



VITAL GRANDIN CHAPLAINCY

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

The Nativity of Our Lord

Entrance Hymn: *Adeste Fideles* #10

Mass IX: Booklet p. 14; Angelus p. 1882 ; Baronius p. xii
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi
Recessional Hymn: *Angels We Have Heard On High* #12



A 15th century portrayal of the Nativity by Fra Filippo Lippi, including St. George (left) and St. Vincent Ferrier (right).

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

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Divine Fatherhood, Divine Sonship Pt. 2

The Son draws His life from that Father Who truly has life; the Only begotten from the Unbegotten, Offspring from Parent, Living from Living. As the Father has life in Himself, even so gave He to the Son also to have life in Himself. The Son is perfect from Him that is perfect, for He is whole from Him that is whole. This is no division or severance, for Each is in the Other, and the fullness of the Godhead is in the Son. Incomprehensible is begotten of Incomprehensible, for none else knows Them, but Each knows the Other; Invisible is begotten of Invisible, for the Son is the Image of the invisible God, and he that has seen the Son has seen the Father also. There is a distinction, for They are Father and Son; not that Their Divinity is different in kind, for Both are One, God of God, One God Only begotten of One God Unbegotten. They are not two Gods, but One of One; not two Unbegotten, for the Son is born of the Unborn. There is no diversity, for the life of the living God is in the living Christ. So much I have resolved to say concerning the nature of their Divinity; not imagining that I have succeeded in making a summary of the faith, but recognising that the theme is inexhaustible. So faith, you object, has no service to render, since there is nothing that it can comprehend. Not so; the proper service of faith is to grasp and confess the truth that it is incompetent to comprehend its Object.

It remains to say something more concerning the mysterious generation of the Son; or rather this something more is everything. I quiver, I linger, my powers fail, I know not where to begin. I cannot tell the time of the Son's birth; it were impious not to be certain of the fact. Whom shall I entreat? Whom shall I call to my aid? From what books shall I borrow the terms needed to state so hard a problem? Shall I ransack the philosophy of Greece? No! I have read, *Where is the wise? Where is the enquirer of this world?* (1 Cor. 1:20) In this matter, then, the world's philosophers, the wise men of paganism, are dumb: for they have rejected the wisdom of God. Shall I turn to the Scribe of the law? He is in darkness, for the Cross of Christ is an offense to him. Shall I, perchance, bid you shut your eyes to heresy, and pass it by in silence, on the ground that sufficient reverence is shown to Him Whom we preach if we believe that lepers were cleansed, the deaf heard, the lame ran, the palsied stood, the blind (in general) received sight, the blind from his birth had eyes given to him, devils were routed, the sick recovered, the dead lived. The heretics confess all this, and perish.

Look now to see a thing not less miraculous than lame men running, blind men seeing, the flight of devils, the life from the dead. There stands by my side, to guide me through the difficulties which I have enunciated, a poor fisherman, ignorant, uneducated, fishing-lines in hand, clothes dripping, muddy feet, every inch a sailor. Consider and decide whether it were the greater feat to raise the dead or impart to an untrained mind the knowledge of mysteries so deep as he reveals by saying, *In the beginning was the Word.* (Jo. 1:1) What means this In the beginning was? He ranges backward over the spaces of time, centuries are left behind, ages are cancelled. Fix in your mind what date you will for this beginning; you miss the mark, for even then He, of Whom we are speaking, was. Survey the universe, note well what is written of it, *In the beginning God made the heaven and the earth.* (Gen. 1:1) This word beginning fixes the moment of creation; you can assign its date to an event which is definitely stated to have happened in the beginning. But this fisherman of mine, unlettered and unread, is untrammelled by time, undaunted by its immensity; he pierces beyond the beginning. For his was has no limit of time and no commencement; the uncreated Word was in the beginning. But perhaps we shall find that our fisherman has been guilty of departure from the terms of the problem proposed for solution. He has set the Word free from the limitations of time; that which is free lives its own life and is bound to no obedience. Let us, therefore, pay our best attention to what follows:— And the Word was with God. We find that it is with God that the Word, Which was before the beginning, exists unconditioned by time. The Word, Which was, is with God. He Who is absent when we seek for His origin in time is present all the while with the Creator of time. For this once our fisherman has escaped; perhaps he will succumb to the difficulties which await him.

For you will plead that a word is the sound of a voice; that it is a naming of things, an utterance of thoughts. This Word was with God, and was in the beginning; the expression of the eternal Thinker's thoughts must be eternal. For the present I will give you a brief answer of my own on the fisherman's behalf, till we see what defense he has to make for his own simplicity. The nature, then, of a word is that it is first a potentiality, afterwards a past event; an existing thing only while it is being heard. How can we say, In the beginning was the Word, when a word neither exists before, nor lives after, a definite point of time? Can we even say that there is a point of time in which a word exists? Not only are the words in a speaker's mouth non-existent until they are spoken, and perished the instant they are uttered, but even in the moment of utterance there is a change from the sound which commences to that which ends a word. Such is the reply that suggests itself to me as a bystander. But your opponent the Fisherman has an answer of his own. He will begin by reproving you for your inattention. Even though your unpractised ear failed to catch the first clause, In the beginning was the Word, why complain of the next, And the Word was with God? Was it And the Word was in God that you heard — the dictum of some profound philosophy? Or is it that your provincial dialect makes no distinction between in and with? The assertion is that Which was in the beginning was with, not in, Another. But I will not argue from the beginning of the sentence; the sequel can take care of itself. Hear now the rank and the name of the Word: — And the Word was God. Your plea that the Word is the sound of a voice, the utterance of a thought, falls to the ground. The Word is a reality, not a sound, a Being, not a speech, God, not a nonentity.

But I tremble to say it; the audacity staggers me. I hear, And the Word was God; I, whom the prophets have taught that God is One. To save me from further fears, give me, friend Fisherman, a fuller imparting of this great mystery. Show that these assertions are consistent with the unity of God; that there is no blasphemy in them, no explaining away, no denial of eternity. He continues, He was in the beginning with God. This He was in the beginning removes the limit of time; the word God shows that He is more than a voice; that He is with God proves that He neither encroaches nor is encroached upon, for His identity is not swallowed up in that of Another, and He is clearly stated to be present with the One Unbegotten God as God, His One and Only-begotten Son.

We are still waiting, Fisherman, for your full description of the Word. He was in the beginning, it may be said, but perhaps He was not before the beginning. To this also I will furnish a reply on my Fisherman's behalf. The Word could not be other than He was; that was is unconditional and unlimited. But what says the Fisherman for himself? All things were made through Him. Thus, since nothing exists apart from Him through Whom the universe came into being, He, the Author of all things, must have an immeasurable existence. For time is a cognisable and divisible measure of extension, not in space, but in duration. All things are from Him, without exception; time then itself is His creature.

But, my Fisherman, the objection will be raised that you are reckless and extravagant in your language; that All things were made through Him needs qualification. There is the Unbegotten, made of none; there is also the Son, begotten of the Unborn Father. This All things is an unguarded statement, admitting no exceptions. While we are silent, not daring to answer or trying to think of some reply, do you break in with, And without Him was nothing made. You have restored the Author of the Godhead to His place, while proclaiming that He has a Companion. From your saying that nothing was made without Him, I learn that He was not alone. He through Whom the work was done is One; He without Whom it was not done is Another: a distinction is drawn between Creator and Companion.

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.