



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Fifth Sunday after Epiphany

February 9th, 2025

Entrance Hymn: #197 My God, How Wonderful Thou Art

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 Hymn: #199 Praise To The Holiest



A 15th century portrayal of St. Scholastica with her brother St. Benedict, by Miester von Liesborn.

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 Finite Cannot Perfectly Grasp the Infinite

You hear the words, *I and the Father are one.* (Jo. 10:30)... They are a unity: an absolute Existence having all things in perfect communion with that absolute Existence, from Whom He is. When you hear the Son saying, *I and the Father are one*, adjust your view of facts to the Persons; accept the statement which Begetter and Begotten make concerning Themselves. Believe that They are One, even as They are also Begetter and Begotten. Why deny the common nature? Why impugn the true Divinity? You hear again, *The Father in Me, and I in the Father.* (Jo. 10:38) That this is true of Father and of Son is demonstrated by the Son's works. Our science cannot envelope body in body, or pour one into another, as water into wine; but we confess that in Both is equivalence of power and fullness of the Godhead. For the Son has received all things from the Father; He is the Likeness of God, the Image of His substance. The words, *Image of His substance* (Heb. 1:3), discriminate between Christ and Him from Whom He is, but only to establish Their distinct existence, not to teach a difference of nature; and the meaning of Father in Son and Son in Father is that there is the perfect fullness of the Godhead in Both. The Father is not impaired by the Son's existence, nor is the Son a mutilated fragment of the Father. An image implies its original; likeness is a relative term. Now nothing can be like God unless it have its source in Him; a perfect likeness can be reflected only from that which it represents; an accurate resemblance forbids the assumption of any element of difference. Disturb not this likeness; make no separation where truth shows no variance, for He Who said, *Let us make man after our image and likeness* (Gen. 1:26), by those words "Our likeness" revealed the existence of Beings, Each like the Other. Touch not handle not, pervert not. Hold fast the Names which teach the truth, hold fast the Son's declaration of Himself. I would not have you flatter the Son with praises of your own invention; it is well with you if you be satisfied with the written word.

Again, we must not repose so blind a confidence in human intellect as to imagine that we have complete knowledge of the objects of our thought, or that the ultimate problem is solved as soon as we have formed a symmetrical and consistent theory. Finite minds cannot conceive the Infinite; a being dependent for its existence upon another cannot attain to perfect knowledge either of its Creator or of itself, for its consciousness of self is colored by its circumstances, and bounds are set which its perception cannot pass. Its activity is not self-caused, but due to the Creator, and a being dependent on a Creator has perfect possession of none of its faculties, since its origin lies outside itself. Hence by an inexorable law it is folly for that being to say that it has perfect knowledge of any matter; its powers have limits which it cannot modify, and only while it is under the delusion that its petty bounds are co-terminous with infinity can it make the empty boast of possessing wisdom. For of wisdom it is incapable, its knowledge being limited to the range of its perception, and sharing the impotence of its dependent existence. And therefore this masquerade of a finite nature boasting that it possesses the wisdom which springs only from infinite knowledge earns the scorn and ridicule of the Apostle, who calls its wisdom folly. He says, *For Christ sent me not to baptize, but to preach the Gospel, not in the language of wisdom, lest the cross of Christ should be made void. For the word of the cross is foolishness to them that are perishing, but unto them that are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise and the understanding of the prudent I will reject. Where is the wise? Where is the scribe? Where is the enquirer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world through its wisdom knew not God, God decreed through the foolishness of preaching to save them that believe. For the Jews ask for signs and the Greeks seek after wisdom, but we preach Christ crucified, unto Jews indeed a stumbling-block and to Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the weakness of God is stronger than men, and the foolishness of God is wiser than men.* (1 Cor. 1:17-25) Thus all unbelief is foolishness, for it takes such wisdom as its own finite perception can attain, and, measuring infinity by that petty scale, concludes that what it cannot understand must be

impossible. Unbelief is the result of incapacity engaged in argument. Men are sure that an event never happened, because they have made up their minds that it could not happen. Hence the Apostle, familiar with the narrow assumption of human thought that what it does not know is not truth, says that he does not speak in the language of knowledge, lest his preaching should be in vain. To save himself from being regarded as a preacher of foolishness he adds that the word of the cross is foolishness to them that perish. He knew that the unbelievers held that the only true knowledge was that which formed their own wisdom, and that, since their wisdom was cognizant only of matters which lay within their narrow horizon, the other wisdom, which alone is Divine and perfect, seemed foolishness to them. Thus their foolishness actually consisted, in that feeble imagination which they mistook for wisdom. Hence it is that the very things which to them that perish are foolishness are the power of God to them that are saved; for these last never use their own inadequate faculties as a measure, but attribute to the Divine activities the omnipotence of heaven. God rejects the wisdom of the wise and the understanding of the prudent in this sense, that just because they recognise their own foolishness, salvation is granted to them that believe. Unbelievers pronounce the verdict of foolishness on everything that lies beyond their ken, while believers leave to the power and majesty of God the choice of the mysteries wherein salvation is bestowed. There is no foolishness in the things of God; the foolishness lies in that human wisdom which demands of God, as the condition of belief, signs and wisdom. It is the foolishness of the Jews to demand signs; they have a certain knowledge of the Name of God through long acquaintance with the Law, but the offense of the cross repels them. The foolishness of the Greeks is to demand wisdom; with Gentile folly and the philosophy of men they seek the reason why God was lifted up on the cross. And because, in consideration for the weakness of our mental powers, these things have been hidden in a mystery, this foolishness of Jews and Greeks turns to unbelief; for they denounce, as unworthy of reasonable credence, truths which their mind is inherently incapable of comprehending. But, because the world's wisdom was so foolish — for previously through God's wisdom it knew not God, that is, the splendour of the universe, and the wonderful order which He planned for His handiwork, taught it no reverence for its Creator — God was pleased through the preaching of foolishness to save them that believe, that is, through the faith of the cross to make everlasting life the lot of mortals; that so the self-confidence of human wisdom might be put to shame, and salvation found where men had thought that foolishness dwelt. For Christ, Who is foolishness to Gentiles, and offense to Jews, is the Power of God and the Wisdom of God; because what seems weak and foolish to human apprehension in the things of God transcends in true wisdom and might the thoughts and the powers of earth.

And therefore the action of God must not be canvassed by human faculties; the Creator must not be judged by those who are the work of His hands. We must clothe ourselves in foolishness that we may gain wisdom; not in the foolishness of hazardous conclusions, but in the foolishness of a modest sense of our own infirmity, that so the evidence of God's power may teach us truths to which the arguments of earthly philosophy cannot attain. For when we are fully conscious of our own foolishness, and have felt the helplessness and destitution of our reason, then through the counsels of Divine Wisdom we shall be initiated into the wisdom of God; setting no bounds to boundless majesty and power, nor tying the Lord of nature down to nature's laws; sure that for us the one true faith concerning God is that of which He is at once the Author and the Witness.

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

For daily Latin Mass readings, the 1962 breviary, lives of the saints, patristic commentaries & more, look for the free iPieta Catholic app. for phones, tablets, & Macs.

Upcoming Pilgrimage: Sat. May 17th, the Latin Mass communities of Calgary and Edmonton are planning to make a pilgrimage to the **Mount Carmel Spiritual Centre** in Parkland County.

Announcements

There will be the **ble^ssing of throats** in honour of St. Blaise, Bishop & Martyr after the Masses today for those who did not receive the blessing on Monday.

There will be a social after Mass today as well as on Feb. 23rd.

We wish to thank Sheila Berube, & her family for their hard work and dedication Coordinating the socials over the past couple of years; Kateri van Aert will be taking over from Sheila, and if you would like to contact her, you can do so at 778-347-2276 or pkvanaert@gmail.com

To help welcome new visitors and build up our Latin Mass community, we are in need of more volunteers to help with our socials. If you are over 18 and interested or would like more information, please use the sign-up sheet downstairs after mass.

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, for each Mass. If you would like to help & for more info, please contact Peter van Aert at pkvanaert@gmail.com The Archdiocesan volunteer checks will be required.

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

Classes for those who want to become Catholic (or Catholics who want to learn more) will be at **7pm on Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, books are now available to purchase from the sacristy.

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, February 9th Fifth Sunday after Epiphany (CI II)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	N K by G D FSSP & World TLM CVW by TW	
Monday, February 10th St. Scholastica, Virgin (III Cl)	7:30 am Low Mass	GS † by AT	Holy Souls
Tuesday, February 11th The Apparition of the Blessed Virgin Mary Immaculate (III Cl)	7:30 am Low Mass	Sr. G † by L L	GS † by AT
Wednesday, February 12th Seven Holy Founders of the Servile Order of the BVM, Confessors (III Cl)	7:30 am Low Mass	Holy Souls	GS † by AT
Thursday, February 13th Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	A D by G D	AT by AT
Friday, February 14th Feria (IV Cl)	7:30 am Low Mass	Holy Souls	GS † by AT
Saturday, February 15th Feria (VI Cl)	8:00 am Low Mass	Holy Souls	GS † by AT
Sunday, February 16th Septuagesima Sunday (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 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.