



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Sunday in the Octave of the Nativity of Our Lord

December 31st, 2017



St. Edmund's Parish ◇ 13120 - 116 Street NW Edmonton

And Simeon blessed them, and said to Mary His mother, Behold, this Child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. (Mt 2:34)

Fr. Philip Creurer, FSSP
Rectory phone/fax 587 454-1622
Sacramental emergencies 780 686-6128
LatinMassComm.Edm@caedm.ca
www.vitalgrandinchaplaincy.ca

Presentation of Jesus in the Temple

The Feast of the Presentation of Jesus at the Temple...is the encounter between Jesus and his people, when Mary and Joseph brought their child to the Temple in Jerusalem; the first encounter between Jesus and his people, represented by Simeon and Anna....

It was also the first encounter within the history of the people, a meeting between the young and the old: the young were Mary and Joseph with their infant son and the old were Simeon and Anna, two people who often went to the Temple.

Let's observe what the evangelist Luke tells us of them, as he describes them. He says four times that Our Lady and St Joseph wanted to do what was required by the Law of the Lord (cf. Lk 2:22, 23, 24, 27). One almost feels and perceives that Jesus' parents have the joy of observing the precepts of God, yes, the joy of walking according to the Law of the Lord! They are two newlyweds, they have just had their baby, and they are motivated by the desire to do what is prescribed. This is not an external fact; it is not just to feel right, no! It's a strong desire, a deep desire, full of joy. That's what the Psalm says: "In the way of thy testimonies I delight.... For thy law is my delight" (119 [118]:14, 77).

And what does St Luke say of the elderly? He underlines, more than once, that they were guided by the Holy Spirit. He says Simeon was a righteous and devout man, awaiting the consolation of Israel, and that "the Holy Spirit was upon him" (2:25). He says that "it had been revealed to him by the Holy Spirit" that he should not see death before he had seen the Lord's Christ" (v. 26); and finally that he went to the Temple "inspired by the Spirit" (v. 27). He says Anna was a "prophetess" (v. 36); that is she was inspired by God and that she was always "worshipping with fasting and prayer" in the Temple (v. 37). In short, these two elders are full of life! They are full of life because they are enlivened by the Holy Spirit, obedient to his action, sensitive to his calls....

And now there is the encounter between the Holy Family and the two representatives of the holy people of God. Jesus is at the centre. It is he who moves everything, who draws all of them to the Temple, the house of his Father.

It is a meeting between the young, who are full of joy in observing the Law of the Lord, and the elderly who are full of joy in the action of the Holy Spirit. It is



Philippe de Champaigne, Presentation, 1648

a unique encounter between observance and prophecy, where young people are the observers and the elderly are prophets! In fact, if we think carefully, observance of the Law is animated by the Spirit and the prophecy moves forward along the path traced by the Law. Who, more than Mary, is full of the Holy Spirit? Who more than she is docile to its action?

Pope Francis, 2014

The Circumcision of Our Lord

January 1st – Octave Day of Christmas

Our new-born King and Saviour is eight days old today; the Star, that guides the Magi, is advancing towards Bethlehem, and, five days hence, will be standing over the Stable where our Jesus is being nursed by his Mother. Today, the Son of Man is to be circumcised; this first sacrifice of his innocent Flesh must honour the eighth day of his mortal life. Today, also, a Name is to be given him—the Name will be Jesus, and it means Saviour.

But this Day is not exclusively devoted to the Circumcision of Jesus. The mystery of this Circumcision forms part of that other great mystery, the Incarnation and Infancy of our Saviour. Then, as regards our Lord's receiving the Name of Jesus, a special Feast is set apart in honour of it. There is another object, that shares the love and devotion of the faithful, on this great solemnity. This object is Mary, the Mother of God. The Church celebrates, today, the august prerogative of this divine Maternity.

The holy Church of Rome used formerly to say two Masses on the first of January; one was for the Octave of Christmas Day, the other was in honour of Mary. Let us not be surprised at the enthusiasm and profound respect, wherewith the Church extols the Blessed Virgin, and her prerogatives. Let us, on the contrary, be convinced, that all the praise the Church can give her, and all the devotion she can ever bear towards her, are far below what is due to her as Mother of the Incarnate God. For, as the glory of Mary comes from her being the Mother of God, one would have first to comprehend God Himself, in order to measure the greatness of her dignity. It is to God, that Mary gave our human nature; it is God, whom she had as her Child; it is God, who gloried in rendering Himself, inasmuch as He is Man, subject to her: hence, the true value of such a dignity, possessed by a mere creature, can only be appreciated, in proportion to our knowledge of the sovereign perfections of the great God, who thus deigns to make Himself dependent upon that favoured creature.

A Mother of God!—It is the mystery, whose fulfilment the world, without knowing it, was awaiting for four thousand years. It is the work, which, in God's eyes, was incomparably greater than that of the creation of a million new worlds, for such a creation would cost Him nothing; he has but to speak, and all whatsoever he wills is made. But, that a creature should become Mother of God, He has had, not only to suspend the laws of nature by making a Virgin Mother, but also to put Himself in a state of dependence upon the happy creature He chose for His Mother. He had to give her rights over himself, and contract the obligation of certain duties towards her. He had to make Her His Mother, and Himself her Son.

If she be the Mother of God, it is because she consented to it, for God vouchsafed, not only to ask her consent, but, moreover, to make the coming of His Son into this world depend upon her giving it. As this His Son, the Eternal Word, spoke His Fiat over chaos, and the answer to His word was creation; so did Mary use the same word Fiat:—let it be done unto me (Lk 1:38), she said. God heard her word, and, immediately, the Son of God descended into her virginal womb. After God, then, it is to Mary, His ever Blessed Mother, that we are indebted for our Emmanuel.

The Child is circumcised: He is, now, not only a member of the human race; He is made, today, a member of God's chosen People. He subjects Himself to this painful ceremony, to this symbol of one devoted to the Divine service, in order that He may fulfil all justice. He receives, at the same time, His Name:—the Name is Jesus, and it means a Saviour.

Dom Prosper Guéranger, Abbot of Solesmes, 1870 (abridged)

Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Sunday	31 December	3:00 p.m.	Sunday in the Octave of the Nativity (2 nd cl.) <i>Please note: No reception in the Church Hall after Mass</i>
Monday	1 January	3:00 p.m.	Octave Day of the Nativity (2 nd cl.) <i>Please note: No reception in the Church Hall after Mass</i>
Tuesday	2 January	No Mass	Most Holy Name of Jesus (2 nd cl.)
Wednesday	3 January	7:30 a.m.	Feria in Christmastide (4 th cl.)
Thursday	4 January	7:30 a.m.	Feria in Christmastide (4 th cl.)
Friday	5 January	7:30 <u>p.m.</u>	Feria in Christmastide (4 th cl.) <i>Commemoration: St. Telesphorus</i>
Saturday	6 January	8:00 a.m.	Epiphany of Our Lord (1 st cl.)
Sunday	7 January	3:00 p.m.	Feast of the Holy Family (2 nd cl.)
Monday	8 January	No Mass	Feria (4 th cl.)
Tuesday	9 January	No Mass	Feria (4 th cl.)
Wednesday	10 January	No Mass	Feria (4 th cl.)
Thursday	11 January	No Mass	Feria (4 th cl.) <i>Commemoration: St. Hyginus</i>
Friday	12 January	No Mass	Feria (4 th cl.)
Saturday	13 January	8:00 a.m.	Commemoration of the Baptism of Our Lord (2 nd cl.)
Sunday	14 January	3:00 p.m.	2 nd Sunday after Epiphany

Adoration of the Magi - Epiphany



The History of the Three Kings, by John of Hildesheim (†1375) narrates the story of how the relics of the Three Magi found their way to the Cathedral of Cologne, where they remain today. John of Hildesheim tells us that the three Wise Men were kings from the East, from India, Chaldea and Persia, named Melchior, Balthazar, and Jasper. The three kings individually set out from their homeland under the guidance of the star we read about in Matthew's Gospel, and they did not know one another. In the 300s AD, St.

Helena, the mother of emperor Constantine the Great (who granted religious freedom to Christians in the Roman Empire) travelled to the East and recovered the bodies of the three kings, buried in the Hill of Vaws. Saint Helena brought the relics to the seat of the Roman Emperor at Constantinople (present day Istanbul, Turkey), and laid them in the great church Hagia Sophia. The relics were translated to Milan at the end of the 6th century. In the 12th century the city of Milan rebelled against the Holy Roman Emperor, Frederick I (Frederick Barbarossa). The emperor turned to the Archbishop of Cologne for support. The Archbishop led the campaign against the Milanese and recaptured the city of Milan and handed it over to the emperor. In thanksgiving and gratitude, the emperor carried the relics of the three Magi to Cologne in 1164, where they were placed in the cathedral dedicated to St. Peter.