



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

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

Twenty First Sunday after Pentecost

October 18th, 2026

Entrance Hymn: #197 My God, How Wonderful Thou Art

Asperges: #218

Mass IX: Booklet p. 14; Angelus p. 1882; Baronius p. xii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #133 Hail, Queen of Heaven, The Ocean Star



St. Michael's Church in Munich, Bavaria.

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On the Faith, Continued

Since, then, Christ has two natures, we hold that He has also two natural wills and two natural energies. But since His two natures have one subsistence, we hold that it is one and the same person who wills and energises naturally in both natures, of which, and in which, and also which is Christ our Lord: and moreover that He wills and energises without separation but as a united whole. For He wills and energises in either form in close communion with the other. For things that have the same essence have also the same will and energy, while things that are different in essence are different in will and energy; and vice versa, things that have the same will and energy have the same essence, while things that are different in will and energy are different in essence.

Wherefore in the case of the Father and Son and Holy Spirit we recognise, from their sameness in will and energy, their sameness in nature. But in the case of the divine dispensation we recognise from their difference in will and energy the difference of the two natures, and as we perceive the difference of the two natures we confess that the wills and energies also are different. For just as the number of the natures of one and the same Christ, when considered and spoken of with piety, do not cause a division of the one Christ but merely bring out the fact that the difference between the natures is maintained even in the union, so it is with the number of wills and energies that belong essentially to His natures. (For He was endowed with the powers of willing and energising in both natures, for the sake of our salvation.) It does not introduce division: God forbid! But merely brings out the fact that the differences between them are safeguarded and preserved even in the union. For we hold that wills and energies are faculties belonging to nature, not to subsistence; I mean those faculties of will and energy by which He Who wills and energises does so. For if we allow that they belong to subsistence, we will be forced to say that the three subsistences of the Holy Trinity have different wills and different energies.

For it is to be noted that willing and the manner of willing are not the same thing. For to will is a faculty of nature, just as seeing is, for all men possess it; but the manner of willing does not depend on nature but on our judgment, just as does also the manner of seeing, whether well or ill. For all men do not will in the same way, nor do they all see in the same way. And this also we will grant in connection with energies. For the manner of willing, or seeing, or energising, is the mode of using the faculties of will and sight and energy, belonging only to him who uses them, and marking him off from others by the generally accepted difference.

Simple willing then is spoken of as volition or the faculty of will, being a rational propension and natural will; but in a particular way willing, or that which underlies volition, is the object of will, and will dependent on judgment. Further that which has innate in it the faculty of volition is spoken of as capable of willing: as for instance the divine is capable of willing, and the human in like manner. But he who exercises volition, that is to say the subsistence, for instance Peter, is spoken of as willing.

Since, then, Christ is one and His subsistence is one, He also Who wills both as God and as man is one and the same. And since He has two natures endowed with volition, inasmuch as they are rational (for whatever is rational is endowed with volition and free-will), we shall postulate two volitions or natural wills in Him. For He in His own person is capable of volition in accordance with both His natures. For He assumed that faculty of volition which belongs naturally to us. And since Christ, Who in His own person wills according to either nature, is one, we shall postulate the same object of will in His case, not as though He wills only those things which He willed naturally as God (for it is no part of Godhead to will to eat or drink and so forth), but as willing also those things which human nature requires for its support, and this without involving any opposition in judgment, but simply as the result of the individuality of the natures. For then it was that He thus willed naturally, when His divine volition so willed and permitted the flesh to suffer and do that which was proper to it.

But that volition is implanted in man by nature is manifest from this. Excluding the divine life, there are three forms of life: the vegetative, the sentient, and the intellectual. The properties of the vegetative life are the functions of nourishment, and growth, and production: that of the

sentient life is impulse: and that of the rational and intellectual life is freedom of will. If, then, nourishment belongs by nature to the vegetative life and impulse to the sentient, freedom of will by nature belongs to the rational and intellectual life. But freedom of will is nothing else than volition. The Word, therefore, having become flesh, endowed with life and mind and free-will, became also endowed with volition.

Further, that which is natural is not the result of training: for no one learns how to think, or live, or hunger, or thirst, or sleep. Nor do we learn how to will: so that willing is natural. And again: if in the case of creatures devoid of reason nature rules, while nature is ruled in man who is moved of his own free-will and volition, it follows, then, that man is by nature endowed with volition.

And again: if man has been made after the image of the blessed and super-essential Godhead, and if the divine nature is by nature endowed with free-will and volition, it follows that man, as its image, is free by nature and volitive. For the fathers defined freedom as volition. And further: if to will is a part of the nature of every man and not present in some and absent in others, and if that which is seen to be common to all is a characteristic feature of the nature that belongs to the individuals of the class, surely, then, man is by nature endowed with volition.

And once more: if the nature receives neither more nor less, but all are equally endowed with volition and not some more than others, then by nature man is endowed with volition. So that since man is by nature endowed with volition, the Lord also must be by nature endowed with volition, not only because He is God, but also because He became man. For just as He assumed our nature, so also He has assumed naturally our will. And in this way the Fathers said that He formed our will in Himself...

The divine Gospel says, *The Lord came into the borders of Tyre and Sidon and entered into a house, and would have no man know it; but He could not be hid.* (Ma. 7:24) If, then, His divine will is omnipotent, but yet, though He would, He could not be hid, surely it was as man that He would and could not, and so as man He must be endowed with volition.

And once again , the Gospel tells us that, He, having come into the place, said 'I thirst': and they gave Him some vinegar mixed with gall, and when He had tasted it He would not drink. If, then, on the one hand it was as God that He suffered thirst and when He had tasted would not drink, surely He must be subject to passion also as God, for thirst and taste are passions. But if it was not as God but altogether as man that He was thirsty, likewise as man He must be endowed with volition.

Moreover, the blessed Paul the Apostle says, *He became obedient unto death, even the death of the cross.* (Phil. 2:8) But obedience is subjection of the real will, not of the unreal will. For that which is irrational is not said to be obedient or disobedient. But the Lord having become obedient to the Father, became so not as God but as man. For as God He is not said to be obedient or disobedient. For these things are of the things that are under one's hand , as the inspired Gregorius said. Wherefore, then, Christ is endowed with volition as man. While, however, we assert that will is natural, we hold not that it is dominated by necessity, but that it is free. For if it is rational, it must be absolutely free. For it is not only the divine and uncreated nature that is free from the bonds of necessity, but also the intellectual and created nature. And this is manifest: for God, being by nature good and being by nature the Creator and by nature God, is not all this of necessity. For who is there to introduce this necessity?

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

Announcements

Next Sunday after the 12:30 Mass, there will be a special blessing for members of the Confraternity of St. Peter. Current members, please let us know if you can attend; so far, we do not have a list of members who attend in Edmonton.

Today we are having the social after the 12:30 Mass; Future socials are planned for Nov. 1 & 15, Dec 6 & 20 after the 12:30 Mass. All are welcome to attend.

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 classes will be taking place after every 12:30 Sunday Mass. The ceremony is scheduled to take place on Friday November 20th at 7pm.

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/

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
Sunday, October 18th Twenty First Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Thanksgiving by JPB FSSP & world TLM C & F of DC	
Monday, October 19th St. Peter of Alcantara, Confessor (III Cl)	7:30 am Low Mass	EZG by LD	PoV by PA
Tuesday, October 20th St. John Cantius, Confessor (III Cl)	7:30 am Low Mass	JAL by JPB	JR by A & C P
Wednesday, October 21st Feria (IV Cl)	7:30 am Low Mass	P i t w by P A	A-M R
Thursday, October 22nd Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	N B by S P	R family
Friday, October 23rd St. Anthony Mary Claret, Bishop & Confessor (III Cl)	7:30 am Low Mass	G L N by J P B	AM by AL
Saturday, October 24th St. Raphael the Archangel (III Cl)	8:00 am Low Mass	V N † by J P B	JM † by AL
Sunday, October 25th Twenty Second 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.