



## VITAL GRANDIN CHAPLAINCY

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

### The Purification of the Blessed Virgin Mary

February 2<sup>nd</sup>, 2025

Entrance Hymn: #136 O Purest of Creatures

Asperges Me: #218

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

Recessional: #126 O Sanctissima

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



A 15<sup>th</sup> century portrayal of the Presentation in the Temple by Rogier van der Weyden.

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### "Father, I have manifested Your Name unto men."

The Son, wishing to assure us of the truth of this, His Divine birth, has appointed His works to serve as an illustration, that from the ineffable power displayed in ineffable deeds we may learn the lesson of the ineffable birth. For instance, when water was made wine, and five loaves satisfied five thousand men, beside women and children, and twelve baskets were filled with the fragments, we see a fact though we cannot understand it; a deed is done though it baffles our reason; the process cannot be followed, though the result is obvious. It is folly to intrude in the spirit of carping, when the matter into which we enquire is such that we cannot probe it to the bottom. For even as the Father is ineffable because He is Unbegotten, so is the Son ineffable because He is the Only-begotten, since the Begotten is the Image of the Unbegotten. Now it is by the use of our senses and of language that we have to form our conception of an image; and it must be by the same means that we form our idea of that which the image represents. But in this case we, whose faculties can deal only with visible and tangible things, are straining after the invisible, and striving to grasp the impalpable. Yet we take no shame to ourselves, we reproach ourselves with no irreverence, when we doubt and criticise the mysteries and powers of God. How is He the Son? Whence is He? What did the Father lose by His birth? Of what portion of the Father was He born? So we ask; yet all the while there has been confronting us the evidence of works done to assure us that God's action is not limited by our power of comprehending His methods.

You ask what was the manner in which, as the Spirit teaches, the Son was born? I will put a question to you as to things corporal. I ask not in what manner He was born of a virgin; I ask only whether her flesh, in the course of bringing His flesh to readiness for birth, suffered any loss. Assuredly she did not conceive Him in the common way... in order to bear Him: yet she bore Him, complete in His human Body, without loss of her own completeness. Surely piety requires that we should regard as possible with God a thing which we see became possible through his power in the case of a human being.

But you, whoever you are that would seek into the unsearchable, and in all seriousness form an opinion upon the mysteries and powers of God — I turn to you for counsel, and beg you to enlighten me, an unskilled and simple believer of all that God says, as to a circumstance which I am about to mention. I listen to the Lord's words and, since I believe what is recorded, I am sure that after His Resurrection He offered Himself repeatedly in the Body to the sight of multitudes of unbelievers. At any rate, He did so to Thomas who had protested that he would not believe unless he handled His wounds. His words are, *Unless I shall see in His hands the print of the nails, and put my finger into the place of the nails, and thrust my hand into His side, I will not believe.* (Jo. 20:25) The Lord stoops to the level even of our feeble understanding; to satisfy the doubts of unbelieving minds He works a miracle of His invisible power. Do you, my critic of the ways of heaven, explain His action if you can. The disciples were in a closed room; they had met and held their assembly in secret since the Passion of the Lord. The Lord presents Himself to strengthen the faith of Thomas by meeting his challenge; He gives him His Body to feel, His wounds to handle. He, indeed, who would be recognised as having suffered wounds must needs produce the body in which those wounds were received. I ask at what point in the walls of that closed house the Lord bodily entered. The Apostle has recorded the circumstances with careful precision; Jesus came when the doors were shut, and stood in the midst. Did He penetrate through bricks and mortar, or through stout woodwork, substances whose very nature it is to bar progress? For there He stood in bodily presence; there was no suspicion of deceit. Let the eye of your mind follow His path as He enters; let your intellectual vision accompany Him as He passes into that closed dwelling. There is no breach in the walls, no door has been unbarred; yet lo, He stands in the midst Whose might no barrier can resist. You are a critic of things invisible; I ask you to explain a visible event. Everything remains firm as it was; no body is capable of insinuating itself through the interstices of wood and stone. The Body of the Lord does not disperse itself, to come together again after a disappearance; yet whence comes He Who is standing in the midst? Your senses and your words are powerless to account for it; the fact is certain, but it

lies beyond the region of human explanation. If, as you say, our account of the Divine birth is a lie, then prove that this account of the Lord's entrance is a fiction. If we assume that an event did not happen, because we cannot discover how it was done, we make the limits of our understanding into the limits of reality. But the certainty of the evidence proves the falsehood of our contradiction. The Lord stood in a closed house in the midst of the disciples; the Son was born of the Father. Deny not that He stood, because your puny wits cannot ascertain how He came there; renounce a disbelief in God the Only-begotten and perfect Son of God the Unbegotten and perfect Father, which is based only on the incapacity of sense and speech to comprehend the transcendent miracle of that birth.

Nay more, the whole constitution of nature would bear us out against the impiety of doubting the works and powers of God. And yet our disbelief tilts even against obvious truth; we strive in our fury to pluck even God from His throne. If we could, we would climb by bodily strength to heaven, would fling into confusion the ordered courses of sun and stars, would disarrange the ebb and flow of tides, check rivers at their source or make their waters flow backward, would shake the foundations of the world, in the utter irreverence of our rage against the paternal work of God. It is well that our bodily limitations confine us within more modest bounds. Assuredly, there is no concealment of the mischief we would do if we could. In one respect we are free; and so with blasphemous insolence we distort the truth and turn our weapons against the words of God.

The Son has said, "Father, I have manifested Your Name unto men." What reason is there for denunciation or fury here? Do you deny the Father? Why, it was the primary purpose of the Son to enable us to know the Father. But in fact you do deny Him when, according to you, the Son was not born of Him. Yet why should He have the name of Son if He be, as others are, an arbitrary creation of God? I could feel awe of God as Creator of Christ as well as Founder of the universe; it were an exercise of power worthy of Him to be the Maker of Him Who made Archangels and Angels, things visible and things invisible, heaven and earth and the whole creation around us. But the work which the Lord came to do was not to enable you to recognise the omnipotence of God as Creator of all things, but to enable you to know Him as the Father of that Son Who addresses you. In heaven there are Powers beside Himself, Powers mighty and eternal; there is but one Only-begotten Son, and the difference between Him and them is not one of mere degree of might, but that they all were made through Him. Since He is the true and only Son, let us not make Him an illegitimate child by asserting that He was made out of nothing. You hear the name Son; believe that He is the Son. You hear the name Father; fix it in your mind that He is the Father. Why surround these names with doubt and ill will and hostility? The things of God are provided with names which give a true indication of the realities; why force an arbitrary meaning upon their obvious sense? Father and Son are spoken of; doubt not that the words mean what they say. The end and aim of the revelation of the Son is that you should know the Father. Why frustrate the labours of the Prophets, the Incarnation of the Word, the Virgin's travail, the effect of miracles, the cross of Christ? It was all spent upon you, it is all offered to you, that through it all Father and Son may be manifest to you. And you replace the truth by a theory of arbitrary action, of creation or adoption. Turn your thoughts to the warfare, the conflict waged by Christ. He describes it thus:—"Father, I have manifested Your Name unto men." He does not say, "You have created the Creator of all the heavens, or You have made the Maker of the whole earth." He says, "Father, I have manifested Your Name unto men." Accept your Saviour's gift of knowledge. Be assured that there is a Father Who begot, a Son Who was born; born in the truth of His Nature of the Father, Who is. Remember that the revelation is not of the Father manifested as God, but of God manifested as the Father.

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

## Announcements

**Monday Feb. 3<sup>rd</sup>:** There will be the  **blessing of throats**  in honour of St. Blaise, Bishop & Martyr. The blessing of throats will also take place after the Masses next Sunday for those who did not receive the blessing on Monday.

The Sunday socials will be on Feb. 9<sup>th</sup> (Next Sunday) and 23<sup>rd</sup>.

The Wednesday talk on  **The Devout Life**  will continue this week at 7pm via Zoom;  **Friday Apologetics**  will continue this week beginning at  **6:30 pm**  via Zoom. Please email us to be included in the e-mailing.

The sessions for those who want to become Catholic (or Catholics who want to learn more about their Faith) will be postponed until next week.

Sunday collection volunteers (*collection ushers*) will be needed, as we would like to re-start using the collection baskets. We need a minimum of 2 to 4 men, over the age of 18, at each of the three Masses. If you are willing to help, or would like more information, please contact Peter van Aert at [pkvanaert@gmail.com](mailto:pkvanaert@gmail.com) *The Archdiocesan volunteer checks will be required.*

The  **Western Canadian Catholic Homeschool Conference** , March 6-8, 2025, will be at the Providence Renewal Centre, Edmonton. The weekend includes daily English Mass, Adoration, Benediction, talks and vendors. Early bird pricing until Feb. 9, 2025.  **For more info and to register, please go to [WCCHSC.net](http://WCCHSC.net) or email [wcchscreg@gmail.com](mailto:wcchscreg@gmail.com).**

*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, February 2<sup>nd</sup></b> The Purification of the Blessed Virgin Mary (CI II)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	JC † by AC H S rip by NB Personal Intention	
<b>Monday, February 3<sup>rd</sup></b> Feria (IV CI)	7:30 am Low Mass	MK by CH	Holy Souls
<b>Tuesday, February 4<sup>th</sup></b> St. Andrew Corsini, Bishop & Confessor (III CI)	7:30 am Low Mass	B's Intentions	B and M K by A K
<b>Wednesday, February 5<sup>th</sup></b> St. Agatha, Virgin & Martyr (III CI)	7:30 am Low Mass	Holy Souls	GS † by AT
<b>Thursday, February 6<sup>th</sup></b> St. Titus, Bishop & Confessor (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	GS † by AT	I S † by N B
<b>Friday, February 7<sup>th</sup></b> St. Romuald, Abbot (III CI)	7:30 am Low Mass	GS † by AT	Holy Souls
<b>Saturday, February 8<sup>th</sup></b> St. John of Matha, Confessor (III CI)	8:00 am Low Mass	GS † by AT	Holy Souls
<b>Sunday, February 9<sup>th</sup></b> Fifth Sunday after Epiphany (CI 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.