



## VITAL GRANDIN CHAPLAINCY

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

### Feast of the Holy Family

January 12<sup>th</sup>, 2025

Entrance Hymn: #25 Bethlehem, of Noblest Cities

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: #122 Sing The Holy Family's Praises



A 18<sup>th</sup> century painting by Jacob de Wit.

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### “I In The Father and the Father in Me”

The words of the Lord, *I in the Father, and the Father in Me* (Jo. 14:11), confuse many minds, and not unnaturally, for the powers of human reason cannot provide them with any intelligible meaning. It seems impossible that one object should be both within and without another, or that (since it is laid down that the Beings of whom we are treating, though They do not dwell apart, retain their separate existence and condition) these Beings can reciprocally contain One Another, so that One should permanently envelope, and also be permanently enveloped by, the Other, whom yet He envelopes. This is a problem which the wit of man will never solve, nor will human research ever find an analogy for this condition of Divine existence. But what man cannot understand, God can be. I do not mean to say that the fact that this is an assertion made by God renders it at once intelligible to us. We must think for ourselves, and come to know the meaning of the words, *I in the Father, and the Father in Me*: but this will depend upon our success in grasping the truth that reasoning based upon Divine verities can establish its conclusions, even though they seem to contradict the laws of the universe.

In order to solve as easily as possible this most difficult problem, we must first master the knowledge which the Divine Scriptures give of Father and of Son, that so we may speak with more precision, as dealing with familiar and accustomed matters. The eternity of the Father... transcends space, and time, and appearance, and all the forms of human thought. He is without and within all things, He contains all and can be contained by none, is incapable of change by increase or diminution, invisible, incomprehensible, full, perfect, eternal, not deriving anything that He has from another, but, if ought be derived from Him, still complete and self-sufficing.

He therefore, the Unbegotten, before time was begot a Son from Himself; not from any pre-existent matter, for all things are through the Son; not from nothing, for the Son is from the Father's self; not by way of childbirth, for in God there is neither change nor void; not as a piece of Himself cut or torn off or stretched out, for God is passionless and bodiless, and only a possible and embodied being could so be treated, and, as the Apostle says, *in Christ dwells all the fullness of the Godhead bodily* (Col. 2:9) Incomprehensibly, ineffably, before time or worlds, He begot the Only-begotten from His own unbegotten substance, bestowing through love and power His whole Divinity upon that Birth. Thus He is the Only-begotten, perfect, eternal Son of the unbegotten, perfect, eternal Father. But those properties which He has in consequence of the Body which He took, are the fruit of His goodwill toward our salvation. For He, being invisible and bodiless and incomprehensible, as the Son of God, took upon Him such a measure of matter and of lowliness as was needed to bring Him within the range of our understanding, and perception, and contemplation. It was a condescension to our feebleness rather than a surrender of His own proper attributes.

He, therefore, being the perfect Father's perfect Son, the Only-begotten Offspring of the unbegotten God, who has received all from Him Who possesses all, being God from God, Spirit from Spirit, Light from Light, says boldly, *The Father in Me, and I in the Father*. (Jo. 10:38) For as the Father is Spirit, so is the Son Spirit; as the Father is God, so is the Son God; as the Father is Light, so is the Son Light. Thus those properties which are in the Father are the source of those wherewith the Son is endowed; that is, He is wholly Son of Him Who is wholly Father; not imported from without, for before the Son nothing was; not made from nothing, for the Son is from God; not a son partially, for the fullness of the Godhead is in the Son; not a Son in some respects, but in all; a Son according to the will of Him who had the power, after a manner which He only knows. What is in the Father is in the Son also; what is in the Unbegotten is in the Only-begotten also. The One is from the Other, and they Two are a Unity; not Two made One, yet One in the Other, for that which is in Both is the same. The Father is in the Son, for the Son is from Him; the Son is in the Father, because the Father is His sole Origin; the Only-begotten is in the Unbegotten, because He is the Only-begotten from the Unbegotten. Thus mutually Each is in the Other, for as all is perfect in the Unbegotten Father, so all is perfect in the Only-begotten Son. This is the Unity which is in

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Son and Father, this the power, this the love; our hope, and faith, and truth, and way, and life is not to dispute the Father's powers or to depreciate the Son, but to reverence the mystery and majesty of His birth; to set the unbegotten Father above all rivalry, and count the Only-begotten Son as His equal in eternity and might, confessing concerning God the Son that He is from God.

Such powers are there in God; powers which the methods of our reason cannot comprehend, but of which our faith, on the sure evidence of His action, is convinced. We shall find instances of this action in the bodily sphere as well as in the spiritual, its manifestation taking, not the form of an analogy which might illustrate the Birth, but of a deed marvellous yet comprehensible. On the wedding day in Galilee water was made wine. Have we words to tell or senses to ascertain what methods produced the change by which the tastelessness of water disappeared, and was replaced by the full flavour of wine? It was not a mixing; it was a creation, and a creation which was not a beginning, but a transformation. A weaker liquid was not obtained by admixture of a stronger element; an existing thing perished and a new thing came into being. The bridegroom was anxious, the household in confusion, the harmony of the marriage feast imperilled. Jesus is asked for help. He does not rise or busy Himself; He does the work without an effort. Water is poured into the vessels, wine drawn out in the cups. The evidence of the senses of the pourer contradicts that of the drawer. They who poured expect water to be drawn; they who draw think that wine must have been poured in. The intervening time cannot account for any gain or loss of character in the liquid. The mode of action baffles sight and sense, but the power of God is manifest in the result achieved.

In the case of the five loaves a miracle of the same type excites our wonder. By their increase five thousand men and countless women and children are saved from hunger; the method eludes our powers of observation. Five loaves are offered and broken; while the Apostles are dividing them a succession of new-created portions passes, they cannot tell how, through their hands. The loaf which they are dividing grows no smaller, yet their hands are continually full of the pieces. The swiftness of the process baffles sight; you follow with the eye a hand full of portions, and meantime you see that the contents of the other hand are not diminished, and all the while the heap of pieces grows. The carvers are busy at their task, the eaters are hard at work; the hungry are satisfied, and the fragments fill twelve baskets. Sight or sense cannot discover the mode of so noteworthy a miracle. What was not existent is created; what we see passes our understanding. Our only resource is faith in God's omnipotence.

There is no deception in these miracles of God, no subtle pretence to please or to deceive. These works of the Son of God were done from no desire for self-display; He Whom countless myriads of angels serve never deluded man. What was there of ours that He could need, through Whom all that we have was created? Did He demand praise from us who now are heavy with sleep, now sated with lust, now laden with the guilt of riot and bloodshed, now drunken from revelling — He Whom Archangels, and Dominions, and Principalities, and Powers, without sleep or cessation or sin, praise in heaven with everlasting and unwearied voice? They praise Him because He, the Image of the Invisible God, created all their host in Himself, made the worlds, established the heavens, appointed the stars, fixed the earth, laid the foundations of the deep; because in after time He was born, He conquered death, broke the gates of hell, won for Himself a people to be His fellow-heirs, lifted flesh from corruption up to the glory of eternity. There was nothing, then, that He might gain from us, that could induce Him to assume the splendour of these mysterious and inexplicable works, as though He needed our praise. But God foresaw how human sin and folly would be misled, and knew that disbelief would dare to pass its judgment even on the things of God, and therefore He vanquished presumption by tokens of His power which must give pause to our boldest.

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

## Announcements

The *Epiphany House Blessings* will continue this week; Please sign up via the website to be added to our schedule— **the deadline for signups will be this Tuesday, January 14th**. 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.*

The next social will be January 19<sup>th</sup>.

The *Vital Grandin Chaplaincy Adult Choir and Men's Schola* are seeking new members (ages 18+). Interested parties are invited to attend one of the choir's open rehearsals on Fridays January 17 and 24 at 7:00 p.m. at Assumption Parish Hall (enter through the backdoor closest to Gianna Centre.) For more information on joining the choir, please contact the choir director, Elizabeth Gawrachynsky [elizabeth.gawrachynsky@gilbertineinstitute.com](mailto:elizabeth.gawrachynsky@gilbertineinstitute.com)

*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/](http://caedm.ca/window/)

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, January 12<sup>th</sup></b> Feast of the Holy Family (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J S by C P OA by SP FSSP & world TLM	
<b>Monday, January 13<sup>th</sup></b> Commemoration of the Baptism of our Lord Jesus Christ (II Cl)	7:30 am Low Mass	Holy Souls by H	M H † by F C
<b>Tuesday, January 14<sup>th</sup></b> St. Hilary, Bishop Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	C by L L	IH by Anon
<b>Wednesday, January 15<sup>th</sup></b> St. Paul the first Hermit & Confessor (III Cl)	7:30 am Low Mass	Holy Souls by H	CD by AGW
<b>Thursday, January 16<sup>th</sup></b> St. Marcellus I, Pope & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Private intention by X D	Souls in Purgatory by AP
<b>Friday, January 17<sup>th</sup></b> St. Anthony, Abbot (III Cl)	7:30 am Low Mass	Holy Souls by H	AK by P & K
<b>Saturday, January 18<sup>th</sup></b> Feria (IV Cl)	8:00 am Low Mass	Holy Souls by H	Holy Souls by H
<b>Sunday, January 19<sup>th</sup></b> Second Sunday after Epiphany (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.