



VITAL GRANDIN CHAPLAINCY

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

Third Sunday after Epiphany

January 26th, 2025

Entrance Hymn: #192 Christ The Glory of the Sky

Asperges: #218

Mass VIII: Booklet p. 12; Angelus p. 1878 ; Baronius p. ix
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvii

Recessional Hymn: #198 Now Thank We All Our God



A 14th century portrayal of Our Lady by Bernardo Daddi.

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Glory and Glorification, Part 2

God, I am sure, is subject to no change; His eternity admits not of defect or amendment, of gain or of loss. It is the character of Him alone, that what He is, He is from everlasting. What He from everlasting is, it is by His nature impossible that He should ever cease to be. How then can He receive glory, a thing which He fully possesses, and of which His store does not diminish; there being no fresh glory which He can obtain, and none that He has lost and can recover? We are brought to a standstill. But the Evangelist does not fail us, though our reason has displayed its helplessness. To tell us what return of glory it was that the Son should make to the Father, he gives the words: *Even as You have given Him power over all flesh, that whatsoever You have given Him He may give it eternal life. And this is life eternal that they should know You, the only true God, and Jesus Christ Whom You have sent.* The Father, then, is glorified through the Son, by His being made known to us. And the glory was this, that the Son, being made flesh, received from Him power over all flesh, and the charge of restoring eternal life to us, ephemeral beings burdened with the body. Eternal life for us was the result not of work done, but of innate power; not by a new creation, but simply by knowledge of God, was the glory of that eternity to be acquired. Nothing was added to God's glory; it had not decreased, and so could not be replenished. But He is glorified through the Son in the sight of us, ignorant, exiled, defiled, dwelling in hopeless death and lawless darkness; glorified inasmuch as the Son, by virtue of that power over all flesh which the Father gave Him, was to bestow on us eternal life. It is through this work of the Son that the Father is glorified. So when the Son received all things from the Father, the Father glorified Him; and conversely, when all things were made through the Son, He glorified the Father. The return of glory given lies herein, that all the glory which the Son has is the glory of the Father, since everything He has is the Father's gift. For the glory of Him who executes a charge redounds to the glory of Him Who gave it, the glory of the Begotten to the glory of the Begetter.

But in what does eternity of life consist? His own words tell us:— *That they may know You the only true God, and Jesus Christ Whom You have sent.* Is there any doubt or difficulty here, or any inconsistency? It is life to know the true God; but the bare knowledge of Him does not give it. What, then, does He add? *And Jesus Christ Whom You have sent.* In You, the only true God, the Son pays the honour due to His Father; by the addition, *And Jesus Christ Whom You have sent,* He associates Himself with the true Godhead. The believer in his confession draws no line between the Two, for his hope of life rests in Both, and indeed, the true God is inseparable from Him Whose Name follows in the creed. Therefore when we read, *That they may know You, the only true God, and Jesus Christ Whom You have sent,* these terms of Sender and of Sent are not intended, under any semblance of distinction or discrimination, to convey a difference between the true Godhead of Father and of Son, but to be a guide to the devout confession of Them as Begetter and Begotten.

And so the Son glorifies the Father fully and finally in the words which follow, I have glorified You on the earth, having accomplished the work which You have given Me to do. All the Father's praise is from the Son, for every praise bestowed upon the Son is praise of the Father, since all that He accomplished is what the Father had willed. The Son of God is born as man; but the power of God is in the virgin-birth. The Son of God is seen as man; but God is present in His human actions. The Son of God is nailed to the cross; but on the cross God conquers human death. Christ, the Son of God, dies; but all flesh is made alive in Christ. The Son of God is in hell; but man is carried back to heaven. In proportion to our praise of Christ for these His works, will be the praise we bring to Him from Whom Christ's Godhead is. These are the ways in which the Father glorifies the Son on earth; and in return the Son reveals by works of power to the ignorance of the heathen and to the foolishness of the world, Him from Whom He is. This exchange of glory, given

and received, implies no augmentation of the Godhead, but means the praises rendered for the knowledge granted to those who had lived in ignorance of God. What, indeed, could there be which the Father, from Whom are all things, did not richly possess? In what was the Son lacking, in Whom all the fullness of the Godhead had been pleased to dwell? The Father is glorified on earth because the work which He had commanded is finished. Next let us see what this glory is which the Son expects to receive from the Father; and then our exposition will be complete. The sequel is, I have glorified You on the earth, having accomplished the work which You have given Me to do. And now, O Father, glorify Thou Me with Your own Self with the glory which I had with You before the world was. I have manifested Your name unto men. It is, then, by the Son's works that the Father is glorified, in that He is recognised as God, as Father of God the Only-begotten, Who for our salvation willed that His Son should be born as man, even of a virgin; that Son Whose whole life, consummated in the Passion, was consistent with the humiliation of the virgin birth. Thus, because the Son of God, all-perfect and born from everlasting in the fullness of the Godhead, had now by incarnation become Man and was ready for His death, He prays that He may be glorified with God, even as He was glorifying His Father on the earth; for at that moment the powers of God were being glorified in the flesh before the eyes of a world that knew Him not. But what is this glory with the Father, for which He looks? It is that, of course, which He had with Him before the world was. He had the fullness of the Godhead; He has it still, for He is God's Son. But He Who was the Son of God had become the Son of man also, for The Word was made flesh. He had not lost His former being, but He had become what He was not before; He had not abdicated His own position, yet He had taken ours; He prays that the nature which He had assumed may be promoted to the glory which He had never renounced. Therefore, since the Son is the Word, and the Word was made flesh, and the Word was God, and was in the beginning with God, and the Word was Son before the foundation of the world; this Son, now incarnate, prayed that flesh might be to the Father what the Son had been. He prayed that flesh, born in time, might receive the splendour of the everlasting glory, that the corruption of the flesh might be swallowed up, transformed into the power of God and the purity of the Spirit. It is His prayer to God, the Son's confession of the Father, the entreaty of that flesh wherein all shall see Him on the Judgment-day, pierced and bearing the marks of the cross; of that flesh wherein His glory was foreshown upon the Mount, wherein He ascended to heaven and is set down at the right hand of God, wherein Paul saw Him, and Stephen paid Him worship.

The name Father has thus been revealed to men; the question arises, What is this Father's own name? Yet surely the name of God has never been unknown. Moses heard it from the bush, Genesis announces it at the beginning of the history of creation, the Law has proclaimed and the prophets extolled it, the history of the world has made mankind familiar with it; the very heathen have worshipped it under a veil of falsehood. Men have never been left in ignorance of the name of God. And yet they were, in very truth, in ignorance. For no man knows God unless He confess Him as Father, Father of the Only-begotten Son, and confess also the Son a Son by no partition or extension or procession, but born of Him, as Son of Father, ineffably and incomprehensibly, and retaining the fullness of that Godhead from which and in which He was born as true and infinite and perfect God. This is what the fullness of the Godhead means. If any of these things be lacking, there will not be that fullness which was pleased to dwell in Him. This is the message of the Son, His revelation to men in their ignorance. The Father is glorified through the Son when men recognize that He is Father of a Son so Divine.

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

Announcements

The *Epiphany House Blessings* are being finished this week; Sign ups have ended for this year.

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

Sunday Feb. 2nd: Candlemass: The Feast of the Purification of the BVM. 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.

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 26th Third Sunday after Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E M and family by M C M Souls in Purgatory by AP BH †	
Monday, January 27th St. John Chrysostom, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	Intention of XV	Holy Souls
Tuesday, January 28th St. Peter Nolasco, Confessor (III Cl)	7:30 am Low Mass	Holy Souls	PT by SP
Wednesday, January 29th St. Francis de Sales, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass	E M and family by M C M	OA by SP
Thursday, January 30th St. Martina, Virgin & Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls	NC by SP
Friday, January 31st St. John Bosco, Confessor (III Cl)	7:30 am Low Mass	E M and family by M C M	Intention of JL
Saturday, February 1st St. Ignatius, Bishop & Martyr (III Cl)	8:00 am Low Mass	Holy Souls	MS by AC
Sunday, February 2nd The Purification of the Blessed Virgin Mary (Cl II)	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 4:30 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.