VITAL GRANDIN CHAPLAINCY

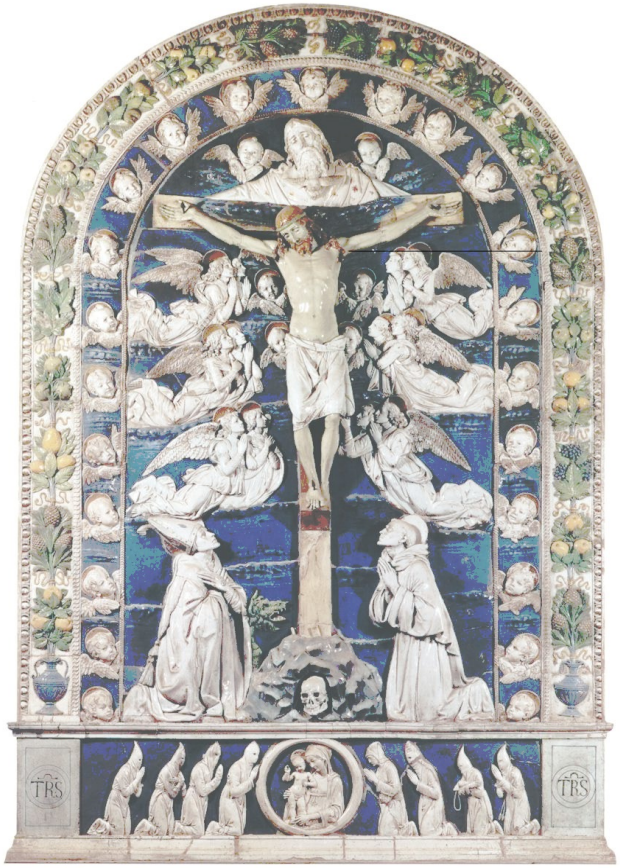
Edmonton Latin Mass Community
ARCHDIOCESE OF EDMONTON
Served by the Priests of the Fraternity of St. Peter (FSSP)

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

Holy Trinity Sunday

May 31st, 2026

Entrance Hymn: #58 O Thou Immortal Holy Light
Asperges: #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: #57 O God, Almighty Father



The "Holy Trinity Altarpiece," a 15th century work in glazed terracotta by Andrea della Robbia.

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On the Holy Spirit, Continued

Since, then, it has been affirmed, and truly affirmed, that the Spirit is of the Divine Essence, and since in that one word "Divine" every idea of greatness, as we have said, is involved, it follows that he who grants that Divinity has potentially granted all the rest — the gloriousness, the omnipotence, everything indicative of superiority. It is indeed a monstrous thing to refuse to confess this in the case of the Spirit; monstrous, because of the incongruity, as applied to Him, of the terms which in the list of opposites correspond to the above terms. I mean, if one does not grant gloriousness, one must grant the absence of gloriousness; if one sets aside His power, one must acquiesce in its opposite. So also with regard to honour, and goodness, and any other superiority, if they are not accepted, their opposites must be conceded.

But if all must shrink from that, as going even beyond the most revolting blasphemy, then a devout mind must accept the nobler names and conceptions of the Holy Spirit, and must pronounce concerning Him all that we have already named, that He has honour, power, glory, goodness, and everything else that inspires devotion. It must own, too, that these realities do not attach to Him in imperfection or with any limit to the quality of their brilliance, but that they correspond with their names to infinity. He is not to be regarded as possessing dignity up to a certain point, and then becoming different; but He is always such. If you begin to count behind the ages, or if you fix your gaze on the Hereafter , you will find no falling off whatever in dignity, or glory, or omnipotence, such as to constitute Him capable of increase by addition, or of diminution by subtraction. Being wholly and entirely perfect, He admits diminution in nothing. Whereinsoever, on such a supposition as theirs,[1] He is lessened, therein He will be exposed to the inroad of ideas tending to dishonour Him. For that which is not absolutely perfect must be suspected on some one point of partaking of the opposite character. But if to entertain even the thought of this is a sign of extreme derangement of mind, it is well to confess our belief that His perfection in all that is good is altogether unlimited, uncircumscribed, in no particular diminished.

If such is the doctrine concerning Him when followed out , let the same inquiry be made concerning the Son and the Father as well. Do you not confess a perfection of glory in the case of the one as in the case of the other? I think that all who reflect will allow it. If, then, the honour of the Father is perfect, and the honour of the Son is perfect, and they have confessed as well the perfection of honour for the Holy Spirit, wherefore do these new theorists dictate to us that we are not to allow in His case an equality of honour with the Father and the Son? As for ourselves, we follow out the above considerations and find ourselves unable to think, as well as to say, that which requires no addition for its perfection is, as compared with something else, less dignified; for when we have something wherein, owing to its faultless perfection, reason can discover no possibility of increase, I do not see either wherein it can discover any possibility of diminution. But these men, in denying the equality of honour, really lay down the comparative absence of it; and so also when they follow out further this same line of thought, by a diminution arising from comparison they divert all the conceptions that devotion has formed of the Holy Spirit; they do not own His perfection either in goodness, or omnipotence, or in any such attribute. But if they shrink from such open profanity and allow His perfection in every attribute of good, then these clever people must tell us how one perfect thing can be more perfect or less perfect than another perfect thing; for so long as the

[1] That is, the heresy of the "Pneumatomachi," the followers of the heretical bishop Macedonius in the 4th century AD.

definition of perfection applies to it, that thing can not admit of a greater and a less in the matter of perfection.
If, then, they agree that the Holy Spirit is perfect absolutely, and it has been admitted in addition that true reverence requires perfection in every good thing for the Father and the Son as well, what reasons can justify them in taking away the Father when once they have granted Him? For to take away "equality of dignity" with the Father is a sure proof that they do not think that the Spirit has a share in the perfection of the Father. And as regards the idea itself of this honour in the case of the Divine Being, from which they would exclude the Spirit, what do they mean by it? Do they mean that honour which men confer on men, when by word and gesture they pay respect to them, signifying their own deference in the form of precedence and all such-like practices, which in the foolish fashion of the day are kept up in the name of "honour." But all these things depend on the goodwill of those who perform them; and if we suppose a case in which they do not choose to perform them, then there is no one among mankind who has from mere nature any advantage, such that he should necessarily be more honoured than the rest; for all are marked alike with the same natural proportions. The truth of this is clear; it does not admit of any doubt. We see, for instance, the man who today, because of the office which he holds, is considered by the crowd an object of honour, becoming tomorrow himself one of those who pay honour, the office having been transferred to another. Do they, then, conceive of an honour such as that in the case of the Divine Being, so that, as long as we please to pay it, that Divine honour is retained, but when we cease to do so it ceases too at the dictate of our will? Absurd thought, and blasphemous as well! The Deity, being independent of us, does not grow in honour; He is evermore the same; He cannot pass into a better or a worse state; for He has no better, and admits no worse.
In what sort of manner, then, can you honour the Deity? How can you heighten the Highest? How can you give glory to that which is above all glory? How can you praise the Incomprehensible? If *"all the nations are as a drop of a bucket ,"* as Isaiah says, if all living humanity were to send up one united note of praise in harmony together, what addition will this gift of a mere drop be to that which is glorious essentially? The heavens are telling the glory of God , and yet they are counted poor heralds of His worth; because His Majesty is exalted, not as far as the heavens, but high above those heavens, which are themselves included within a small fraction of the Deity called figuratively His "span. " And shall a man, this frail and short-lived creature, so aptly likened to "grass," who "today is," and tomorrow is not, believe that he can worthily honour the Divine Being? It would be like some one lighting a thin fibre from some tow and fancying that by that spark he was making an addition to the dazzling rays of the sun. By what words, pray, will you honour the Holy Spirit, supposing you do wish to honour Him at all? By saying that He is absolutely immortal, without turning, or variableness, always beautiful, always independent of ascription from others, working as He wills all things in all, Holy, leading, direct, just, of true utterance, *"searching the deep things of God," "proceeding from the Father," "receiving from the Son,"* and all such-like things, what, after all, do you lend to Him by these and such-like terms? Do you mention what He has, or do you honour Him by what He has not? Well, if you attest what He has not, your ascription is meaningless and comes to nothing; for he who calls bitterness "sweetness," while he lies himself, has failed to commend that which is blamable. Whereas, if you mention what He has, such and such a quality is essential, whether men recognize it or not; He remains the object of faith , says the Apostle, if we have not faith.

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

Announcements

Next Sunday, we will have the External Solemnity of Corpus Christi at the 12:30 Mass (with First Holy Communion), followed by a Eucharistic procession and Benediction. The potluck social will follow.

The next socials will be next Sunday and June 21.

The ***First Holy Communion class*** will continue after the 12:30 Mass today.
First Confessions will take place this coming ***Saturday, June 6th after the 8am Mass*** at Assumption***;***
First Holy Communions will take place next Sunday, June 7th, the External Feast of Corpus Christi.

Confirmations with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20th at 7pm, 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 31st Holy Trinity Sunday (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Holy Souls in Purgatory L G † by M B Private Intention	
Monday, June 1st St. Angela Marici, Virgin (III Cl)	7:30 am Low Mass	DJG by LD	L G † by M B
Tuesday, June 2nd Feria (IV Cl)	7:30 am Low Mass	C V by V P	RVSF & Family by MCM
Wednesday, June 3rd Feria (IV Cl)	7:30 am Low Mass	M G † by M B	world peace by PA
Thursday, June 4th Corpus Christi (I Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	M G † by M B	for the clergy by PA
Friday, June 5th St. Boniface, Bishop & Martyr (III Cl)	7:30 am Low Mass	P F † by M B	FM by AM
Saturday, June 6th St. Norbert, Bishop & Confessor (III Cl)	8:00 am Low Mass	A S † by M B	D&A M by AM
Sunday, June 7th Second 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.*

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