



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Twenty First Sunday after Pentecost

November 2nd, 2025

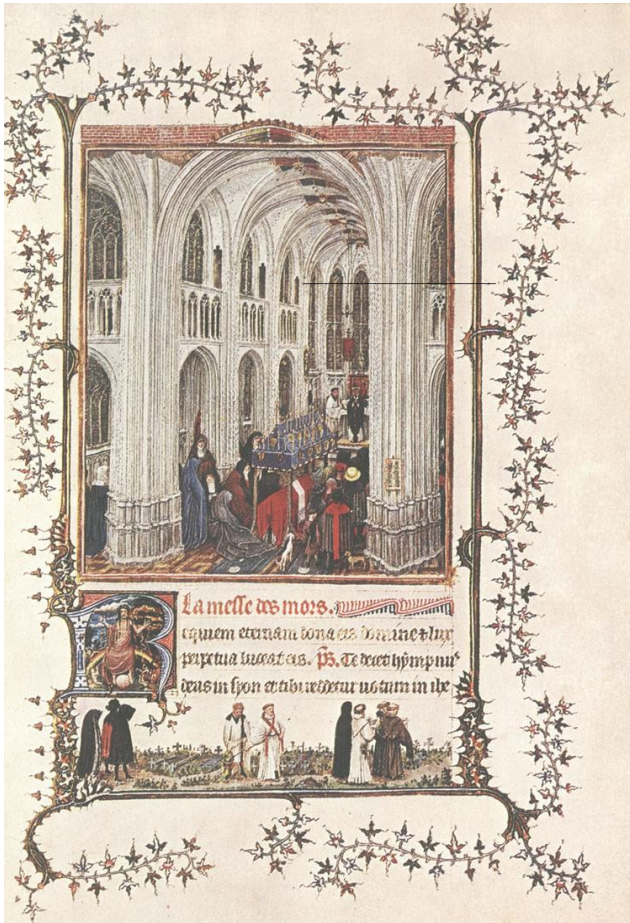
Entrance Hymn: #188 Out of the Depths

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



A 15th century manuscript illumination of a Requiem Mass.

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An Undivided Trinity, Continued

Let us investigate the force of that word and expression more diligently, and deduce its proper meaning from other passages. *"You have,"* it is said, *"made them all in wisdom."* Do we here understand that Wisdom was without a share in the things that were made? But *"all things were made by Him."* (Jo. 1:3) And David says: *"By the Word of the Lord were the heavens established."* So, then, he himself who calls the Son of God the maker even of heavenly things, has also plainly said that all things were made in the Son, that in the renewal of His works He might by no means separate the Son from the Father, but unite Him to the Father.

Paul, too, says: *"For in Him were all things created in the heavens and in the earth, visible and invisible."* (Col. 1:16) Does he, then, when he says, *"in Him,"* deny that they were made through Him? Certainly he did not deny but affirmed it. And further he says in another place: *"One Lord Jesus, through Whom are all things."* (1 Cor. 8:6) In saying, then, *"through Him,"* has he denied that all things were made in Him, through Whom he says that all things exist? These words, *"in Him"* and *"with Him,"* have this force, that by them is understood one and like in all respects, not contrary. Which he also made clear farther on, saying: *"All things have been created through Him and in Him;"* (Col 1:16) for, as we said above, Scripture witnesses that these three expressions, *"with Him,"* and *"through Him,"* and *"in Him,"* are equivalent in Christ. For you read that all things were made through Him and in Him. Learn also that the Father was with Him, and He with the Father, when all things were being made. Wisdom says: *"When He was preparing the heavens I was with Him, when He was making the fountains of waters."* (Prov. 8:27) And in the Old Testament the Father, by saying, *"Let Us make,"* (Gen. 1:26) showed that the Son was to be worshipped with Himself as the Maker of all things. As, then, those things are said to have been created in the Son, of which the Son is received as the Creator; so, too, when God is said to be worshipped in truth by the proper meaning of the word itself often expressed after the same manner it ought to be understood, that the Son too is worshipped. So in like manner is the Spirit also worshipped because God is worshipped in Spirit. Therefore the Father is worshipped both with the Son and with the Spirit, because the Trinity is worshipped.

But does any one deny that the Godhead of the eternal Trinity is to be worshipped? Whereas the Scriptures also express the inexplicable Majesty of the Divine Trinity, as the Apostle says elsewhere: *"Since God, Who said that light should shine out of darkness, shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."* (2 Cor. 4:6)

The apostles truly saw this glory, when the Lord Jesus on the mount shone with the light of His Godhead: *"The apostles,"* it says, *"saw it and fell on their face."* (Matt. 17:6) Do not you think that they even, as they fell, worshipped, when they could not with their bodily eyes endure the brightness of the divine splendour, and the glory of eternal light dulled the keenness of mortal sight? Or what else did they who saw His glory say at that time, except, *"O come let us worship and fall down before Him"?* For *"God shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."* (2 Cor. 4:6) Who is He, then, Who shined that we might know God in the face of Jesus Christ? For he said, *"God shined,"* that the glory of God might be known in the face of Jesus Christ. Whom else do we think but the manifested Spirit? Or who else is there besides the Holy Spirit to Whom the power of the Godhead may be referred? For they who exclude the Spirit must necessarily bring in another, who may with the Father and the Son receive the glory of the Godhead.

Let us then go back to the same words: *"It is God Who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."* You have Christ plainly set forth. For Whose glory is said to give light but that of the Spirit? So, then, he set forth God Himself, since he spoke of the glory of God; if of the Father, it remains that *"He who said that light should shine out of darkness, and shine in our hearts,"* be understood to be the

Holy Spirit, for we cannot venerate any other with the Father and the Son. If, then, you understand the Spirit, Him also has the Apostle called God; it is necessary, then, that you also confess the Godhead of the Spirit, who now deny it.

But how shamelessly do you deny this, since you have read that the Holy Spirit has a temple. For it is written: "*You are the temple of God, and the Holy Spirit dwells in you.*" (1 Cor. 3:16) Now God has a temple, a creature has no true temple. But the Spirit, Who dwells in us, has a temple. For it is written: "*Your members are temples of the Holy Spirit.*" (1 Cor. 6:19) But He does not dwell in the temple as a priest, nor as a minister, but as God, since the Lord Jesus Himself said: "*I will dwell in them, and will walk among them, and will be their God, and they shall be My people.*" (Lev. 26:12) And David says: "*The Lord is in His holy temple.*" Therefore the Spirit dwells in His holy temple, as the Father dwells and as the Son dwells, Who says: "*I and the Father will come, and will make Our abode with him.*" (Jo. 14:23)

But the Father abides in us through the Spirit, Whom He has given us. How, then, can different natures abide together? Certainly it is impossible. But the Spirit abides with the Father and the Son. Whence, too, the Apostle joined the Communion of the Holy Spirit with the grace of Jesus Christ and the love of God, saying: "*The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit be with you all.*" (2 Cor. 13:14) We observe, then, that the Father, the Son, and the Holy Spirit abide in one and the same [subject] through the oneness of the same nature. Therefore, He Who dwells in the temple has divine power, for as of the Father and of the Son, so are we also the temple of the Holy Spirit; not many temples, but one temple, for it is the temple of one Power.

But what do you fear? Is it that which you have been accustomed to carp at? Lest you should make three Gods. God forbid; for where the Godhead is understood as one, one God is spoken of. For neither when we call the Son God do we say there are two Gods. For if, when you confess the Godhead of the Spirit, you think that three Gods are spoken of, then, too, when you speak of the Godhead of the Son because you are not able to deny it, you bring in two Gods. For it is necessary according to your opinion, if you think that God is the name of one person, not of one nature, that you either say that there are two Gods, or deny that the Son is God.

But let us free you from the charge of ignorance, though we do not excuse you from fault. For according to our opinion, because there is one God, one Godhead and oneness of power is understood. For as we say that there is one God, confessing the Father, and not denying the Son under the true Name of the Godhead; so, too, we exclude not the Holy Spirit from the Unity of the Godhead, and do not assert but deny that there are three Gods, because it is not unity but a division of power which makes plurality. For how can the Unity of the Godhead admit of plurality, seeing that plurality is of numbers, but the Divine Nature does not admit numbers?

God, then, is One, without violation of the majesty of the eternal Trinity, as is declared in the instance set before us. And not in that place alone do we see the Trinity expressed in the Name of the Godhead; but both in many places, as we have said also above, and especially in the epistles which the Apostle wrote to the Thessalonians, he most clearly set forth the Godhead and sovereignty of the Father, the Son, and the Holy Spirit. For you read as follows: "*The Lord make you to increase and abound in love one toward another, and toward all men, as we also do toward you, to the establishing of your hearts without blame in holiness before God and our Father at the coming of the Lord Jesus.*" (1 Thes. 3:12-13)

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

Announcements
The 1st Confession & 1st Communion class is ***cancelled today due to the All Saints social.*** Held after the 12:30 Mass. There will be prizes for the children (up to 12 yrs old) with the best saints costume as well as various games.

All Souls day is transferred to Monday November 3rd this year. There will be ***three Low Masses*** beginning at 7:30 am, without pause. Holy Communion will be offered ***only*** during the first Mass; people may stay for the next two Masses if they wish. There will also be an additional 7pm Low Requiem Mass at Assumption.

Please place the ***names of the Faithful Departed*** in the **black box** in the entranceway. The first Mass on Monday will be offered for all the souls listed in the box, and they will be remembered at the Memento of the Dead at all the Masses during November.

There will be a ***Sung Requiem Mass on Wednesday at 7 pm*** (in addition to the morning Mass) offered for the deceased members of the Priestly Fraternity of St. Peter (FSSP).

The **Friday apologetics** (6:30pm) via Zoom will continue this week.
The in-person adult catechesis will be **cancelled** this week.

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, November 2nd Twenty First Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & family by MCM Thanksgiving by S P Private Intention	
Monday, November 3rd Commemoration of All Souls (I Cl)	7:30-9 am 3 Low Masses 7 pm Low Mass	1 st : All Souls Box 2 nd : All the Faithful Departed 3 rd : Pope's Intentions M G †	
Tuesday, November 4th St. Charles Borromeo, Bishop (III Cl)	7:30 am Low Mass	Holy Souls by H	L † by FS
Wednesday, November 5th Daily Mass for the Dead (III Cl)	7:30 am Low Mass 7pm Sung Requiem	Holy Souls by H Deceased members of the FSSP	
Thursday, November 6th Daily Mass for the Dead (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	MJVB † by AA
Friday, November 7th Daily Mass for the Dead (III Cl)	7:30 am Low Mass	Holy Souls by H	B Q † by F & R S
Saturday, November 8th Daily Mass for the Dead (III Cl)	8:00 am Low Mass	Holy Souls by H	DRA † by AA
Sunday, November 9th The Dedication of the Archbasilica of the Most Holy Redeemer(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.