



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Tenth Sunday after Pentecost

Entrance Hymn: #192 Christ, The Glory Of The Sky

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: #197 My God, How Wonderful Thou Art



A 15th century altarpiece by Andrea di Piero Ferrucci.

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An Undivided Trinity

But what wonder is it if foolish men question about words, when they do so even about syllables? For some think that a distinction should be made and that God should be praised in the Spirit, but not with the Spirit, and consider that the greatness of the Godhead is to be estimated from one syllable or some custom, arguing that if they consider that God should be glorified in the Spirit, they point to some office of the Holy Spirit, but that if they say that God receives glory or power with the Spirit, they seem to imply some association and communion of the Father, the Son, and the Holy Spirit.

But who can separate what is incapable of separation? Who can divide that association which Christ shows to be inseparable? "Go," says He, *"baptize all nations in the Name of the Father and of the Son and of the Holy Spirit."* (Matt. 28:19) Has He changed either a word or a syllable here concerning the Father or the Son or the Holy Spirit? Certainly not. But He says, in the Name of the Father and of the Son and of the Holy Spirit. The expression is the same for the Spirit as for the Father and for Himself. From which is inferred not any office of the Holy Spirit, but rather a sharing of honour or of working when we say "in the Spirit."

Consider, too, that this opinion of tends to the injury of the Father and the Son, for the latter did not say, "with the Name of the Father and of the Son, and of the Holy Spirit," but in the Name, and yet not any office but the power of the Trinity is expressed in this syllable. Lastly, that you may know that it is not a syllable which prejudices faith, but faith which commends a syllable, Paul also speaks in Christ. Christ is not less, because Paul spoke in Christ, as you find: *"We speak before God in Christ."* (2 Cor. 2:17) As, then, the Apostle says that we speak in Christ, so, too, is that which we speak in the Spirit; as the Apostle himself said: *"No man says Lord Jesus, except in the Holy Spirit."* (1 Cor. 12:3) So, then, in this place not any subjection of the Holy Spirit, but a connection of grace is signified.

And that you may know that distinction does not depend upon a syllable, he says also in another place: *"And these indeed were you, but you are washed, but you are sanctified, but you are justified in the Name of the Lord Jesus Christ, and in the Spirit of our God."* (1 Cor. 6:11) How many instances of this I can bring forward. For it is written: *"You are all one in Christ Jesus,"* (Gal. 3:28) and elsewhere: *"To those sanctified in Christ Jesus,"* (1 Cor. 1:2) and again: *"That we might be the righteousness of God in Him,"* (2 Cor. 5:21) and in another place: *"Should fall from the chastity which is in Christ Jesus."* (2 Cor. 11:3)

But what am I doing? For while I say that like things are written of the Son as of the Spirit, I am rather leading on to this, not that because it is written of the Son, therefore it would appear to be reverently written of the Holy Spirit, but that because the same is written of the Spirit, therefore men allege that the Son's honour is lessened because of the Spirit. For say they, Is it written of God the Father?

But let them learn that it is also said of God the Father: *"In the Lord I will praise the word;"* and elsewhere: *"In God we will do mighty deeds;"* and *"My remembrance shall be ever in You;"* and *"In Your Name will we rejoice;"* and again in another place: *"That his deeds may be manifested, that they are wrought in God;"* (Jo. 3:21) and Paul: *"In God Who created all things;"* (Eph. 3:9) and again: *"Paul and Silvanus and Timotheus to the Church of the Thessalonians in God the Father and the Lord Jesus Christ;"* (2 Thes. 1:2) and in the Gospel: *"I in the Father and the Father in Me,"* and *"the Father that dwells in Me."* (Jo. 14:10) It is also written: *"He that glories let him glory in the Lord;"* (2 Cor. 10:17) and in another place: *"Our life is hid with Christ in God."* (Col. 3:3) Did he here ascribe more to the Son than to the Father in saying that we are with Christ in God? Or does our state avail more than the grace of the Spirit, so that we can be with Christ and the Holy Spirit cannot? And when Christ wills to be with us, as He Himself said: *"Father, I will that they whom You have given Me be with Me where I am,"* (Jo. 17:24) would He disdain to be with the Spirit? For it is written: *"You coming together and my spirit with the power of the Lord Jesus."* (1 Cor. 5:4) Do we then come together in the power of the Lord, and dare to say that the Lord Jesus would not be willing to come together with the Spirit Who does not disdain to come together with us?

So the Apostle thinks that it makes no difference which particle you use. For each is a conjunctive particle, and conjunction does not cause separation, for if it divided it would not be called a conjunction.

What, then, moves you to say that to God the Father or to His Christ there is glory, life, greatness, or power, in the Holy Spirit, and to refuse to say with the Holy Spirit? Is it that you are afraid of seeming to join the Spirit with the Father and the Son? But hear what is written of the Spirit: *"For the law of the Spirit is life in Christ Jesus."* (Rom. 8:2) And in another place God the Father says: *"They shall worship You, and in You they shall make supplication."* God the Father says that we ought to pray in Christ; and do you think that it is any derogation to the Spirit if the glory of Christ is said to be in Him?

Hear that what you are afraid to acknowledge of the Spirit, the Apostle did not fear to claim for himself; for he says: *"To be dissolved and to be with Christ is much better."* (Phil. 1:23) Do you deny that the Spirit, through Whom the Apostle was made worthy of being with Christ, is with Christ?

What, then, is the reason that you prefer saying that God or Christ is glorified in the Spirit rather than with the Spirit? Is it because if you say in the Spirit, the Spirit is declared to be less than Christ? Although your making the Lord greater or less is a matter which can be refuted, yet since we read, *"For Christ was made sin for us, that we might be the righteousness of God in Him,"* (2 Cor. 5:21) He is found chiefest in Whom we are found most low. So, too, elsewhere you read, *"For in Him all things consist,"* (Col. 1:17) that is, in His power. And the things which consist in Him cannot be compared to Him, because they receive from His power the substance whereby they consist.

Do you then understand that God so reigns in the Spirit that the power of the Spirit, as a kind of source of substance, imparts to God the origin of His rule? But this is impious. And so our predecessors spoke of the unity of power of the Father, the Son, and the Holy Spirit, when they said that the glory of Christ was with the Spirit, that they might declare their inseparable connection.

For how is the Holy Spirit separated from the Son, since *"the Spirit Himself bears witness with our spirit that we are sons of God, and if sons, also heirs, heirs, indeed, of God and joint-heirs with Christ."* (Rom. 8:16-17) Who, then, is so foolish as to wish to dis sever the eternal conjunction of the Spirit and Christ, when the Spirit by Whom we are made joint-heirs with Christ conjoins even what is severed.

"If so be," he says, *"we suffer with Him, that we may be also glorified together."* (Rom. 8:16-17) If we then shall be glorified together with Christ through the Spirit, how do we refuse to admit that the Spirit Himself is glorified together with Christ? Do we dissociate the life of Christ and of the Holy Spirit when the Spirit says that we shall live together with the Son of God? For the Apostle says: *"If we be dead with Christ we believe that we shall also live with Him;"* and then again: *"For if we suffer with Him we shall also live with Him, and not only shall we live with Him, but shall be also glorified with Him, and not only be glorified but shall also reign with Him."* (2 Tim. 2:11-12)

No division, then, is implied in those particles, for each is a particle of conjunction. And lastly, we often find in holy Scripture the one inserted and the other understood, as it is written: *"I will enter into Your house in whole burnt-offerings,"* that is, *"with whole burnt-offerings;"* and in another place: *"He brought them forth in silver and gold,"* that is, *"with silver and gold."* And elsewhere the Psalmist says: *"Will You not go forth with us in our hosts?"* for that which is really meant, *"with our hosts."* So, then, in the use of the expression no lessening of honour can be implied, and nothing ought to be deduced derogatory to the honour of the Godhead, it is necessary that with the heart man should believe unto righteousness, and that out of the faith of the heart confession should be made in the mouth unto salvation. But they who believe not with the heart spread what is derogatory with their mouth.

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 after the 12:30 Mass today.

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 volunteers are needed for all Sunday Masses; please contact the chaplaincy.

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 17th Tenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM Pro Polpulo TB	
Monday, August 18th St. Agapitus, Martyr (IV Cl)	7:30 am Low Mass	JH by CH	
Tuesday, August 19th St. John Eudes, Confessor (III Cl)	7:30 am Low Mass	Holy Souls by H	
Wednesday, August 20th St. Bernard, Abbot & Doctor of the Church (III Cl)	7:30 am Low Mass	Holy Souls by H	Holy Souls by H
Thursday, August 21st St. Jane Frances de Chantal (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	Holy Souls by H
Friday, August 22nd Immaculate Heart of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	Holy Souls by H	Holy Souls by H
Saturday, August 23rd St. Philip Benizi, Confessor (III Cl)	8:00 am Low Mass	Holy Souls by H	Holy Souls by H
Sunday, August 24th Eleventh 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.