



VITAL GRANDIN CHAPLAINCY

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

Second Sunday after Epiphany

January 18th, 2026

Entrance Hymn: #62 Praise To The Lord

Asperges: #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: #65 Jesus, How Good The Thought of Thee



A 16th century portrayal of the Flight into Egypt by Giuseppe Cesari.

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A Homily on Our Lord

Therefore let all mouths render praise to Him Who has removed from them blasphemous speech. Glory to You Who departed from one dwelling to take up your abode in another! That He might come and make us a dwelling-place for His Sender, the only-begotten departed from [being] with Deity and took up His abode in the Virgin; that by a common manner of birth, though only-begotten, He might become the brother of many. And He departed from Sheol and took up His abode in the Kingdom; that He might seek out a path from Sheol which oppresses all, to the Kingdom which requites all. For our Lord gave His resurrection as a pledge to mortals, that He would remove them from Sheol, which receives the departed without distinction, to the Kingdom which admits the invited with distinction; so that, from [the plan] which makes equal the bodies of all men within it, we may come to [the plan] which distinguishes the works of all men within it. This is He Who descended to Sheol and ascended, that from [the place] which corrupts its sojourners, He might bring us to the place which nourishes with its blessings its dwellers; even those dwellers who, with the possessions, the fruits, and the flowers, of this world, that pass away, have crowned and adorned for themselves there, tabernacles that pass not away. That Firstborn Who was begotten according to His nature, was born in another birth that was external to His nature; that we might know that after our natural birth we must have another birth which is outside our nature. For He, since He was spiritual, until He came to the corporeal birth, could not be corporeal; in like manner also the corporeal, unless they are born in another birth, cannot be spiritual. But the Son Whose generation is unsearchable, was born in another generation that may be searched out; that by the one we might learn that His Majesty is without limit, and by the other might be taught that His grace is without measure. For great is His Majesty without measure, Whose first generation cannot be imagined in any of our thoughts. And His grace is abundant without limit, Whose second birth is proclaimed by all mouths.

This is He Who was begotten from the Godhead according to His nature, and from manhood not after His nature, and from baptism not after His custom; that we might be begotten from manhood according to our nature, and from Godhead not after our nature, and by the Spirit not after our custom. He then was begotten from the Godhead, He that came to a second birth; in order to bring us to the birth that is discoursed of, even His generation from the Father:— not that it should be searched out, but that it should be believed — and His birth from the woman, not that it should be despised, but that it should be exalted. Now His death on the cross witnesses to His birth from the woman. For He that died was also born. And the Annunciation of Gabriel declares His generation by the Father, namely “the power of the Highest shall overshadow you.” (Lu. 1:35) If then it was the power of the Highest, it is plain that it was not the seed of mortal man. So then His conception in the womb is bound up with His death on the cross; and His first generation is bound up with the declaration of the Angel; in order that whoever denies His birth may be confuted by His crucifixion, and whoever supposes that His beginning was from Mary, may be admonished that His Godhead is before all; so that whoever has concluded His beginning to be corporeal, [may be proved to err hereby that His issuing forth from the Father is narrated]. The Father begot Him, and through Him created the creatures. Flesh bare Him and through Him slew lusts. Baptism brought him forth, that through Him it might wash away stains. Sheol brought Him forth, that through Him its treasures might be emptied out. He came to us from beside His Father by the way of them that are born: and by the way of them that die, He went forth to go to His Father; so that by His coming through birth, His advent might be seen; and by His returning through resurrection, His departure might be confirmed.

But our Lord was trampled on by Death; and in His turn trod out a way over Death. This is He Who made Himself subject to and endured death of His own will, that He might cast down death against his will. For our Lord bare His cross and went forth according to the will of Death: but He cried upon the cross and brought forth the dead from within Sheol against the will of Death. For in that very thing by which Death had slain Him [i.e., the body], in that as armour He bore off the victory over Death. But the Godhead concealed itself in the manhood

and fought against Death, Death slew and was slain. Death slew the natural life; and the supernatural life slew Him. And because Death was not able to devour Him without the body, nor Sheol to swallow Him up without the flesh, He came unto the Virgin, that from thence He might obtain that which should bear Him to Sheol; as from beside the ass they brought for Him the colt whereon He entered Jerusalem, and proclaimed concealing her overthrow and the destruction of her children. With the body then that [was] from the Virgin, He entered Sheol and plundered its storehouses and emptied its treasures. He came then to Eve the Mother of all living. This is the vine whose fence Death laid open by her own hands, and caused her to taste of his fruits. So Eve the Mother of all living became the well-spring of death to all living. But Mary budded forth, a new shoot from Eve the ancient vine; and new life dwelt in her, that when Death should come confidently after his custom to feed upon mortal fruits, the life that is slayer of death might be stored up [therein] against him; that when Death should have swallowed [the fruits] without fear, he might vomit them forth and with them many. For [He Who is] the Medicine of life flew down from heaven, and was mingled in the body, the mortal fruit. And when Death came to feed after his custom, the Life in His turn swallowed up Death. This is the food that hungered to eat its eater. So then, by one fruit which Death swallowed hungrily, he vomited up many lives which he had swallowed greedily. The hunger then which hurried him against one, emptied out his greed which had hurried him against many. Thus Death was diligent to swallow one, but was in haste to set many free. For while One was dying on the cross, many that were buried from within Sheol were coming forth at His cry. This is the fruit that cleft asunder Death who had swallowed it, and brought out from within it the Life in quest of which it was sent. For Sheol hid away all that she had devoured. But through One that was not devoured, all that she had devoured were restored from within her. He, whose stomach is disordered, vomits forth both that which is sweet to him and that which is not sweet. So the stomach of Death was disordered, and as he was vomiting forth the medicine of life which had sickened it, he vomited forth along with it also those lives that had been swallowed by him with pleasure.

This is the Son of the carpenter, Who skilfully made His cross a bridge over Sheol that swallows up all, and brought over mankind into the dwelling of life. And because it was through the tree that mankind had fallen into Sheol, so upon the tree they passed over into the dwelling of life. Through the tree then wherein bitterness was tasted, through it also sweetness was tasted; that we might learn of Him that among the creatures nothing resists Him. Glory be to You, Who laid Your cross as a bridge over death, that souls might pass over upon it from the dwelling of the dead to the dwelling of life!

The Gentiles praise You that Your Word has become a mirror before them, that in it they might see death, secretly swallowing up their lives. But graven images were being adorned by their artificers; and by their adornments were disfiguring their adorners. But You drew them to Your cross; and while the beauties of the body were disfigured upon it, the beauties of the mind shone forth upon it. Then, as for the Gentiles who used to go after gods which were no gods, He Who was God went after them, and by His words, as by a bridle, turned them from many gods to the One. This is that Mighty One, Whose preaching became a bridle in the jaws of the Gentiles, and led them away from idols to Him that sent Him. But the dead idols, with their closed mouths, used to feed on the life of their worshippers. On this account You mingled in their flesh that blood of Yours, by which death was enfeebled and laid low; that the mouths of their devourers might be driven away from their lives. Also because Israel slew You and was defiled by Your blood, that idolatry, that had been engrafted upon him was driven away from him on account of Your blood. For he was weaned from that heathenism through Your blood; because that from it, he had never before been weaned.

St. Ephraim the Syrian, Homily (Excerpts)
Trans. A. Edward Johnston

Announcements

For donation receipts, please let us know if you have changed *your mailing address* since last year. Also, for those who set up recurring Chaplaincy donations online— by default the donation had been scheduled for one year. Please check your account to confirm if your donation needs to be re-initiated.

There will be a social after the 12:30 Mass today; For the socials, please bring snacks to share; also, as a rule, please help to clean the table you use and any spilled items to help the volunteers.

Epiphany holy water is available in the sacristy; please bring a bottle to fill, there may be spare bottles available as well.

Epiphany House Blessings will continue this week.

The Vital Grandin Chaplaincy Adult Choir and Men's Schola are seeking new members (ages 18+), particularly altos & sopranos for the choir. Interested parties are invited to attend one of our open choir rehearsals on either Friday, January 16 or 23 at 7:00 p.m. at Assumption Parish Hall (enter through the backdoor closest to Gianna Centre.) For more information on joining the choir, please contact the choir director, Elizabeth Gawrachynsky.

The weekly talks and catechesis will resume in February.

Western Canadian Catholic Homeschool Conference, will take place March 12-14, 2026, at the Providence Renewal Centre, Edmonton. Theme: Be Not Afraid. The weekend includes daily Mass, Adoration, Benediction, talks, vendors and time to visit. Early bird pricing until February 20, 2026: individual-\$100 couple-\$140. For more information and to register, please visit WCCCHSC.net.

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
<u>Sunday, January 18th</u> Second Sunday after Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM P T by A T Private Intention	
<u>Monday, January 19th</u> Feria (IV Cl)	7:30 am Low Mass	JK by JK	Holy Souls by P A
<u>Tuesday, January 20th</u> Ss. Fabian, Pope and Sébastien, Martyrs (III Cl)	7:30 am Low Mass	B H by J H	CB by CH
<u>Wednesday, January 21st</u> St. Agnes, Virgin & Martyr (III Cl)	7:30 am Low Mass	HK † by AT	B G † by N J
<u>Thursday, January 22nd</u> Ss. Vincent and Anastasius, Martyrs (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	JG by AG	C P by A & C P
<u>Friday, January 23rd</u> St. Raymond de Peñafort, Confessor (III Cl)	7:30 am Low Mass	WC by MC	D K by V P
<u>Saturday, January 24th</u> St. Timothy, Bishop & Martyr (III Cl)	8:00 am Low Mass	KG by AG	S K by V P
<u>Sunday, January 25th</u> Third Sunday after Epiphany (II Cl)	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.