



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Eighth Sunday after Pentecost

August 2, 2025

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: #198 Now Thank We All Our God



The tomb of St. Peter, under St. Peter's Basilica in Rome.

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The Holy Spirit, Creator

But do we suppose that the substance of the earth exists without the operation of the Holy Spirit, without Whose work not even the expanse of the sky endures? For it is written: *"By the Word of the Lord were the heavens established, and all the strength of them by the Spirit of His Mouth."* Observe what he says, that all the strength of the heavens is to be referred to the Spirit. For how should He Who was moving before the earth was made, be resting when it was being made?

Gentile writers, following ours as it were through shadows, because they could not imbibe the truth of the Spirit, have pointed out in their verses that the Spirit within nourishes heaven and earth, and the glittering orbs of moon and stars. So they deny not that the strength of creatures exists through the Spirit, are we who read this to deny it? But you think that they refer to a Spirit produced of the air. If they declared a Spirit of the air to be the Author of all things, do we doubt that the Spirit of God is the Creator of all things?

But why do I delay with matters not to the purpose? Let them accept a plain proof that there can be nothing which the Holy Spirit can be said not to have made; and that it cannot be doubted that all subsists through His operation, whether Angels, Archangels, Thrones, or Dominions; since the Lord Himself, Whom the Angels serve, was begotten by the Holy Spirit coming upon the Virgin, as, according to Matthew, the Angel said to Joseph: *"Joseph, you son of David, fear not to take Mary your wife, for that which shall be born of her is of the Holy Spirit."* (Matt. 1:20) And according to Luke, he said to Mary: *"The Holy Spirit shall come upon you."* (Lu. 1:35)

The birth from the Virgin was, then, the work of the Spirit. The fruit of the womb is the work of the Spirit, according to that which is written: *"Blessed are you among women, and blessed is the Fruit of your womb."* (Lu. 1:42) The flower from the root is the work of the Spirit, that flower, I say, of which it was well prophesied: *"A rod shall go forth from the root of Jesse, and a flower shall rise from his root."* (Isa. 11:1) The root of Jesse the patriarch is the family of the Jews, Mary is the rod, Christ the flower of Mary, Who, about to spread the good odour of faith throughout the whole world, budded forth from a virgin womb, as He Himself said: *"I am the flower of the plain, a lily of the valley."* (Cant. 2:1)

The flower, when cut, keeps its odour, and when bruised increases it, nor if torn off does it lose it; so, too, the Lord Jesus, on the gibbet of the cross, neither failed when bruised, nor fainted when torn; and when He was cut by that piercing of the spear, being made more beautiful by the color of the outpoured Blood, He, as it were, grew comely again, not able in Himself to die, and breathing forth upon the dead the gift of eternal life. On this flower, then, of the royal rod the Holy Spirit rested.

A good rod, as some think, is the Flesh of the Lord, which, raising itself from its earthly root to heaven, bore around the whole world the sweet-smelling fruits of religion, the mysteries of the divine generation, pouring grace on the altars of heaven.

So, then, we cannot doubt that the Spirit is Creator, Whom we know as the Author of the Lord's Incarnation. For who can doubt when you find in the commencement of the Gospel that the generation of Jesus Christ was on this wise: *"When Mary was espoused to Joseph, before they came together she was found with child of the Holy Spirit."* (Matt. 1:18)

For although most authorities read "de Spiritu," yet the Greek from which the Latins translated have "ek pneumatos agou" that is, "ex Spiritu Sancto." For that which is "of" [ex] any one is either of his substance or of his power. Of his substance, as the Son, Who says: *"I came forth of the Mouth of the Most High;"* (Sir. 24:3) as the Spirit, *"Who proceeds from the Father;"* (Jo. 15:20) of Whom the Son says: *"He shall glorify Me, for He shall receive of Mine."* (Jo. 16:14) But of the power, as in the passage: *"One God the Father, of Whom are all things."* How, then, was Mary with child of the Holy Spirit? If as of her substance, was the Spirit, then, changed into flesh and bones? Certainly not. But if the Virgin conceived as of His operation and power, who can deny that the Holy Spirit is Creator?

How is it, too, that Job plainly set forth the Spirit as his Creator, saying: *"The Spirit of God has made me"* (Job 33:4)? In one short verse he showed Him to be both Divine and Creator.

If, then, the Spirit is Creator, He is certainly not a creature, for the Apostle has separated the Creator and the creature, saying: *"They served the creature rather than the Creator."* (Rom. 1:25)

He teaches that the Creator is to be served by condemning those who serve the creature, whereas we owe our service to the Creator. And since he knew the Spirit to be the Creator, he teaches that we ought to serve Him, saying: *"Beware of the dogs, beware of the evil workers, beware of the concision, for we are the circumcision who serve the Spirit of God."* (Phil. 3:2-3)

...So, then, when the same Apostle says that we ought to serve the Spirit, who asserts that we must not serve the creature, but the Creator; without doubt he plainly shows that the Holy Spirit is Creator, and is to be venerated with the honour due to the eternal Godhead; for it is written: *"You shall worship the Lord your God, and Him only shall you serve."* (Matt. 4:10)

Nor does it escape my notice that heretics have been wont to object that the Holy Spirit appears to be a creature, because many of them use as an argument for establishing their impiety that passage of Amos, where he spoke of the blowing of the wind, as the words of the prophet made clear. For you read thus: *"Behold, I am He that establish the thunders, and create the wind [spirit], and declare unto man his Christ, that make light and mist, and ascend upon high places, the Lord God Almighty is His Name."* (Amos 4:13)

If they make an argument of this, that he said "spirit" was created, Esdras taught us that spirit is created, saying in the fourth book: *"And upon the second day You made the spirit of the firmament,"* yet, that we may keep to our point, is it not evident that in what Amos said the order of the passage shows that the prophet was speaking of the creation of this world? He begins as follows: *"I am the Lord that establish the thunders and create the wind [spirit]."*

The order of the words itself teaches us; for if he had wished to speak of the Holy Spirit, he would certainly not have put the thunders in the first place. For thunder is not more ancient than the Holy Spirit; though they be ungodly, they still dare not say that. And then when we see what follows concerning light and mist, is it not plain that what is said is to be understood of the creation of this world? For we know by every-day experience, that when we have storms on this earth, thunders come first, blasts of wind follow on, the sky grows black with mists, and light shines again out of the darkness. For the blasts of wind are also called *"spirits,"* as it is written: *"Fire and brimstone and the spirit of storm."*

And that you might know that he called this *"spirit,"* he says: *"establishing thunders and creating the wind [spirit]."* For these are often created, when they take place. But the Holy Spirit is eternal, and if any one dares to call Him a creature, still he cannot say that He is daily created like the blast of the wind. Then, again, Wisdom herself, speaking after the mystery of the assumed Body, says: *"The Lord created Me."* (Prov. 8:22) Although prophesying of things to come, yet, because the coming of the Lord was predestined, it is not said "creates" but "created Me;" that men might believe that the Body of Jesus was begotten of the Virgin Mary, not often, but once only.

And so, as to that which the prophet declared as it were of the daily working of God in the thunder and the creation of the wind, it would be impious to understand any such thing of the Holy Spirit, Whom the ungodly themselves cannot deny to exist from before the world. Whence with pious asseveration we testify that He always exists, and abides ever. For neither can He Who before the world was moving upon the waters begin to be visible after the world's creation; or else it would be allowable to suppose that there are many Holy Spirits, Who come into being by as it were a daily production. Far be it from any one to pollute himself with such impiety as to say that the Holy Spirit is frequently or ever created. For I do not understand why He should be frequently created; unless perchance they believe that He dies frequently and so is frequently created. But how can the Spirit of life die? If, then, He cannot die, there is no reason why He should be often created.

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

Announcements

Assumption Parish no longer has paid weekly cleaners. Lisa Lester will be organising volunteers for cleaning: weekly bathroom cleaning and monthly church 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 email us.

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, August 3rd Eighth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM CK by AK FSSP & world TLM	
Monday, August 4th St. Dominic, Confessor (III Cl)	7:30 am Low Mass	ZW by AG	
Tuesday, August 5th Dedication of the Basilica of St. Mary Major (Our Lady of Snows) (III Cl)	7:30 am Low Mass	ME † by JL	
Wednesday, August 6th The Transfiguration of Our Lord Jesus Christ (II Cl)	7:30 am Low Mass	NL † by JL	
Thursday, August 7th St. Cajetan, Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls	
Friday, August 8th St. John Mary Vianney, Confessor (III Cl)	7:30 am Low Mass	M & E M by GD	
Saturday, August 9th St. Romanus, Martyr (IV Cl)	8:00 am Low Mass	M & E M by GD	
Sunday, August 4th Ninth 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.