

VITAL GRANDIN CHAPLAINCY

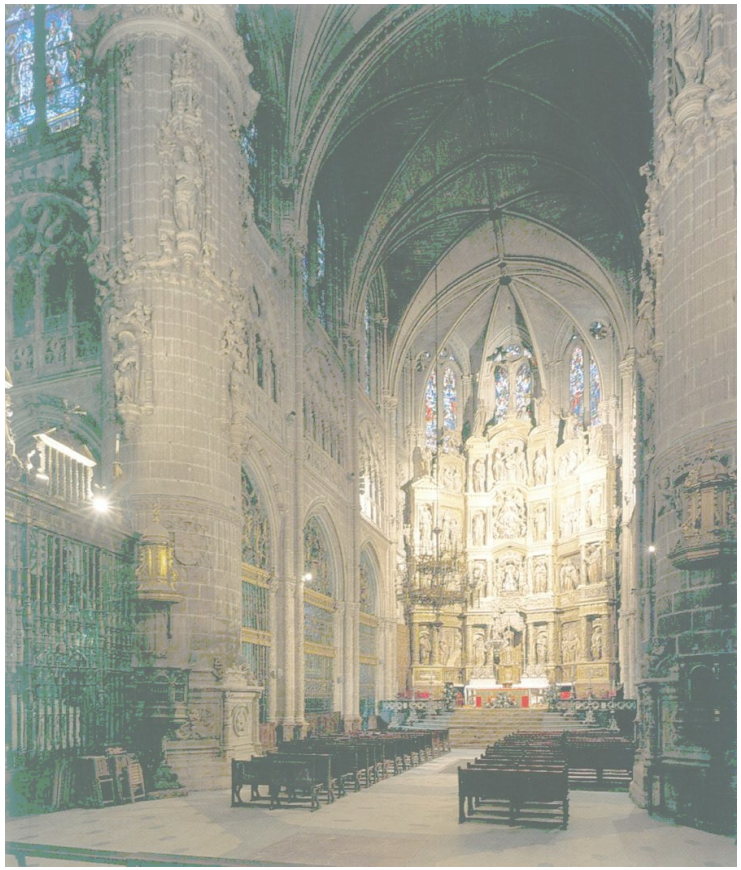
Edmonton Latin Mass Community
ARCHDIOCESE OF EDMONTON
Served by the Priests of the Fraternity of St. Peter (FSSP)

Feast of All Saints

November 1st, 2026

Entrance Hymn: #185 O Christ, Thy guilty People Spare
Asperges: #218
Mass VIII: Booklet p. 12; Angelus p.1878 ; Baronius p. ix
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi
Recessional Hymn: #70 All You Who Seek a Comfort Sure

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



Cathedral of Santa María, Burgos

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On the Faith, Continued

We confess ,then, that Christ assumed all the natural and innocent passions of man. For He assumed the whole man and all man's attributes save sin. For that is not natural, nor is it implanted in us by the Creator, but arises voluntarily in our mode of life as the result of a further implantation by the devil, though it cannot prevail over us by force. For the natural and innocent passions are those which are not in our power, but which have entered into the life of man owing to the condemnation by reason of the transgression; such as hunger, thirst, weariness, labour, the tears, the corruption, the shrinking from death, the fear, the agony with the bloody sweat, the succour at the hands of angels because of the weakness of the nature, and other such like passions which belong by nature to every man.

All, then, He assumed that He might sanctify all. He was tried and overcame in order that He might prepare victory for us and give to nature power to overcome its antagonist, in order that nature which was overcome of old might overcome its former conqueror by the very weapons wherewith it had itself been overcome.

The wicked one, then, made his assault from without, not by thoughts prompted inwardly, just as it was with Adam. For it was not by inward thoughts, but by the serpent that Adam was assailed. But the Lord repulsed the assault and dispelled it like vapour, in order that the passions which assailed him and were overcome might be easily subdued by us, and that the new Adam should save the old.

Of a truth our natural passions were in harmony with nature and above nature in Christ. For they were stirred in Him after a natural manner when He permitted the flesh to suffer what was proper to it: but they were above nature because that which was natural did not in the Lord assume command over the will. For no compulsion is contemplated in Him but all is voluntary. For it was with His will that He hungered and thirsted and feared and died.

He assumed, it is to be noted , the ignorant and servile nature. For it is man's nature to be the servant of God, his Creator, and he does not possess knowledge of the future. If, then, as Gregory the Theologian holds, you are to separate the realm of sight from the realm of thought, the flesh is to be spoken of as both servile and ignorant, but on account of the identity of subsistence and the inseparable union the soul of the Lord was enriched with the knowledge of the future as also with the other miraculous powers. For just as the flesh of men is not in its own nature life-giving, while the flesh of our Lord which was united in subsistence with God the Word Himself, although it was not exempt from the mortality of its nature, yet became life-giving through its union in subsistence with the Word, and we may not say that it was not and is not for ever life-giving: in like manner His human nature does not in essence possess the knowledge of the future, but the soul of the Lord through its union with God the Word Himself and its identity in subsistence was enriched, as I said, with the knowledge of the future as well as with the other miraculous powers.

Observe further that we may not speak of Him as servant. For the words servitude and mastership are not marks of nature but indicate relationship, to something, such as that of fatherhood and sonship. For these do not signify essence but relation.

It is just as we said, then, in connection with ignorance, that if you separate with subtle thoughts, that is, with fine imaginings, the created from the uncreated, the flesh is a servant, unless it has been united with God the Word. But how can it be a servant when it is once united in subsistence? For since Christ is one, He cannot be His own servant and Lord. For these are not simple predications but relative. Whose servant, then could He be? His Father's? The Son, then, would not have all the Father's attributes, if He is the Father's servant and yet in no respect His own. Besides, how could the apostle say concerning us who were adopted by Him, So that you are no longer a servant but a son (Gal. 4:7), if indeed He is Himself a servant? The word servant, then, is used merely as a title, though not in the strict meaning: but for our sakes He assumed the form of a servant and is called a servant among us. For although He is without passion, yet for our sake He was the servant of passion and became the minister of our salvation. Those, then, who say that He is a servant divide the one Christ into two, just as Nestorius did. But we declare Him to be Master and Lord of all creation, the one Christ, at

once God and man, and all-knowing. For in Him are all the treasures of wisdom and knowledge, the hidden treasures (Col. 2:3).

He is, moreover, said to grow in wisdom and age and grace (Lu. 2:52), increasing in age indeed and through the increase in age manifesting the wisdom that is in Him ; yea, further, making men's progress in wisdom and grace, and the fulfilment of the Father's goodwill, that is to say, men's knowledge of God and men's salvation, His own increase, and everywhere taking as His own that which is ours. But those who hold that He progressed in wisdom and grace in the sense of receiving some addition to these attributes, do not say that the union took place at the first origin of the flesh, nor yet do they give precedence to the union in subsistence, but giving heed to the foolish Nestorius they imagine some strange relative union and mere indwelling, understanding neither what they say nor whereof they affirm. (1 Tim. 1:1) For if in truth the flesh was united with God the Word from its first origin, or rather if it existed in Him and was identical in subsistence with Him, how was it that it was not endowed completely with all wisdom and grace? Not that it might itself participate in the grace, nor share by grace in what belonged to the Word, but rather by reason of the union in subsistence, since both what is human and what is divine belong to the one Christ, and that He Who was Himself at once God and man should pour forth like a fountain over the universe His grace and wisdom and plenitude of every blessing.

The word “fear” has a double meaning. For fear is natural when the soul is unwilling to be separated from the body, on account of the natural sympathy and close relationship planted in it in the beginning by the Creator, which makes it fear and struggle against death and pray for an escape from it. It may be defined thus: natural fear is the force whereby we cling to being with shrinking. For if all things were brought by the Creator out of nothing into being, they all have by nature a longing after being and not after non-being. Moreover the inclination towards those things that support existence is a natural property of them. Hence God the Word when He became man had this longing, manifesting, on the one hand, in those things that support existence, the inclination of His nature in desiring food and drink and sleep, and having in a natural manner made proof of these things, while on the other hand displaying in those things that bring corruption His natural disinclination in voluntarily shrinking in the hour of His passion before the face of death. For although what happened did so according to the laws of nature, yet it was not, as in our case, a matter of necessity. For He willingly and spontaneously accepted that which was natural. So that fear itself and terror and agony belong to the natural and innocent passions and are not under the dominion of sin.

Again, there is a fear which arises from treachery of reasoning and want of faith, and ignorance of the hour of death, as when we are at night affected by fear at some chance noise. This is unnatural fear, and may be thus defined: unnatural fear is an unexpected shrinking. This our Lord did not assume. Hence He never felt fear except in the hour of His passion, although He often experienced a feeling of shrinking in accordance with the dispensation. For He was not ignorant of the appointed time.

But the holy Athanasius in his discourse against Apollinarius says that He did actually feel fear. *"Wherefore the Lord said: Now is My soul troubled."* (Jo. 12:27) The 'now' indeed means just 'when He willed,' but yet points to what actually was. For He did not speak of what was not, as though it were present, as if the things that were said only apparently happened. For all things happened naturally and actually." And again, after some other matters, he says, "In nowise does His divinity admit passion apart from a suffering body, nor yet does it manifest trouble and pain apart from a pained and troubled soul, nor does it suffer anguish and offer up prayer apart from a mind that suffered anguish and offered up prayer. For, although these occurrences were not due to any overthrow of nature, yet they took place to show forth His real being. " The words "these occurrences were not due to any overthrow of His nature," prove that it was not involuntarily that He endured these things.

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

Announcements

There will be an All Saints Social after the 12:30 Mass today; there will be prizes for the best saints costumes and games to play. Future socials are planned for Nov. 15, Dec 6 & 20 after the 12:30 Mass. All are welcome to attend. Donations are welcomed for the purchasing of prizes.

Due to the high volume of Mass intentions accumulated, we kindly ask that, for the time being, you submit only those of greatest importance.

The Confirmation class is cancelled for today after the 12:30 Sunday Mass. Next Sunday the class will continue. The ceremony is scheduled to take place on Friday November 20th at 7pm.

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

For All Souls Day, **Monday Nov. 2,** there will be **three low Requiem Masses** beginning at 7:30 am at Assumption; there will be **a Sung Mass at 7pm at Resurrection Parish**;

There will also be a sung Requiem Mass for FSSP priests and deceased benefactors on Wed. Nov. 4th at 7pm; both at Assumption.

***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 1st Feast of All Saints (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Conv'n of sinners by JPB CK by AK XV Intentions	
Monday, November 2nd Commemoration of All Souls (I Cl)	7:30 am 3 Low Masses **7pm: Sung Requiem at Resurrection**	Purgatorian Box All the Faithful Departed Int. of the Holy Father	7 pm: Holy Souls by JPB
Tuesday, November 3rd Daily Mass for the Dead (III Cl)	7:30 am Low Mass	J K rip	CD † by BD
Wednesday, November 4th St. Charles Borromeo, Bishop (III Cl)	7:30 am Low Mass **7 pm Sunng Requiem**	J K rip † FSSP Members & Benefactors †	
Thursday, November 5th Daily Mass for the Dead (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	J K rip	LCP †
Friday, November 6th Daily Mass for the Dead (III Cl)	7:30 am Low Mass	J K rip	LCP †
Saturday, November 7th Daily Mass for the Dead (III Cl)	8:00 am Low Mass	J K rip	LCP †
Sunday, November 8th Resumed Fifth Sunday after Epiphany (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.