



## VITAL GRANDIN CHAPLAINCY

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

### Feast of the Immaculate Conception

December 8<sup>th</sup>, 2024

Entrance Hymn: O Sanctissima #126

Asperges Me: #218

Mass IX: Booklet p. 14; Angelus p. 1882; Baronius p. xii  
Credo III: Booklet p. 23; Anglus p. 1894; Baronius p. xxvi

Recessional Hymn: Immaculate Mary #144



An early 16<sup>th</sup> century painting of the Virgin Mary with Saints by Giovanni Bellini.

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### Reflections Upon God's Nature Pt. 4

And you, whose warmth of faith and passion for a truth unknown to the world and its philosophers shall prompt to read me, must remember to eschew the feeble and baseless conjectures of earthly minds, and in devout willingness to learn must break down the barriers of prejudice and half-knowledge. The new faculties of the regenerate intellect are needed; each must have his understanding enlightened by the heavenly gift imparted to the soul. First he must take his stand upon the sure ground (substance) of God, as holy Jeremiah says, that since he is to hear about that nature (substance) he may expand his thoughts till they are worthy of the theme, not fixing some arbitrary standard for himself, but judging as of infinity. And again, though he be aware that he is partaker of the Divine nature, as the holy apostle Peter says in his second Epistle, yet he must not measure the Divine nature by the limitations of his own, but gauge God's assertions concerning Himself by the scale of His own glorious self-revelation. For he is the best student who does not read his thoughts into the book, but lets it reveal its own; who draws from it its sense, and does not import his own into it, nor force upon its words a meaning which he had determined was the right one before he opened its pages. Since then we are to discourse of the things of God, let us assume that God has full knowledge of Himself, and bow with humble reverence to His words. For He Whom we can only know through His own utterances is the fitting witness concerning Himself.

If in our discussion of the nature and birth of God we adduce certain analogies, let no one suppose that such comparisons are perfect and complete. There can be no comparison between God and earthly things, yet the weakness of our understanding forces us to seek for illustrations from a lower sphere to explain our meaning about loftier themes. The course of daily life shows how our experience in ordinary matters enables us to form conclusions on unfamiliar subjects. We must therefore regard any comparison as helpful to man rather than as descriptive of God, since it suggests, rather than exhausts, the sense we seek. Nor let such a comparison be thought too bold when it sets side by side carnal and spiritual natures, things invisible and things palpable, since it avows itself a necessary aid to the weakness of the human mind, and deprecates the condemnation due to an imperfect analogy. On this principle I proceed with my task, intending to use the terms supplied by God, yet coloring my argument with illustrations drawn from human life.

No one can doubt that we have taken the course of true reverence and of sound doctrine when, after proving from Law and Prophets first that Christ is the Son of God, and next that He is true God, and this without breach of the mysterious unity, we proceed to support the Law and the Prophets by the evidence of the Gospels, and prove from them also that He is the Son of God and Himself very God. It is the easiest of tasks, after demonstrating His right to the Name of Son, to show that the Name truly describes His relation to the Father; though indeed universal usage regards the granting of the name of son as convincing evidence of sonship. But, to leave no loophole for the trickery and deceit of these traducers of the true birth of God the Only-begotten, we have used His true Godhead as evidence of His true Sonship; to show that He Who (as is confessed by all) bears the Name of Son of God is actually God, we have adduced His Name, His birth, His nature, His power, His assertions. We have proved that His Name is an accurate description of Himself, that the title of Son is an evidence of birth, that in His birth He retained His Divine Nature, and with His nature His power, and that that power manifested itself in conscious and deliberate self-revelation. I have set down the Gospel proofs of each several point, showing how His self-revelation displays His power, how His power reveals His nature, how His nature is His by birthright, and from His birth comes His title to the name of Son. Thus every whisper of blasphemy is silenced, for the Lord Jesus Christ Himself by the witness of His own mouth has taught us that He is, as His Name, His birth, His nature, His power declare, in the true sense of Deity, very God of very God... Ignorance of prophetic diction and unskillfulness in interpreting Scripture has led the heretics into a perversion of the point and meaning of the passage, *The Lord created Me for a beginning of His ways for His works*. They labour to establish from it that Christ is created, rather than born, as God, and hence partakes the nature of created beings, though He excel

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them in the manner of His creation, and has no glory of Divine birth but only the powers of a transcendent creature. We in reply, without importing any new considerations or preconceived opinions, will make this very passage of Wisdom display its own true meaning and object. We will show that the fact that He was created for the beginning of the ways of God and for His works, cannot be twisted into evidence concerning the Divine and eternal birth, because creation for these purposes and birth from everlasting are two entirely different things. Where birth is meant, there birth, and nothing but birth, is spoken of; where creation is mentioned, the cause of that creation is first named. There is a Wisdom born before all things, and again there is a wisdom created for particular purposes; the Wisdom which is from everlasting is one, the wisdom which has come into existence during the lapse of time is another.

Having thus concluded that we must reject the word 'creation' from our confession of faith in God the Only-begotten, we proceed to lay down the teachings of reason and of piety concerning the Holy Spirit, that the reader, whose convictions have been established by patient and earnest study... may be provided with a complete presentation of the faith. This end will be attained when the blasphemies of heretical teaching on this theme also have been swept away, and the mystery, pure and undefiled, of the Trinity which regenerates us has been fixed in terms of saving precision on the authority of Apostles and Evangelists. Men will no longer dare, on the strength of mere human reasoning, to rank among creatures that Divine Spirit, Whom we receive as the pledge of immortality and source of fellowship with the sinless nature of God.

I know, O Lord God Almighty, that I owe You, as the chief duty of my life, the devotion of all my words and thoughts to Yourself. The gift of speech which You have bestowed can bring me no higher reward than the opportunity of service in preaching You and displaying You as You are, as Father and Father of God the Only-begotten, to the world in its blindness and the heretic in his rebellion. But this is the mere expression of my own desire; I must pray also for the gift of Your help and compassion, that the breath of Your Spirit may fill the sails of faith and confession which I have spread, and a favouring wind be sent to forward me on my voyage of instruction. We can trust the promise of Him Who said, *Ask, and it shall be given you, seek, and you shall find, knock, and it shall be opened unto you;* and we in our want shall pray for the things we need. We shall bring an untiring energy to the study of Your Prophets and Apostles, and we shall knock for entrance at every gate of hidden knowledge, but it is Yours to answer the prayer, to grant the thing we seek, to open the door on which we beat. Our minds are born with dull and clouded vision, our feeble intellect is penned within the barriers of an impassable ignorance concerning things Divine; but the study of Your revelation elevates our soul to the comprehension of sacred truth, and submission to the faith is the path to a certainty beyond the reach of unassisted reason.

And therefore we look to Your support for the first trembling steps of this undertaking, to Your aid that it may gain strength and prosper. We look to You to give us the fellowship of that Spirit Who guided the Prophets and the Apostles, that we may take their words in the sense in which they spoke and assign its right shade of meaning to every utterance. For we shall speak of things which they preached in a mystery; of You, O God Eternal, Father of the Eternal and Only-begotten God, Who alone art without birth, and of the One Lord Jesus Christ, born of You from everlasting. We may not sever Him from You, or make Him one of a plurality of Gods, on any plea of difference of nature. We may not say that He is not begotten of You, because You are One. We must not fail to confess Him as true God, seeing that He is born of You, true God, His Father. Grant us, therefore, precision of language, soundness of argument, grace of style, loyalty to truth. Enable us to utter the things that we believe, that so we may confess, as Prophets and Apostles have taught us, You, One God our Father, and One Lord Jesus Christ, and put to silence the gainsaying of heretics, proclaiming You as God, yet not solitary, and Him as God, in no unreal sense.

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

## Announcements

There will be a parish social in honour of Our Lady's Immaculate Conception immediately after the 12:30 pm Mass today. Everyone is invited to attend and enjoy pancakes, sausages, and desserts (including those who did not sign up).

The Wednesday talk on *The Devout Life* will continue this week at 7pm 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 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, December 8<sup>th</sup></b> Immaculate Conception of the Blessed Virgin Mary (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	B J by A A JP by SP FSSP & world TLM	
<b>Monday, December 9<sup>th</sup></b> Feria of Advent (IV Cl)	7:30 am Low Mass	SM by MCM	T J by A A
<b>Tuesday, December 10<sup>th</sup></b> Feria of Advent (IV Cl)	7:30 am Low Mass	E M by M C M	souls in purgatory
<b>Wednesday, December 11<sup>th</sup></b> St. Damasus I, Pope & Confessor (III Cl)	7:30 am Low Mass	AK† by AT	S M by M C M
<b>Thursday, December 12<sup>th</sup></b> Feria of Advent (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	JP by SP	B W by P A
<b>Friday, December 13<sup>th</sup></b> St Lucy, Virgin and Martyr (III Cl)	7:30 am Low Mass	RM † by PM	J A by A A
<b>Saturday, December 14<sup>th</sup></b> Feria of Advent (IV Cl)	8:00 am Low Mass	souls in purgatory	Peace in the world
<b>Sunday, December 15<sup>th</sup></b> Third 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.