



VITAL GRANDIN CHAPLAINCY

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

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

The Holy Name of Jesus

January 5th, 2025

Entrance Hymn: #63 To The Name That Brings Salvation

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: #23 The First Nowell



An illumination from the 8th century Lindisfarne Gospels with the Chi-Ro at the top, an abbreviation in Greek of the name of Christ.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 587-454-1622

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

The Glory of the Incarnation and the Holy Spirit

But lest perchance fastidious minds be exercised by cradle and wailing, birth and conception, we must render to God the glory which each of these contains, that we may approach His self-abasement with souls duly filled with His claim to reign, and not forget His majesty in His condescension. Let us note, therefore, who were attendant on His conception. An Angel speaks to Zacharias; fertility is given to the barren; the priest comes forth dumb from the place of incense; John bursts forth into speech while yet confined within his mother's womb; an Angel blesses Mary and promises that she, a virgin, shall be the mother of the Son of God. Conscious of her virginity, she is distressed at this hard thing; the Angel explains to her the mighty working of God, saying, *The Holy Ghost shall come from above into you, and the power of the Most High shall overshadow you.* (Lu. 1:35) The Holy Ghost, descending from above, hallowed the Virgin's womb, and breathing therein (*for The Spirit blows where it lists* Jo. 3:8), mingled Himself with the fleshly nature of man, and annexed by force and might that foreign domain. And, lest through weakness of the human structure failure should ensue, the power of the Most High overshadowed the Virgin, strengthening her feebleness in semblance of a cloud cast round her, that the shadow, which was the might of God, might fortify her bodily frame to receive the procreative power of the Spirit. Such is the glory of the conception.

And now let us consider the glory which accompanies the birth, the wailing and the cradle. The Angel tells Joseph that the Virgin shall bear a Son, and that Son shall be named Emmanuel, that is, God with us. The Spirit foretells it through the prophet, the Angel bears witness; He that is born is God with us. The light of a new star shines forth for the Magi; a heavenly sign escorts the Lord of heaven. An Angel brings to the shepherds the news that Christ the Lord is born, the Saviour of the world. A multitude of the heavenly host flock together to sing the praise of that childbirth; the rejoicing of the Divine company proclaims the fulfilment of the mighty work. Then glory to God in heaven, and peace on earth to men of good will is announced. And now the Magi come and worship Him wrapped in swaddling clothes; after a life devoted to mystic rites of vain philosophy they bow the knee before a Babe laid in His cradle. Thus the Magi stoop to reverence the infirmities of Infancy; its cries are saluted by the heavenly joy of angels; the Spirit Who inspired the prophet, the heralding Angel, the light of the new star, all minister around Him. In such wise was it that the Holy Ghost's descent and the overshadowing power of the Most High brought Him to His birth. The inward reality is widely different from the outward appearance; the eye sees one thing, the soul another. A virgin bears; her child is of God. An Infant wails; angels are heard in praise. There are coarse swaddling clothes; God is being worshipped. The glory of His Majesty is not forfeited when He assumes the lowliness of flesh.

So was it also during His further life on earth. The whole time which He passed in human form was spent upon the works of God. I have no space for details; it must suffice to say that in all the varied acts of power and healing which He wrought, the fact is conspicuous that He was man by virtue of the flesh He had taken, God by the evidence of the works He did. Concerning the Holy Spirit I ought not to be silent, and yet I have no need to speak; still, for the sake of those who are in ignorance, I cannot refrain. There is no need to speak, because we are bound to confess Him, proceeding, as He does, from Father and Son. For my own part, I think it wrong to discuss the question of His existence. He does exist, inasmuch as He is given, received, retained; He is joined with Father and Son in our confession of the faith, and cannot be excluded from a true confession of Father and Son; take away a part, and the whole faith is marred. If any man demand what meaning we attach to this conclusion, he, as well as we, has read the words of the Apostle, *Because you are sons of God, God has sent the Spirit of His Son into our hearts, crying, Abba, Father* (Gal. 4:6), and *Grieve not the Holy Spirit of God, in Whom you have been sealed* (Eph. 4:30), and again, *But we have received not the spirit of this world, but the Spirit which is of God, that we may know the things that are given unto us by God* (1 Cor. 2:12), and also *But you are not in the flesh but*

in the Spirit, if so be that the Spirit of God is in you. But if any man has not the Spirit of Christ, he is not His (Rom. 8:9), and further, But if the Spirit of Him that raised up Jesus from the dead dwells in you, He that raised up Christ from the dead shall quicken also your mortal bodies for the sake of His Spirit which dwells in you. Wherefore since He is, and is given, and is possessed, and is of God, let His traducers take refuge in silence. When they ask, Through Whom is He? To what end does He exist? Of what nature is He? We answer that He it is through Whom all things exist, and from Whom are all things, and that He is the Spirit of God, God's gift to the faithful. If our answer displease them, their displeasure must also fall upon the Apostles and the Prophets, who spoke of Him exactly as we have spoken. And furthermore, Father and Son must incur the same displeasure.

The reason, I believe, why certain people continue in ignorance or doubt is that they see this third Name, that of the Holy Spirit, often used to signify the Father or the Son. No objection need be raised to this; whether it be Father or Son, He is Spirit, and He is holy.

But the words of the Gospel, *For God is Spirit* (Jo. 4:24), need careful examination as to their sense and their purpose. For every saying has an antecedent cause and an aim which must be ascertained by study of the meaning. We must bear this in mind lest, on the strength of the words, God is Spirit, we deny not only the Name, but also the work and the gift of the Holy Ghost. The Lord was speaking with a woman of Samaria, for He had come to be the Redeemer for all mankind. After He had discoursed at length of the living water, and of her five husbands, and of him whom she then had who was not her husband, the woman answered, "Lord, I perceive that You are a prophet. Our fathers worshipped in this mountain; and you say that in Jerusalem is the place where men ought to worship." The Lord replied, "Woman, believe Me, the hour comes when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you know not; we worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshippers shall worship the Father in the Spirit and in truth; for the Father seeks such to worship Him. For God is Spirit, and they that worship Him must worship in the Spirit and in truth, for God is Spirit." We see that the woman, her mind full of inherited tradition, thought that God must be worshipped either on a mountain, as at Samaria, or in a temple, as at Jerusalem; for Samaria in disobedience to the Law had chosen a site upon the mountain for worship, while the Jews regarded the temple founded by Solomon as the home of their religion, and the prejudices of both confined the all-embracing and illimitable God to the crest of a hill or the vault of a building. God is invisible, incomprehensible, immeasurable; the Lord said that the time had come when God should be worshipped neither on mountain nor in temple. For Spirit cannot be cabined or confined; it is omnipresent in space and time, and under all conditions present in its fullness. Therefore, He said, they are the true worshippers who shall worship in the Spirit and in truth. And these who are to worship God the Spirit in the Spirit shall have the One for the means, the Other for the object, of their reverence: for Each of the Two stands in a different relation to the worshipper. The words, *God is Spirit*, do not alter the fact that the Holy Spirit has a Name of His own, and that He is the Gift to us. The woman who confined God to hill or temple was told that God contains all things and is self-contained: that He, the Invisible and Incomprehensible must be worshipped by invisible and incomprehensible means. The imparted gift and the object of reverence were clearly shown when Christ taught that God, being Spirit, must be worshipped in the Spirit, and revealed what freedom and knowledge, what boundless scope for adoration, lay in this worship of God, the Spirit, in the Spirit.

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

Announcements

The **Epiphany House Blessings** will commence this week; Please sign up via the website to be added to our schedule. Everyone will be contacted to arrange house blessings by locale. *Due to the limited time and resources, this house blessing is only available to those who attend the Chaplaincy's Latin Masses.*

There will be social today after the 12:30 pm Mass with Christmas carols sung by our choirs and the blessing of the Epiphany Holy Water. The next social will be January 19th.

Monday January 6th: The Feast of the Epiphany. There will be two Low Masses offered at Assumption; 7:30 am and 7 pm. If anyone wishes to have gold, frankincense and/or myrrh blessed in honour of the Magi, please bring them to be blessed at the end of either Mass.

Talks on The Life of Christ and **Apologetics** will continue after Feb. 2nd. **Catechesis** will also continue after Feb. 2nd.

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, January 5th The Holy Name of Jesus (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Intention of CA R V and T R † by M R Private Intention	
Monday, January 6th Epiphany of the Lord (I Cl)	7:30 am Low Mass 7:00 pm Low Mass	POM † C B by C and I B	
Tuesday, January 7th Feria of Epiphany (IV Cl)	7:30 am Low Mass	EM & SM by MCM	Holy Souls by C and I B
Wednesday, January 8th Feria of Epiphany (IV Cl)	7:30 am Low Mass	A M by A M	PT by AT
Thursday, January 9th Feria of Epiphany (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	AR & CA † by MR	E M & family by M C M
Friday, January 10th Feria of Epiphany (IV Cl)	7:30 am Low Mass	Souls in Purgatory	Thanksgiving by M B
Saturday, January 11th Feria of Epiphany (IV Cl)	8:00 am Low Mass	Intention of SP	E M and family by M C M
Sunday, January 12th Feast of the Holy Family (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.