

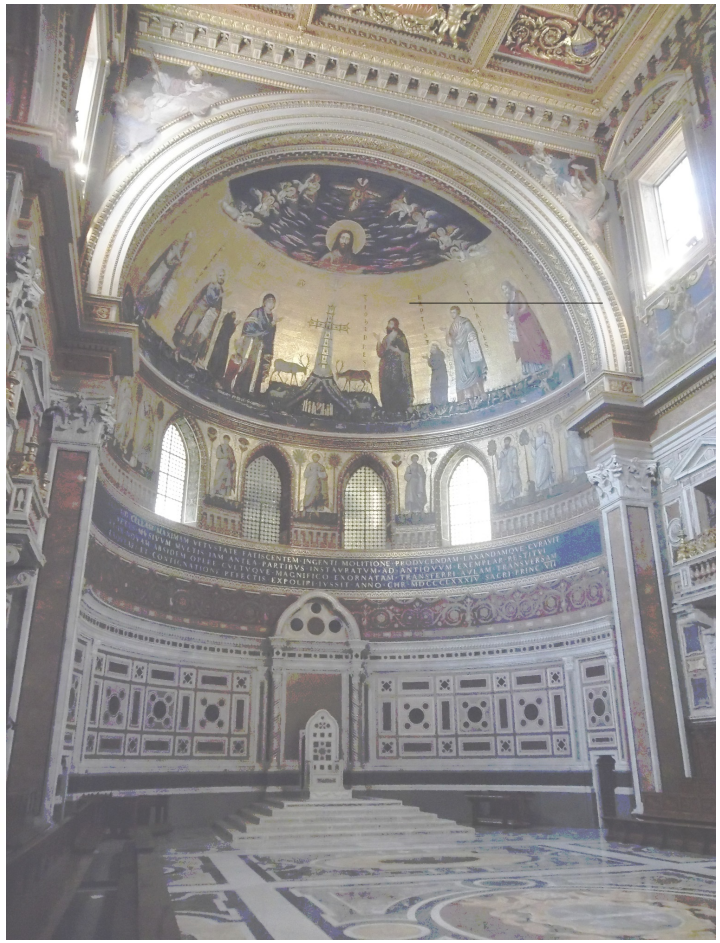
VITAL GRANDIN CHAPLAINCY
Edmonton Latin Mass Community
ARCHDIOCESE OF EDMONTON
Served by the Priests of the Fraternity of St. Peter (FSSP)

Resumed Fifth Sunday after Epiphany

November 1st, 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: #188 Out of the Depths

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



The Archbasilica of the Most Holy Redeemer (St. John Lateran) in Rome

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On the Faith, Continued

Prayer is an uprising of the mind to God or a petitioning of God for what is fitting. How then did it happen that our Lord offered up prayer in the case of Lazarus, and at the hour of His passion? For His holy mind was in no need either of any uprising towards God, since it had been once and for all united in subsistence with the God Word, or of any petitioning of God. For Christ is one. But it was because He appropriated to Himself our personality and took our impress on Himself, and became an example for us, and taught us to ask of God and strain towards Him, and guided us through His own holy mind in the way that leads up to God. For just as He endured the passion, achieving for our sakes a triumph over it, so also He offered up prayer, guiding us, as I said, in the way that leads up to God, and "fulfilling all righteousness" on our behalf, as He said to John, and reconciling His Father to us, and honouring Him as the beginning and cause, and proving that He is no enemy of God...

Again, when he said, *Father, if it be possible, let this cup pass from Me: yet, not as I will but as You will* (Matt. 26:39), is it not clear to all that He said this as a lesson to us to ask help in our trials only from God, and to prefer God's will to our own, and as a proof that He did actually appropriate to Himself the attributes of our nature, and that He did in truth possess two wills, natural, indeed, and corresponding with His natures but yet in no wise opposed to one another? "Father" implies that He is of the same essence, but "if it be possible" does not mean that He was in ignorance (for what is impossible to God?), but serves to teach us to prefer God's will to our own. For that alone is impossible which is against God's will and permission. "But not as I will but as You will," for inasmuch as He is God, He is identical with the Father, while inasmuch as He is man, He manifests the natural will of mankind. For it is this that naturally seeks escape from death.

Further, these words, *My God, My God, why have You forsaken Me* (Matt. 27:46)? He said as making our personality His own. For neither would God be regarded with us as His Father, unless one were to discriminate with subtle imaginings of the mind between that which is seen and that which is thought, nor was He ever forsaken by His divinity: nay, it was we who were forsaken and disregarded. So that it was as appropriating our personality that He offered these prayers...

The Word of God then itself endured all in the flesh, while His divine nature which alone was passionless remained void of passion. For since the one Christ, Who is a compound of divinity and humanity, and exists in divinity and humanity, truly suffered, that part which is capable of passion suffered as it was natural it should, but that part which was void of passion did not share in the suffering. For the soul, indeed, since it is capable of passion shares in the pain and suffering of a bodily cut, though it is not cut itself but only the body: but the divine part which is void of passion does not share in the suffering of the body.

Observe, further , that we say that God suffered in the flesh, but never that His divinity suffered in the flesh, or that God suffered through the flesh. For if, when the sun is shining upon a tree, the axe should cleave the tree, and, nevertheless, the sun remains uncleft and void of passion, much more will the passionless divinity of the Word, united in subsistence to the flesh, remain void of passion when the body undergoes passion. And should any one pour water over flaming steel, it is that which naturally suffers by the water, I mean, the fire, that is quenched, but the steel remains untouched (for it is not the nature of steel to be destroyed by water): much more, then, when the flesh suffered did His only passionless divinity escape all passion although abiding inseparable from it. For one must not take the examples too absolutely and strictly: indeed, in the examples, one must consider both what is like and what is unlike, otherwise it would not be an example. For, if they were like in all respects they would be identities, and not examples, and all the more so in dealing with divine matters. For one cannot find an example that is like in all respects whether we are dealing with theology or the dispensation.

Since our Lord Jesus Christ was without sin (for He committed no sin, He Who took away the sin of the world, nor was there any deceit found in His mouth) He was not subject to death, since death came into the world through sin. He dies, therefore, because He took on Himself

death on our behalf, and He makes Himself an offering to the Father for our sakes. For we had sinned against Him, and it was meet that He should receive the ransom for us, and that we should thus be delivered from the condemnation. God forbid that the blood of the Lord should have been offered to the tyrant. Wherefore death approaches, and swallowing up the body as a bait is transfixed on the hook of divinity, and after tasting of a sinless and life-giving body, perishes, and brings up again all whom of old he swallowed up. For just as darkness disappears on the introduction of light, so is death repulsed before the assault of life, and brings life to all, but death to the destroyer.

Wherefore, although He died as man and His Holy Spirit was severed from His immaculate body, yet His divinity remained inseparable from both, I mean, from His soul and His body, and so even thus His one hypostasis was not divided into two hypostases. For body and soul received simultaneously in the beginning their being in the subsistence of the Word, and although they were severed from one another by death, yet they continued, each of them, having the one subsistence of the Word. So that the one subsistence of the Word is alike the subsistence of the Word, and of soul and body. For at no time had either soul or body a separate subsistence of their own, different from that of the Word, and the subsistence of the Word is for ever one, and at no time two. So that the subsistence of Christ is always one. For, although the soul was separated from the body topically, yet hypostatically they were united through the Word.

The word corruption has two meanings. For it signifies all the human sufferings, such as hunger, thirst, weariness, the piercing with nails, death, that is, the separation of soul and body, and so forth. In this sense we say that our Lord's body was subject to corruption. For He voluntarily accepted all these things. But corruption means also the complete resolution of the body into its constituent elements, and its utter disappearance, which is spoken of by many preferably as destruction. The body of our Lord did not experience this form of corruption, as the prophet David says, *For You will not leave my soul in hell, neither will You allow Your holy one to see corruption.*

Wherefore to say, with that foolish Julianus and Gaïanus, that our Lord's body was incorruptible, in the first sense of the word, before His resurrection is impious. For if it were incorruptible it was not really, but only apparently, of the same essence as ours, and what the Gospel tells us happened, viz. the hunger, the thirst, the nails, the wound in His side, the death, did not actually occur. But if they only apparently happened, then the mystery of the dispensation is an imposture and a sham, and He became man only in appearance, and not in actual fact, and we are saved only in appearance, and not in actual fact. But God forbid, and may those who so say have no part in the salvation. But we have obtained and shall obtain the true salvation. But in the second meaning of the word "corruption," we confess that our Lord's body is incorruptible, that is, indestructible, for such is the tradition of the inspired Fathers. Indeed, after the resurrection of our Saviour from the dead, we say that our Lord's body is incorruptible even in the first sense of the word. For our Lord by His own body bestowed the gifts both of resurrection and of subsequent incorruption even on our own body, He Himself having become to us the firstfruits both of resurrection and incorruption.

The soul when it was deified descended into Hades, in order that, just as the Sun of Righteousness (Mal.) 4:2 rose for those upon the earth, so likewise He might bring light to those who sit under the earth in darkness and shadow of death (Isa. 9:2): in order that just as He brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind , and became to those who believed the Author of everlasting salvation and to those who did not believe a reproach of their unbelief 1 Peter 3:19, so He might become the same to those in Hades : That every knee should bow to Him, of things in heaven, and things in earth and things under the earth. Philippians 2:10 And thus after He had freed those who had been bound for ages, straightway He rose again from the dead, showing us the way of resurrection.

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

Announcements

Future socials are planned for Nov. 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 class will continue today after the 12:30 Mass. 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 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 8th Resumed Fifth Sunday after Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	LCP † C P by A&C P Private Intention	
Monday, November 9th The Dedication of the Archbasilica of the Most Holy Redeemer (II Cl)	7:30 am Low Mass	LCP †	P C by P A
Tuesday, November 10th St. Andrew Avellino, Confessor (III Cl)	7:30 am Low Mass	Thanksgiving by J P B	VOM by L family
Wednesday, November 11th St. Martin of Tours, Bishop & Confessor (III Cl)	**8:00 am Low Mass**	DJG by LD	C D † by L L
Thursday, November 12th St. Martin I, Pope & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	EZG by LD	C B by J P B
Friday, November 13th St. Frances Xavier Cabrini, Virgin (III Cl)	7:30 am Low Mass	T † by BD	G N by J P B
Saturday, November 14th St. Josephat, Bishop and Martyr (III Cl)	8:00 am Low Mass	JG † by KG	J L by J P B
Sunday, November 15th Resumed Sixth 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.