



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Exaltation of the Holy Cross

September 14, 2025

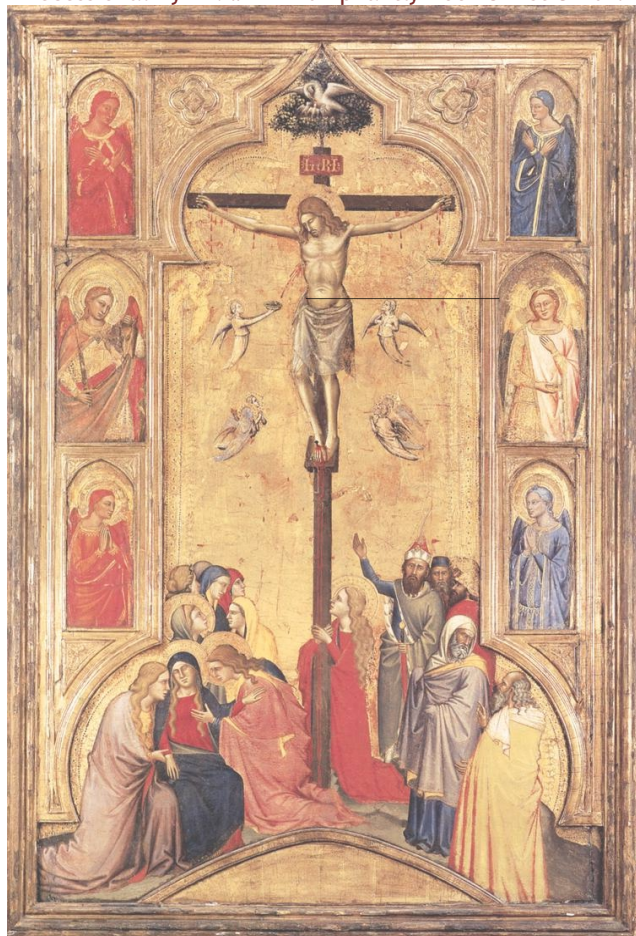
Entrance Hymn: #70 All You Who Seek A Comfort Sure

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: #77 Triumphantly Doth Christ Unfurl



From a 14th century altarpiece by Don Silvestro dei Gherarducci.

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An Undivided Trinity, Continued

That one may not think that there is any difference of work either in time or in order between the Father and the Son, but may believe the oneness of the same operation, He says: *"The works which I do He does."* And again, that one may not think that there is any difference in the distinction of the works, but may judge that the will, the working, and the power of the Father and the Son are the same, Wisdom says concerning the Father: *"For whatsoever things He does, the Son likewise does the same."* (Jo. 5:19) So that the action of neither Person is before or after that of the Other, but the same result of one operation. And for this reason the Son says that He can do nothing of Himself, because His operation cannot be separated from that of the Father. In like manner the operation of the Holy Spirit is not separated. Whence also the things which He speaks, He is said to hear from the Father.

What if I demonstrate that the Father also hears the Son, as the Son too hears the Father? For you have it written in the Gospel that the Son says: *"Father, I thank You that You heard Me."* (Jo. 11:41) How did the Father hear the Son, since in the previous passage concerning Lazarus the Son spoke nothing to the Father? And that we might not think that the Son was heard once by the Father, He added: *"And I knew that You hear Me always."* (Jo. 11:42) Therefore the hearing is not that of subject obedience, but of eternal Unity.

In like manner, then, the Spirit is said to hear from the Father, and to glorify the Son. To glorify, because the Holy Spirit taught us that the Son is the Image of the invisible God, (Col. 1:15) and the brightness of His glory, and the impress of His substance. (Heb. 1:3) The Spirit also spoke in the patriarchs and the prophets, and, lastly, the apostles began then to be more perfect after that they had received the Holy Spirit. There is therefore no separation of the divine power and grace, for although *"there are diversities of gifts, yet it is the same Spirit; and diversities of ministrations, yet the same Lord; and diversities of operations, yet the same God Who works all in all."* There are diversities of offices, not severances of the Trinity. Lastly, it is the same God Who works all in all, that you may know that there is no diversity of operation between God the Father and the Holy Spirit; since those things which the Spirit works, God the Father also works, *"Who works all in all."* For while God the Father works all in all, yet *"to one is given through the Spirit the word of wisdom; to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; to another the gift of healings, in the one Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another various kinds of tongues; to another the interpretation of sayings; but all these works one and the same Spirit, dividing to each one as He will."* There is then no doubt but that those things which the Father works, the Spirit works also. Nor does He work in accordance with a command, as he who hears in bodily fashion, but voluntarily, as being free in His own will, not the servant of the power of another. For He does not obey as being bidden, but as the giver He is the controller of His own gifts.

Consider meanwhile whether you can say that the Spirit effects all things which the Father effects; for you cannot deny that the Father effects those things which the Holy Spirit effects; otherwise the Father does not effect all things, if He effects not those things which the Spirit also effects. But if the Father also effects those things which the Spirit effects, since the Spirit divides His operations, according to His own will, you must of necessity say, either that what the Spirit divides He divides according to His own will, against the will of God the Father; or if you say that the Father wills the same that the Holy Spirit wills, you must of necessity confess the oneness of the divine will and operation, even if you do it unwillingly, and, if not with the heart, at least with the mouth.

But if the Holy Spirit is of one will and operation with God the Father, He is also of one substance, since the Creator is known by His works. So, then, it is the same Spirit, he says, the same Lord, the same God. (1 Cor. 12:5) And if you say Spirit, He is the same; and if you say Lord, He is the same; and if you say God, He is the same. Not the same, so that Himself is Father, Himself Son, Himself Spirit [one and the selfsame Person]; but because both the Father and the Son are the same Power. He is, then, the same in substance and in power, for there is

not in the Godhead either the confusion of Sabellius nor the division of Arius, nor any earthly and bodily change.

"In many ways and in various manners, God spoke to the fathers in the prophets." (Heb. 1:1) And the Wisdom of God said: *"I will send prophets and apostles."* (Lu. 11:49) And *"To one is given,"* as it is written, *"through the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; to another, the gift of healings, in the one Spirit; to another, the working of miracles; to another, prophecy."* Therefore, according to the Apostle, prophecy is not only through the Father and the Son, but also through the Holy Spirit, and therefore the office is one, and the grace one. So you find that the Spirit also is the author of prophecies.

The apostles also said: *"It seemed good to the Holy Spirit and to us."* (Acts 15:28) And when they say, *"It seemed good,"* they point out not only the Worker of the grace, but also the Author of the carrying out of that which was commanded. For as we read of God: *"It pleased God;"* so, too, when it is said that, *"It seemed good to the Holy Spirit,"* one who is master of his own power is portrayed.

And how should He not be a master Who speaks what He wills, and commands what He wills, as the Father commands and the Son commands? For as Paul heard the voice saying to him, *"I am Jesus, Whom you persecute,"* (Acts 9:5) so, too, the Spirit forbade Paul and Silas to go into Bithynia. And as the Father spoke through the prophets, so, too, Agabus says concerning the Spirit: *"Thus says the Holy Spirit, Thus shall the Jews in Jerusalem bind the man, whose is this girdle."* (Acts 21:11) And as Wisdom sent the apostles, saying, *"Go into all the world and preach the Gospel,"* (Mark 16:15) so, too, the Holy Spirit says: *"Separate Me Barnabas and Saul for the work whereunto I have called them."* (Acts 13:2) And so being sent forth by the Holy Spirit, as the Scripture points out farther on, they were distinguished in nothing from the other apostles, as though they were sent in one way by God the Father, in another way by Spirit.

Lastly, Paul having been sent by the Spirit, was both a vessel of election on Christ's part, and himself relates that God wrought in him, saying: *"For He that wrought for Peter unto the apostleship of the circumcision, wrought for me also unto the Gentiles."* (Gal. 2:8) Since, then, the Same wrought in Paul Who wrought in Peter, it is certainly evident that, since the Spirit wrought in Paul, the Holy Spirit wrought also in Peter. But Peter himself testifies that God the Father wrought in him, as it is stated in the Acts of the Apostles that Peter rose up and said to them: *"Men and brethren, you know that a good while ago God made choice among us that the Gentiles should hear the word of the Gospel from my mouth."* See, then, in Peter God wrought the grace of preaching. And who would dare to deny the operation of Christ in him, since he was certainly elected and chosen by Christ, when the Lord said: *"Feed My lambs."* (Jo. 21:15)

The operation, then, of the Father, the Son, and the Holy Spirit is one, unless perchance you, who deny the oneness of the same operation upon the Apostle, think this; that the Father and the Spirit wrought in Peter, in whom the Son had wrought, as if the operation of the Son by no means sufficed for him to the attainment of the grace. And so the strength of the Father, of the Son, and of the Holy Spirit being as it were joined and brought together, the work was manifold, lest the operation of Christ alone should be too weak to establish Peter.

And not only in Peter is there found to be one operation of the Father, the Son, and the Holy Spirit, but also in all the apostles the unity of the divine operation, and a certain authority over the dispensations of heaven. For the divine operation works by the power of a command, not in the execution of a ministry; for God, when He works, does not fashion anything by toil or art, but *"He spoke and they were made."* He said, *"Let there be light, and there was light,"* (Gen. 1:3) for the effecting of the work is comprised in the commandment of God.

St. Ambrose, “On the Holy Spirit” (Excerpts)

Trans. H. de Romestin, E. de Romestin and H.T.F. Duckworth

Announcements

September socials will be today and the fourth Sunday (Sept. 28th) after the 12:30 pm Mass.

There will be a First Confession and First Communion class today in the basement after the 12:30 Mass.

The Friday apologetics (6:30pm) via Zoom will continue this week. All are welcome to attend; Please send us an email if you wish to be added for any session. In-person catechesis is also continuing at Assumption on Wednesday at 7 pm.

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 Vital Grandin Chaplaincy Adult Choir and Men's Schola are seeking new members (ages 18+), particularly sopranos for the choir. Interested parties are invited to attend the choir's open rehearsal on Friday, September 19 at 7:00 p.m. at Assumption Parish Hall (enter through the backdoor closest to Gianna Centre.) For more information on joining the choir, please contact the choir director, Elizabeth Gawrachynsky at elizabethg.choir@gmail.com

On Sunday Sept. 28, 3:00pm, at Assumption parish hall, the children of the Sodality of the Blessed Virgin Mary will be presenting Mary the Little Queen, a musical play based on stories and legends about the childhood of Mary. There will be a brief parish social beforehand. Admission is by donation. Everyone is welcome to attend.

Adult volunteers or families to help with our socials are always welcome; Sunday collection volunteers are needed for the 12:30 pm Mass; please email us if interested.

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, September 14th Exaltation of the Holy Cross (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM D T † by V P Private Intention	
Monday, September 15th Seven Sorrows of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	BC by PA	D T † by V P
Tuesday, September 16th Ss. Cornelius, Pope and Cyprian, Bishop, Martyrs (III Cl)	7:30 am Low Mass	J W † by T S	R&M S by AS
Wednesday, September 17th The Stigmata of St. Francis (IV Cl)	7:30 am Low Mass	IN by AS	O A by S P
Thursday, September 18th St. Joseph of Cupertino, Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	DB by PA	J S by S P
Friday, September 19th St. Januarius, Bishop, and Companions, Martyrs (III Cl)	7:30 am Low Mass	AR by ML	A K by V P
Saturday, September 20th St. Eustache & Companions, Martyrs (IV Cl)	8:00 am Low Mass	World Peace by PA	A K by V P
Sunday, September 21st Fifteenth 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.