



VITAL GRANDIN CHAPLAINCY

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

3rd Sunday of Advent

December 15th, 2024

Entrance Hymn: Dear Maker of the Starry Skies #4

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: Veni, Veni Emmanuel #5

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



A 17th century statue of St. Thomas the Apostle, by Jerome Duquesnoy the Younger.

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The Ease of Heresy and the Difficulty of True Speech Regarding the Holy Trinity

Believers have always found their satisfaction in that Divine utterance, which our ears heard recited from the Gospel at the moment when that Power, which is its attestation, was bestowed upon us:— *Go now and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command you; and, lo, I am with you always, even unto the end of the world.* (Matt. 28:19-20) What element in the mystery of man's salvation is not included in those words? What is forgotten, what left in darkness? All is full, as from the Divine fullness; perfect, as from the Divine perfection. The passage contains the exact words to be used, the essential acts, the sequence of processes, an insight into the Divine nature. He bade them baptize in the Name of the Father, and of the Son, and of the Holy Ghost, that is with confession of the Creator and of the Only-begotten, and of the Gift. For God the Father is One, from Whom are all things; and our Lord Jesus Christ the Only-begotten, through Whom are all things, is One; and the Spirit, God's Gift to us, Who pervades all things, is also One. Thus all are ranged according to powers possessed and benefits conferred — the One Power from Whom all, the One Offspring through Whom all, the One Gift Who gives us perfect hope. Nothing can be found lacking in that supreme Union which embraces, in Father, Son and Holy Spirit, infinity in the Eternal, His Likeness in His express Image, our enjoyment of Him in the Gift.

But the errors of heretics and blasphemers force us to deal with unlawful matters, to scale perilous heights, to speak unutterable words, to trespass on forbidden ground. Faith ought in silence to fulfil the commandments, worshipping the Father, reverencing with Him the Son, abounding in the Holy Ghost, but we must strain the poor resources of our language to express thoughts too great for words. The error of others compels us to err in daring to embody in human terms truths which ought to be hidden in the silent veneration of the heart.

For there have risen many who have given to the plain words of Holy Writ some arbitrary interpretation of their own, instead of its true and only sense, and this in defiance of the clear meaning of words. Heresy lies in the sense assigned, not in the word written; the guilt is that of the expositor, not of the text. Is not truth indestructible? When we hear the name Father, is not sonship involved in that Name? The Holy Ghost is mentioned by name; must He not exist? We can no more separate fatherhood from the Father or sonship from the Son than we can deny the existence in the Holy Ghost of that gift which we receive. Yet men of distorted mind plunge the whole matter in doubt and difficulty, fatuously reversing the clear meaning of words, and depriving the Father of His fatherhood because they wish to strip the Son of His sonship. They take away the fatherhood by asserting that the Son is not a Son by nature; for a son is not of the nature of his father when begetter and begotten have not the same properties, and he is no son whose being is different from that of the father, and unlike it. Yet in what sense is God a Father (as He is), if He have not begotten in His Son that same substance and nature which are His own?

Since, therefore, they cannot make any change in the facts recorded, they bring novel principles and theories of man's device to bear upon them. Sabellius, for instance, makes the Son an extension of the Father, and the faith in this regard a matter of words rather than of reality, for he makes one and the same Person, Son to Himself and also Father. Hebron allows no beginning to the Son of God except from Mary, and represents Him not as first God and then man, but as first man then God; declares that the Virgin did not receive into herself One previously existent, Who had been in the beginning God the Word dwelling with God, but that through the agency of the Word she bore Flesh; the 'Word' meaning in his opinion not the nature of the pre-existent Only-begotten God, but only the

sound of an uplifted voice. Similarly certain teachers of our present day assert that the Image and Wisdom and Power of God was produced out of nothing, and in time. They do this to save God, regarded as Father of the Son, from being lowered to the Son's level. They are fearful lest this birth of the Son from Him should deprive Him of His glory, and therefore come to God's rescue by styling His Son a creature made out of nothing, in order that God may live on in solitary perfection without a Son born of Himself and partaking His nature. What wonder that their doctrine of the Holy Ghost should be different from ours, when they presume to subject the Giver of that Holy Ghost to creation, and change, and non-existence. Thus do they destroy the consistency and completeness of the mystery of the faith. They break up the absolute unity of God by assigning differences of nature where all is clearly common to Each; they deny the Father by robbing the Son of His true Sonship; they deny the Holy Ghost in their blindness to the facts that we possess Him and that Christ gave Him. They betray ill-trained souls to ruin by their boast of the logical perfection of their doctrine; they deceive their hearers by emptying terms of their meaning, though the Names remain to witness to the truth. I pass over the pitfalls of other heresies, Valentinian, Marcionite, Manichee and the rest. From time to time they catch the attention of some foolish souls and prove fatal by the very infection of their contact; one plague as destructive as another when once the poison of their teaching has found its way into the hearer's thoughts.

Their treason involves us in the difficult and dangerous position of having to make a definite pronouncement, beyond the statements of Scripture, upon this grave and abstruse matter. The Lord said that the nations were to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost. The words of the faith are clear; the heretics do their utmost to involve the meaning in doubt. We may not on this account add to the appointed form, yet we must set a limit to their license of interpretation. Since their malice, inspired by the devil's cunning, empties the doctrine of its meaning while it retains the Names which convey the truth, we must emphasise the truth which those Names convey. We must proclaim, exactly as we shall find them in the words of Scripture, the majesty and functions of Father, Son and Holy Spirit, and so debar the heretics from robbing these Names of their connotation of Divine character, and compel them by means of these very Names to confine their use of terms to their proper meaning. I cannot conceive what manner of mind our opponents have, who pervert the truth, darken the light, divide the indivisible, rend the scatheless, dissolve the perfect unity. It may seem to them a light thing to tear up Perfection, to make laws for Omnipotence, to limit Infinity; as for me, the task of answering them fills me with anxiety; my brain whirls, my intellect is stunned, my very words must be a confession, not that I am weak of utterance, but that I am dumb. Yet a wish to undertake the task forces itself upon me; it means withstanding the proud, guiding the wanderer, warning the ignorant. But the subject is inexhaustible; I can see no limit to my venture of speaking concerning God in terms more precise than He Himself has used. He has assigned the Names — Father, Son and Holy Ghost — which are our information of the Divine nature. Words cannot express or feeling embrace or reason apprehend the results of enquiry carried further; all is ineffable, unattainable, incomprehensible. Language is exhausted by the magnitude of the theme, the splendour of its effulgence blinds the gazing eye, the intellect cannot compass its boundless extent. Still, under the necessity that is laid upon us, with a prayer for pardon to Him Whose attributes these are, we will venture, enquire and speak; and moreover — it is the only promise that in so grave a matter we dare to make — we will accept whatever conclusion He shall indicate.

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

Announcements

There will be a social after the 12:30 Mass today.

The Talk on *The Devout Life* and Friday Apologetics will be postponed until next year.

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.

The members of the Sodality of the Blessed Virgin Mary wish to thank everyone who came out to the pancake luncheon, and to those who contributed in any way. It was a great success and a beautiful way to honour Our Blessed Mother.

Christmas Octave Mass Times

Wed. Dec. 25th (Holy Day of Obligation)

Christmas Eve: Midnight Mass (Assumption Church): Carols begin at 11:30 pm.

Christmas Day Masses:

7:30 am - Low Mass (Assumption Church)

12:30 pm - Missa Cantata - Sung Mass (Assumption Church)

4:30 pm - Low Mass (St. Edmund's)

Wed. January 1st (Holy Day of Obligation)

7:30 am - Low Mass (Assumption Church)

12:30 pm - Missa Cantata - Sung Mass (Assumption Church)

4:30 pm - Low Mass (St. Edmund's)

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 15th Third Sunday of Advent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	M&E Dt by GD K J by A A Private Intention	
Monday, December 16th St. Eusebius, Bp & Martyr (III Cl)	7:30 am Low Mass	Intentions of SK	Conversions by B
Tuesday, December 17th Major Feria of Advent (II Cl)	7:30 am Low Mass	A D by A A	HK† by AT
Wednesday, December 18th Ember Wed. of Advent (II Cl)	7:30 am Low Mass	J A by A A	RM† by PM
Thursday, December 19th Major Feria of Advent (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	E M by M C M	Souls in Purgatory
Friday, December 20th Ember Friday of Advent (II Cl)	7:30 am Low Mass	S M by M C M	JD by AA
Saturday, December 21st St. Thomas, Apostle (II Cl)	8:00 am Low Mass	M C by A A	ZD by AA
Sunday, December 22nd Fourth 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.