



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Seventh Sunday after Pentecost

July 27, 2025

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: #59 Christ The Lord Is My True Shepherd



The Ciborium of the "Capella Sistina" in the Basilica of St. Mary Major in Rome.

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The Holy Spirit, Uncreated

Of Samson, we read that *"the Lord blessed him, and the Spirit of the Lord began to go with him."* Farther on it is said: *"And the Spirit of the Lord came upon him."* (Judges 14:6) Again he says: *"If I be shaven, my strength will depart from me."* (Judges 16:17) After he was shaven, see what the Scripture says: *"The Lord,"* he says, *"departed from him."* (Judges 16:20) You see, then, that He Who went with him, Himself departed from him. The Same is, then, the Lord, Who is the Spirit of the Lord, that is, he called the Spirit of God, Lord, as also the Apostle says: *"The Lord is the Spirit, now where the Spirit of the Lord is, there is liberty."* You find, then, the Holy Spirit called the Lord; for the Holy Spirit and the Son are not one Person, but one Substance.

In this place he used the word Power, and implied the Spirit. For as the Father is Power, so, too, the Son is Power, and the Holy Spirit is Power. Of the Son you have read that Christ is *"the Power of God and the Wisdom of God."* (1 Cor. 1:24) We read, too, that the Father is Power, as it is written: *"You shall see the Son of Man sitting at the right hand of the Power of God."* (Matt. 26:64) He certainly named the Father Power, at Whose right hand the Son sits, as you read: *"The Lord said to My Lord, Sit on My right hand."* And the Lord Himself named the Holy Spirit Power, when He said: *"You shall receive Power when the Holy Spirit comes upon you."* (Acts 1:8)

For the Spirit Himself is Power, as you read: *"The Spirit of Counsel and of Power (or might)."* (Isa. 11:2) And as the Son is the Angel of great counsel, so, too, is the Holy Spirit the Spirit of Counsel, that you may know that the Counsel of the Father, the Son, and the Holy Spirit is One. Counsel, not concerning any doubtful matters, but concerning those foreknown and determined.

But that the Spirit is the Arbiter of the Divine Counsel, you may know even from this. For when above we showed that the Holy Spirit was the Lord of baptism, and read that baptism is the counsel of God, as you read, *"But the Pharisees despised the counsel of God, not being baptized of Him,"* (Lu. 7:30) it is quite clear that as there can be no baptism without the Spirit, so, too, the counsel of God is not without the Spirit.

And that we may know more completely that the Spirit is Power, we ought to know that He was promised when the Lord said: *"I will pour out of My Spirit upon all flesh."* (Joel 2:28) He, then, Who was promised to us is Himself Power, as in the Gospel the same Son of God declared when He said: *"And I will send the promise of the Father upon you, but do you remain in the city until ye be endued with power from on high."* (Lu. 24:49)

And the Evangelist so far shows that the Spirit is Power, that St. Luke relates that He came down with great power, when he says: *"And suddenly there was a sound from heaven, as though the Spirit were borne with great power."* (Acts 2:2)

But, again, that you may not suppose that this is to be referred to bodily things and perceptible to the senses, learn that the Spirit so descended as Christ is to descend, as you find: *"They shall see the Son of Man coming in the clouds with great power and majesty."* (Matt. 24:30) For how should not the power and might be one, when the work is one, the judgment one, the temple one, the life-giving one, the sanctification one, and the kingdom also of the Father, Son, and Holy Spirit one?

Let them say, then, wherein they think that there is an unlikeness in the divine operation. Since as to know the Father and the Son is life, as the Lord Himself declared, saying: *"This is life eternal to know You the only true God, and Jesus Christ, Whom You have sent,"* (Jo. 17:3) so, too, to know the Holy Spirit is life. For the Lord said: *"If you love Me, keep My commandments, and I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever, even the Spirit of Truth, Whom the world cannot receive, because it sees Him not, neither knows Him, but you know Him, for He is with you, and in you."* (Jo. 17:14-15)

So, then, the world had not eternal life, because it had not received the Spirit; for where the Spirit is, there is eternal life; for the Spirit Himself it is Who effects eternal life. Wherefore I

wonder why the Arians¹ stir the question as to the only true God. For as it is eternal life to know the only true God, so, too, is it eternal life to know Jesus Christ; so, again, it is eternal life to know the Holy Spirit, Whom, as also the Father, the world does not see, and, as also the Son, does not know. But he who is not of this world has eternal life, and the Spirit, Who is the Light of eternal life, remains with him forever.

If the knowledge of the only true God confers the same benefit as the knowledge of the Son and of the Spirit, why do you sever the Son and the Spirit from the honour of the true God, when you do not sever Him from conferring the benefit? For of necessity you must either believe that this is the greatest gift of the only true Godhead, and will confess the only true Godhead as of the Father, so also of the Son and of the Holy Spirit; or if you say that he, too, can give life eternal who is not true God, it will happen that you derogate rather from the Father, Whose work you do not consider to be the chief work of the only true Godhead, but one to be compared to the work of a creature.

And what wonder is it the Spirit works Life, Who quickens as does the Father and as does the Son? And who can deny that quickening is the work of the Eternal Majesty? For it is written: *"Quicken Your servant."* He, then, is quickened who is a servant, that is, man, who before had not life, but received the privilege of having it.

Let us then see whether the Spirit is quickened, or Himself quickens. Now it is written: *"The letter kills, but the Spirit gives life."* (Rom. 8:11) So, then, the Spirit quickens. But that you may understand that the quickening of the Father, Son, and Holy Spirit is no separate work, read how there is a oneness of quickening also, since God Himself quickens through the Spirit, for Paul said: *"He Who raised up Christ from the dead shall also quicken your mortal bodies because of His Spirit Who dwells in you."*

But who can doubt that the Holy Spirit gives life to all things; since both He, as the Father and the Son, is the Creator of all things; and the Almighty Father is understood to have done nothing without the Holy Spirit; and since also in the beginning of the creation the Spirit moved upon the water.

So when the Spirit was moving upon the water, the creation was without grace; but after this world being created underwent the operation of the Spirit, it gained all the beauty of that grace, wherewith the world is illuminated. And that the grace of the universe cannot abide without the Holy Spirit the prophet declared when he said: *"You will take away Your Spirit, and they will fail and be turned again into their dust. Send forth Your Spirit, and they shall be made, and You will renew all the face of the earth."* Not only, then, did he teach that no creature can stand without the Holy Spirit, but also that the Spirit is the Creator of the whole creation.

And who can deny that the creation of the earth is the work of the Holy Spirit, Whose work it is that it is renewed? For if they desire to deny that it was created by the Spirit, since they cannot deny that it must be renewed by the Spirit, they who desire to sever the Persons must maintain that the operation of the Holy Spirit is superior to that of the Father and the Son, which is far from the truth; for there is no doubt that the restored earth is better than it was created. Or if at first, without the operation of the Holy Spirit, the Father and the Son made the earth, but the operation of the Holy Spirit was joined on afterwards, it will seem that that which was made required His aid, which was then added. But far be it from any one to think this, namely, that the divine work should be believed to have a change in the Creator.

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

Announcements

Assumption Parish lo longer has paid weekly cleaners. Fr. Blust and Lisa Lester will be part of a meeting this week to organise volunteers for cleaning. If you wish to volunteer, please email us.

The Lex Orandi Choir warmly welcomes choristers between the ages of 7 - 17 to lend their voices to our sacred liturgy, singing at the 12:30 p.m. Rehearsals will be resuming in September. Please contact Stephanie Kwan at lexorandi.edm@gmail.com for further information about the choir.

The *Devout Life talks* and *Apologetics* will continue in September; *Wednesday Catechesis* will continue on Wednesday at 7pm in the basement meeting room at Assumption Parish.

The next social will be on the third Sunday of August (17th).

First Communion classes will begin in September; First Holy Communions will take place on Nov. 23rd.

Adult volunteers or families to help with our socials are always welcome; please contact Kateri van Aert; Sunday collection volunteers are needed for the 7:30 am Mass; please contact Peter van Aert.

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, July 28th Seventh Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	GM by FM K & M N by AK World TLM & FSSP	
Monday, July 29th Ss. Nazarius and Celsus, Martyrs; Victor I, Pope and Martyr; and St. Innocent I, Pope and Confessor (III Cl)	7:30 am Low Mass	R C-L by TEL	
Tuesday, July 30th St. Martha, Virgin (III Cl)	7:30 am Low Mass	CL by ML	
Wednesday, July 31st Feria (IV Cl)	7:30 am Low Mass	AH by JH	
Thursday, August 1st St. Ignatius Loyola, Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	JR by A & C P	
Friday, August 2nd Feria (IV Cl)	7:30 am Low Mass	TS by FM	
Saturday, August 3rd St. Alphonsus Liguori, Bishop, Confessor & Doctor of the Church (III Cl)	8:00 am Low Mass	FSSP & Members by FM	
Sunday, August 4th Eighth 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 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.

¹ An heretical sect named after the priest Arius, who denied the eternity of Christ (The Word) and claimed that he was created.