



VITAL GRANDIN CHAPLAINCY

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

2nd Sunday After Pentecost External Solemnity of Corpus Christi

June 7th, 2026

Entrance Hymn: #65 Jesus, How Good the Thought of Thee
Asperges: #218

Mass VIII: Booklet p. 12; Angelus p. 1878; Baronius p. ix
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxv
Recessional Hymn: #196 Holy God We Praise Thy Name



The altars and choir of the Collegiate Church of St. Ulrich and St. Afra in Augsburg, Bavaria.

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On the Holy Spirit, Continued

What means, then, this lowering and this expanding of their soul, on the part of these men who are enthusiastic for the Father's honour, and grant to the Son an equal share with Him, but in the case of the Spirit are for narrowing down their favours; seeing that it has been demonstrated that the intrinsic worth of the Divine Being does not depend for its contents upon any will of ours, but has been always inalienably inherent in Him? Their narrowness of mind, and unthankfulness, is exposed in this opinion of theirs, while the Holy Spirit is essentially honourable, glorious, almighty, and all that we can conceive of in the way of exaltation, in spite of them.

"Yes," replies one of them, "but we have been taught by Scripture that the Father is the Creator, and in the same way that it was 'through the Son' that 'all things were made'; but God's word tells us nothing of this kind about the Spirit; and how, then, can it be right to place the Holy Spirit in a position of equal dignity with One Who has displayed such magnificence of power through the Creation?"

What shall we answer to this? That the thoughts of their hearts are so much idle talk, when they imagine that the Spirit was not always with the Father and the Son, but that, as occasion varies, He is sometimes to be contemplated as alone, sometimes to be found in the closest union with Them. For if the heaven, and the earth, and all created things were really made through the Son and from the Father, but apart from the Spirit, what was the Holy Spirit doing at the time when the Father was at work with the Son upon the Creation? Was He employed upon some other works, and was this the reason that He had no hand in the building of the Universe? But, then, what special work of the Spirit have they to point to, at the time when the world was being made? Surely, it is senseless folly to conceive of a creation other than that which came into existence from the Father through the Son. Well, suppose that He was not employed at all, but dissociated Himself from the busy work of creating by reason of an inclination to ease and rest, which shrank from toil?

May the gracious Spirit Himself pardon this baseless supposition of ours! The blasphemy of these theorists, which we have had to follow out in every step it takes, has caused us unwittingly to soil our discussion with the mud of their own imaginings. The view which is consistent with all reverence is as follows. We are not to think of the Father as ever parted from the Son, nor to look for the Son as separate from the Holy Spirit. As it is impossible to mount to the Father, unless our thoughts are exalted there through the Son, so it is impossible also to say that Jesus is Lord except by the Holy Spirit. Therefore, Father, Son, and Holy Spirit are to be known only in a perfect Trinity, in closest consequence and union with each other, before all creation, before all the ages, before anything whatever of which we can form an idea. The Father is always Father, and in Him the Son, and with the Son the Holy Spirit. If these Persons, then, are inseparable from each other, how great is the folly of these men who undertake to sunder this indivisibility by certain distinctions of time, and so far to divide the Inseparable as to assert confidently, "the Father alone, through the Son alone, made all things"; the Holy Spirit, that is, being not present at all on the occasion of this making, or else not working. Well, if He was not present, they must tell us where He was; and whether, while God embraces all things, they can imagine any separate standing-place for the Spirit, so that He could have remained in isolation during the time occupied by the process of creating. If, on the other hand, He was present, how was it that He was inactive? Because He could not, or because He would not, work? Did He abstain willingly, or because some strong necessity drove Him away? Now, if He deliberately embraced this inactivity, He must reject working in any other possible way either; and He Who affirmed that "*He works all things in all, as He wills*" (1 Cor. 13:6) is according to them a liar. If, on the contrary, this Spirit has the impulse to work, but some overwhelming control hinders His design, they must tell us the wherefore of this hindrance. Was it owing to his being grudged a share in the glory of those operations, and in order to secure that the admiration at their success should not extend to a third person as its object; or to a distrust of His help, as if His co-operation would result in present mischief? These clever men most certainly furnish the grounds for our holding one of these two

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hypotheses; or else, if a grudging spirit has no connection with the Deity, any more than a failure can be conceived of in any relation to an Infallible Being, what meaning of any kind is there in these narrow views of theirs, which isolate the Spirit's power from all world-building efficiency? Their duty rather was to expel their low human way of thinking, by means of loftier ideas, and to make a calculation more worthy of the sublimity of the objects in question. For neither did the Universal God make the universe "through the Son," as needing any help, nor does the Only-begotten God work all things "by the Holy Spirit," as having a power that comes short of His design; but the fountain of power is the Father, and the power of the Father is the Son, and the spirit of that power is the Holy Spirit; and Creation entirely, in all its visible and spiritual extent, is the finished work of that Divine power. And seeing that no toil can be thought of in the composition of anything connected with the Divine Being (for performance being bound to the moment of willing, the Plan at once becomes a Reality), we should be justified in calling all that Nature which came into existence by creation a movement of Will, an impulse of Design, a transmission of Power, beginning from the Father, advancing through the Son, and completed in the Holy Spirit.

This is the view we take, after the unprofessional way usual with us; and we reject all these elaborate sophistries of our adversaries, believing and confessing as we do, that in every deed and thought, whether in this world, or beyond this world, whether in time or in eternity, the Holy Spirit is to be apprehended as joined to the Father and Son, and is wanting in no wish or energy, or anything else that is implied in a devout conception of Supreme Goodness ; and, therefore, that, except for the distinction of order and Person, no variation in any point is to be apprehended; but we assert that while His place is counted third in mere sequence after the Father and Son, third in the order of the transmission, in all other respects we acknowledge His inseparable union with them; both in nature, in honour, in godhead, and glory, and majesty, and almighty power, and in all devout belief.

But with regard to service and worship, and the other things which they so nicely calculate about, and bring into prominence, we say this; that the Holy Spirit is exalted above all that we can do for Him with our merely human purpose; our worship is far beneath the honour due; and anything else that in human customs is held as honourable is somewhere below the dignity of the Spirit; for that which in its essence is measureless surpasses those who offer their all with so slight and circumscribed and paltry a power of giving. This, then, we say to those of them who subscribe to the reverential conception of the Holy Spirit that He is Divine, and of the Divine nature. But if there is any of them who rejects this statement, and this idea involved in the very name of Divinity, and says that which, to the destruction of the Spirit's greatness, is in circulation among the many, namely, that He belongs, not to making, but to made, beings, that it is right to regard Him not as of a Divine, but as of a created nature, we answer to a proposition such as this, that we do not understand how we can count those who make it among the number of Christians at all...We can hear Jews believing in God, and our God too: even our Lord reminds them in the Gospel that they recognize no other God than the Father of the Only-begotten, "of Whom ye say that he is your God." Are we, then, to call the Jews Christians because they too agree to worship the God Whom we adore? I am aware, too, that the Manichees go about vaunting the name of Christ. Because they hold revered the Name to which we bow the knee, shall we therefore number them among Christians? So, too, he who both believes in the Father and receives the Son, but sets aside the Majesty of the Spirit, has "denied the faith, and is worse than an infidel," and belies the name of Christ which he bears. The Apostle bids the man of God to be "perfect. " Now, to take only the general man, perfection must consist in completeness in every aspect of human nature, in having reason, capability of thought and knowledge, a share of animal life, an upright bearing; and if any one were to term some individual a man, and yet were unable to produce evidence in his case of the foregoing signs of human nature, his terming him so would be a valueless honour. Thus, too, the Christian is marked by his Belief in Father, Son, and Holy Ghost.

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

Announcements

Today 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.

Due to the FSSP Priests' Retreat, there will be no Masses, Benediction, or classes from Monday to Thursday this week.

There will be a **7pm Sung Mass for the Feast of the Sacred Heart of Jesus on Friday June 12th** at Assumption Church.

The next social will be on June 21.

Confirmations with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20th at 7pm, with classes beginning in September.

All classes (Wed. & Fri.) are cancelled this week.

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

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Private Mass Int'ns ①
Sunday, June 7th External Solemnity of Corpus Christi (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	C V by V P LK by KG FSSP & World TLM	
Monday, June 8th Feria (IV Cl)	No Mass Priests' Retreat		Holy Souls by L L CP by AP
Tuesday, June 9th Feria (IV Cl)	No Mass Priests' Retreat		K K by V P CP by AP
Wednesday, June 10th Ss. Primus and Felician, Martyrs (III Cl)	No Mass Priests' Retreat		D S M by V P CP by AP
Thursday, June 11th St. Margaret, Queen of Scotland (III Cl)	No Mass No Benediction Priests' Retreat		K K by V P TM † by KM
Friday, June 12th Most Sacred Heart of Jesus (I Cl)	7 pm Sung Mass	TJ by KG	D S M by V P
Saturday, June 13th St. Anthony of Padua, Conf., Doctor (III Cl)	8:00 am Low Mass	MG by KG	D A rip by J H
Sunday, June 14th Third 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.