



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

### Ninth Sunday after Pentecost

Entrance Hymn: #62 Praise to the Lord

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: #196 Holy God, We Praise Thy Name



A 15<sup>th</sup> century portrayal of the Assumption of Mary by Fra Angelico.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 825-218-5344

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

## The Holy Spirit, Creator, Continued

Lastly, in the Gospel the brothers of the Lord were called Sons of Thunder; and when the voice was uttered of the Father, saying, *"I have both glorified it and will glorify it again,"* (Jo. 12:28) the Jews said that it thundered on Him. For although they could not receive the grace of the truth, yet they confessed unwillingly, and in their ignorance were speaking mysteries, so that there resulted a great testimony of the Father to the Son. And in the Book of Job, too, the Scripture says: *"And who knows when He will make the power of His thunder?"* Certainly if these words pertained to the thunders of the heavens, he would have said that their force was already made, not about to be made.

Therefore he referred the thunders to the words of the Lord, the sound of which went out into all the earth, and we understand the word "spirit" in this place of the soul, which He took endowed with reason and perfect; for Scripture often designates the soul of man by the word spirit, as you read: *"Who creates the spirit of man within him."* (Zech. 12:1) So, too, the Lord signified His Soul by the word Spirit, when He said: *"Into Your hands I commend My Spirit."* (Lu. 23:46)

And that you might know that he spoke of the coming down of Jesus, he added that He declared His Christ to men, for in His baptism He declared Him, saying: *"You are My beloved Son, in Whom I am well pleased."* (Matt. 3:17) He declared Him on the mount, saying: *"This is My beloved Son, hear ye Him."* (Mark 9:7) He declared Him in His Passion, when the sun hid itself, and sea and earth trembled. He declared Him in the Centurion, who said: *"Truly this was the Son of God."* (Mark 15:39)

We ought, then, to take this whole passage either to be simply to be understood of that state in which we here live and breathe, or of the mystery of the Lord's Body; for if here it had been stated that the Holy Spirit was created, undoubtedly Scripture would elsewhere have declared the same, as we often read of the Son of God, Who according to the flesh was both made and created.

But it is fitting that we should consider His Majesty in the very fact of His taking flesh for us, that we may see His divine power in the very taking of the Body. For as we read that the Father created the mystery of the Lord's Incarnation, the Spirit too created it; and so too we read that Christ Himself created His own Body. For the Father created it, as it is written: *"The Lord created Me,"* (Prov. 8:12) and in another place, *"God sent His Son, made of a woman, made under the law."* (Gal. 4:4) And the Spirit created the whole mystery, according to that which we read, for *"Mary was found with child of the Holy Spirit."* (Matt. 1:18)

You find, then, that the Father created and the Spirit created; learn, too, that the Son of God also created, when Solomon says: *"Wisdom has made herself a house."* (Prov. 9:1) How, then, can the Holy Spirit Who created the mystery of the Lord's Incarnation, which is above all created things, be Himself a creature?

As we have shown above generally that the Holy Spirit is our Creator according to the flesh in the outer man, let us now show that He is our Creator also according to the mystery of grace. And as the Father creates, so too does the Son create, and so too the Holy Spirit creates, as we read in the words of Paul: *"For it is the gift of God, not of works, lest any one should boast. For we are His workmanship created in Christ Jesus in good works."*

So, then, the Father creates in good works, and the Son also, for it is written: *"But as many as received Him, to them gave He power to become the sons of God, even to them who believe in His Name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."* (Jo. 1:12-13)

In like manner the Lord Himself also testifies that we are born again of the Spirit according to grace, saying: *"That which is born of the flesh is flesh, because it is born of flesh; and that which is born of the Spirit is spirit, because God is Spirit. Marvel not that I said to you, You must be born again. The Spirit breathes where He wills, and you hear His voice, but know not whence He comes or whither He goes, so is every one who is born of the Spirit."*

It is then clear that the Holy Spirit is also the Author of the grace of the Spirit, since we are created according to God, that we may be made the sons of God. So when He has taken us into His kingdom by the adoption of holy regeneration, do we deny Him that which is His? He has made us heirs of the new birth from above, do we claim the heritage and reject its Author? But the benefit cannot remain when its Author is shut out; the Author is not without the gift, nor the gift without the Author. If you claim the grace, believe the power; if you reject the power, do not ask for the grace. He who has denied the Spirit has at the same time denied the gift. For if the Author be of no account how can His gifts be precious? Why do we grudge the gifts we ourselves receive, diminish our hopes, repudiate our dignity, and deny our Comforter?

But we cannot deny Him. Far be it from us to deny that which is so great, since the Apostle says: *"But you brethren, like Isaac, are the children of promise, but as then, he that is born after the flesh persecutes him that is after the Spirit."* (Gal. 4:28-29) Again certainly is understood from what has gone before, is born after the Spirit. He then who is born after the Spirit is born after God. Now we are born again when we are renewed in our inward affections and lay aside the oldness of the outer man. And so the Apostle says again: *"But be ye renewed in the spirit of your mind, and put on the new man which is created according to God in truth and righteousness and holiness."* (Eph. 4:23-24) Let them hear how the Scripture has signified the unity of the divine operation. He who is renewed in the spirit of his mind has put on the new man, which is created according to God.

That more excellent regeneration is then the work of the Holy Spirit; and the Spirit is the Author of that new man which is created after the image of God, which no one will doubt to be better than this outer man of ours. Since the Apostle has pointed out that the one is heavenly, the other earthly, when he says: *"As is the heavenly, such also are the heavenly."* (1 Cor. 15:48)

Since, then, the grace of the Spirit makes that to be heavenly which it can create earthy, we ought to observe by reason though we be without instances. For in a certain place holy Job says: *"As the Lord lives, Who thus judges me, and the Almighty, Who has brought my soul to bitterness (for the Spirit of God which is in my nostrils)."* (Job 27:2-3) He certainly did not here signify by His Spirit the vital breath and bodily breathing passages, but signifies the nostrils of the inner man within him, wherewith he gathered in the fragrance of eternal life, and drew in the grace of the heavenly ointment as with a kind of twofold sense.

For there are spiritual nostrils, as we read, which the spouse of the Word has, to whom it is said: *"And the smell of your nostrils;"* (Cant. 7:8) and in another place: *"The Lord smelled a smell of sweetness."* (Gen. 8:21) There are, then, as it were, inward members of a man, whose hands are considered to be in action, his ears in hearing, his feet in a kind of progress in a good work. And so from what is done we gather as it were figures of the members, for it is not suitable for us to imagine anything in the inner man after a fleshly manner.

And there are some who suppose that God is fashioned after a bodily manner, when they read of His hand or finger, and they do not observe that these things are written not because of any fashion of a body, since in the Godhead are neither members nor parts, but are expressions of the oneness of the Godhead, that we may believe that it is impossible for either the Son or the Holy Spirit to be separated from God the Father; since the fullness of the Godhead dwells as it were bodily in the substance of the Trinity. For this reason, then, is the Son also called the Right Hand of the Father, as we read: *"The Right Hand of the Lord has done mighty things, the Right Hand of the Lord has exalted me."*

*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](mailto: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; Sunday collection ushers are needed also; please send us an email if interested.

*For the full list of announcements for the Archdiocese of Edmonton, see [caedm.ca/window/](http://caedm.ca/window/)*  
**Mass Calendar**

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, August 10<sup>th</sup></b> Ninth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM FSSP & world TLM Intention of Donor	
<b>Monday, August 11<sup>th</sup></b> SSs. Tiburtius & Susanna, Virgin, Martyrs (IV Cl)	7:30 am Low Mass	Holy Souls	
<b>Tuesday, August 12<sup>th</sup></b> St. Clare, Virgin (III Cl)	7:30 am Low Mass	Holy Souls	
<b>Wednesday, August 13<sup>th</sup></b> Ss. Hyppolit & Cassian, Martyrs (IV Cl)	7:30 am Low Mass	Holy Souls	
<b>Thursday, August 14<sup>th</sup></b> Vigil of the Assumption (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	NH tby AL	
<b>Friday, August 15<sup>th</sup></b> The Assumption of the Blessed Virgin Mary (I Cl)	7:30 am Low Mass	CH by CH	
<b>Saturday, August 16<sup>th</sup></b> St. Joachim, Father of the Blessed Virgin Mary, Confessor (III Cl)	8:00 am Low Mass	LB by CH	
<b>Sunday, August 17<sup>th</sup></b> Tenth 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.