



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 14th, 2026

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

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

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



Cathedral of Saint-Just-et-Saint-Pasteur in Narbonne, France.

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On the Holy Spirit, Continued

These destroyers of the Spirit's glory, who relegate Him to a subject world, must tell us of what thing that unction is the symbol. Is it not a symbol of the Kingship? And what? Do they not believe in the Only-begotten as in His very nature a King? Men who have not once for all enveloped their hearts with the Jewish "veil" (2 Cor. 3:14-15) will not gainsay that He is this. If, then, the Son is in His very nature a king, and the unction is the symbol of His kingship, what, in the way of a consequence, does your reason demonstrate? Why, that the Unction is not a thing alien to that Kingship, and so that the Spirit is not to be ranked in the Trinity as anything strange and foreign either. For the Son is King, and His living, realized, and personified Kingship is found in the Holy Spirit, Who anoints the Only-begotten, and so makes Him the Anointed, and the King of all things that exist. If, then, the Father is King, and the Only-begotten is King, and the Holy Ghost is the Kingship, one and the same definition of Kingship must prevail throughout this Trinity, and the thought of "unction" conveys the hidden meaning that there is no interval of separation between the Son and the Holy Spirit. For as between the body's surface and the liquid of the oil nothing intervening can be detected, either in reason or in perception, so inseparable is the union of the Spirit with the Son; and the result is that whosoever is to touch the Son by faith must needs first encounter the oil in the very act of touching; there is not a part of Him devoid of the Holy Spirit. Therefore belief in the Lordship of the Son arises in those who entertain it, by means of the Holy Ghost; on all sides the Holy Ghost is met by those who by faith approach the Son. If, then, the Son is essentially a King, and the Holy Spirit is that dignity of Kingship which anoints the Son, what deprivation of this Kingship, in its essence and comparing it with itself, can be imagined? Again, let us look at it in this way. Kingship is most assuredly shown in the rule over subjects. Now what is "subject" to this Kingly Being? The Word includes the ages certainly, and all that is in them; "Your Kingdom," it says, "is a Kingdom of ages," and, by ages, it means every substance in them created in infinite space, whether visible or invisible; for in them all things were created by the Maker of those ages. If, then, the Kingship must always be thought of along with the King, and the world of subjects is acknowledged to be something other than the world of rulers, what absurdity it is for these men to contradict themselves thus, attributing as they do the unction as an expression for the worth of Him Whose very nature it is to be a King, yet degrading that unction Itself to the rank of a subject, as if wanting in such worth! If It is a subject by virtue of its nature, then why is It made the unction of Kingship, and so associated with the Kingly dignity of the Only-begotten? If, on the other hand, the capacity to rule is shown by Its being included in the majesty of Kingship, where is the necessity of having everything dragged down to a plebeian and servile lower condition, and numbered with the subject creation? When we affirm of the Spirit the two conditions, we cannot be in both cases speaking the truth: i.e. that He is ruling, and that He is subject. If He rules, He is not under any lord, but if He is subject, then He cannot be comprehended with the Being who is a King. Men are recognized as among men, angels among angels, everything among its kind; and so the Holy Spirit must needs be believed to belong to one only of two worlds; to the ruling, or to the inferior world; for between these two our reason can recognize nothing; no new invention of any natural attribute on the borderland of the Created and the Uncreated can be thought of, such as would participate in both, yet be neither entirely; we cannot imagine such an amalgamation and welding together of opposites by anything being blended of the Created and the Uncreated, and two opposites thus coalescing into one person, in which case the result of that strange mixture would not only be a composite thing, but composed of elements that were unlike, and disagreeing as to time; for that which receives its personality from a creation is assuredly posterior to that which subsists without a creation.

If, then, they declare the Holy Ghost to be blended of both, they must consequently view that blending as of a prior with a posterior thing; and, according to them, He will be prior to Himself; and reversely, posterior to Himself; from the Uncreated He will get the seniority, and from the Created the juniority. But, in the nature of things, this cannot be; and so it must most certainly be true to affirm of the Holy Spirit one only of these alternatives, and that is, the

attribute of being Uncreated; for notice the amount of absurdity involved in the other alternative; all things that we can think of in the actual creation have, by virtue of all having received their existence by an act of creation, a rank and value perfectly equal in all cases, and so what reason can there be for separating the Holy Spirit from the rest of the creation, and ranking Him with the Father and the Son? Logic, then, will discover this about Him; That which is contemplated as part of the Uncreated, does not exist by creation; or, if It does, then It has no more power than its kindred creation, It cannot associate itself with that Transcendent Nature; if, on the other hand, they declare that He is a created being, and at the same time has a power which is above the creation, then the creation will be found at variance with itself, divided into ruler and ruled, so that part of it is the benefactor, part the benefited, part the sanctifier, part the sanctified; and all that fund of blessings which we believe to be provided for the creation by the Holy Spirit are present in Him, welling up abundantly, and pouring forth upon others, while the creation remains in need of the thence-issuing help and grace, and receives, as a mere dole, those blessings which can be passed to it from a fellow-creature! That would be like favouritism and respecting of persons; when we know that there is no such partiality in the nature of things, as that those existences which differ in no way from each other on the score of substance should not have equal power; and I think that no one who reflects will admit such views. Either He imparts nothing to others, if He possesses nothing essentially; or, if we do believe that He does give, His possession beforehand of that gift must be granted; this capacity of giving blessings, while needing oneself no such extraneous help, is the peculiar and exquisite privilege of Deity, and of no other.

Then let us look to this too. In Holy Baptism, what is it that we secure thereby? Is it not a participation in a life no longer subject to death? I think that no one who can in any way be reckoned among Christians will deny that statement. What then? Is that life-giving power in the water itself which is employed to convey the grace of Baptism? Or is it not rather clear to every one that this element is only employed as a means in the external ministry, and of itself contributes nothing towards the sanctification, unless it be first transformed itself by the sanctification; and that what gives life to the baptized is the Spirit; as our Lord Himself says in respect to Him with His own lips, "*It is the Spirit that gives life;*" but for the completion of this grace He alone, received by faith, does not give life, but belief in our Lord must precede, in order that the lively gift may come upon the believer, as our Lord has spoken, "*He gives life to whom He wills.*" But further still, seeing that this grace administered through the Son is dependent on the Ungenerate Source of all, Scripture accordingly teaches us that belief in the Father Who engenders all things is to come first; so that this life-giving grace should be completed, for those fit to receive it, after starting from that Source as from a spring pouring life abundantly, through the Only-begotten Who is the True life, by the operation of the Holy Spirit. If, then, life comes in baptism, and baptism receives its completion in the name of Father, Son, and Spirit, what do these men mean who count this Minister of life as nothing? If the gift is a slight one, they must tell us the thing that is more precious than this life. But if everything whatever that is precious is second to this life, I mean that higher and precious life in which the brute creation has no part, how can they dare to depreciate so great a favour, or rather the actual Being who grants the favour, and to degrade Him in their conceptions of Him to a subject world by disjoining Him from the higher world of deity. Finally, if they will have it that this bestowal of life is a small thing, and that it means nothing great and awful in the nature of the Bestower, how is it they do not draw the conclusion which this very view makes inevitable, namely, that we must suppose, even with regard to the Only-begotten and the Father Himself, nothing great in Their life, the same as that which we have through the Holy Spirit, supplied as it is from the Father through the Son?

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

Announcements

We wish to thank everyone who helped with the First Holy Communions, the Corpus Christi procession, and the accompanying social. Thanks be to God everything went well!

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.

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 talks will be postponed until September.

The **Gianna Centre** (next door to Assumption Parish) is launching its weekly Thursday Markets this Thursday, June 18th from 10 AM - 3 PM, and ending in September. Every week Lunches based on a different culture will be offered.

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, June 14th Third Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	N&Y C by CMC C T by A T Private Intention	
Monday, June 15th Feria (IV Cl)	7:30 am Low Mass	DG by KG	V N † by J P B
Tuesday, June 16th Feria (IV Cl)	7:30 am Low Mass	A B † by J P B	SK by AK
Wednesday, June 17th St. Gregory Barbarigo, Bishop (III Cl)	7:30 am Low Mass	CP by AP	M G † by J P B
Thursday, June 18th St. Ephrem the Syrian, Confessor & Doctor of the Church (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	CP by AP	G T by A T
Friday, June 19th St. Juliana Falconieri, Virgin (III Cl)	7:30 am Low Mass	CP by AP	I G † by J P B
Saturday, June 20th St. Silverius, Pope & Martyr (IV Cl)	8:00 am Low Mass	Archdiocese of Edmonton Priests	P L † by J P B
Sunday, June 21st 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.

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