



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

First Sunday of Advent

November 30th, 2025

Entrance Hymn: #3 Creator Alme Siderum

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: #1 On Jordan's Bank



From the Cathedral of Saint-Maurice, Angers.

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An Undivided Trinity, Continued

And so as the Father and the Son are One, because the Son has all things which the Father has, so too the Spirit is one with the Father and the Son, because He too knows all the things of God. For He did not obtain it by force, so that there should be any injury as of one who had suffered loss; He did not seize it, lest the loss should be his from whom it might seem to have been plundered. For neither did He seize it through need, nor through superiority of greater power did He take it by force, but He possesses it by unity of power. Therefore, if He works all these things, for one and the same Spirit works all, how is He not God Who has all things which God has?

Or let us consider what God may have which the Holy Spirit has not. God the Father has Godhead, and the Son, too, in Whom dwells the fullness of the Godhead, has it, and the Spirit has it, for it is written: *"The Spirit of God is in my nostrils."* (Job 27:3)

God, again, searches the hearts and reins, for it is written: *"God searches the hearts and reins."* The Son also has this power, Who said, *"Why do you think evil in your hearts?"* (Matt. 9:4) For Jesus knew their thoughts. And the Spirit has the same power, Who manifests to the prophets also the secrets of the hearts of others, as we said above: *"for the secrets of his heart are made manifest."* And why do we wonder if He searches the hidden things of man Who searches even the deep things of God?

God has as an attribute that He is true for it is written: *"Let God be true and every man a liar."* (Rom. 3:4) Does the Spirit lie Who is the Spirit of Truth? John 16:13 and Whom we have shown to be called the Truth, since John called Him too the Truth, as also the Son? And David says in the psalm: *"Send out Your light and Your truth, they have led me and brought me to Your holy hill and to Your tabernacles."* If you consider that in this passage the Son is the light, then the Spirit is the Truth, or if you consider the Son to be the Truth, then the Spirit is the light.

God has a Name which is above every name, and has given a name to the Son, as we read that in the Name of Jesus knees should bow. Let us consider whether the Spirit has this Name. But it is written *"Go, baptize the nations in the Name of the Father, and of the Son, and of the Holy Spirit."* (Matt. 28:19) He has, then, a Name above every name. What, therefore, the Father and the Son have, the Holy Spirit also has through the oneness of the Name of His nature.

It is a prerogative of God to raise the dead. *"For as the Father raises the dead and quickens them, so the Son also quickens whom He will."* (Jo. 5:21) But the Spirit also (by Whom God raises) raises them, for it is written: *"He shall quicken also your mortal bodies through His Spirit that dwells in you."* (Rom. 8:11) But that you may not think this a trivial grace, learn that the Spirit also raises, for the prophet Ezekiel says: *"Come, O Spirit, and breathe upon these dead, and they shall live. And I prophesied as He commanded me, and the Spirit of life entered into them, and they lived, and stood up on their feet an exceeding great company."* (Ez. 37:9-10) And farther on God says: *"You shall know that I am the Lord, when I shall open your graves, that I may bring My people out of their graves, and I will give you My Spirit, and you shall live."* (Ez. 37:13-14)

When He spoke of His Spirit, did He mention any other besides the Holy Spirit? For He would neither have spoken of His Spirit as produced by blowing, nor could this Spirit come from the four quarters of the world, for the blowing of these winds, which we experience, is partial, not universal; and this spirit by which we live is also individual, not universal. But it is the nature of the Holy Spirit to be both over all and in all. Therefore from the words of the prophet we may see how (the frame-work of the members long since fallen asunder being scattered) the bones may come together again

to the form of a revived body, when the Spirit quickens them; and the ashes may come together on the limbs belonging to them, animated by a disposition to come together before being formed anew in the appearance of living.

Do we not in the likeness of what is done recognize the oneness of the divine power? The Spirit raises after the same manner as the Lord raised at the time of His own Passion, when suddenly in the twinkling of an eye the graves of the dead were opened, and the bodies living again arose from the tombs, and the smell of death being removed, and the scent of life restored, the ashes of those who were dead took again the likeness of the living.

So, then, the Spirit has that which Christ has, and therefore what God has, for all things which the Father has the Son also has, and therefore He said: *"All things which the Father has are Mine."* (Jo. 16:15)

And this, again, is not a trivial matter that we read that a river goes forth from the throne of God. For you read the words of the Evangelist John to this purport: *"And He showed me a river of living water, bright as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street thereof, and on either side, was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month, and the leaves of the tree were for the healing of all nations."* (Apoc. 22:1-2)

This is certainly the River proceeding from the throne of God, that is, the Holy Spirit, Whom he drinks who believes in Christ, as He Himself says: *"If any man thirst, let him come to Me and drink. He that believes in Me, as says the Scripture, out of his belly shall flow rivers of living water. But this spoke He of the Spirit."* (Jo. 7:37-38) Therefore the river is the Spirit.

This, then, is in the throne of God, for the water washes not the throne of God. Then, whatever you may understand by that water, David said not that it was above the throne of God, but above the heavens, for it is written: *"Let the waters which are above the heavens praise the Name of the Lord."* Let them praise, he says, not let it praise. For if he had intended us to understand the element of water, he would certainly have said, Let it praise, but by using the plural he intended the Powers to be understood.

And what wonder is it if the Holy Spirit is in the throne of God, since the kingdom of God itself is the work of the Holy Spirit, as it is written: *"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit."* (Rom. 14:17)

And when the Saviour Himself says, *"Every kingdom divided against itself shall be destroyed,"* (Matt. 12:25) by adding afterwards, *"But if I, by the Spirit of God, cast out devils, without doubt the kingdom of God has come upon you,"* (Matt. 12:27) He shows that the kingdom of God is held undivided by Himself and by the Spirit.

But what is more foolish than for any one to deny that the Holy Spirit reigns together with Christ when the Apostle says that even we shall reign together with Christ in the kingdom of Christ: *"If we are dead with Him, we shall also live with Him; if we endure, we shall also reign with Him."* (2 Tim. 2:11-12) But we by adoption, He by power; we by grace, He by nature.

The Holy Spirit, therefore, shares in the kingdom with the Father and the Son, and He is of one nature with Them, of one Lordship, and also of one power.

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

Announcements

If anyone would like to have their advent candles blessed, please come to the sacristy after any of the Masses- the candles receive the regular blessing of candles.

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

The Wednesday talks are cancelled this week due to Advent Confessions for Assumption Parish.

Also, the Friday apologetics is cancelled this week due to a funeral.

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/
Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int’n ①
Sunday, November 30th First Sunday of Advent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	JG † by AG C Z by A A Private Intention	
Monday, December 1st Feria of Advent (III Cl)	7:30 am Low Mass	JG† by KG	G S † by A T
Tuesday, December 2nd St. Bibiana, Virgin and Martyr (III Cl)	7:30 am Low Mass	B family by B	MM & family by JH
Wednesday, December 3rd St. Francis Xavier, Confessor (III Cl)	7:30 am Low Mass	G S † by A T	M by T
Thursday, December 4th St. Peter Chrysologus, Bishop, Confessor & Doctor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	J A by A A	Holy Souls by H
Friday, December 5th Feria of Advent (III Cl)	7:30 am Low Mass	G S † by A T	FP † by CMA
Saturday, December 6th St. Nicholas, Bishop & Confessor (III Cl)	8:00 am Low Mass	G S † by A T	EM† by FM
Sunday, December 7th 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.