



VITAL GRANDIN CHAPLAINCY

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

4th Sunday of Advent

Entrance Hymn: On Jordan's Bank #1

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: O Come, Divine Messiah #7

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



A 15th century fresco by Giovanni da Modena.

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Divine Fatherhood, Divine Sonship

It is the Father to Whom all existence owes its origin. In Christ and through Christ He is the source of all. In contrast to all else He is self-existent. He does not draw His being from without, but possesses it from Himself and in Himself. He is infinite, for nothing contains Him and He contains all things; He is eternally unconditioned by space, for He is illimitable; eternally anterior to time, for time is His creation. Let imagination range to what you may suppose is God's utmost limit, and you will find Him present there; strain as you will there is always a further horizon towards which to strain. Infinity is His property, just as the power of making such effort is yours. Words will fail you, but His being will not be circumscribed. Or again, turn back the pages of history, and you will find Him ever present; should numbers fail to express the antiquity to which you have penetrated, yet God's eternity is not diminished. Gird up your intellect to comprehend Him as a whole; He eludes you. God, as a whole, has left something within your grasp, but this something is inextricably involved in His entirety. Thus you have missed the whole, since it is only a part which remains in your hands; nay, not even a part, for you are dealing with a whole which you have failed to divide. For a part implies division, a whole is undivided, and God is everywhere and wholly present wherever He is. Reason, therefore, cannot cope with Him, since no point of contemplation can be found outside Himself and since eternity is eternally His. This is a true statement of the mystery of that unfathomable nature which is expressed by the Name 'Father.' God invisible, ineffable, infinite. Let us confess by our silence that words cannot describe Him; let sense admit that it is foiled in the attempt to apprehend, and reason in the effort to define. Yet He has, as we said, in 'Father' a name to indicate His nature; He is a Father unconditioned. He does not, as men do, receive the power of paternity from an external source. He is unbegotten, everlasting, inherently eternal. To the Son only is He known, for no one knows the Father save the Son and him to whom the Son wills to reveal Him, nor yet the Son save the Father. Each has perfect and complete knowledge of the Other. Therefore, since no one knows the Father save the Son, let our thoughts of the Father be at one with the thoughts of the Son, the only faithful Witness, Who reveals Him to us.

It is easier for me to feel this concerning the Father than to say it. I am well aware that no words are adequate to describe His attributes. We must feel that He is invisible, incomprehensible, eternal. But to say that He is self-existent and self-originating and self-sustained, that He is invisible and incomprehensible and immortal; all this is an acknowledgment of His glory, a hint of our meaning, a sketch of our thoughts, but speech is powerless to tell us what God is, words cannot express the reality. You hear that He is self-existent; human reason cannot explain such independence. We can find objects which uphold, and objects which are upheld, but that which thus exists is obviously distinct from that which is the cause of its existence. Again, if you hear that He is self-originating, no instance can be found in which the giver of the gift of life is identical with the life that is given. If you hear that He is immortal, then there is something which does not spring from Him and with which He has, by His very nature, no contact; and, indeed, death is not the only thing which this word 'immortal' claims as independent of God. If you hear that He is incomprehensible, that is as much as to say that He is non-existent, since contact with Him is impossible. If you say that He is invisible, a being that does not visibly exist cannot be sure of its own existence. Thus our confession of God fails through the defects of language; the best combination of words we can devise cannot indicate the reality and the greatness of God. The perfect knowledge of God is so to know Him that we are sure we must not be ignorant of Him, yet cannot describe Him. We must believe, must apprehend, must worship; and such acts of devotion must stand in lieu of definition.

We have now exchanged the perils of a harbourless coast for the storms of the open sea. We can neither safely advance nor safely retreat, yet the way that lies before us has greater hardships than that which lies behind. The Father is what He is, and as He is manifested, so we must believe. The mind shrinks in dread from treating of the Son; at every word I tremble lest I be betrayed into treason. For He is the Offspring of the Unbegotten, One from One, true

from true, living from living, perfect from perfect; the Power of Power, the Wisdom of Wisdom, the Glory of Glory, the Likeness of the invisible God, the Image of the Unbegotten Father. Yet in what sense can we conceive that the Only-begotten is the Offspring of the Unbegotten? Repeatedly the Father cries from heaven, *This is My beloved Son in Whom I am well pleased*. It is no rending or severance, for He that begot is without passions, and He that was born is the Image of the invisible God and bears witness, *The Father is in Me and I in the Father*. It is no mere adoption, for He is the true Son of God and cries, *He that has seen Me has seen the Father also*. Nor did He come into existence in obedience to a command as did created things, for He is the Only-begotten of the One God; and He has life in Himself, even as He that begot Him has life, for He says, As the Father has life in Himself, even so gave He to the Son to have life in Himself. Nor is there a portion of the Father resident in the Son, for the Son bears witness, All things that the Father has are Mine , and again, And all things that are Mine are Yours, and Yours are Mine , and the Apostle testifies, *For in Him dwells all the fullness of the Godhead bodily*; and by the nature of things a portion cannot possess the whole. He is the perfect Son of the perfect Father, for He Who has all has given all to Him. Yet we must not imagine that the Father did not give, because He still possesses, or that He has lost, because He gave to the Son.

The manner of this birth is therefore a secret confined to the Two. If any one lays upon his personal incapacity his failure to solve the mystery, in spite of the certainty that Father and Son stand to Each Other in those relations, he will be still more pained at the ignorance to which I confess. I, too, am in the dark, yet I ask no questions. I look for comfort to the fact that Archangels share my ignorance, that Angels have not heard the explanation, and worlds do not contain it, that no prophet has espied it and no Apostle sought for it, that the Son Himself has not revealed it. Let such pitiful complaints cease. Whoever you are that search into these mysteries, I do not bid you resume your exploration of height and breadth and depth; I ask you rather to acquiesce patiently in your ignorance of the mode of Divine generation, seeing that you know not how His creatures come into existence. Answer me this one question:— Do your senses give you any evidence that you yourself were begotten? Can you explain the process by which you became a father? I do not ask whence you drew perception, how you obtained life, whence your reason comes, what is the nature of your senses of smell, touch, sight, hearing; the fact that we have the use of all these is the evidence that they exist. What I ask is:— How do you give them to your children? How do you ingraft the senses, lighten the eyes, implant the mind? Tell me, if you can. You have, then, powers which you do not understand, you impart gifts which you cannot comprehend. You are calmly indifferent to the mysteries of your own being, profanely impatient of ignorance concerning the mysteries of God's.

Listen then to the Unbegotten Father, listen to the Only-begotten Son. Hear His words, *The Father is greater than, and I and the Father are One , and He that has seen Me has seen the Father also , and The Father is in Me and I in the Father , and I went out from the Father , and Who is in the bosom of the Father , and Whatsoever the Father has He has delivered to the Son , and The Son has life in Himself, even as the Father has in Himself*. Hear in these words the Son, the Image, the Wisdom, the Power, the Glory of God. Next mark the Holy Ghost proclaiming Who shall declare His generation? Note the Lord's assurance, *No one knows the Son save the Father, neither does any know the Father save the Son and He to whom the Son wills to reveal Him*. Penetrate into the mystery, plunge into the darkness which shrouds that birth, where you will be alone with God the Unbegotten and God the Only-begotten. Make your start, continue, persevere. I know that you will not reach the goal, but I shall rejoice at your progress. For He who devoutly treads an endless road, though he reach no conclusion, will profit by his exertions. Reason will fail for want of words, but when it comes to a stand it will be the better for the effort made.

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

Announcements

Talks on The Life of Christ and Apologetics will continue after Feb. 2nd. *Catechesis* will continue in the new year.

Epiphany House Blessing enrollments (for Chaplaincy attendees) will again be on our website in the New Year.

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)

Friday Dec. 27th: **8 am Mass** followed by a blessing of wine in honour of St. John.

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 22nd Fourth Sunday of Advent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	O A by S P EA by AA K & M N & family by AK	
Monday, December 23rd Major FERIA of Advent (II Cl)	7:30 am Low Mass	Souls in Purgatory	L & E W † by A G W
Tuesday, December 24th Vigil of Christmas (I Cl)	7:30 am Low Mass	D H D rip by A G W	JD † by GD
Wednesday, December 25th The Nativity of Our Lord(I Cl)	Midnight Mass 7:30 am Dawn Mass 12:30 pm Sung DayMass 4:30 pm Low Day Mass	J & C M by P A JA by AA Thanksgiving by BH Conv'n of sinners by A K	Souls in Purgatory
Thursday, December 26th St. Stephen, Deacon & Protomartyr (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	L K by A K	KD by AA
Friday, December 27th St. John the Evangelist, Apostle (II Cl)	8:00 am Low Mass	M W † by C W	RD by AA
Saturday, December 28th Holy Innocents, Martyrs (II Cl)	8:00 am Low Mass	M W † by J Y	RBB† (FOSS)
Sunday, December 29th Sunday in the Octave of Christmas (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.