



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

### Eleventh Sunday after Pentecost

August 24<sup>th</sup>, 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: #199 Praise to the Holiest



An 18<sup>th</sup> century painting of St. Augustine by Giuseppe Antonio Pianca

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## An Undivided Trinity, Continued

Another similar passage is that which they say implies difference, where it is written: *"But to us there is one Father, of Whom are all things and we unto Him, and one Lord Jesus Christ, through Whom are all things, and we through Him."* (1 Cor. 8:6) For they pretend that when it is said "of Him," the matter is signified, when "through Him," either the instrument of the work or some office, but when it is said "in Him," either the place or the time in which all things that are made are seen.

So, then, their desire is to prove that there is some difference of substance, being anxious to make a distinction between as it were the instrument, and the proper worker or author, and also between time or place and the instrument. But is the Son, then, alien as regards His Nature from the Father, because an instrument is alien from the worker or author? Or is the Son alien from the Spirit, because either time or place is not of the same class as an instrument?

Compare now our assertions. They will have it that matter is of God as though of the nature of God, as when you say that a chest is made of wood or a statue of stone; that after this fashion matter has come forth from God, and that the same matter has been made by the Son as if by some sort of instrument; so that they declare that the Son is not so much the Artificer as the instrument of the work; and that all things have been made in the Spirit, as if in some place or time; they attribute each part severally to each Person severally and deny that all are in common.

But we show that all things are so of God the Father, that God the Father has suffered no loss because all things are either through Him or in Him, and yet all things are not of Him as if of matter; then, too, that all things are through the Lord the Son, so that He is not deprived of the attribute that all things are of the Son and in Him; and that all things are in the Spirit, so that we may teach that all things are through the Spirit, and all things from the Spirit.

For these particles, like those of which we have spoken before, imply each other. For the Apostle did not so say, "All things are of God," and "all things are through the Son," as to signify that the substance of the Father and the Son could be severed, but that he might teach that by a distinction without confusion the Father is one, the Son another. Those particles, then, are not as it were in opposition to each other, but are as it were allied and agreed, so as often to suit even one Person, as it is written: *"For of Him, and through Him, and in Him are all things."* (Rom. 11:36)

But if you really consider whence the passage is taken you will have no doubt that it is said of the Son. For the Apostle says, according to the prophecy of Isaiah, *"Who has known the mind of the Lord, or who has been His counsellor?"* (Isa. 40:13) And he adds: *"For of Him and in Him are all things."* Which Isaiah had said of the Artificer of all, as you read: *"Who has measured out the water with his hand, and the heaven with a span, and all the earth with his closed hand? Who has placed the mountains in scales and the hills in a balance? Who has known the mind of the Lord, or who has been His counsellor?"* (Isa. 40:12)

And the Apostle added: *"For of Him, and through Him, and in Him are all things."* What is "of Him"? That the nature of everything is of His will, and He is the Author of all things which have come into being. "Through Him" means what? That the establishment and continuance of all things is His gift. What is "in Him"? That all things by a wonderful kind of longing and unspeakable love look upon the Author of their life, and the Giver of their graces and functions, according to that which is written: "The eyes of all look unto You," and "You open Your hand and fill every living creature with Your good pleasure."

And of the Father, too, you may rightly say "of Him," for of Him was the operative Wisdom, Which of His own and the Father's will gave being to all things which were not. "Through Him," because all things were made through His Wisdom. "In Him," because He is the Fount of substantial Life, in Whom we live and move and have our being.

Of the Spirit also, as being formed by Him, strengthened by Him, established in Him, we receive the gift of eternal life.

Since, then, these expressions seem suitable either to the Father or the Son or the Holy Spirit, it is certain that nothing derogatory is spoken of in them, since we both say that many things are of the Son, and many through the Father, as you find it said of the Son: *"That we may be increased through all things in Him, Who is Christ the Head, from Whom,"* says he, *"the whole body, framed and knit together through every joint of the supply for the measure of every part, makes increase of the body unto the building up of itself in love."* (Eph. 4:15-16) And again, writing to the Colossians of those who have not the knowledge of the Son of God, he says: *"Because they hold not the Head, from Whom all the body being supplied and joined together through joints and bands, increases to the increase of God."* (Col. 2:19) For we said above that Christ is the Head of the Church. And in another place you read: *"Of His fullness have all we received."* And the Lord Himself said: *"He shall take of Mine and show it unto you."* (Jo. 16:14) And before, He said: *"I perceive that virtue is gone out of Me."* (Lu. 8:46) In like manner that you may recognize the Unity, it is also said of the Spirit: *"For he that sows in the Spirit shall of the Spirit reap eternal life."* (Gal. 6:8) And John says: *"Hereby we know that He is in us because He has given us of His Spirit."* (1 Jo. 4:13) And the Angel says: *"That Which shall be born of her is of the Holy Spirit."* (Matt. 1:20) And the Lord says: *"That which is born of the Spirit is Spirit."* (Jo. 3:6)

So, then, as we read that all things are of the Father, so, too, that all things can be said to be of the Son, through Whom are all things; and we are taught by proof that all things are of the Spirit in Whom are all things.

Now let us consider whether we can teach that anything is through the Father. But it is written: *"Paul the servant of Christ through the will of God;"* (1 Cor. 1:1) and elsewhere: *"Wherefore you are now not a servant but a son, and if a son an heir also through God;"* (Gal. 4:7) and again: *"As Christ rose from the dead by the glory of God."* Romans 6:4 And elsewhere God the Father says to the Son: *"Behold proselytes shall come to You through Me."* You will find many other passages, if you look for things done through the Father. Is, then, the Father less because we read that many things are in the Son and of the Son, and find in the heavenly Scriptures very many things done or given through the Father?

But in like manner we also read of many things done through the Spirit, as you find: *"But God has revealed them to us through His Spirit;"* (1 Cor. 2:10) and in another place: *"Keep the good deposit through the Holy Spirit;"* (1 Tim. 6:20) and to the Ephesians: *"to be strengthened through His Spirit;"* (Eph. 3:16) and to the Corinthians: *"To another is given through the Spirit the word of wisdom;"* (1 Cor. 12:8) and in another place: *"But if through the Spirit ye mortify the deeds of the flesh, you shall live;"* (Rom. 8:13) and above: *"He Who raised Christ from the dead shall also quicken your mortal bodies through the indwelling of His Spirit in you."* (Rom. 8:11)

But perhaps some one may say, Show me that we can read expressly that all things are of the Son, or that all things are of the Spirit. But I reply, Let them also show that it is written that all things are through the Father. But since we have proved that these expressions suit either the Father or the Son or the Holy Spirit, and that no distinction of the divine power can arise from particles of this kind, there is no doubt but that all things are of Him through Whom all things are; and that all things are through Him through Whom all are; and that we must understand that all things are through Him or of Him in Whom all are. For every creature exists both of the will, and through the operation and in the power of the Trinity, as it is written: *"Let Us make man after Our image and likeness;"* (Gen. 1:26) and elsewhere: *"By the word of the Lord were the heavens established, and all their power by the Spirit of His 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](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.

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 the 12:30 pm Mass; please contact us.

*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 24<sup>th</sup></b> Eleventh Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Holy Souls by H Private Intention Private Intention	MP by A&C P
<b>Monday, August 25<sup>th</sup></b> St. Louis IX, King & Confessor (III Cl)	7:30 am Low Mass	EM & family by MCM	Holy Souls by H
<b>Tuesday, August 26<sup>th</sup></b> St. Zephyrinus, Pope and Martyr (III Cl)	7:30 am Low Mass	S & B M family	A&H by FL
<b>Wednesday, August 27<sup>th</sup></b> St. Joseph Calasanctius, Confessor (III Cl)	7:30 am Low Mass	Holy Souls by H	FSF † by PD
<b>Thursday, August 28<sup>th</sup></b> St. Augustine, Bishop, Confessor & Doctor (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	LAF † by PD
<b>Friday, August 29<sup>th</sup></b> The Beheading of St. John the Baptist (III Cl)	7:30 am Low Mass	Holy Souls by H	Holy Souls by H
<b>Saturday, August 30<sup>th</sup></b> St. Rose of Lima, Virgin (III Cl)	8:00 am Low Mass	Holy Souls by H	D&T N by MR
<b>Sunday, August 31<sup>st</sup></b> Twelfth 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.