



VITAL GRANDIN CHAPLAINCY

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

Second Sunday after Pentecost

June 2nd 2024

Entrance Hymn: Jesus, How Good the Thought of Thee #65

Asperges Me: #218

Mass VIII: Booklet p. 12; Angelus p.1878 ; Baronius p. ix
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: Holy God, We Praise Thy Name #196



A mid 16th century manuscript illustration by Giulio Clovio, from the "Farnese Hours." It shows a Corpus Christi procession in Rome, making its way up to the Old St. Peter's Basilica.

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The Holy Spirit, Continued

There have been in the whole period of the duration of the world two conspicuous changes of men's lives, which are also called two Testaments, or, on account of the wide fame of the matter, two Earthquakes; the one from idols to the Law, the other from the Law to the Gospel. And we are taught in the Gospel of a third earthquake, namely, from this Earth to that which cannot be shaken or moved. Now the two Testaments are alike in this respect, that the change was not made on a sudden, nor at the first movement of the endeavour. Why not? That no violence might be done to us, but that we might be moved by persuasion. For nothing that is involuntary is durable; like streams or trees which are kept back by force. But that which is voluntary is more durable and safe. The former is due to one who uses force, the latter is ours; the one is due to the gentleness of God, the other to a tyrannical authority. Wherefore God did not think it behooved Him to benefit the unwilling, but to do good to the willing. And therefore like a Tutor or Physician He partly removes and partly condones ancestral habits, conceding some little of what tended to pleasure, just as medical men do with their patients, that their medicine may be taken, being artfully blended with what is nice. For it is no very easy matter to change from those habits which custom and use have made honourable. For instance, the first cut off the idol, but left the sacrifices; the second, while it destroyed the sacrifices did not forbid circumcision. Then, when once men had submitted to the curtailment, they also yielded that which had been conceded to them; in the first instance the sacrifices, in the second circumcision; and became instead of Gentiles, Jews, and instead of Jews, Christians, being beguiled into the Gospel by gradual changes. Paul is a proof of this; for having at one time administered circumcision, and submitted to legal purification, he advanced till he could say, *and I, brethren, if I yet preach circumcision, why do I yet suffer persecution?* His former conduct belonged to the temporary dispensation, his latter to maturity.

To this I may compare the case of Theology except that it proceeds the reverse way. For in the case by which I have illustrated it the change is made by successive subtractions; whereas here perfection is reached by additions. For the matter stands thus. The Old Testament proclaimed the Father openly, and the Son more obscurely. The New manifested the Son, and suggested the Deity of the Spirit. Now the Spirit Himself dwells among us, and supplies us with a clearer demonstration of Himself. For it was not safe, when the Godhead of the Father was not yet acknowledged, plainly to proclaim the Son; nor when that of the Son was not yet received to burden us further (if I may use so bold an expression) with the Holy Ghost; lest perhaps people might, like men loaded with food beyond their strength, and presenting eyes as yet too weak to bear it to the sun's light, risk the loss even of that which was within the reach of their powers; but that by gradual additions, and, as David says, *Goings up*, and advances and progress from glory to glory, the Light of the Trinity might shine upon the more illuminated. For this reason it was, I think, that He gradually came to dwell in the Disciples, measuring Himself out to them according to their capacity to receive Him, at the beginning of the Gospel, after the Passion, after the Ascension, making perfect their powers, being breathed upon them, and appearing in fiery tongues. And indeed it is little by little that He is declared by Jesus, as you will learn for yourself if you will read

more carefully. *I will ask the Father, He says, and He will send you another Comforter, even the spirit of Truth.* This He said that He might not seem to be a rival God, or to make His discourses to them by another authority. Again, He shall send Him, but it is in My Name. He leaves out the I will ask, but He keeps the Shall send, then again, I will send,—His own dignity. Then shall come, the authority of the Spirit.

You see lights breaking upon us, gradually; and the order of Theology, which it is better for us to keep, neither proclaiming things too suddenly, nor yet keeping them hidden to the end. For the former course would be unscientific, the latter atheistical; and the former would be calculated to startle outsiders, the latter to alienate our own people. I will add another point to what I have said; one which may readily have come into the mind of some others, but which I think a fruit of my own thought. Our Saviour had some things which, He said, could not be borne at that time by His disciples (though they were filled with many teachings), perhaps for the reasons I have mentioned; and therefore they were hidden. And again He said that all things should be taught us by the Spirit when He should come to dwell amongst us. Of these things one, I take it, was the Deity of the Spirit Himself, made clear later on when such knowledge should be seasonable and capable of being received after our Saviour's restoration, when it would no longer be received with incredulity because of its marvellous character. For what greater thing than this did either He promise, or the Spirit teach. If indeed anything is to be considered great and worthy of the Majesty of God, which was either promised or taught.

This, then, is my position with regard to these things, and I hope it may be always my position, and that of whosoever is dear to me; to worship God the Father, God the Son, and God the Holy Ghost, Three Persons, One Godhead, undivided in honour and glory and substance and kingdom, as one of our own inspired philosophers not long departed showed. Let him not see the rising of the Morning Star, as Scripture says, nor the glory of its brightness, who is otherwise minded, or who follows the temper of the times, at one time being of one mind and of another at another time, and thinking unsoundly in the highest matters. For if He is not to be worshipped, how can He deify me by Baptism? But if He is to be worshipped, surely He is an Object of adoration, and if an Object of adoration He must be God; the one is linked to the other, a truly golden and saving chain. And indeed from the Spirit comes our New Birth, and from the New Birth our new creation, and from the new creation our deeper knowledge of the dignity of Him from Whom it is derived.

St. Gregory Nazianzen, Fifth Theological Oration (Excerpts)
Trans. Charles Gordon Browne and James Edward Swallow

Announcements

This Sunday will be the last social after Mass until September.

Campion Classical Academy presents *Shakespeare's Macbeth* June 8th and 9th 7 pm at the Moyer Recreation Centre.

Advanced tickets (\$40/family \$15/individual) can be ordered through Eventbrite, or by contacting Anna Topping.

Good clean Shakespeare at its best.

Continuing this week: Introduction to the Devout Life at 7 pm on Wednesday and **Friday Apologetics** at 6:30 pm. Please send us an email if you wish to join.

We will be planning **new adult catechesis sessions** for anyone who is wishing to become Catholic. If anyone wishes to join the sessions, please send us an email.

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, June 2nd Second Sunday after Pentecost (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	T F † by A G IN Private Intention	
Monday, June 3rd Feria (IV Cl)	7:30 am Low Mass	DB by C & I B	T Z † by G D
Tuesday, June 4th St. Francis Caracciolo, Confessor (III Cl)	7:30 am Low Mass	P V V by S V V	TH by AH
Wednesday, June 5th St. Boniface, Bishop & Martyr (III Cl)	7:30 am Low Mass	T Z rip by G D	MT by AH
Thursday, June 6th St. Norbert, Bishop & Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	P V V by S V V	Souls in Purgatory by H.
Friday, June 7th Sacred Heart of Jesus (I Cl)	7:30 am Low Mass	G D rip by N B	Souls in Purgatory by H.
Saturday, June 8th Feria (IV Cl)	8:00 am Low Mass	P V V by S V V	CG by PA
Sunday, June 9th Third Sunday after the 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 4:30 pm Mass at St. Edmund's Church.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory

The Sacrament of Confession is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.