



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

December 1st, 2024

Entrance Hymn: Creator Alme Siderum #3

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: On Jordan's Bank #1



A 15th century painting of the death of St. Nicholas by Fra Angelico.

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Reflections Upon God's Nature Pt. 3

And lest the soul should stray and linger in some delusion of heathen philosophy, it receives this further lesson of perfect loyalty to the holy faith, taught by the Apostle in words inspired:— *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the word, and not after Christ; for in Him dwells all the fullness of the Godhead bodily, and you are made full in Him, Which is the Head of all principality and power; in Whom you were also circumcised with a circumcision not made with hands, in putting off the body, of the flesh, but with the circumcision of Christ; buried with Him in Baptism, wherein also you have risen again through faith in the working of God, Who raised Him from the dead. And you, when you were dead in sins and in the uncircumcision of your flesh, He has quickened with Him, having forgiven you all your sins, blotting out the bond which was against us by its ordinances, which was contrary to us; and He has taken it out of the way, nailing it to the Cross; and having put off the flesh He made a show of powers openly, triumphing over them through confidence in Himself.* (Col. 2:8-15)

Steadfast faith rejects the vain subtleties of philosophic enquiry; truth refuses to be vanquished by these treacherous devices of human folly, and enslaved by falsehood.¹ It will not confine God within the limits which barred our common reason, nor judge after the rudiments of the world concerning Christ, in Whom dwells all the fullness of the Godhead bodily, and in such wise that the utmost efforts of the earthly mind to comprehend Him are baffled by that immeasurable Eternity and Omnipotence. My soul judged of Him as One Who, drawing us upward to partake of His own Divine nature, has loosened henceforth the bond of bodily observances Who, unlike the Symbolic Law, has initiated us into no rites of mutilating the flesh, but Whose purpose is that our spirit, circumcised from vice, should purify all the natural faculties of the body by abstinence from sin, that we being buried with His Death in Baptism may return to the life of eternity (since regeneration to life is death to the former life), and dying to our sins be born again to immortality, that even as He abandoned His immortality to die for us, so should we awaken from death to immortality with Him. For He took upon Him the flesh in which we have sinned that by wearing our flesh He might forgive sins; a flesh which He shares with us by wearing it, not by sinning in it. He blotted out through death the sentence of death, that by a new creation of our race in Himself He might sweep away the penalty appointed by the former Law. He let them nail Him to the cross that He might nail to the curse of the cross and abolish all the curses to which the world is condemned. He suffered as man to the utmost that He might put powers to shame. For Scripture had foretold that He Who is God should die; that the victory and triumph of them that trust in Him lay in the fact that He, Who is immortal and cannot be overcome by death, was to die that mortals might gain eternity. These deeds of God, wrought in a manner beyond our comprehension, cannot, I repeat, be understood by our natural faculties, for the work of the Infinite and Eternal can only be grasped by an infinite intelligence. Hence, just as the truths that God became man, that the Immortal died that the Eternal was buried, do not belong to the rational order² but are an unique work of power, so on the other hand it is an effect not of intellect but of omnipotence that He Who is man is also God, that He Who died is immortal, that He Who was buried is eternal. We, then, are raised together by God in Christ through His death. But, since in Christ there is the fullness of the Godhead, we have herein a revelation of God the Father joining to raise us in Him Who died; and we must confess that Christ Jesus is none other than God in all the fullness of the Deity.

¹ St. Hilary does not intend to reject philosophy itself, or the use of reason; rather, he means to reject a set of unquestioned tenets that were held by different philosophers at the time who used them to argue against Christianity.

² ie. Above reason, "supra-rational," not opposed to reason, which would be "irrational."

In this calm assurance of safety did my soul gladly and hopefully take its rest, and feared so little the interruption of death, that death seemed only a name for eternal life. And the life of this present body was so far from seeming a burden or affliction that it was regarded as children regard their alphabet, sick men their draught, shipwrecked sailors their swim, young men the training for their profession, future commanders their first campaign; that is, as an endurable submission to present necessities, bearing the promise of a blissful immortality. And further, I began to proclaim those truths in which my soul had a personal faith, as a duty of the episcopate which had been laid upon me, employing my office to promote the salvation of all men.

While I was thus engaged there came to light certain fallacies of rash and wicked men, hopeless for themselves and merciless towards others, who made their own feeble nature the measure of the might of God's nature. They claimed, not that they had ascended to an infinite knowledge of infinite things, but that they had reduced all knowledge, undefined before, within the scope of ordinary reason, and fixed the limits of the faith. Whereas the true work of religion is a service of obedience; and these were men heedless of their own weakness, reckless of Divine realities, who undertook to improve upon the teaching of God. Not to touch upon the vain enquiries of other heretics— concerning whom however, when the course of my argument gives occasion, I will not be silent — there are those who tamper with the faith of the Gospel by denying, under the cloak of loyalty to the One God, the birth of God the Only-begotten. They assert that there was an extension of God into man, not a descent; that He, Who for the season that He took our flesh was Son of Man, had not been previously, nor was then, Son of God; that there was no Divine birth in His case, but an identity of Begetter and Begotten; and (to maintain what they consider a perfect loyalty to the unity of God) that there was an unbroken continuity in the Incarnation, the Father extending Himself into the Virgin, and Himself being born as His own Son. Others, on the contrary (heretics, because there is no salvation apart from Christ, Who in the beginning was God the Word with God), deny that He was born and declare that He was merely created. Birth, they hold, would confess Him to be true God, while creation proves His Godhead unreal; and though this explanation be a fraud against the faith in the unity of God, regarded as an accurate definition, yet they think it may pass muster as figurative language. They degrade, in name and in belief, His true birth to the level of a creation, to cut Him off from the Divine unity, that, as a creature called into being, He may not claim the fullness of the Godhead, which is not His by a true birth.

My soul has been burning to answer these insane attacks. I call to mind that the very centre of a saving faith is the belief not merely in God, but in God as a Father; not merely in Christ, but in Christ as the Son of God; in Him, not as a creature, but as God the Creator, born of God. My prime object is by the clear assertions of prophets and evangelists to refute the insanity and ignorance of men who use the unity of God (in itself a pious and profitable confession) as a cloak for their denial either that in Christ God was born, or else that He is very God. Their purpose is to isolate a solitary God at the heart of the faith by making Christ, though mighty, only a creature; because, so they allege, a birth of God widens the believer's faith into a trust in more gods than one. But we, divinely taught to confess neither two Gods nor yet a solitary God, will adduce the evidence of the Gospels and the prophets for our confession of God the Father and God the Son, united, not confounded, in our faith. We will not admit Their identity nor allow, as a compromise, that Christ is God in some imperfect sense; for God, born of God, cannot be the same as His Father, since He is His Son, nor yet can He be different in nature.

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

Announcements

There will be a parish social next Sunday, Dec. 8, 2025, after the 12:30 pm Mass. The young ladies from the Sodality of the BVM will be serving a hot lunch of pancakes, sausages, and desserts. If you are planning to attend the social, please sign up today at the back of the church to give us an idea of numbers. We want to ensure that there is enough food for everyone who attends. It is a free-will offering and everyone is welcomed to come and enjoy the lunch.

The talk on *The Devout Life* will be postponed this week; 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 at **7pm on 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/

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
Sunday, December 1st First Sunday of Advent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	JP by SP C P by A and C P Private Intention	
Monday, December 2nd St. Bibiana, Virgin and Martyr (III Cl)	7:30 am Low Mass	EM by MCM	A P by P family
Tuesday, December 3rd St. Francis Xavier, Confessor (III Cl)	7:30 am Low Mass	M D S D rip by P D	BJ by AA
Wednesday, December 4th St. Peter Chrysologus, Bishop, Confessor & Doctor (III Cl)	7:30 am Low Mass	Z S F rip by P D	LJ by AA
Thursday, December 5th Feria of Advent (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	L J by A A	souls in purgatory
Friday, December 6th St. Nicholas, Bishop & Confessor (III Cl)	7:30 am Low Mass	S A by A A	JW † by AT
Saturday, December 7th St. Ambrose, Bishop Confessor & Doctor (III Cl)	8:00 am Low Mass	D A by A A	souls in purgatory
Sunday, December 8th 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.