



## VITAL GRANDIN CHAPLAINCY

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

### Second Sunday after Epiphany

January 19<sup>th</sup>, 2025

Entrance Hymn: #62 Praise To The Lord

Asperges: #218

Mass VIII: Booklet p. 12; Angelus p. 1878 ; Baronius p. ix

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

Recessional Hymn: #65 Jesus, How Good The Thought of Thee

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



A 10<sup>th</sup> century manuscript illumination from the Codex Egberti.

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

## Glory and Glorification

There are many of those wise men of the world whose wisdom is folly with God, who contradict our proclamation of God from God, True from True, Perfect from Perfect, One from One, as though we taught things impossible. They pin their faith to certain conclusions which they have reached by process of “logic:” — Nothing can be born of one, for every birth requires two parents, and If this Son be born of One He has received a part of His Begetter: if He be a part, then Neither of the Two is perfect, for something is missing from Him from Whom the Son issued, and there cannot be fullness in One Who consists of a portion of Another. Thus Neither is perfect, for the Begetter has lost His fullness, and the Begotten has not acquired it. This is that “wisdom” of the world which was foreseen by God even in the prophet’s days, and condemned through him in the words, *I will destroy the wisdom of the wise, and reject the understanding of the prudent.* (Isa. 29:14) And the apostle says: *Where is the wise? Where is the scribe? Where is the inquirer of this world? Hath not God made foolish the wisdom of this world? For because in the wisdom of God the world through wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe. For the Jews seek signs, and the Greeks seek wisdom, but we preach Christ crucified, to the Jews indeed a stumbling-block and to the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.* (1 Cor. 1:20-25)

The Son of God, therefore, having the charge of mankind, was first made man, that men might believe in Him; that He might be to us a witness, sprung from ourselves, of things Divine, and preach to us, weak and carnal as we are, through the weakness of the flesh concerning God the Father, so fulfilling the Father’s will, even as He says, *I came not to do My own will, but the will of Him that sent Me.* (Jo. 6:38) It was not that He Himself was unwilling, but that He might manifest His obedience as the result of His Father’s will, for His own will is to do His Father’s. This is that will to carry out the Father’s will of which He testifies in the words: *Father, the hour has come; glorify Your Son, that Your Son may glorify You; even as You have given Him power over all flesh, that whatsoever You have given Him, He should give it eternal life. And this is life eternal, that they should know You the only true God, and Him Whom You sent, Jesus Christ. I have glorified You upon earth, having accomplished the work which You gave Me to do. And now, O Father, glorify Me with Your own Self with the glory which I had with You before the world was. I have manifested Your Name unto the men whom You have given Me. In words short and few He has revealed the whole task to which He was appointed and assigned. Yet those words, short and few as they are, are the true faith’s safeguard against every suggestion of the devil’s cunning. Let us briefly consider the force of each separate phrase.*

He says, *Father the hour has come; glorify Your Son, that Your Son may glorify You.* He says that the hour, not the day nor the time, has come. An hour is a fraction of a day. What hour must this be? The hour, of course, of which He speaks, to strengthen His disciples, at the time of His passion:— *Lo, the hour has come that the Son of Man should be glorified.* (Jo. 12:23) This then is the hour in which He prays to be glorified by the Father, that He Himself may glorify the Father. But what does He mean? Does One who is about to give glory look to receive it? Does One who is about to confer honour make request for Himself? Is He in want of the very thing which He is about to repay? Here let the world’s philosophers, the wise men of Greece, beset our path, and spread their syllogistic nets to entangle the truth. Let them ask How? And Whence? And Why? When they can find no answer, let us tell them that it is because God has chosen the foolish things of the world to confound the wise. That is the reason why we in our foolishness

understand things incomprehensible to the world's philosophers. The Lord had said, *Father, the hour has come*; He had revealed the hour of His passion, for these words were spoken at the very moment; and then He added, *Glorify Your Son*. But how was the Son to be glorified? He had been born of a virgin, from cradle and childhood He had grown to man's estate, through sleep and hunger and thirst and weariness and tears He had lived man's life: even now He was to be spitted on, scourged, crucified. And why? These things were ordained for our assurance that in Christ is pure man. But the shame of the cross is not ours; we are not sentenced to the scourge, nor defiled by spitting. The Father glorifies the Son; how? He is next nailed to the cross. Then what followed? The sun, instead of setting, fled. How so? It did not retire behind a cloud, but abandoned its appointed orbit, and all the elements of the world felt that same shock of the death of Christ. The stars in their courses, to avoid complicity in the crime, escaped by self-extinction from beholding the scene. What did the earth? It quivered beneath the burden of the Lord hanging on the tree, protesting that it was powerless to confine Him who was dying. Yet surely rock and stone will not refuse Him a resting-place. Yes, they are rent and cloven, and their strength fails. They must confess that the rock-hewn sepulchre cannot imprison the Body which awaits its burial.

And next? The centurion of the cohort, the guardian of the cross, cries out, *Truly this was the Son of God*. (Matt. 27:54) Creation is set free by the mediation of this Sin-offering; the very rocks lose their solidity and strength. They who had nailed Him to the cross confess that truly this is the Son of God. The outcome justifies the assertion. The Lord had said, *Glorify Your Son*. He had asserted, by that word *Your*, that He was God's Son not in name only, but in nature. Multitudes of us are sons of God; He is Son in another sense. For He is God's true and own Son, by origin and not by adoption, not by name only but in truth, born and not created. So, after He was glorified, that confession touched the truth; the centurion confessed Him the true Son of God, that no believer might doubt a fact which even the servant of His persecutors could not deny.

But perhaps some may suppose that He was destitute of that glory for which He prayed, and that His looking to be glorified by a Greater is evidence of want of power. Who, indeed, would deny that the Father is the greater; the Unbegotten greater than the Begotten, the Father than the Son, the Sender than the Sent, He that wills than He that obeys? He Himself shall be His own witness:— *The Father is greater than I*. It is a fact which we must recognise, but we must take heed lest with unskilled thinkers the majesty of the Father should obscure the glory of the Son. Such obscuration is forbidden by this same glory for which the Son prays; for the prayer, *Father glorify Your Son*, is completed by, *That the Son may glorify You*. Thus there is no lack of power in the Son, Who, when He has received this glory, will make His return for it in glory. But why, if He were not in want, did He make the prayer? No one makes request except for something which he needs. Or can it be that the Father too is in want? Or has He given His glory away so recklessly that He needs to have it returned Him by the Son? No; the One has never been in want, nor the Other needed to ask, and yet Each shall give to the Other. Thus the prayer for glory to be given and to be paid back is neither a robbery of the Father nor a depreciation of the Son, but a demonstration of the power of one Godhead resident in Both. The Son prays that He may be glorified by the Father; the Father deems it no humiliation to be glorified by the Son. The exchange of glory given and received proclaims the unity of power in Father and in Son.

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

## Announcements

The *Epiphany House Blessings* will continue this week; Sign ups have ended for this year. Everyone will be contacted to arrange house blessings by locale before the end of January.

The next social will be today, January 19<sup>th</sup> after the 12:30 Mass. All are welcome.

The *Vital Grandin Chaplaincy Adult Choir and Men's Schola* are seeking new members (ages 18+). Interested parties are invited to attend the choir's next open rehearsal on Friday January 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.

**Sunday Feb. 2<sup>nd</sup>: Candlemass.** Beeswax candles will be blessed at the beginning of the 12:30 Mass, with a small procession in the church. People are welcome to bring their own beeswax candles (properly packaged and labelled with their name) to be blessed as well. All candles need to be brought to the sanctuary before the ceremony begins at 12:30 pm.

Everyone is invited to venerate **the relics of St. Kateri Tekakwitha and the Jesuit Missionary Martyrs** on **Jan. 22** at Sacred Heart Church of the First Peoples (9:00 am - 12:00 pm) and Corpus Christi Parish (2:00 - 8:00 pm). For more details check the archdiocesan website.

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 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	Holy Souls by H. EM & Family by MCM Private Int.	
<b>Monday, January 20<sup>th</sup></b> Ss. Fabian, Pope and Sebastian, Martyrs (III Cl)	7:30 am Low Mass	CDF by AGW	Holy Souls by H
<b>Tuesday, January 21<sup>st</sup></b> St. Agnes, Virgin & Martyr (III Cl)	7:30 am Low Mass	HK † AT	MD †
<b>Wednesday, January 22<sup>nd</sup></b> Ss. Vincent and Anastasius, Martyrs (III Cl)	7:30 am Low Mass	Holy Souls by H	Holy Souls by H
<b>Thursday, January 23<sup>rd</sup></b> St. Raymond de Pennafort, Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	AK by P & K vA	EM & Family by MCM
<b>Friday, January 24<sup>th</sup></b> St. Timothy, Bishop & Martyr (III Cl)	7:30 am Low Mass	PBT by J-M R	Holy Souls by H
<b>Saturday, January 25<sup>th</sup></b> Conversion of St. Paul, Apostle (III Cl)	8:00 am Low Mass	Holy Souls by H	Holy Souls by H
<b>Sunday, January 26<sup>th</sup></b> Third 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.