

# Announcements

- FSSP Calendars for 2014 are available. One free copy to each household. Additional copies by donation (cost to produce is about \$10 per calendar). Special thank you to Connelly-McKinley Funeral Homes for sponsoring the cost of the calendars. As a result, all donations go to the Edmonton Catholic Latin Mass Community.
- Epiphany house blessings will be done this year, beginning after January 6th, the Feast of Epiphany. A sign-up sheet will be available next Sunday for those interested.

## Holy Mass Schedule

Day	Date	Time	Feast Day
Monday	December 30	NO MASS	Day within the Octave of the Nativity
Tuesday	December 31	9:00 am	Day within the Octave of the Nativity
Wednesday	January 1	12 noon	Octave Day of the Nativity
Thursday	January 2	9:00 am	Feria in Christmastide
Friday	January 3	6:00 pm	Feria in Christmastide
Saturday	January 4	9:00 am	Saturday of Our Lady
Sunday	January 5	8:00 am	Most Holy Name of Jesus



The Priestly Fraternity of Saint Peter

*Edmonton Apostolate*

*Fraternitas Sacerdotalis Sancti Petri*

*Edmonton*

*Latin Mass Community*

St. Anthony's Church 10661 - 82nd Avenue, Edmonton

[www.edmontonlatinmass.ca](http://www.edmontonlatinmass.ca)

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*Sunday within the  
Octave of Christmas*

December 29, 2013

# *“The most beautiful thing this side of Heaven...”*

Many people long for the richness, reverence, and majesty of

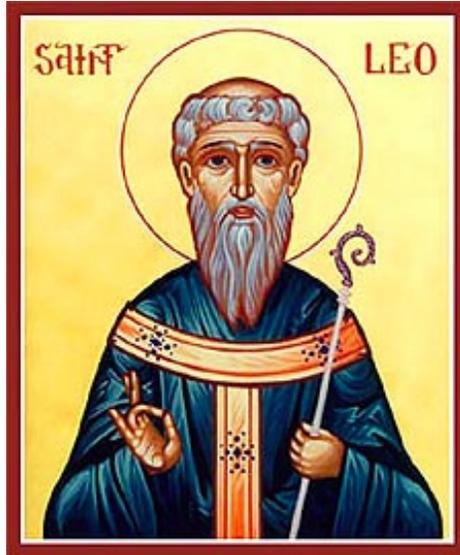
*The Traditional Latin Mass*

... They just may not know it – *yet.*



*No one hides their lamp under a bushel, but upon a candlestick so that others that come in may see the light. Help grow our Community!*

## **From the Sermons of Pope St. Leo the Great**



*Read in the Roman Breviary on the Octave Day of Christmas, 1 January.*

Beloved! Only he celebrates today's feast piously and truly who holds no false doctrine concerning the Incarnation of the Lord or any unbecoming notions about His divinity. For it is equally dangerous to deny Him the reality of a human nature or equality in glory with the Father. As we now proceed to consider the mystery of Christ's nativity, how He was born of a Virgin Mother, we must wholeheartedly abandon the darkness of earthly speculation and let the night of worldly wisdom vanish from our eyes, eyes now illumined by faith. For the authority to which we give credence is divine; and the truths we accept are divine. And whether we lend our spiritual ear to the testimony of the law, to the oracles of the

prophets, or to the Gospel's bugle call, there is nothing but truth in those statements with which John, full of the Holy Spirit, begins his work: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing." Equally true is what the same preacher adds later: "The Word was made flesh and dwelt among us; and we saw His glory, glory as of the Only-begotten of the Father" (John 1:1-3, 14). In both natures, therefore, there appears the same Son of God who assumes our nature without losing His own; who as Man renews men, Himself remaining immutable. For the divinity which He shares with the Father suffered no detriment to its omnipotence, nor did the form of a servant desecrate the divine nature. The supreme and eternal Wisdom that stooped for the redemption of mankind has elevated us to Its glory without ceasing to be what It had been. When, then, the only-begotten Son of God says of Himself that He is less than the Father (John 14:28) and that He is equal to the Father (John 10:30, the Father and He are One), He is simply revealing the reality of both natures in Himself. The inequality attests His human nature, the equality manifests His as divine.

