



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Fourth Sunday after Easter

May 14th, 2017

St. Anthony's Church ♦ 10661 82nd Avenue, Edmonton



Disputation on the Trinity
Andrea del Sarto, 1517

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Last Sunday the Church began to prepare us for Christ's return to heaven. Today she proceeds a step further. She alludes not only to the ascension but also to the descent of the Holy Spirit, and indicates that there is a connection between them. Our Saviour says expressly that the Holy Spirit will not come unless He leaves the earth. Moreover, the Holy Spirit will take the place of Jesus; He will be the Consoler, the Leader, the Teacher, the Advocate of the Church and of Christendom. There will be a difference, however, in the mode of operation; Jesus fulfilled His mission in a manner visible to all, the Holy Spirit will work invisibly in the Church and in the souls of men.

In word and action, the Mass-mystery [today] reveals to us the operation of the Holy Spirit. Again today the *Alleluia* takes a central position in the Introit, "Sing to the Lord the new canticle: Alleluia." The reason follows immediately, "The Lord has done wonderful things." These marvels that God is manifesting to all the world are the fruits of the Holy Spirit's activity in the souls of men.

The [*Collect*] is directed to the Father, but we can ascribe the realisation of our petition to the Holy Spirit. It is He who fuses the faithful into a homogeneous Body, the mystical Christ, and impresses upon it one will, one love, one longing. This Body has no other objective than to follow Christ whither He has gone.

The word *desursum* is the key to the Epistle. What, after all, is "the best gift, the perfect gift...*coming down from* the Father of lights"? The Holy Spirit, in baptism. The Holy Spirit "begot us by the word of truth, that we might be, as it were, the first-fruits of His creatures." This high dignity demands a correspondingly high morality—swiftness to hear, control over speech and impulses to wrath, rejection of all uncleanness and malice. The Holy Spirit likewise acts as a gardener who nurtures the seed of divine truth in the soil of our hearts. He is "the Lord's right hand"; it is the power of his right arm that is responsible for "victory, exaltation, eternal life" (*Alleluia*).

The *Gospel* proclaims the double message, Christ's return to heaven and the mission of the Paraclete. The third Person of the

Blessed Trinity will soon inaugurate His saving work in the world and in the Church. As Guide and Teacher, He will continually deepen our insight into the doctrine of Jesus. He will also glorify Christ, the mystical Christ on earth. The holy Eucharist is the means He uses (Gospel); that which we listen to in the Fore-Mass [or the “Mass of the Catechumens”], we soon experience in reality.

With sentiments of gratitude we begin the *Offertory antiphon*, chanting an Easter song “What great things the Lord has done for my soul, alleluia!” Formerly, when the entire Psalm was sung, these words were repeated after each verse. There is more content to the *Secret* than ordinarily; it echoes the prayer said at the mingling of the wine and water, “Through the sacred exchange proper to this Sacrifice we become sharers in God’s own nature,” and concludes with the request for grace to put into practice the truths we profess. The prayer, therefore, touches upon the three fundamentals of our holy religion: grace, faith, commandments—“deification,”* creed, morality.

The Gospel verse used for the *Communion antiphon* was not selected at random; by it the liturgy seeks to teach us that the Eucharist is the great means or instrument through which the Holy Spirit operates in the world and in the Church. For surely the Eucharist is the fountain bubbling over with every grace. The *Postcommunion prayer*, on the other hand, emphasises the negative aspects of moral purification and protection from physical and spiritual dangers.

Pius Parsch, *The Church’s Year of Grace*

*** Note on the Christian understanding of “deification” -**

As a Christian, a person may be said to be “deified” through grace, because grace is a sharing in the life of God. Grace is supernatural in its own right, as is also true of the whole sacramental order. When the priest at Mass washes his hands, he says the ancient prayer which so succinctly conveys our correct theological understanding of our “deification”: “O God, who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant by the mystery of the water and wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ, our Lord, Thy Son....”

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	14 May	8:00 a.m.	4 th Sunday after Easter (2 nd cl.) <i>Mother's Day</i>
Monday	15 May	No Mass	St. John Baptist de la Salle, <i>Confessor</i> (3 rd cl.)
Tuesday	16 May	No Mass	St. Ubaldo, <i>Bishop, Confessor</i> (3 rd cl.)
Wednesday	17 May	No Mass	St. Paschal Baylon, <i>Confessor</i> (3 rd cl.)
Thursday	18 May	No Mass	St. Venantius, <i>Martyr</i> (3 rd cl.)
Friday	19 May	6:00 p.m.	St. Peter Celestine, <i>Pope, Confessor</i> (3 rd cl.) <i>Commemoration: St. Prudentiana</i>
Saturday	20 May	8:00 a.m.	St. Bernardine of Siena, <i>Confessor</i> (3 rd cl.)
Sunday	21 May	8:00 a.m.	5 th Sunday after Easter (2 nd cl.)

Announcements

Baseball/Games Days

1. **at Millwoods Park** – May 16th, noon ‘til 2:30 p.m. Millwoods Park (2730 – 66th Street). Everyone invited. Bring your own baseball gear or come and join organised playground games. Please bring your own lunch and/or snacks. Organised by parents of the Vital Grandin Chaplaincy.
2. **At Whitemud Park** – Wednesday, 31 May, noon ‘til 2:30 (Alfred H. Savage Centre, 13204 Fox Drive, NW, Edmonton).

Community Potluck breakfast – Sunday, 28 May at Ritchie Community Centre.

Meeting of those preparing for 1st Communion: Saturday, 3 May, 10:00-11:30, upstairs meeting room. Fr. Creurer will review the preparations for First Communion with the children and a parent.

Newman Theological College:

1. Treasures of the Faith Series, Mondays May 15, 29, June 12, 12:15-1:15, on the author Flannery O'Connor. Register by contacting Newman College, 780 392-2450 or reception@newman.edu
2. Benedict XVI Institute, online faith formation, register at <http://www.newman.edu/ccs>, 780 392-2450 ext. 22141

Philosopher's corner

Why, St. Thomas Aquinas asks, do we say that “He who is” is the most proper name among all those that can be given to God? In answering this most difficult of all metaphysical questions, we must carefully distinguish between the meaning of two words which are both different and yet intimately related: “being” and “to be”. To the question: What is being? The correct answer is: Being is that which is, or exists. If, for instance, we ask this same question with regard to God, the correct answer would be: The being of God is an infinite and boundless ocean of substance (a quote from St. John Damascene). But “to be” is something else and much harder to grasp because it lies more deeply hidden in the metaphysical structure of reality. The word “being,” as a noun, designates some substance [some “thing”]; the word “to be” is a verb, because it designates an act. In this deeper sense, “to be” is the primitive and fundamental act by virtue of which a certain being actually is, or exists.

From Etienne Gilson, *God and Philosophy*