

VITAL GRANDIN CHAPLAINCY

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

Resumed Sixth Sunday after Epiphany

November 15th, 2026

Entrance Hymn: #65 Jesus, How Good the Thought of Thee
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 Sheperd

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



Exterior of the Basilica of St. Paul Outside the Walls, Rome

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On the Faith, Continued

After Christ was risen from the dead He laid aside all His passions, I mean His corruption or hunger or thirst or sleep or weariness or such like. For, although He did taste food after the resurrection (Lu. 24:43|), yet He did not do so because it was a law of His nature (for He felt no hunger), but in the way of economy, in order that He might convince us of the reality of the resurrection, and that it was one and the same flesh which suffered and rose again. But He laid aside none of the divisions of His nature, neither body nor spirit, but possesses both the body and the soul intelligent and reasonable, volitional and energetic, and in this wise He sits at the right hand of the Father, using His will both as God and as man in behalf of our salvation, energizing in His divine capacity to provide for and maintain and govern all things, and remembering in His human capacity the time He spent on earth, while all the time He both sees and knows that He is adored by all rational creation. For His Holy Spirit knows that He is one in substance with God the Word, and shares as Spirit of God and not simply as Spirit the worship accorded to Him. Moreover, His ascent from earth to heaven, and again, His descent from heaven to earth, are manifestations of the energies of His circumscribed body. For He shall so come again to you, says he, in like manner as you have seen Him go into Heaven (Acts 1:11).

We hold, moreover, that Christ sits in the body at the right hand of God the Father, but we do not hold that the right hand of the Father is actual place. For how could He that is uncircumscribed have a right hand limited by place? Right hands and left hands belong to what is circumscribed. But we understand the right hand of the Father to be the glory and honour of the Godhead in which the Son of God, who existed as God before the ages, and is of like essence to the Father, and in the end became flesh, has a seat in the body, His flesh sharing in the glory. For He along with His flesh is adored with one adoration by all creation.

Along with the Father and the Holy Spirit we worship the Son of God, Who was incorporeal before He took on humanity, and now in His own person is incarnate and has become man though still being also God. His flesh, then, in its own nature , if one were to make subtle mental distinctions between what is seen and what is thought, is not deserving of worship since it is created. But as it is united with God the Word, it is worshipped on account of Him and in Him. For just as the king deserves homage alike when un-robed and when robed, and just as the purple robe, considered simply as a purple robe, is trampled upon and tossed about, but after becoming the royal dress receives all honour and glory, and whoever dishonours it is generally condemned to death: and again, just as wood in itself is not of such a nature that it cannot be touched, but becomes so when fire is applied to it, and it becomes charcoal, and yet this is not because of its own nature, but because of the fire united to it, and the nature of the wood is not such as cannot be touched, but rather the charcoal or burning wood: so also the flesh, in its own nature, is not to be worshipped, but is worshipped in the incarnate God-Word, not because of itself, but because of its union in subsistence with God the Word. And we do not say that we worship mere flesh, but God's flesh, that is, God incarnate.

The Father is Father and not Son: the Son is Son and not Father: the Holy Spirit is Spirit and not Father or Son. For the individuality is unchangeable. How, indeed, could individuality continue to exist at all if it were ever changing and altering? Wherefore the Son of God became Son of Man in order that His individuality might endure. For since He was the Son of God, He became Son of Man, being made flesh of the holy Virgin and not losing the individuality of Sonship.

Further, the Son of God became man, in order that He might again bestow on man that favour for the sake of which He created him. For He created him after His own image, endowed with intellect and free-will, and after His own likeness, that is to say, perfect in

all virtue so far as it is possible for man's nature to attain perfection. For the following properties are, so to speak, marks of the divine nature: viz. absence of care and distraction and guile, goodness, wisdom, justice, freedom from all vice. So then, after He had placed man in communion with Himself (for having made him for incorruption, He led him up through communion with Himself to incorruption), and when moreover, through the transgression of the command we had confused and obliterated the marks of the divine image, and had become evil, we were stripped of our communion with God (for what communion has light with darkness?): and having been shut out from life we became subject to the corruption of death: yea, since He gave us to share in the better part, and we did not keep it secure, He shares in the inferior part, I mean our own nature, in order that through Himself and in Himself He might renew that which was made after His image and likeness, and might teach us, too, the conduct of a virtuous life, making through Himself the way there easy for us, and might by the communication of life deliver us from corruption, becoming Himself the firstfruits of our resurrection, and might renovate the useless and worn vessel calling us to the knowledge of God that He might redeem us from the tyranny of the devil, and might strengthen and teach us how to overthrow the tyrant through patience and humility.

The worship of demons then has ceased: creation has been sanctified by the divine blood: altars and temples of idols have been overthrown, the knowledge of God has been implanted in men's minds, the co-essential Trinity, the uncreate divinity, one true God, Creator and Lord of all receives men's service: virtues are cultivated, the hope of resurrection has been granted through the resurrection of Christ, the demons shudder at those men who of old were under their subjection. And the marvel, indeed, is that all this has been successfully brought about through His cross and passion and death. Throughout all the earth the Gospel of the knowledge of God has been preached; no wars or weapons or armies being used to rout the enemy, but only a few, naked, poor, illiterate, persecuted and tormented men, who with their lives in their hands, preached Him Who was crucified in the flesh and died, and who became victors over the wise and powerful. For the omnipotent power of the Cross accompanied them. Death itself, which once was man's chiefest terror, has been overthrown, and now that which was once the object of hate and loathing is preferred to life. These are the achievements of Christ's presence: these are the tokens of His power. For it was not one people that He saved, as when through Moses He divided the sea and delivered Israel out of Egypt and the bondage of Pharaoh (Ex. 14:16); nay, rather He rescued all mankind from the corruption of death and the bitter tyranny of sin: not leading them by force to virtue, not overwhelming them with earth or burning them with fire, or ordering the sinners to be stoned, but persuading men by gentleness and long-suffering to choose virtue and vie with one another, and find pleasure in the struggle to attain it. For, formerly, it was sinners who were persecuted, and yet they clung all the closer to sin, and sin was looked upon by them as their God: but now for the sake of piety and virtue men choose persecutions and crucifixions and death.

Hail! O Christ, the Word and Wisdom and Power of God, and God omnipotent! What can we helpless ones give You in return for all these good gifts? For all are Yours, and Thou ask naught from us save our salvation, You Who Yourself art the Giver of this, and yet art grateful to those who receive it, through Your unspeakable goodness. Thanks be to You Who gave us life, and granted us the grace of a happy life, and restored us to that, when we had gone astray, through Your unspeakable condescension.

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

Announcements

There will be a social after the 12:30 Mass today as well as on Dec 6 & 20. 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 practice will be today after the 12:30 Mass. The ceremony is scheduled to take place on Friday November 20th at 7pm. As the ceremony is quite short, latecomers may miss part or all of the ceremony.

If anyone wishes to help with baked goods (no meat) for the social after the Confirmation ceremony, please send us an email. The food will have to be dropped off downstairs around 6:30 pm on Friday.

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 15th Resumed Sixth Sunday after Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	R T ✝ by V P FSSP & world TLM B & D W by GW	
Monday, November 16th St. Gertrude the Great, Virgin (II Cl)	7:30 am Low Mass	B & D W by GW	Holy souls in purgatory by J P B
Tuesday, November 17th St. Gregory the Wonderworker, Bishop and Confessor (III Cl)	7:30 am Low Mass	V N ✝ by J P B	B & D W by GW
Wednesday, November 18th The Dedication of the Basilicas of Ss. Peter and Paul (III Cl)	7:30 am Low Mass	A B ✝ by J P B	EZG by LD
Thursday, November 19th St. Elizabeth, Widow (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	N B ✝ by J P B	EM & Family by MCM
Friday, November 20th St. Felix of Valois, Confessor (III Cl)	7:30 am Low Mass	M G ✝ by J P B	EM & Family by MCM
Saturday, November 21st The Presentation of the Blessed Virgin Mary (III Cl)	8:00 am Low Mass	I G ✝ by J P B	EM & Family by MCM
Sunday, November 22nd Last 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.