



VITAL GRANDIN CHAPLAINCY

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

Sunday in the Octave of Christmas

December 29th, 2024

Entrance Hymn: Angels We Have Heard on High #12

Asperges: #218

Mass IX: Booklet p. 14; Angelus p. 1882; Baronius p. xii

Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: In Dulci Jubilo #15

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



An 11th century manuscript illumination from the Codex Aureus of Echternach.

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The Ease of Heresy and the Difficulty of True Speech Regarding

Since, then, all things were made through Him, come to our help and tell us what it was that was made not without Him. That which was made in Him is life. That which was made in Him was certainly not made without Him; for that which was made in Him was also made through Him. *All things were created in Him and through Him.* (Col. 1:16) They were created in Him, for He was born as God the Creator. Again, nothing that was made in Him was made without Him, for the reason that God the Begotten was life, and was born as Life, not made life after His birth; for there are not two elements in Him, one inborn and one afterwards conferred. There is no interval in His case between birth and maturity. None of the things that were created in Him was made without Him, for He is the Life which made their creation possible. Moreover God, the Son of God, became God by virtue of His birth, not after He was born. Being born the Living from the Living, the True from the True, the Perfect from the Perfect, He was born in full possession of His powers. He needed not to learn in after time what His birth was, but was conscious of His Godhead by the very fact that He was born as God of God. *I and the Father are One* (Jo. 10:30), are the words of the Only-begotten Son of the Unbegotten. It is the voice of the One God proclaiming Himself to be Father and Son; Father speaking in the Son and Son in the Father. Hence also He that has seen Me has seen the Father also; hence All that the Father has, He has given to the Son; hence As the Father has life in Himself so has He given to the Son to have life in Himself; hence *No one knows the Father save the Son, nor the Son save the Father* (Matt. 11:27); hence In Him dwells all the fullness of the Godhead bodily.

This Life is the Light of men, the Light which lightens the darkness. To comfort us for that powerlessness to describe His generation of which the prophet Isaiah speaks, the Fisherman (ie. St. John) adds, *And the darkness comprehended Him not.* The language of unaided reason was baffled and silenced; the Fisherman who lay on the bosom of the Lord was taught to express the mystery. His language is not the world's language, for He deals with things that are not of the world. Let us know what it is, if there be any teaching that you can extract from his words, more than their plain sense conveys; if you can translate into other terms the truth we have elicited, publish them abroad. If there be none — indeed, because there are none — let us accept with reverence this teaching of the fisherman, and recognise in his words the oracles of God. Let us cling in adoration to the true confession of Father and Son, Unbegotten and Only-begotten ineffably, Whose majesty defies all expression and all perception. Let us, like John, lie on the bosom of the Lord Jesus, that we too may understand and proclaim the mystery.

This faith, and every part of it, is impressed upon us by the evidence of the Gospels, by the teaching of the Apostles, by the futility of the treacherous attacks which heretics make on every side. The foundation stands firm and unshaken in face of winds and rains and torrents; storms cannot overthrow it, nor dripping waters hollow it, nor floods sweep it away. Its excellence is proved by the failure of countless assaults to impair it. Certain remedies are so compounded as to be of value not merely against some single disease but against all; they are of universal efficacy. So it is with the Catholic faith. It is not a medicine for some special malady, but for every ill; virulence cannot master, nor numbers defeat, nor complexity baffle it. One and unchanging it faces and conquers all its foes. Marvellous it is that one form of words should contain a remedy for every disease, a statement of truth to confront every contrivance of falsehood. Let heresy muster its forces and every sect come forth to battle. Let our answer to their challenge be that there is One Unbegotten God the Father, and One Only-begotten Son of God, perfect Offspring of perfect Parent; that the Son was begotten by no lessening of the Father or subtraction from His Substance, but that He Who possesses all things begot an all-possessing Son; a Son not emanating nor proceeding from the Father, but compact of, and inherent in, the whole Divinity, of Him Who wherever He is present is present eternally; One free from time, unlimited in duration, since by Him all things were made, and, indeed, He could not be confined within a limit created by Himself. Such is the Catholic and Apostolic Faith which the Gospel has taught us and we avow.

Let Sabellius, if he dare, confound Father and Son as two names with one meaning, making of them not Unity but One Person. He shall have a prompt answer from the Gospels, not once or twice, but often repeated, *This is My beloved Son, in Whom I am well pleased*. He shall hear the words, *The Father is greater than I* (Jo. 14:28), and *I go to the Father*, and *Father, I thank You*, and *Glorify Me, Father*, and *You are the Son of the living God*. (Matt. 16:17) Let Hebion try to sap the faith, who allows the Son of God no life before the Virgin's womb, and sees in Him the Word only after His life as flesh had begun. We will bid him read again, *Father, glorify Me with Your own Self with that glory which I had with You before the world was* (Jo. 17:5), and *In the beginning was the Word, and the Word was with God, and the Word was God*, and *All things were made through Him*, and *He was in the world, and the world was made through Him, and the world knew Him not*. Let the preachers whose apostleship is of the newest fashion — an apostleship of Antichrist— come forward and pour their mockery and insult upon the Son of God. They must hear, *I came out from the Father and The Son in the Father's bosom*, and *I and the Father are One*, and *I in the Father, and the Father in Me*. And lastly, if they be wrath, as the Jews were, that Christ should claim God for His own Father, making Himself equal with God, they must take the answer which He gave the Jews, *Believe My works, that the Father is in Me and I in the Father*. Thus our one immovable foundation, our one blissful rock of faith, is the confession from Peter's mouth, *You are the Son of the living God*. (Matt. 16:16) On it we can base an answer to every objection with which perverted ingenuity or embittered treachery may assail the truth.

In what remains we have the appointment of the Father's will. The Virgin, the birth, the Body, then the Cross, the death, the visit to the lower world; these things are our salvation. For the sake of mankind the Son of God was born of the Virgin and of the Holy Ghost. In this process He ministered to Himself; by His own power — the power of God — which overshadowed her He sowed the beginning of His Body, and entered on the first stage of His life in the flesh. He did it that by His Incarnation He might take to Himself from the Virgin the fleshly nature, and that through this commingling there might come into being a hallowed Body of all humanity; that so through that Body which He was pleased to assume all mankind might be hid in Him, and He in return, through His unseen existence, be reproduced in all. Thus the invisible Image of God scorned not the shame which marks the beginnings of human life. He passed through every stage; through conception, birth, wailing, cradle and each successive humiliation.

What worthy return can we make for so great a condescension? The One Only-begotten God, ineffably born of God, entered the Virgin's womb and grew and took the frame of poor humanity. He Who upholds the universe, within Whom and through Whom are all things, was brought forth by common childbirth; He at Whose voice Archangels and Angels tremble, and heaven and earth and all the elements of this world are melted, was heard in childish wailing. The Invisible and Incomprehensible, Whom sight and feeling and touch cannot gauge, was wrapped in a cradle. If any man deem all this unworthy of God, the greater must he own his debt for the benefit conferred the less such condescension befits the majesty of God. He by Whom man was made had nothing to gain by becoming Man; it was our gain that God was incarnate and dwelt among us, making all flesh His home by taking upon Him the flesh of One. We were raised because He was lowered; shame to Him was glory to us. He, being God, made flesh His residence, and we in return are lifted anew from the flesh to God.

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

Announcements

There will be social next Sunday, January 5th. There will also be a Christmas concert, both after the 12:30 pm Mass.

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

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)

Ent: #12 Angels We Have Heard on High; Off: Resonet in Laudibus, plainchant; Com: Quem Pastores, Vaughan Williams Rec: #118; Veni Creator Spiritus, plainchant; Organ Postlude.

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 29th Sunday in the Octave of Christmas (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	B intentions FSSP Private	DB by C & I B
Monday, December 30th 6th Day in the Octave of Christmas (III Cl)	7:30 am Low Mass	D K by V P	EB by BF
Tuesday, December 31st 7th Day in the Octave of Christmas (II Cl)	7:30 am Low Mass	S K by V P	T Family by BF
Wednesday, January 1st The Octave of Christmas (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	R B F rip by M B Souls in Purgatory K & T by AK	
Thursday, January 2nd Feria of Christmastide (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Souls in Purgatory	S K by V P
Friday, January 3rd Feria of Christmastide (IV Cl)	7:30 am Low Mass	Souls in Purgatory	R B F rip by M B
Saturday, January 4th St. Elisabeth Ann Seton, Widow (II Cl)	8:00 am Low Mass	Souls in Purgatory	J H rip by N B
Sunday, January 5th The Holy Name of Jesus (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.