



VITAL GRANDIN CHAPLAINCY

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

Third Sunday after Pentecost

June 9th 2024

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

Asperges Me: #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: O Sacred Heart of Christ Aflame #71



An early 4th century depiction of Christ as the Good Shepherd, saving the lost sheep. This representation was very popular in the early Church, since it typically didn't raise the suspicions of the pagans during persecutions. There are total of 26 marbles surviving from antiquity which depict Christ as the Good Shepherd.

The one shown here is in the Museo Pio Cristiano in the Vatican.

The Holy Spirit, Concluded

Look at these facts:—Christ is born; the Spirit is His Forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles which belong to God are not applied to Him, except only Unbegotten and Begotten? For it was needful that the distinctive properties of the Father and the Son should remain peculiar to Them, lest there should be confusion in the Godhead Which brings all things, even disorder itself, into due arrangement and good order. Indeed I tremble when I think of the abundance of the titles, and how many Names they outrage who fall foul of the Spirit. He is called the Spirit of God, the Spirit of Christ, the Mind of Christ, the Spirit of The Lord, and Himself The Lord, the Spirit of Adoption, of Truth, of Liberty; the Spirit of Wisdom, of Understanding, of Counsel, of Might, of Knowledge, of Godliness, of the Fear of God. For He is the Maker of all these, filling all with His Essence, containing all things, filling the world in His Essence, yet incapable of being comprehended in His power by the world; good, upright, princely, by nature not by adoption; sanctifying, not sanctified; measuring, not measured; shared, not sharing; filling, not filled; containing, not contained; inherited, glorified, reckoned with the Father and the Son; held out as a threat; the Finger of God; fire like God; to manifest, as I take it, His consubstantiality); the Creator-Spirit, Who by Baptism and by Resurrection creates anew; the Spirit That knows all things, That teaches, That blows where and to what extent He lists; That guides, talks, sends forth, separates, is angry or tempted; That reveals, illumines, quickens, or rather is the very Light and Life; That makes Temples; That deifies; That perfects so as even to anticipate Baptism, yet after Baptism to be sought as a separate gift; That does all things that God does; divided into fiery tongues; dividing gifts; making Apostles, Prophets, Evangelists, Pastors, and Teachers; understanding manifold, clear, piercing, undefiled, unhindered, which is the same thing as Most wise and varied in His actions; and making all things clear and plain; and of independent power, unchangeable, Almighty, all-seeing, penetrating all spirits that are intelligent, pure, most subtle (the Angel Hosts I think); and also all prophetic spirits and apostolic in the same manner and not in the same places; for they lived in different places; thus showing that He is uncircumscribed.

They who say and teach these things, and moreover call Him another Paraclete in the sense of another God, who know that blasphemy against Him alone cannot be forgiven, and who branded with such fearful infamy Ananias and Sapphira for having lied to the Holy Ghost, what do you think of these men? Do they proclaim the Spirit God, or something else? Now really, you must be extraordinarily dull and far from the Spirit if you have any doubt about this and need some one to teach you. So important then, and so vivid are His Names. Why is it necessary to lay before you the testimony contained in the very words? And whatever in this case also is said in more lowly fashion, as that He is Given, Sent, Divided; that He is the Gift, the Bounty, the Inspiration, the Promise, the Intercession for us, and, not to go into any further detail, any other expressions of the sort, is to be referred to the First Cause, that it may be shown from Whom He is, and that men may not in

heathen fashion admit Three Principles. For it is equally impious to confuse the Persons with the Sabellians, or to divide the Natures with the Arians. I have very carefully considered this matter in my own mind, and have looked at it in every point of view, in order to find some illustration of this most important subject, but I have been unable to discover anything on earth with which to compare the nature of the Godhead. For even if I did happen upon some tiny likeness it escaped me for the most part, and left me down below with my example. I picture to myself an eye, a fountain, a river, as others have done before, to see if the first might be analogous to the Father, the second to the Son, and the third to the Holy Ghost. For in these there is no distinction in time, nor are they torn away from their connection with each other, though they seem to be parted by three personalities. But I was afraid in the first place that I should present a flow in the Godhead, incapable of standing still; and secondly that by this figure a numerical unity would be introduced. For the eye and the spring and the river are numerically one, though in different forms. Again I thought of the sun and a ray and light. But here again there was a fear lest people should get an idea of composition in the Uncompounded Nature, such as there is in the Sun and the things that are in the Sun. And in the second place lest we should give Essence to the Father but deny Personality to the Others, and make Them only Powers of God, existing in Him and not Personal. For neither the ray nor the light is another sun, but they are only effulgences from the Sun, and qualities of His essence. And lest we should thus, as far as the illustration goes, attribute both Being and Not-being to God, which is even more monstrous. I have also heard that some one has suggested an illustration of the following kind. A ray of the Sun flashing upon a wall and trembling with the movement of the moisture which the beam has taken up in mid air, and then, being checked by the hard body, has set up a strange quivering. For it quivers with many rapid movements, and is not one rather than it is many, nor yet many rather than one; because by the swiftness of its union and separating it escapes before the eye can see it. But it is not possible for me to make use of even this; because it is very evident what gives the ray its motion; but there is nothing prior to God which could set Him in motion; for He is Himself the Cause of all things, and He has no prior Cause. And secondly because in this case also there is a suggestion of such things as composition, diffusion, and an unsettled and unstable nature, none of which we can suppose in the Godhead... Finally, then, it seems best to me to let the images and the shadows go, as being deceitful and very far short of the truth; and clinging myself to the more reverent conception, and resting upon few words, using the guidance of the Holy Ghost, keeping to the end as my genuine comrade and companion the enlightenment which I have received from Him, and passing through this world to persuade all others also to the best of my power to worship Father, Son, and Holy Ghost, the One Godhead and Power. To Him belongs all glory and honour and might for ever and ever. Amen.

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

Announcements

Fr. Blust will be on retreat at the FSSP Seminary in Nebraska from Mon. to Fri.; He will depart on Sat. for a family vacation until July 6th. For all needs, Fr. Sanetra can be contacted at the rectory.

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;
Friday Apologetics will be postponed until September.

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.

We are planning Confirmations in the Fall; The Archbishop's office will be giving us a date in the near future.

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 9th Third Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	R C † by N B Private Intention	
Monday, June 10th St. Margaret, Queen of Scotland (III Cl)	7:30 am Low Mass	P V V by S V V	
Tuesday, June 11th St. Barnabas, Apostle (II Cl)	7:30 am Low Mass	Holy Souls by L L	
Wednesday, June 12th St. John of San Facundo, Confessor (III Cl)	7:30 am Low Mass	A R S P by M R	
Thursday, June 13th St. Anthony of Padua, Confessor & Doctor of the Church (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	D S † by M B	
Friday, June 14th St. Basil the Great, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	T Z † by G D	
Saturday, June 15th Feria (IV Cl)	8:00 am Low Mass	S F † by M B	
Sunday, June 16th Fourth 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 4:30 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.