



VITAL GRANDIN CHAPLAINCY

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

Second Sunday of Lent

February 25th, 2024

Entrance Hymn: #71 O Sacred Heart of Christ Aflame

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: #73 Glory Be To Jesus



An early 17th century ceiling fresco by Guido Reni, from the Palazzo Pontifici in the Vatican.

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On the Incarnation, Continued

The time in question, which [the prophets] refer to the future, is actually come. For when did prophet and vision cease from Israel, save when Christ came, the Holy of Holies? For it is a sign, and an important proof, of the coming of the Word of God, that Jerusalem no longer stands, nor is any prophet raised up nor vision revealed to them — and that very naturally. For when He that was signified had come, what need was there any longer of any to signify Him? When the truth was there, what need any more of the shadow? For this was the reason of their prophesying at all — namely, till the true Righteousness should come, and He that was to ransom the sins of all. And this was why Jerusalem stood till then — namely, that there they might be exercised in the types as a preparation for the reality. So when the Holy of Holies had come, naturally vision and prophecy were sealed and the kingdom of Jerusalem ceased. For kings were to be anointed among them only until the Holy of Holies should have been anointed; and Jacob prophesies that the kingdom of the Jews should be established until Him, as follows:— *The ruler shall not fail from Juda, nor the Prince from his loins, until that which is laid up for him shall come; and he is the expectation of the nations.* (Gen. 49:10) Whence the Saviour also Himself cried aloud and said: *The law and the prophets prophesied until John.* If then there is now among the Jews king or prophet or vision, they do well to deny the Christ that has come. But if there is neither king nor vision, but from that time forth all prophecy is sealed and the city and temple taken, why... [do they] yet deny Christ, Who has brought it all to pass? Or why, when they see even heathens deserting their idols, and placing their hope, through Christ, on the God of Israel, do they deny Christ, Who was born of the root of Jesse after the flesh and henceforth is King? For if the nations were worshiping some other God, and not confessing the God of Abraham and Isaac and Jacob and Moses, then, once more, they would be doing well in alleging that God had not come. But if the Gentiles are honouring the same God that gave the law to Moses and made the promise to Abraham... why do they choose to ignore that the Lord foretold by the Scriptures has shone forth upon the world, and appeared to it in bodily form, as the Scripture said: *The Lord God has shined upon us; and again: He sent His Word and healed them; and again: Not a messenger, not an angel, but the Lord Himself saved them?* Their state may be compared to that of one out of his right mind, who sees the earth illumined by the sun, but denies the sun that illumines it. For what more is there for him whom they expect to do, when he has come? To call the heathen? But they are called already. To make prophecy, and king, and vision to cease? This too has already come to pass. To expose the godlessness of idolatry? It is already exposed and condemned. Or to destroy death? He is already destroyed. What then has not come to pass, that the Christ must do?... For if, I say — which is just what we actually see — there is no longer king nor prophet nor Jerusalem nor sacrifice nor vision among them, but even the whole earth is filled with the knowledge of God, and Gentiles, leaving their godlessness, are now taking refuge with the God of Abraham, through the Word, even our Lord Jesus Christ, then it must be plain, even to those who are exceedingly obstinate, that the Christ has come, and that He has illumined absolutely all with His light, and given them the true and divine teaching concerning His Father. So one can fairly refute the Jews by these and by other arguments from the Divine Scriptures.

But one cannot but be utterly astonished at the Gentiles, who, while they laugh at what is no matter for jesting, are themselves insensible to their own disgrace,

which they do not see that they have set up in the shape of stocks and stones. Only, as our argument is not lacking in demonstrative proof, come let us put them also to shame on reasonable grounds — mainly from what we ourselves also see. For what is there on our side that is absurd, or worthy of derision? Is it merely our saying that the Word has been made manifest in the body? But this even they will join in owning to have happened without any absurdity, if they show themselves friends of truth. If then they deny that there is a Word of God at all, they do so gratuitously, jesting at what they know not. But if they confess that there is a Word of God, and He ruler of the universe, and that in Him the Father has produced the creation, and that by His Providence the whole receives light and life and being, and that He reigns over all, so that from the works of His providence He is known, and through Him the Father — consider, I pray you, whether they be not unwittingly raising the jest against themselves. The philosophers of the Greeks say that the universe is a great body; and rightly so. For we see it and its parts as objects of our senses. If, then, the Word of God is in the Universe, which is a body, and has united Himself with the whole and with all its parts, what is there surprising or absurd if we say that He has united Himself with man also. For if it were absurd for Him to have been in a body at all, it would be absurd for Him to be united with the whole either, and to be giving light and movement to all things by His providence. For the whole also is a body. But if it beseems Him to unite Himself with the universe, and to be made known in the whole, it must beseem Him also to appear in a human body, and that by Him it should be illumined and work. For mankind is part of the whole as well as the rest. And if it be unseemly for a part to have been adopted as His instrument to teach men of His Godhead, it must be most absurd that He should be made known even by the whole universe. For just as, while the whole body is quickened and illumined by man, supposing one said it were absurd that man's power should also be in the toe, he would be thought foolish; because, while granting that he pervades and works in the whole, he demurs to his being in the part also; thus he who grants and believes that the Word of God is in the whole Universe, and that the whole is illumined and moved by Him, should not think it absurd that a single human body also should receive movement and light from Him. But if it is because the human race is a thing created and has been made out of nothing, that they regard that manifestation of the Saviour in man, which we speak of, as not seemly, it is high time for them to eject Him from creation also; for it too has been brought into existence by the Word out of nothing. But if, even though creation be a thing made, it is not absurd that the Word should be in it, then neither is it absurd that He should be in man. For whatever idea they form of the whole, they must necessarily apply the like idea to the part. For man also, as I said before, is a part of the whole. Thus it is not at all unseemly that the Word should be in man, while all things are deriving from Him their light and movement and light, as also their authors say, In him we live and move and have our being.

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

Announcements

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 this Friday, 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 Way of the Cross*, all at Assumption Church.

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

Upcoming Holy Week Schedule: Holy Thurs: 7pm (Resurrection Church); Good Friday: 3pm (Resurrection Church); Easter Vigil: 10:30 pm (Assumption Church).

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 25th Second Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Souls in Purgatory by H P M † by M V Private Intention	
Monday, February 26th Feria of Lent (III Cl)	7:30 am Low Mass	Souls in Purgatory by H	N C by S P
Tuesday, February 27th Feria of Lent (III Cl)	7:30 am Low Mass	Souls in Purgatory by H	P T by S P
Wednesday, February 28th Feria of Lent (III Cl)	7:30 am Low Mass	C P by V P	RK by MK
Thursday, February 29th Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	CC by CMC	N C by S P
Friday, March 1st Feria of Lent (III Cl)	7:30 am Low Mass 12 Noon: Low Mass & Way of the Cross.	P T by S P MK	
Saturday, March 2nd Feria of Lent (III Cl)	8:00 am Low Mass	MD by MK	C P by V P
Sunday, March 3rd Third 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** at Assumption Church.