



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

First Sunday of Lent

February 18th, 2024

Entrance Hymn: #72 O Sacred Heart of Jesus, Hear

Asperges Me: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: #39 Lord Jesus, When I Think of Thee



An early 15th century illumination of the Flight into Egypt from the Book of Hours of Maréchal de Boucicaut.

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

On the Incarnation, Continued

But what king that ever was, before he had strength to call father or mother, reigned and gained triumphs over his enemies? Did not David come to the throne at thirty years of age, and Solomon, when he had grown to be a young man? Did not Joas enter on the kingdom when seven years old, and Josias, a still later king, receive the government about the seventh year of his age? And yet they at that age had strength to call father or mother. Who, then, is there that was reigning and spoiling his enemies almost before his birth? Or what king of this sort has ever been in Israel and in Juda — let the Jews, who have searched out the matter, tell us — in whom all the nations have placed their hopes and had peace, instead of being at enmity with them on every side? For as long as Jerusalem stood there was war without respite between them, and they all fought with Israel; the Assyrians oppressed them, the Egyptians persecuted them, the Babylonians fell upon them;... Or did not David war against them of Moab, and smite the Syrians, Josias guard against his neighbours, and Ezechias quail at the boasting of Senacherim, and Amalek make war against Moses, and the Amorites oppose him, and the inhabitants of Jericho array themselves against Jesus son of Naue? And, in a word, treaties of friendship had no place between the nations and Israel. Who, then, it is on whom the nations are to set their hope, it is worth while to see. For there must be such an one, as it is impossible for the prophet to have spoken falsely. But which of the holy prophets or of the early patriarchs has died on the Cross for the salvation of all? Or who was wounded and destroyed for the healing of all? Or which of the righteous men, or kings, went down to Egypt, so that at his coming the idols of Egypt fell? For Abraham went there, but idolatry prevailed universally all the same. Moses was born there, and the deluded worship of the people was there none the less.

Or who among those recorded in Scripture was pierced in the hands and feet, or hung at all upon a tree, and was sacrificed on a cross for the salvation of all? For Abraham died, ending his life on a bed; Isaac and Jacob also died with their feet raised on a bed; Moses and Aaron died on the mountain; David in his house, without being the object of any conspiracy at the hands of the people; true, he was pursued by Saul, but he was preserved unhurt. Esaias was sawn asunder, but not hung on a tree. Jeremy was shamefully treated, but did not die under condemnation; Ezechiel suffered, not however for the people, but to indicate what was to come upon the people. Again, these, even where they suffered, were men resembling all in their common nature; but he that is declared in Scripture to suffer on behalf of all is called not merely man, but the Life of all, albeit He was in fact like men in nature... Who then is he of whom the Divine Scriptures say this? Or who is so great that even the prophets predict of him such great things? None else, now, is found in the Scriptures but the common Saviour of all, the Word of God, our Lord Jesus Christ. For He it is that proceeded from a virgin and appeared as man on the earth, and whose generation after the flesh cannot be declared. For there is none that can tell His father after the flesh, His body not being of a man, but of a virgin alone; so that no one can declare the corporal generation of the Saviour from a man, in the same way as one can draw up a genealogy of David and of Moses and of all the patriarchs. For He it is that caused the star also to mark the birth of His body; since it was fit that the Word, coming down from heaven, should have His constellation also from heaven, and it was fitting that the King of Creation when He came forth should be openly recognized by all creation. Why,

He was born in Judæa, and men from Persia came to worship Him. He it is that even before His appearing in the body won the victory over His demon adversaries and a triumph over idolatry. All heathens from every region, abjuring their hereditary tradition and the impiety of idols, are now placing their hope in Christ, and enrolling themselves under Him, the like of which you may see with your own eyes. For at no other time has the impiety of the Egyptians ceased, save when the Lord of all, riding as it were upon a cloud, came down there in the body and brought to nought the delusion of idols, and brought over all to Himself, and through Himself to the Father. He it is that was crucified before the sun and all creation as witnesses, and before those who put Him

If they do not think these proofs sufficient, let them be persuaded at any rate by other reasons, drawn from the oracles they themselves possess. For of whom do the prophets say: *I was made manifest to them that sought me not, I was found of them that asked not for me: I said Behold, here am I, to the nation that had not called upon my name; I stretched out my hands to a disobedient and gainsaying people.* Who, then, one might say to the Jews, is he that was made manifest? For if it is the prophet, let them say when he was hid, afterward to appear again. And what manner of prophet is this, that was not only made manifest from obscurity, but also stretched out his hands on the Cross? None surely of the righteous, save the Word of God only, Who, incorporeal by nature, appeared for our sakes in the body and suffered for all. Or if not even this is sufficient for them, let them at least be silenced by another proof, seeing how clear its demonstrative force is. For the Scripture says: *Be strong you hands that hang down, and feeble knees; comfort ye, you of faint mind; be strong, fear not. Behold, our God recompenses judgment; He shall come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the stammerers shall be plain.* Now what can they say to this, or how can they dare to face this at all? For the prophecy not only indicates that God is to sojourn here, but it announces the signs and the time of His coming. For they connect the blind recovering their sight, and the lame walking, and the deaf hearing, and the tongue of the stammerers being made plain, with the Divine Coming which is to take place. Let them say, then, when such signs have come to pass in Israel...Naaman, a leper, was cleansed, but no deaf man heard nor lame walked. Elias raised a dead man; so did Eliseus; but none blind from birth regained his sight. For in good truth, to raise a dead man is a great thing, but it is not like the wonder wrought by the Saviour. Only, if Scripture has not passed over the case of the leper, and of the dead son of the widow, certainly, had it come to pass that a lame man also had walked and a blind man recovered his sight, the narrative would not have omitted to mention this also. Since then nothing is said in the Scriptures, it is evident that these things had never taken place before. When, then, have they taken place, save when the Word of God Himself came in the body?

*St. Athanasius, On the Incarnation (Excerpts)
Trans. Archibald Robertson*

Announcements

Monday Feb. 19th: Mass will be at 8 am due to the Family Day holiday.

Introduction to the Devout Life at 7 pm on Wednesday & **Friday Apologetics** at 6:30pm will continue this week. Please send us an email if you wish to join any session and are not yet included in the emails.

For the next two weeks (Feb. 23rd & Mar. 1st), there will be a 12 Noon Mass followed by the Way of the Cross. The 7:30am Mass will also continue.

For the last 3 Fridays in Lent, there will be a 7 PM Mass followed by the Stations of the Cross at Assumption.

All parents and their young adults 14+ are welcome to attend the **Western Canadian Catholic Home School Conference**, March 7-9, 2024, at the Providence Renewal Centre, Edmonton. Theme: Steadfast. Keynote speaker: Fr. Stefano Penna. The weekend includes daily Mass, Adoration, Benediction, talks and vendors. For more information and to register, please go to WCCHSC.com or email WCCHSCREG@gmail.com

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, February 18th First Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J D and family FSSP & global TLM Thanksgiving A. Family	
Monday, February 19th Feria of Lent (III Cl)	8:00 am Low Mass	Thanksgiving JCG family	B and J Ch†
Tuesday, February 20th Feria of Lent (III Cl)	7:30 am Low Mass	N C by S P	NG †by JL
Wednesday, February 21st Ember Wed. of Lent (II Cl)	7:30 am Low Mass	M and B Ch†	CB by CH
Thursday, February 22nd The Chair of St. Peter, Apostle (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	P T by S P	JH by CH
Friday, February 23rd Ember Friday of Lent (II Cl)	7:30 am Low Mass 12 Noon: Low Mass & Way of the Cross.	IMB by CWB N C by S P	
Saturday, February 24th Ember Saturday of Lent (II Cl)	8:00 am Low Mass	P T by S P	Souls in Purgatory by H
Sunday, February 25th Second Sunday of Lent (I 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.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory

The Sacrament of Confession is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.