



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

Fourth Sunday of Lent

March 10th, 2024

Entrance Hymn: #70 All You Who Seek A Comfort Sure

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: #141 Ave Regina Caelorum



A 17th century portrayal of the Dismissal of (the bondwoman) Hagar and Ishmael by Nicolaes Maes

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On the Incarnation, Continued

When did men begin to desert the worshipping of idols, save since God, the true Word of God, has come among men? Or when have the oracles among the Greeks, and everywhere, ceased and become empty, save when the Saviour has manifested Himself upon earth?¹ Or when did those who are called gods and heroes in the poets begin to be convicted of being merely mortal men, save since the Lord erected His conquest of death, and preserved incorruptible the body he had taken, raising it from the dead? Or when did the deceitfulness and madness of demons fall into contempt, save when the power of God, the Word, the Master of all these as well, condescending because of man's weakness, appeared on earth? Or when did the art and the schools of magic begin to be trodden down, save when the divine manifestation of the Word took place among men? And, in a word, at what time has the wisdom of the Greeks become foolish, save when the true Wisdom of God manifested itself on earth? For formerly the whole world and every place was led astray by the worshipping of idols, and men regarded nothing else but the idols as gods. But now, all the world over, men are deserting the superstition of the idols, and taking refuge with Christ; and, worshipping Him as God, are by His means coming to know that Father also Whom they knew not. And, marvellous fact, whereas the objects of worship were various and of vast number, and each place had its own idol, and he who was accounted a god among them had no power to pass over to the neighbouring place, so as to persuade those of neighbouring peoples to worship him, but was barely served even among his own people; for no one else worshipped his neighbour's god — on the contrary, each man kept to his own idol, thinking it to be lord of all — Christ alone is worshipped as one and the same among all peoples; and what the weakness of the idols could not do — to persuade, namely, even those dwelling close at hand — this Christ has done, persuading not only those close at hand, but simply the entire world, to worship one and the same Lord, and through Him God, even His Father.

And whereas formerly every place was full of the deceit of the oracles, and the oracles at Delphi and Dodona, and in Boeotia and Lycia and Libya and Egypt and those of the Cabiri, and the Pythoness, were held in repute by men's imagination, now, since Christ has begun to be preached everywhere, their madness also has ceased and there is none among them to divine any more... And while formerly men held to be gods the Zeus and Cronos and Apollo and the heroes mentioned in the poets, and went astray in honouring them; now that the Saviour has appeared among men, those others have been exposed as mortal men, and Christ alone has been recognized among men as the true God, the Word of God. And what is one to say of the magic esteemed among them? That before the Word sojourned among us this was strong and active among Egyptians, and Chaldees, and Indians, and inspired awe in those who saw it; but that by the presence of the Truth, and the Appearing of the Word, it also has been thoroughly confuted, and brought wholly to nought. But as to Gentile wisdom, and the sounding pretensions of the philosophers, I think none can need our argument, since the wonder is before the eyes of all, that while the wise among the Greeks had written so much, and were

¹This silence of the pagan oracles is confirmed by the 2nd century pagan philosopher Plutarch, who attempts in one of his essays to conjecture as to its cause.

unable to persuade even a few from their own neighbourhood, concerning immortality and a virtuous life, Christ alone, by ordinary language, and by men not clever with the tongue, has throughout all the world persuaded whole churches full of men to despise death, and to mind the things of immortality; to overlook what is temporal and to turn their eyes to what is eternal; to think nothing of earthly glory and to strive only for the heavenly.

Now these arguments of ours do not amount merely to words, but have in actual experience a witness to their truth. For let him that will, go up and behold the proof of virtue in the virgins of Christ and in the young men that practice holy chastity, and the assurance of immortality in so great a band of His martyrs. And let him come who would test by experience what we have now said, and in the very presence of the deceit of demons and the imposture of oracles and the marvels of magic, let him use the Sign of that Cross which is laughed at among them, and he shall see how by its means demons fly, oracles cease, all magic and witchcraft is brought to nought. Who, then, and how great is this Christ, Who by His own Name and Presence casts into the shade and brings to nought all things on every side, and is alone strong against all, and has filled the whole world with His teaching? Let the Greeks tell us, who are pleased to laugh, and blush not. For if He is a man, how then has one man exceeded the power of all whom even themselves bold to be gods, and convicted them by His own power of being nothing? But if they call Him a magician, how can it be that by a magician all magic is destroyed, instead of being confirmed? For if He conquered particular magicians, or prevailed over one only, it would be proper for them to hold that He excelled the rest by superior skill; but if His Cross has won the victory over absolutely all magic, and over the very name of it, it must be plain that the Saviour is not a magician, seeing that even those demons who are invoked by the other magicians fly from Him as their Master. Who He is, then, let the Greeks tell us, whose only serious pursuit is jesting. Perhaps they might say that He, too, was a demon, and hence His strength. But say this as they will, they will have the laugh against them, for they can once more be put to shame by our former proofs. For how is it possible that He should be a demon who drives the demons out? For if He simply drove out particular demons, it might properly be held that by the chief of demons He prevailed against the lesser, just as the Jews said to Him when they wished to insult Him. But if, by His Name being named, all madness of the demons is uprooted and chased away, it must be evident that here, too, they are wrong, and that our Lord and Saviour Christ is not, as they think, some demoniacal power. Then, if the Saviour is neither a man simply, nor a magician, nor some demon, but has by His own Godhead brought to nought and cast into the shade both the doctrine found in the poets and the delusion of the demons and the wisdom of the Gentiles, it must be plain and will be owned by all, that this is the true Son of God, even the Word and Wisdom and Power of the Father from the beginning. For this is why His works also are no works of man, but are recognized to be above man, and truly God's works, both from the facts in themselves, and from comparison with [the rest of] mankind.

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

Announcements

***Introduction to the Devout Life* will continue after Easter; *Apologetics* will be on **Tuesday** at 6:30pm. Please send us an email if you wish to join any session and are not yet included in the emails.**

For the next 2 Fridays in Lent, there will be a 7 PM Mass ***followed by the Way of the Cross***, all at Assumption Church. The 7:30am Mass will also continue.

There will be a social after the 12:30 Mass today.

Upcoming Holy Week Schedule:

Holy Thurs: 7pm (Resurrection Church);

Good Friday: 3pm (Resurrection Church);

Easter Vigil: 10:30 pm (Assumption Church).

Easter Sunday: regular Sunday Mass times and locations.

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, March 10th Fourth Sunday of Lent (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	HG † by B & M K H R † by A S FSSP & world TLM	
Monday, March 11th Feria of Lent (III Cl)	7:30 am Low Mass	AP by VP	G B † by L L
Tuesday, March 12th Feria of Lent (III Cl)	7:30 am Low Mass	CP by VP	A S † by A S
Wednesday, March 13th Feria of Lent (III Cl)	7:30 am Low Mass	B L by J K	R by AH
Thursday, March 14th Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	K & J G by AG	C T † by A C
Friday, March 15th Feria of Lent (III Cl)	7:30 am Low Mass 7:00 pm Low Mass with Stations	J&H T † by AG B L by J K	
Saturday, March 16th Feria of Lent (III Cl)	8:00 am Low Mass	MN by AK	S & A K by A C
Sunday, March 17th Passion Sunday (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.