



## VITAL GRANDIN CHAPLAINCY

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

### Last Sunday after Pentecost

November 24<sup>th</sup>, 2024

Entrance Hymn: Praise To The Lord #62

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: Holy God, We Praise Thy Name #196



A 17<sup>th</sup> century painting of the martyrdom of St. Andrew by Carlo Dolci

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 Pt. 2

Therefore, although my soul drew joy from the apprehension of this august and unfathomable Mind, because it could worship as its own Father and Creator so limitless an Infinity, yet with a still more eager desire it sought to know the true aspect of its infinite and eternal Lord, that it might be able to believe that the immeasurable Deity was apparelled in splendour befitting the beauty of His wisdom. Then, while the devout soul was baffled and astray through its own feebleness, it caught from the prophet's voice this scale of comparison for God, admirably expressed, By the greatness of His works and the beauty of the things that He has made the Creator of worlds is rightly discerned. The Creator of great things is supreme in greatness, of beautiful things in beauty. Since the work transcends our thoughts, all thought must be transcended by the Maker. Thus heaven and air and earth and seas are fair: fair also the whole universe, as the Greeks agree, who from its beautiful ordering call it "cosmos" that is, "order." But if our thought can estimate this beauty of the universe by a natural instinct — an instinct such as we see in certain birds and beasts whose voice, though it fall below the level of our understanding, yet has a sense clear to them though they cannot utter it, and in which, since all speech is the expression of some thought, there lies a meaning patent to themselves — must not the Lord of this universal beauty be recognised as Himself most beautiful amid all the beauty that surrounds Him? For though the splendour of His eternal glory overtax our mind's best powers, it cannot fail to see that He is beautiful. We must in truth confess that God is most beautiful, and that with a beauty which, though it transcend our comprehension, forces itself upon our perception.

Thus my mind, full of these results which by its own reflection and the teaching of Scripture it had attained, rested with assurance, as on some peaceful watchtower, upon that glorious conclusion, recognising that its true nature made it capable of one homage to its Creator, and of none other, whether greater or less; the homage namely of conviction that His is a greatness too vast for our comprehension but not for our faith. For a reasonable faith is akin to reason and accepts its aid, even though that same reason cannot cope with the vastness of eternal Omnipotence.

Beneath all these thoughts lay an instinctive hope, which strengthened my assertion of the faith, in some perfect blessedness hereafter to be earned by devout thoughts concerning God and upright life; the reward, as it were, that awaits the triumphant warrior. For true faith in God would pass unrewarded, if the soul be destroyed by death, and quenched in the extinction of bodily life. Even unaided reason pleaded that it was unworthy of God to usher man into an existence which has some share of His thought and wisdom, only to await the sentence of life withdrawn and of eternal death; to create him out of nothing to take his place in the World, only that when he has taken it he may perish. For, on the only rational theory of creation, its purpose was that things non-existent should come into being, not that things existing should cease to be.

Yet my soul was weighed down with fear both for itself and for the body. It retained a firm conviction, and a devout loyalty to the true faith concerning God, but had come to harbour a deep anxiety concerning itself and the bodily dwelling which must, it thought, share its destruction. While in this state, in addition to its knowledge of the teaching of the Law and Prophets, it learned the truths taught by the Apostle in the Gospel — *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made. That which was made in Him is life, and the life was the light of men, and the light shines in darkness, and the darkness apprehended it not. There was a man sent from God, whose name was John. He came for witness, that he might bear witness of the light. That was the true light, which lightens every man that comes into this world. He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own things, and they that were His own received Him not. But to as many as received Him He gave power to become sons of God, even to them that believe in His Name; which were*

born, not of blood, nor of the will of man, nor of the will of the flesh, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the Only-begotten from the Father, full of grace and truth. Here the soul makes an advance beyond the attainment of its natural capacities, is taught more than it had dreamed concerning God. For it learns that its Creator is God of God; it hears that the Word is God and was with God in the beginning. It comes to understand that the Light of the world was abiding in the world and that the world knew Him not; that He came to His own possession and that they that were His own received Him not; but that they who do receive Him by virtue of their faith advance to be sons of God, being born not of the embrace of the flesh nor of the conception of the blood nor of bodily desire, but of God; finally, it learns that the Word became flesh and dwelt among us, and that His glory was seen, which, as of the Only-begotten from the Father, is perfect through grace and truth.

Herein my soul, trembling and distressed, found a hope wider than it had imagined. First came its introduction to the knowledge of God the Father. Then it learned that the eternity and infinity and beauty which, by the light of natural reason, it had attributed to its Creator belonged also to God the Only-begotten. It did not disperse its faith among a plurality of deities, for it heard that He is God of God; nor did it fall into the error of attributing a difference of nature to this God of God, for it learned that He is full of grace and truth. Nor yet did my soul perceive anything contrary to reason in God of God, since He was revealed as having been in the beginning God with God. It saw that there are very few who attain to the knowledge of this saving faith, though its reward be great, for even His own received Him not though they who receive Him are promoted to be sons of God by a birth, not of the flesh but of faith. It learned also that this sonship to God is not a compulsion but a possibility, for, while the Divine gift is offered to all, it is no heredity inevitably imprinted but a prize awarded to willing choice. And lest this very truth that whosoever will may become a son of God should stagger the weakness of our faith (for most we desire, but least expect, that which from its very greatness we find it hard to hope for), God the Word became flesh, that through His Incarnation our flesh might attain to union with God the Word. And lest we should think that this incarnate Word was some other than God the Word, or that His flesh was of a body different from ours, He dwelt among us that by His dwelling He might be known as the indwelling God, and, by His dwelling among us, known as God incarnate in no other flesh than our own, and moreover, though He had condescended to take our flesh, not destitute of His own attributes; for He, the Only-begotten of the Father, full of grace and truth, is fully possessed of His own attributes and truly endowed with ours.

This lesson in the Divine mysteries was gladly welcomed by my soul, now drawing near through the flesh to God, called to new birth through faith, entrusted with liberty and power to win the heavenly regeneration, conscious of the love of its Father and Creator, sure that He would not annihilate a creature whom He had summoned out of nothing into life. And it could estimate how high are these truths above the mental vision of man; for the reason which deals with the common objects of thought can conceive of nothing as existent beyond what it perceives within itself or can create out of itself. My soul measured the mighty workings of God, wrought on the scale of His eternal omnipotence, not by its own powers of perception but by a boundless faith; and therefore refused to disbelieve, because it could not understand, that God was in the beginning with God, and that the Word became flesh and dwelt among us, but bore in mind the truth that with the will to believe would come the power to understand.

*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 today.

There will be a pancake lunch following the 12:30 Mass on December 8, 2024, in honour of the Feast of the Immaculate Conception. To get an idea of how much food to prepare, please sign up at the back of the church.

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) **will be postponed until next Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, available on [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 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	P + D G by G D SM by MCM Fr. Claude Michel FSSP †	
<b>Monday, November 25<sup>th</sup></b> St. Catherine of Alexandria, Virgin and Martyr (III Cl)	7:30 am Low Mass	MK	C W by G D
<b>Tuesday, November 26<sup>th</sup></b> St. Sylvester, Abbot (III Cl)	7:30 am Low Mass	RK by MK	J K rip by A K
<b>Wednesday, November 27<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	D by M and A K	Souls in Purgatory
<b>Thursday, November 28<sup>th</sup></b> Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Souls in Purgatory	L L by A A
<b>Friday, November 29<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	Souls in Purgatory	T J by A A
<b>Saturday, November 30<sup>th</sup></b> St. Andrew, Apostle (II Cl)	8:00 am Low Mass	Souls in Purgatory	M J by A A
<b>Sunday, December 1<sup>st</sup></b> First 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.