



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community
ARCHDIOCESE OF EDMONTON
Served by the Priests of the Fraternity of St. Peter (FSSP)

Pentecost Sunday

May 24th, 2026

Entrance Hymn: #119 Come, Holy Ghost, Creator Blest

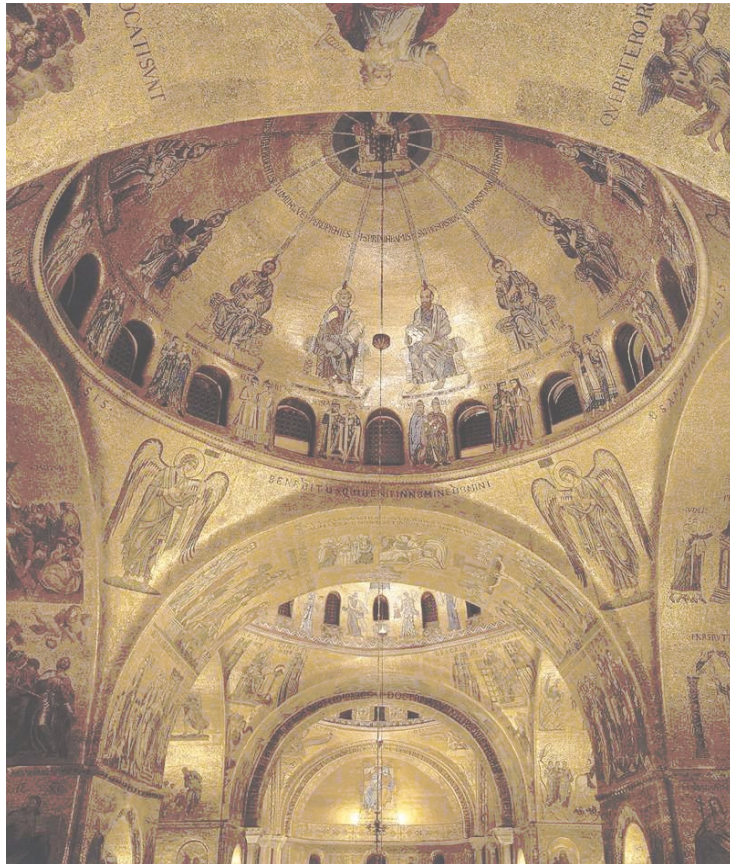
Vidi Aquam: #219

Mass I: Booklet p. 4; Angelus p. 1868 ; Baronius p. iv

Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: #118 Veni Creator Spiritus

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



The west Cupola of St. Mark's Cathedral in Venice (consecrated AD 836 & 1094), portrayed inside is the descent of the Holy Spirit at Pentecost.

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On the Holy Spirit

It may indeed be undignified to give any answer at all to statements that are foolish; we seem to be pointed that way by Solomon's wise advice, "*not to answer a fool according to his folly.*" But there is a danger lest through our silence error may prevail over the truth, and so the rotting sore of this heresy¹ may invade it, and make havoc of the sound word of the faith. It has appeared to me, therefore, to be imperative to answer, not indeed according to the folly of these men who offer objections of such a description to our Religion, but for the correction of their depraved ideas. For that advice quoted above from the Proverbs gives, I think, the watchword not for silence, but for the correction of those who are displaying some act of folly; our answers, that is, are not to run on the level of their foolish conceptions, but rather to overturn those unthinking and deluded views as to doctrine.

What then is the charge they bring against us? They accuse us of profanity for entertaining lofty conceptions about the Holy Spirit. All that we, in following the teachings of the Fathers, confess as to the Spirit, they take in a sense of their own, and make it a handle against us, to denounce us for profanity. We, for instance, confess that the Holy Spirit is of the same rank as the Father and the Son, so that there is no difference between them in anything, to be thought or named, that devotion can ascribe to a Divine nature. We confess that, save His being contemplated as with peculiar attributes in regard of Person, the Holy Spirit is indeed from God, and of the Christ, according to Scripture, but that, while not to be confounded with the Father in being never originated, nor with the Son in being the Only-begotten, and while to be regarded separately in certain distinctive properties, He has in all else, as I have just said, an exact identity with them. But our opponents aver that He is a stranger to any vital communion with the Father and the Son; that by reason of an essential variation He is inferior to, and less than they in every point; in power, in glory, in dignity, in fine in everything that in word or thought we ascribe to Deity; that, in consequence, in their glory He has no share, to equal honour with them He has no claim; and that, as for power, He possesses only so much of it as is sufficient for the partial activities assigned to Him; that with the creative force He is quite disconnected.

Such is the conception of Him that possesses them; and the logical consequence of it is that the Spirit has in Himself none of those marks which our devotion, in word or thought, ascribes to a Divine nature. What then, shall be our way of arguing? We shall answer nothing new, nothing of our own invention, though they challenge us to it; we shall fall back upon the testimony in Holy Scripture about the Spirit, whence we learn that the Holy Spirit is Divine, and is to be called so. Now, if they allow this, and will not contradict the words of inspiration, then they, with all their eagerness to fight with us, must tell us why they are for contending with us, instead of with Scripture. We say nothing different from that which Scripture says.— But in a Divine nature, as such, when once we have believed in it, we can recognize no distinctions suggested either by the Scripture teaching or by our own common sense; distinctions, that is, that would divide that Divine and transcendent nature within itself by any degrees of intensity and remission, so as to be altered from itself by being more or less. Because we firmly believe that it is simple, uniform, incomposite, because we see in it no complicity or composition of dissimilars, therefore it is that, when once our minds have grasped the idea of Deity, we accept by the implication of that very name the perfection in it of every conceivable thing that befits the Deity. Deity, in fact, exhibits perfection in every line in which the good can be found. If it fails and comes short of perfection in any single point, in that point the conception of Deity will be impaired, so that it cannot, therein, be or be called Deity at all; for how could we apply that word to a thing that is imperfect and deficient, and requiring an addition external to itself?

We can confirm our argument by material instances. Fire naturally imparts the sense of heat to those who touch it, with all its component parts; one part of it does not have the heat more intense, the other less intense; but as long as it is fire at all, it exhibits an invariable oneness

¹The heresy of Macedonius, a 4th century heresy denying the full divinity of the Holy Spirit.

with itself in an absolutely complete sameness of activity; if in any part it gets cooled at all, in that part it can no longer be called fire; for, with the change of its heat-giving activity into the reverse, its name also is changed. It is the same with water, with air, with every element that underlies the universe; there is one and the same description of the element, in each case, admitting of no ideas of excess or defect; water, for instance, cannot be called more or less water; as long as it maintains an equal standard of wetness, so long the term water will be realized by it; but when once it is changed in the direction of the opposite quality the name to be applied to it must be changed also. The yielding, buoyant, "nimble" nature of the air, too, is to be seen in every part of it; while what is dense, heavy, downward gravitating, sinks out of the connotation of the very term "air." So Deity, as long as it possesses perfection throughout all the properties that devotion may attach to it, by virtue of this perfection in everything good does not belie its name; but if any one of those things that contribute to this idea of perfection is subtracted from it, the name of Deity is falsified in that particular, and does not apply to the subject any longer. It is equally impossible to apply to a dry substance the name of water, to that whose quality is a state of coolness the name of fire, to stiff and hard things the name of air, and to call that thing Divine which does not at once imply the idea of perfection; or rather the impossibility is greater in this last case.

If, then, the Holy Spirit is truly, and not in name only, called Divine both by Scripture and by our Fathers, what ground is left for those who oppose the glory of the Spirit? He is Divine, and absolutely good, and Omnipotent, and wise, and glorious, and eternal; He is everything of this kind that can be named to raise our thoughts to the grandeur of His being. The singleness of the subject of these properties testifies that He does not possess them in a measure only, as if we could imagine that He was one thing in His very substance, but became another by the presence of the aforesaid qualities. That condition is peculiar to those beings who have been given a composite nature; whereas the Holy Spirit is single and simple in every respect equally. This is allowed by all; the man who denies it does not exist. If, then, there is but one simple and single definition of His being, the good which He possesses is not an acquired good; but, whatever He may be besides, He is Himself Goodness, and Wisdom, and Power, and Sanctification, and Righteousness, and Everlastingness, and Imperishability, and every name that is lofty, and elevating above other names. What, then, is the state of mind that leads these men, who do not fear the fearful sentence passed upon the blasphemy against the Holy Ghost, to maintain that such a Being does not possess glory? For they clearly put that statement forward; that we ought not to believe that He should be glorified: though I know not for what reason they judge it to be expedient not to confess the true nature of that which is essentially glorious.

For the plea will not avail them in their self-defense, that He is delivered by our Lord to His disciples third in order, and that therefore He is estranged from our ideal of Deity. Where in each case activity in working good shows no diminution or variation whatever, how unreasonable it is to suppose the numerical order to be a sign of any diminution or essential variation! It is as if a man were to see a separate flame burning on three torches (and we will suppose that the third flame is caused by that of the first being transmitted to the middle, and then kindling the end torch), and were to maintain that the heat in the first exceeded that of the others; that the one next to it showed a variation from it in the direction of the less; and that the third could not be called fire at all, though it burnt and shone just like fire, and did everything that fire does. But if there is really no hindrance to the third torch being fire, though it has been kindled from a previous flame, what is the philosophy of these men, who profanely think that they can slight the dignity of the Holy Spirit because He is named by the Divine lips after the Father and the Son? Certainly, if there is in our conceptions of the Substance of the Spirit anything that falls short of the Divine ideal, they do well in testifying to His not possessing glory; but if the highness of His dignity is to be perceived in every point, why do they grudge to make the confession of His glory?

*St. Gregory of Nyssa, On the Holy Spirit (Excerpts)
Trans. William Moore and Henry Austin Wilson*

Announcements

We will have a *pilgrimage Mass at the grotto behind the St. Albert Parish this coming Saturday at 10 am*, followed by the Rosary and a picnic. (*Pray for good weather!*) There are some benches, please bring chairs, umbrellas, and a lunch if possible. It will also be a great opportunity to visit and pray at the grave of Bishop Vital Grandin and the other missionaries who are buried there.

There will be a social after the 12:30 Mass today; The next socials will be June 7 & 21.

The *First Holy Communion class* will continue after the 12:30 Mass today. First Confessions will take place on Saturday June 6th; *First Holy Communion will take place on June 7th*, the External Feast of Corpus Christi.

Confirmations with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20th, with classes beginning in September.

The *6pm talk on the Devout Life (via Zoom), and the 7 pm In Person Adult Catechesis* (at Assumption) will continue this *Wednesday*.

The Friday talk on the Catechism of the Council of Trent will be at 6:30pm via Zoom.

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, May 24th Pentecost Sunday (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	P D and family by M C M P & T K by AK Conversion of sinners by FL	
Monday, May 25th Pentecost Monday (I Cl)	7:30 am Low Mass	J-G L † by C & F L	E N † by J P B
Tuesday, May 26th Pentecost Tuesday (I Cl)	7:30 am Low Mass	A S † by A T	EA & family by JH
Wednesday, May 27th Ember Wednesday in the Octave of Pentecost (I Cl)	7:30 am Low Mass	GL † by C & F L	M G rip by M C M
Thursday, May 28th Pentecost Thursday (I Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	VG by AG	A S rip by A T
Friday, May 29th Ember Friday in the Octave of Pentecost (I Cl)	7:30 am Low Mass	L (RD's gs)	A S rip by A T
Saturday, May 30th Ember Saturday in the Octave of Pentecost (I Cl)	8:00 am Low Mass 10:00 am Grotto Mass (St. Albert)	P D and family by M C M In thanksgiving for VGC	
Sunday, May 31st Holy Trinity Sunday (I 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 4:30 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.