



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Seventeenth Sunday after Pentecost

September 20th, 2026

Entrance Hymn: #202 On This Day, The First of Days

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: #59 Christ The Lord Is My True Shepherd

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



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On the Faith, Continued

How, indeed, could one and the same nature come to embrace opposing and essential differences? For how is it possible that the same nature should be at once created and uncreated, mortal and immortal, circumscribed and uncircumscribed?

But if those who declare that Christ has only one nature should say also that this nature is a simple one, they must admit either that He is God pure and simple, and thus reduce the incarnation to a mere pretence, or that He is only man, according to Nestorius. And how then about His being "perfect in divinity and perfect in humanity"? And when can Christ be said to be of two natures, if they hold that He is of one composite nature after the union? For it is surely clear to every one that before the union Christ's nature was one.

But this is what leads the heretics astray, viz., that they look upon nature and subsistence as the same thing. For when we speak of the nature of men as one, observe that in saying this we are not looking to the question of soul and body. For when we compare together the soul and the body it cannot be said that they are of one nature. But since there are very many subsistences of men, and yet all have the same kind of nature: for all are composed of soul and body, and all have part in the nature of the soul, and possess the essence of the body, and the common form: we speak of the one nature of these very many and different subsistences; while each subsistence, to wit, has two natures, and fulfils itself in two natures, namely, soul and body. But a common form cannot be admitted in the case of our Lord Jesus Christ. For neither was there ever, nor is there, nor will there ever be another Christ constituted of deity and humanity, and existing in deity and humanity at once perfect God and perfect man. And thus in the case of our Lord Jesus Christ we cannot speak of one nature made up of divinity and humanity, as we do in the case of the individual made up of soul and body. For in the latter case we have to do with an individual, but Christ is not an individual. For there is no predicable form of Christlihood, so to speak, that He possesses. And therefore we hold that there has been a union of two perfect natures, one divine and one human; not with disorder or confusion, or intermixture, or commingling, as is said by the God-accursed Dioscorus and by Eutyches and Severus, and all that impious company: and not in a personal or relative manner, or as a matter of dignity or agreement in will, or equality in honour, or identity in name, or good pleasure, as Nestorius, hated of God, said, and Diodorus and Theodorus of Mopsuestia, and their diabolical tribe: but by synthesis; that is, in subsistence, without change or confusion or alteration or difference or separation, and we confess that in two perfect natures there is but one subsistence of the Son of God incarnate; holding that there is one and the same subsistence belonging to His divinity and His humanity, and granting that the two natures are preserved in Him after the union, but we do not hold that each is separate and by itself, but that they are united to each other in one compound subsistence. For we look upon the union as essential, that is, as true and not imaginary. We say that it is essential, moreover, not in the sense of two natures resulting in one compound nature, but in the sense of a true union of them in one compound subsistence of the Son of God, and we hold that their essential difference is preserved. For the created remains created, and the uncreated, uncreated: the mortal remains mortal; the immortal, immortal: the circumscribed, circumscribed: the uncircumscribed, uncircumscribed: the visible, visible: the invisible, invisible. "The one part is all glorious with wonders: while the other is the victim of insults."

Moreover, the Word appropriates to Himself the attributes of humanity: for all that pertains to His holy flesh is His: and He imparts to the flesh His own attributes by way of communication in virtue of the interpenetration of the parts one with another, and the oneness according to subsistence, and inasmuch as He Who lived and acted both as God and as man, taking to Himself either form and holding intercourse with the other form, was one and the same. Hence it is that the Lord of Glory is said to have been crucified, although His divine nature never endured the Cross, and that the Son of Man is allowed to have been in heaven before the Passion, as the Lord Himself said. (Jo. 3:13) For the Lord of Glory is one and the same with Him Who is in nature and in truth the Son of Man, that is, Who became man, and both His wonders and His sufferings are known to us, although His wonders were worked in His divine

capacity, and His sufferings endured as man. For we know that, just as is His one subsistence, so is the essential difference of the nature preserved. For how could difference be preserved if the very things that differ from one another are not preserved? For difference is the difference between things that differ. In so far as Christ's natures differ from one another, that is, in the matter of essence, we hold that Christ unites in Himself two extremes: in respect of His divinity He is connected with the Father and the Spirit, while in respect of His humanity He is connected with His mother and all mankind. And in so far as His natures are united, we hold that He differs from the Father and the Spirit on the one hand, and from the mother and the rest of mankind on the other. For the natures are united in His subsistence, having one compound subsistence, in which He differs from the Father and the Spirit, and also from the mother and us.

Now we have often said already that essence is one thing and subsistence another, and that essence signifies the common and general form of subsistences of the same kind, such as God, man, while subsistence marks the individual, that is to say, Father, Son, Holy Spirit, or Peter, Paul. Observe, then, that the names, divinity and humanity, denote essences or natures: while the names, God and man, are applied both in connection with natures, as when we say that God is incomprehensible essence, and that God is one, and with reference to subsistences, that which is more specific having the name of the more general applied to it, as when the Scripture says, *Therefore God, your God, has anointed you*, or again, *There was a certain man in the land of Uz* (Job 1:1), for it was only to Job that reference was made.

Therefore, in the case of our Lord Jesus Christ, seeing that we recognise that He has two natures but only one subsistence compounded of both, when we contemplate His natures we speak of His divinity and His humanity, but when we contemplate the subsistence compounded of the natures we sometimes use terms that have reference to His double nature, as "Christ," and "at once God and man," and "God Incarnate;" and sometimes those that imply only one of His natures, as "God" alone, or "Son of God," and "man" alone, or "Son of Man;" sometimes using names that imply His loftiness and sometimes those that imply His lowliness. For He Who is alike God and man is one, being the former from the Father ever without cause, but having become the latter afterwards for His love towards man.

When, then, we speak of His divinity we do not ascribe to it the properties of humanity. For we do not say that His divinity is subject to passion or created. Nor, again, do we predicate of His flesh or of His humanity the properties of divinity: for we do not say that His flesh or His humanity is uncreated. But when we speak of His subsistence, whether we give it a name implying both natures, or one that refers to only one of them, we still attribute to it the properties of both natures. For Christ, which name implies both natures, is spoken of as at once God and man, created and uncreated, subject to suffering and incapable of suffering: and when He is named Son of God and God, in reference to only one of His natures, He still keeps the properties of the co-existing nature, that is, the flesh, being spoken of as God who suffers, and as the Lord of Glory crucified (1 Cor. 2:8), not in respect of His being God but in respect of His being at the same time man. Likewise also when He is called Man and Son of Man, He still keeps the properties and glories of the divine nature, a child before the ages, and man who knew no beginning; it is not, however, as child or man but as God that He is before the ages, and became a child in the end. And this is the manner of the mutual communication, either nature giving in exchange to the other its own properties through the identity of the subsistence and the interpenetration of the parts with one another. Accordingly we can say of Christ: This our God was seen upon the earth and lived among men, and This man is uncreated... and uncircumscribed.

St. John Damascene, An Exposition of the Orthodox Faith (Excerpts)
Trans. E.W. Watson and L. Pullan

Announcements

Our Chaplaincy socials will be today and Oct. 4th & 18th after the 12:30 *Mass*.

All are welcome to attend.

The children of the chaplaincy will be presenting "Esther, the Brave Queen: A Bible Musical" today at 3:00pm in the parish hall. All are welcome.

Please help keep the washrooms tidy at Assumption. We will be paying for half the plumber’s bill due to a whole roll of toilet paper blocking the main sewer pipe. Please keep the rolls in the dispensers and not resting on the plumbing. This past week some full rolls ended up in the toilets.

Fr. Blust will be away replacing Fr. Botta in Calgary until Oct. 10th.

The Confirmation classes will be taking place after every 12:30 Sunday Mass; Today we will meet in the sacristy. The ceremony is scheduled to take place on Friday November 20th at 7pm,

The new children’s catechesis section in Assumption’s basement will be for the exclusive use of ***the parish’s Good Shepherd Program***. The toys will revert back to the previous location.

The Wednesday 7 pm Adult Catechesis will continue this week at Assumption All are welcome to attend. The My Catholic Faith Catechism is used; Copies are available for a donation of \$25.

For the full list of announcements for the Archdiocese of Edmonton, see [*caedm.ca/window/*](http://caedm.ca/window/)

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int’n ①
Sunday, September 20th Seventeenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	I J D by L D DH by SP FM	
Monday, September 21st St. Matthew, Apostle and Evangelist (II Cl)	7:30 am Low Mass	SH by SP	F & D H † by J H
Tuesday, September 22nd St. Thomas of Villanova (III Cl)	7:30 am Low Mass	I J D by L D	NC
Wednesday, September 23rd Ember Wednesday in September(II Cl)	7:30 am Low Mass	H family by k H	NC
Thursday, September 24th Our Lady of Ransom (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	I J D by L D	P by FS
Friday, September 25th Ember Friday in September (II Cl)	7:30 am Low Mass	A & D H by K H	PVV † by SVV
Saturday, September 26th Ember Saturday in September (II Cl)	8:00 am Low Mass	R & R L † by J H	NC † by R & F S
Sunday, September 27th Eighteenth 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 4:30 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.