



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

### Second Sunday of Advent

December 7<sup>th</sup>, 2025

Entrance Hymn: #4 Dear Maker of the Starry Skies

Asperges Me: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #7 O Come, Divine Messiah



From the Cathedral in Granada.

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### An Undivided Trinity, Continued

Since, then, He has a share in the kingdom, what hinders us from understanding that it was the Holy Spirit by Whom Isaiah was sent? For on the authority of Paul we cannot doubt, whose judgment the Evangelist Luke so much approved in the Acts of the Apostles as to write as follows in Paul's words: *"Well spoke the Holy Spirit through Isaiah the prophet to our fathers, saying: Go to this people and say, You shall hear with the ear and shall not understand, and seeing you shall see and shall not perceive."* (Acts 28:25-26)

It is, then, the Spirit Who sent Isaiah. If the Spirit sent him, it is certainly the Spirit Whom, after Uzziah's death, Isaiah saw, when he said: *"I saw the Lord of Sabaoth sitting upon a throne, high and lifted up, and the house was full of His majesty. And the Seraphim stood round about Him, each one had six wings, and with two they were covering His face, and with two they were covering His feet, and with two they were flying; and they cried out one to the other, and said, Holy, holy, holy is the Lord of Sabaoth, the whole earth is full of His majesty."* (Isa. 6:1-3)

If the Seraphim were standing, how were they flying? If they were flying, how were they standing? If we cannot understand this, how is it that we want to understand God, Whom we have not seen?

But as the prophet saw a wheel running within a wheel (Ez. 1:16) (which certainly does not refer to any appearance to the bodily sight, but to the grace of each Testament; for the life of the saints is polished, and so consistent with itself that later portions agree with the former). The wheel, then, within a wheel is life under the Law, life under grace; inasmuch as Jews are within the Church, the Law is included in grace. For he is within the Church who is a Jew secretly; and circumcision of the heart is a sacrament within the Church. But that Jewry is within the Church of which it is written: "In Jewry is God known;" therefore as wheel runs within wheel, so in like manner the wings were still, and the wings were flying.

In like manner, too, the Seraphim were veiling His face with two wings, and with two were veiling His feet, and with two were flying. For here also is a mystery of spiritual wisdom. Seasons stand, seasons fly; the past stand, the future are flying, and like the wings of the Seraphim, so they veil the face or the feet of God; inasmuch as in God, Who has neither beginning nor end, the whole course of times and seasons, from this knowledge of its beginning and its end, is at rest. So, then, times past and future stand, the present fly. Ask not after the secrets of His beginning or His end, for there is neither. You have the present, but you must praise Him, not question.

The Seraphim with unwearied voices praise, and do you question? And certainly when they do this they show us that we must not sometimes question about God, but always praise Him.

Therefore the Holy Spirit is also the Lord of Sabaoth. Unless perchance the Teacher Whom Christ chose pleases not the impious, or they can deny that the Holy Spirit is the Lord of powers, Who gives whatever powers He Himself wills.

It is now possible to recognize the oneness of the majesty and rule in the Father, the Son, and the Holy Spirit. For many say that it was God the Father Who was seen at that time by Isaiah. Paul says it was the Spirit, and Luke supports him. John the Evangelist refers it to the Son. For thus has he written of the Son: *"These things spoke Jesus, and departed and hid Himself from them. But though He had done so great signs before them, they did not believe in Him, that the word of Isaiah might be fulfilled which he spoke, Lord, who has believed our report, and to whom has the Arm of the Lord been revealed?"* (Isa. 53:1) *Therefore, they could not believe, because Isaiah said again, He has blinded their eyes and hardened their heart, that they might not see with their eyes and understand with their heart and be converted, and I should heal them.* (Isa. 6:10) *These things said Isaiah when he saw His glory, and spoke of Him."* (Jo. 12:36-41)

John says that Isaiah spoke these words, and revealed most clearly that the glory of the Son appeared to him. Paul, however, relates that the Spirit said these things. Whence, then, is this difference?

There is, indeed, a difference of words, not of meaning. For though they said different things, neither was in error, for both the Father is seen in the Son, Who said, "*He that sees Me sees the Father also,*" (Jo. 14:9) and the Son is seen in the Spirit; for as "*no man says Lord Jesus, except in the Holy Spirit,*" (1 Cor. 12:3) so Christ is seen not by the eye of flesh, but by the grace of the Spirit. Whence, too, the Scripture says: "*Rise, you that sleep, and arise from the dead, and Christ shall shine upon you.*" (Eph. 5:14) And Paul, when he had lost his eyesight, how did he see Christ except in the Spirit? Wherefore the Lord says: "*For to this end I have appeared unto you, to appoint you a minister and a witness of the things wherein you have seen Me, and of the things wherein you shall see Me.*" (Acts 26:16) For the prophets also received the Spirit and saw Christ.

One, then, is the vision, one the right to command, one the glory. Do we deny that the Holy Spirit is also the Lord of glory when the Lord of glory was crucified who was born from the Holy Spirit of the Virgin Mary? For Christ is not one of two, but is one, and was born as Son of God of the Father before the world; and in the world born as man by taking flesh. And why should I say that, as the Father and the Son, so, too, the Spirit is free from stain and Almighty, for Solomon called Him in Greek “pantodymanon , panepiskopon”, because He is Almighty and beholds all things, (Wis. 7:22) as we showed above to be, is read in the Book of Wisdom. Therefore the Spirit enjoys honour and glory. Consider now lest perchance something may not beseem Him, or if this displease you, O Arian, drag Him down from His fellowship with the Father and the Son. But if you choose to drag Him down you will see the heavens reversed above you, for all their strength is from the Spirit. If you choose to drag Him down, you must first lay hands on God, for the Spirit is God. But how will you drag Him down, Who searches the deep things of God?

*St. Ambrose, “On the Holy Spirit” (Excerpts)  
Trans. H. de Romestin, E. de Romestin and H.T.F. Duckworth*

## Christmas Octave Mass Times

**Thurs. Dec. 25<sup>th</sup>** (Holy Day of Obligation)

**Christmas Eve:** Midnight Mass (Assumption Church): Carols begin at 11:30 pm.

**Two** Christmas Day Masses:

7:30 am - Low Mass (Assumption Church)

12:30 pm - Missa Cantata - Sung Mass (Assumption Church)

**There will be no 4:30 pm Mass**

Friday Dec. 26<sup>th</sup>: 8 am at Assumption

**Thurs. January 1<sup>st</sup>** (Holy Day of Obligation)

7:30 am - Low Mass (Assumption Church)

12:30 pm - Missa Cantata - Sung Mass (Assumption Church)

4:30 pm - Low Mass (St. Edmund's)

Friday Jan. 2<sup>nd</sup>: 8:00 am

other days: regular Mass times.

## Announcements

**The December socials** will be on Dec. 7<sup>th</sup> (In honour of St. Nicholas) & Dec. 21<sup>st</sup>.

**Monday Dec. 8<sup>th</sup>, Feast of the Immaculate Conception:** There will be an additional 7pm Sung Mass at Assumption. (This feast is **not** a Holy Day of Obligation in Canada).

This Saturday Dec. 13<sup>th</sup> we will have a Votive Mass of the BVM (Rorate Mass) with extra candles by the altar. It will be a Low Mass this year.

This year we will be having three Christmas Masses: Midnight, 7:30am, and 12:30 pm. There will be no afternoon Mass at St. Edmunds.

The **Wednesday talk on *The Devout Life*** will continue this week via Zoom **at 6pm;**

**The Wednesday 7 pm Adult Catechesis** will continue in person at Assumption in the basement meeting room.

**Friday apologetics** will continue this week at 6:30 pm via zoom.

Adult volunteers or families to help with our socials are always welcome; We are also looking for someone to lead the Sunday Socials; Sunday collection volunteers are also needed for the 12:30 pm Mass; please email us if interested.

**For the full list of announcements for the Archdiocese of Edmonton, see** [caedm.ca/window/](http://caedm.ca/window/)

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, December 7<sup>th</sup></b> Second Sunday of Advent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	L M by P A EM & Family by MCM FSSP & world TLM	
<b>Monday, December 8<sup>th</sup></b> Immaculate Conception of the Blessed Virgin Mary (I Cl)	7:30 am Low Mass <b>7 pm Sung Mass</b>	DT by AT	G S † by A T
<b>Tuesday, December 9<sup>th</sup></b> Feria of Advent (III Cl)	7:30 am Low Mass	L B by P A	DPD by PD
<b>Wednesday, December 10<sup>th</sup></b> Feria of Advent (III Cl)	7:30 am Low Mass	B H & J H by JH	G S † by A T
<b>Thursday, December 11<sup>th</sup></b> St. Damasus I, Pope & Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Thanksgvng NB family by JPB	E M † by B K
<b>Friday, December 12<sup>th</sup></b> Our Lady of Guadalupe (III Cl)	7:30 am Low Mass	Souls in Purgatory by JPB	G S † by A T
<b>Saturday, December 13<sup>th</sup></b> St Lucy, Virgin and Martyr (III Cl)	<b>8:00 am Low Rorate Mass (BVM)</b>	Intention of DC	G S † by A T
<b>Sunday, December 14<sup>th</sup></b> Second Sunday of Advent (I 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 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.