on this point there can be no doubt, since the Lord Himself said: "Receive the Holy Spirit. Whosoever sins you forgive they shall be forgiven." (Jo. 20:22) See that sins are forgiven through the Holy Spirit. But men make use of their ministry for the forgiveness of sins, they do not exercise the right of any power of their own. For they forgive sins not in their own name but in that of the Father and of the Son and of the Holy Spirit. They ask, the Godhead gives, the service is of man, the gift is of the Power on high.

And it is not doubtful that sin is forgiven by means of baptism, but in baptism the operation is that of the Father and of the Son and of the Holy Spirit. If, therefore, the Spirit forgives sin, since it is written, "Who can forgive sins except God alone?" (Ma. 2:7) certainly He Who cannot be separated from the oneness of the name of the Nature is also incapable of being severed from the power of God. Now if He is not severed from the power of God, how is He severed from the name of God.

Let us now see whether He be a creature or the Creator. But since we have above most clearly proved Him to be the Creator, as it is written: "The Spirit of God Who has made me;" (Job 33:4) and it has been declared that the face of the earth is renewed by the Spirit, and that all things languish without the Spirit, it is clear that the Spirit is the Creator. But who can doubt this, since, as we have shown above, not even the generation of the Lord from the Virgin, which is more excellent than all creatures, is without the operation of the Spirit?

Therefore the Spirit is not a creature, but the Creator, and He Who is Creator is certainly not a creature. And because He is not a creature, without doubt He is the Creator Who produces all things together with the Father and the Son. But if He be the Creator, certainly the Apostle, by saying in condemnation of the Gentiles, "Who served the creature rather than the Creator, Who is God blessed for ever," (Rom. 1:25) and by warning men, as I said above, that the Holy Spirit is to be served, both showed Him to be the Creator, and because He is the Creator demonstrated that He ought to be called God. Which he also sums up in the Epistle written to the Hebrews, saying: "For He that created all things is God." (Heb. 3:4) Let them, therefore, either say what it is which has been created without the Father, Son, and Holy Spirit, or let them confess that the Spirit also is of one Godhead with the Father and the Son.

St. Ambrose, "On the Holy Spirit" (Excerpts)

Trans. H. de Romestin, E. de Romestin and H.T.F. Duckworth

Announcements

Those who have prepared will be receiving their First Holy Communion today. We ask that people refrain from taking pictures or video during the distribution of Holy Communion, but if anyone wishes, pictures may be taken after Mass,

There will be a social after the 12:30 Mass today, as well as honouring the First Communicants.

The December socials will be on Dec. 7th (In honour of St. Nicholas) & 21st.

The Wednesday Devout Life talk (6 pm) via Zoom will continue this week.

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.

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 23rd Last Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	R W & family by S V V First Communicants MK by JK	
Monday, November 24th St. John of the Cross, Confessor & Doctor (III Cl)	7:30 am Low Mass	BK by JK	G, S, E, E, L, E, N, N, E, R.
Tuesday, November 25th St. Catherine of Alexandria, Virgin and Martyr (III Cl)	7:30 am Low Mass	G S rip by A T	CN † by JP
Wednesday, November 26th St. Sylvester, Abbot (III Cl)	7:30 am Low Mass	Holy Souls by H	G S † by A T
Thursday, November 27th Our Lady of the Miraculous Medal (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	S, G, L families, †
Friday, November 28th Feria (IV Cl)	7:30 am Low Mass	Holy Souls by H	Deceased members of Fraternity and Confraternity
Saturday, November 29th St. Saturninus, Martyr (IV Cl)	8:00 am Low Mass	JP by P Family	J A by A A
Sunday, November 30th 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.