



VITAL GRANDIN CHAPLAINCY

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

Twenty Second Sunday After Pentecost

October 20th, 2024

Entrance Hymn: Praise to the Holiest #199

Asperges Me: #218

Mass IX: Booklet p. 14; Angelus p. 1882 ; Baronius p. xii

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

Recessional Hymn: Hail, Queen of Heaven, The Ocean Star #133

Assumption Catholic Church ♦ 9034 - 95 Ave, Edmonton, AB



A 16th century portrayal of today's Gospel by Tiziano Vecellio.

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The Will of God, Part One

Nor can we doubt that God does well even in the permission of what is evil. For He permits it only in the justice of His judgment. And surely all that is just is good. Although, therefore, evil, in so far as it is evil, is not a good; yet the fact that evil as well as good exists, is a good. For if it were not a good that evil should exist, its existence would not be permitted by the omnipotent Good, who without doubt can as easily refuse to permit what He does not wish, as bring about what He does wish. And if we do not believe this, the very first sentence of our creed is endangered, wherein we profess to believe in God the Father Almighty. For He is not truly called Almighty if He cannot do whatsoever He pleases, or if the power of His almighty will is hindered by the will of any creature whatsoever.

Hence we must inquire in what sense is said of God what the apostle has mostly truly said: *"Who will have all men to be saved."* For, as a matter of fact, not all, nor even a majority, are saved: so that it would seem that what God wills is not done, man's will interfering with, and hindering the will of God. When we ask the reason why all men are not saved, the ordinary answer is: *"Because men themselves are not willing."* ...And Our Lord says plainly in the Gospel, when upbraiding the impious city: *"How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!"* as if the will of God had been overcome by the will of men, and when the weakest stood in the way with their want of will, the will of the strongest could not be carried out. And where is that omnipotence which has done all that it pleased on earth and in heaven, if God willed to gather together the children of Jerusalem, and did not accomplish it? Or rather, Jerusalem was not willing that her children should be gathered together? But even though she was unwilling, He gathered together as many of her children as He wished: for He does not will some things and do them, and will others and do them not; but *"He has done all that He pleased in heaven and in earth."*

And, moreover, who will be so foolish and blasphemous as to say that God cannot change the evil wills of men, whichever, whenever, and wheresoever He chooses, and direct them to what is good? But when He does this He does it of mercy; when He does it not, it is of justice that He does it not for *"He has mercy on whom He will have mercy, and whom He will He hardens."* And when the apostle said this, he was illustrating the grace of God, in connection with which he had just spoken of the twins in the womb of Rebecca, *"who being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works, but of Him that calls, it was said to her, The elder shall serve the younger."* And in reference to this matter he quotes another prophetic testimony: *"Jacob have I loved, but Esau have I hated."* But perceiving how what he had said might affect those who could not penetrate by their understanding the depth of this grace: *"What shall we say then?"* he says: *"Is there unrighteousness with God? God forbid."* For it seems unjust that, in the absence of any merit or demerit, from good or evil works, God should love the one and hate the other. Now, if the apostle had wished us to understand that there were future good works of the one, and evil works of the other, which of course God foreknew, he would never have said, *"not of works,"* but, *"of future works,"* and in that way would have solved the difficulty, or rather there would then have been no difficulty to solve. As it is, however, after answering, *"God forbid,"* that is, God forbid that there should be unrighteousness with God; he goes on to prove that there is no unrighteousness in God's doing this, and says: *"For He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."* Now, who but a fool would think that God was unrighteous, either in inflicting penal justice on those who had earned it, or in extending mercy to the unworthy? Then he draws his conclusion: *"So then it is not of him that wills, nor of him that runs, but of God that shows mercy."* Thus both the twins were born children of wrath, not on account of any works of their own, but because they were bound in the fetters of that original condemnation which came through Adam. But He who said, *"I will have mercy on whom I will have mercy,"* loved Jacob of His undeserved grace, and hated Esau of His deserved judgment. And as this judgment was due to both, the former learned from the case of the latter that the fact of the

same punishment not falling upon himself gave him no room to glory in any merit of his own, but only in the riches of the divine grace; because *"it is not of him that wills, nor of him that runs, but of God that shows mercy."* And indeed the whole face, and, if I may use the expression, every lineament of the countenance of Scripture conveys by a very profound analogy this wholesome warning to every one who looks carefully into it, that he who glories should glory in the Lord.

Now after commending the mercy of God, saying, *"So it is not of him that wills, nor of him that runs, but of God that shows mercy,"* that he might commend His justice also (for the man who does not obtain mercy finds, not iniquity, but justice, there being no iniquity with God), he immediately adds: *"For the scripture says unto Pharaoh, Even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth."* And then he draws a conclusion that applies to both, that is, both to His mercy and His justice: *"Therefore has He mercy on whom He will have mercy, and whom He will He hardens."* *"He has mercy"* of His great goodness, *"He hardens"* without any injustice; so that neither can he that is pardoned glory in any merit of his own, nor he that is condemned complain of anything but his own demerit. For it is grace alone that separates the redeemed from the lost, all having been involved in one common perdition through their common origin. Now if any one, on hearing this, should say, *"Why does He yet find fault? For who has resisted His will?"* as if a man ought not to be blamed for being bad, because God has mercy on whom He will have mercy, and whom He will He hardens, God forbid that we should be ashamed to answer as we see the apostle answered: *"Nay, but, O man, who are you that replest against God? Shall the thing formed say to Him that formed it, Why have You made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"* Now some foolish people, think that in this place the apostle had no answer to give; and for want of a reason to render, rebuked the presumption of his interrogator. But there is great weight in this saying: *"Nay, but, O man, who are you?"* and in such a matter as this it suggests to a man in a single word the limits of his capacity, and at the same time does in reality convey an important reason. For if a man does not understand these matters, who is he that he should reply against God? And if he does understand them, he finds no further room for reply. For then he perceives that the whole human race was condemned in its rebellious head by a divine judgment so just, that if not a single member of the race had been redeemed, no one could justly have questioned the justice of God; and that it was right that those who are redeemed should be redeemed in such a way as to show, by the greater number who are unredeemed and left in their just condemnation, what the whole race deserved, and whither the deserved judgment of God would lead even the redeemed, did not His undeserved mercy interpose, so that every mouth might be stopped of those who wish to glory in their own merits, and that he that glories might glory in the Lord. These are the great works of the Lord, sought out according to all His pleasure, and so wisely sought out, that when the intelligent creation, both angelic and human, sinned, doing not His will but their own, He used the very will of the creature which was working in opposition to the Creator's will as an instrument for carrying out His will, the supremely Good thus turning to good account even what is evil, to the condemnation of those whom in His justice He has predestined to punishment, and to the salvation of those whom in His mercy He has predestined to grace. For, as far as relates to their own consciousness, these creatures did what God wished not to be done: but in view of God's omnipotence, they could in no wise effect their purpose. For in the very fact that they acted in opposition to His will, His will concerning them was fulfilled. And hence it is that *"the works of the Lord are great, sought out according to all His pleasure,"* because in a way unspeakably strange and wonderful, even what is done in opposition to His will does not defeat His will. For it would not be done did He not permit it (and of course His permission is not unwilling, but willing); nor would a Good Being permit evil to be done only that in His omnipotence He can turn evil into good.

St. Augustine, Enchiridion (Excerpts), Trans. J.F. Shaw

Announcements

The next social will be next Sunday Oct. 27 along side a practice for the servers and Confirmandees for the Confirmations on Friday Nov. 1st.

There will also be another social after the Sunday 12:30 pm Mass on Nov. 3rd for All Saints with games and prizes.

The talk on the Devout Life will continue on **Wednesday at 7 pm**; Apologetics will continue this **Friday at 6:30 pm**; both via Zoom. Please email us to be included in the e-mailing.

Classes for those who want to become Catholic (or Catholics who want to learn more about their Faith) continue at **7pm on Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, available on archive.org as a pdf document; extra books are on order.

The **Sacrament of Confirmation** is scheduled for Friday Nov. 1st, the Feast of All Saints. Classes continue today after the 12:30 Mass.

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
Sunday, October 20th Twenty Second Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	LMP † by MH Peace in the world by P A Private Intention	
Monday, October 21st Feria (IV Cl)	7:30 am Low Mass	LMP † by MH	Church by P A
Tuesday, October 22nd Feria (IV Cl)	7:30 am Low Mass	V B † by S P	LC & F (J) by PA
Wednesday, October 23rd St. Anthony Mary Claret, Bishop & Confessor (III Class)	7:30 am Low Mass	E M † by S P	Souls in Purgatory by H
Thursday, October 24th St. Raphael the Archangel (III Class)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	B B † by N B	Souls in Purgatory by H
Friday, October 25th St. Isidore the Farmer, Confessor (III Cl)	7:30 am Low Mass	E M † by S P	DS † by AGW
Saturday, October 26th Feria (IV Class)	8:00 am Low Mass	N D by N B	DJ by AGW
Sunday, October 27th Christ the King (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.*

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