



## 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

### Resumed Sixth Sunday after Epiphany

November 17<sup>th</sup>, 2024

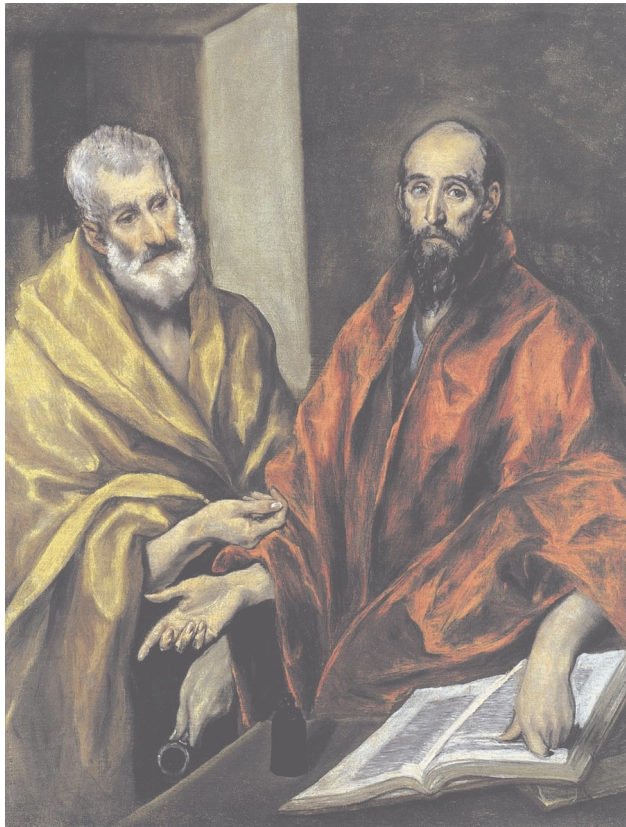
Entrance Hymn: Christ, The Glory of the Sky #192

Asperges Me: #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: My God, How Wonderful Thou Art #197



A 17<sup>th</sup> century painting of Ss. Peter and Paul by El Greco

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 587-454-1622

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

### Reflections Upon God's Nature

When I was seeking an employment adequate to the powers of human life and righteous in itself, whether prompted by nature or suggested by the researches of the wise, whereby I might attain to some result worthy of that Divine gift of understanding which has been given us, many things occurred to me which in general esteem were thought to render life both useful and desirable. And especially that which now, as always in the past, is regarded as most to be desired, leisure combined with wealth, came before my mind. The one without the other seemed rather a source of evil than an opportunity for good, for leisure in poverty is felt to be almost an exile from life itself, while wealth possessed amid anxiety is in itself an affliction, rendered the worse by the deeper humiliation which he must suffer who loses, after possessing, the things that most are wished and sought. And yet, though these two embrace the highest and best of the luxuries of life, they seem not far removed from the normal pleasures of the beasts which, as they roam through shady places rich in herbage, enjoy at once their safety from toil and the abundance of their food. For if this be regarded as the best and most perfect conduct of the life of man, it results that one object is common, though the range of feelings differ, to us and the whole unreasoning animal world, since all of them, in that bounteous provision and absolute leisure which nature bestows, have full scope for enjoyment without anxiety for possession.

I believe that the mass of mankind have spurned from themselves and censured in others this acquiescence in a thoughtless, animal life, for no other reason than that nature herself has taught them that it is unworthy of humanity to hold themselves born only to gratify their greed and their sloth, and ushered into life for no high aim of glorious deed or fair accomplishment, and that this very life was granted without the power of progress towards immortality; a life, indeed, which then we should confidently assert did not deserve to be regarded as a gift of God, since, racked by pain and laden with trouble, it wastes itself upon itself from the blank mind of infancy to the wanderings of age. I believe that men, prompted by nature herself, have raised themselves through teaching and practice to the virtues which we name patience and temperance and forbearance, under the conviction that right living means right action and right thought, and that Immortal God has not given life only to end in death; for none can believe that the Giver of good has bestowed the pleasant sense of life in order that it may be overcast by the gloomy fear of dying.

And yet, though I could not tax with folly and uselessness this counsel of theirs to keep the soul free from blame, and evade by foresight or elude by skill or endure with patience the troubles of life, still I could not regard these men as guides competent to lead me to the good and happy Life. Their precepts were platitudes, on the mere level of human impulse; animal instinct could not fail to comprehend them, and he who understood but disobeyed would have fallen into an insanity baser than animal unreason. Moreover, my soul was eager not merely to do the things, neglect of which brings shame and suffering, but to know the God and Father Who had given this great gift, to Whom, it felt, it owed its whole self, Whose service was its true honour, on Whom all its hopes were fixed, in Whose loving-kindness, as in a safe home and haven, it could rest amid all the troubles of this anxious life. It was inflamed with a passionate desire to apprehend Him or to know Him.

Some of these teachers brought forward large households of dubious deities, and under the persuasion that there is reproduction in divine beings narrated births and lineages from god to god. Others asserted that there were gods greater and less, of distinction proportionate to their power. Some denied the existence of any gods whatever, and confined their reverence to a nature which, in their opinion, owes its being to chance-led vibrations and collisions. On the other hand, many followed the common belief in asserting the existence of a God, but proclaimed Him heedless and indifferent to the affairs of men. Again, some worshipped in the elements of earth and air the actual bodily and visible forms of created things; and, finally, some made their gods dwell within images of men or of beasts, tame or wild, of birds or of snakes, and confined the Lord of the universe and Father of infinity within these narrow prisons of metal or stone or wood. These, I was sure, could be no exponents of truth, for

though they were at one in the absurdity, the foulness, the impiety of their observances, they were at variance concerning the essential articles of their senseless belief. My soul was distracted amid all these claims, yet still it pressed along that profitable road which leads inevitably to the true knowledge of God. It could not hold that neglect of a world created by Himself was worthily to be attributed to God, or that deities endowed with sex, and lines of begetters and begotten, were compatible with the pure and mighty nature of the Godhead. Nay, rather, it was sure that that which is Divine and eternal must be one without distinction of sex, for that which is self-existent cannot have left outside itself anything superior to itself. Hence omnipotence and eternity are the possession of One only, for omnipotence is incapable of degrees of strength or weakness, and eternity of priority or succession. In God we must worship absolute eternity and absolute power.

While my mind was dwelling on these and on many like thoughts, I chanced upon the books which, according to the tradition of the Hebrew faith, were written by Moses and the prophets, and found in these words spoken by God the Creator testifying of Himself “*I Am that I Am*” and again, “*He that is has sent me unto you.*” I confess that I was amazed to find in them an indication concerning God so exact that it expressed in the terms best adapted to human understanding an unattainable insight into the mystery of the Divine nature. For no property of God which the mind can grasp is more characteristic of Him than existence, since existence, in the absolute sense, cannot be predicated of that which shall come to an end, or of that which has had a beginning, and He who now joins continuity of being with the possession of perfect felicity could not in the past, nor can in the future, be non-existent; for whatsoever is Divine can neither be originated nor destroyed. Wherefore, since God's eternity is inseparable from Himself, it was worthy of Him to reveal this one thing, that He is, as the assurance of His absolute eternity.

For such an indication of God's infinity the words “*I Am that I Am*” were clearly adequate; but, in addition, we needed to apprehend the operation of His majesty and power. For while absolute existence is peculiar to Him Who, abiding eternally, had no beginning in a past however remote, we hear again an utterance worthy of Himself issuing from the eternal and Holy God, Who says, *Who holds the heaven in His palm and the earth in His hand*, and again, *The heaven is My throne and the earth is the footstool of My feet. What house will you build Me or what shall be the place of My rest?...* Now the word of God, profitable as it is to the cursory thought of a pious mind, reveals a deeper meaning to the patient student than to the momentary hearer. For this heaven which is held in the palm of God is also His throne, and the earth which is grasped in His hand is also the footstool beneath His feet. This was not written that from throne and footstool, metaphors drawn from the posture of one sitting, we should conclude that He has extension in space, as of a body, for that which is His throne and footstool is also held in hand and palm by that infinite Omnipotence. It was written that in all born and created things God might be known within them and without, overshadowing and indwelling, surrounding all and interfused through all, since palm and hand, which hold, reveal the might of His external control, while throne and footstool, by their support of a sitter, display the subservience of outward things to One within Who, Himself outside them, encloses all in His grasp, yet dwells within the external world which is His own. In this wise does God, from within and from without, control and correspond to the universe; being infinite He is present in all things, in Him Who is infinite all are included. In devout thoughts such as these my soul, engrossed in the pursuit of truth, took its delight. For it seemed that the greatness of God so far surpassed the mental powers of His handiwork, that however far the limited mind of man might strain in the hazardous effort to define Him, the gap was not lessened between the finite nature which struggled and the boundless infinity that lay beyond its ken... There is no space where God is not; space does not exist apart from Him. He is in heaven, in hell, beyond the seas; dwelling in all things and enveloping all. Thus He embraces, and is embraced by, the universe, confined to no part of it but pervading all.

*St. Hilary of Poitiers, De Trinitate (Excerpts), Trans. E. W. Watson & L. Pullan*

## Announcements

There will be a social after the 12:30 pm Mass next Sunday, November 24th.

The talk on *The Devout Life* will continue on **Wednesday at 7 pm** via Zoom; Friday Apologetics will continue this week beginning at **6:30 pm** via Zoom. Please email us to be included in the e-mailing.

Classes for those who want to become Catholic (or Catholics who want to learn more about their Faith) continue at **7pm on Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, available on [archive.org](http://archive.org) as a pdf document; books are now available to purchase at Assumption.

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, November 17<sup>th</sup></b> Resumed Sixth Sunday after the Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	JA by PA T&K G & family by J M B Private intention	
<b>Monday, November 18<sup>th</sup></b> The Dedication of the Basilicas of Ss. Peter and Paul (III Cl)	7:30 am Low Mass	JW † by AT	E M by M C M
<b>Tuesday, November 19<sup>th</sup></b> St. Elizabeth, Widow (III Cl)	7:30 am Low Mass	S M by M C M	CB by JB
<b>Wednesday, November 20<sup>th</sup></b> St. Felix of Valois, Confessor (III Cl)	7:30 am Low Mass	C D rip by M C M	CB by JB
<b>Thursday, November 21<sup>st</sup></b> The Presentation of the Blessed Virgin Mary (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	M M	B family by JB
<b>Friday, November 22<sup>nd</sup></b> St. Cecilia, Virgin and Martyr (III Cl)	7:30 am Low Mass	Family of P M M	B family by JB
<b>Saturday, November 23<sup>rd</sup></b> St. Clement I, Pope and Martyr (III Cl)	8:00 am Low Mass	Thanksgiving for M family	EM by MCM
<b>Sunday, November 24<sup>th</sup></b> Last 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 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.