



VITAL GRANDIN CHAPLAINCY

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

Feast of Christ the King

October 27th, 2024

Entrance Hymn: Triumphantly Doth Christ Unfurl #77

Asperges Me: #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: Christus Vincit #76



A 14th century portrayal of Christ reigning in glory, from an antiphony; By Monaco Lorenzo.

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The Will of God, Part Two

Sometimes, however, a man in the goodness of his will desires something that God does not desire, even though God's will is also good, nay, much more fully and more surely good (for His will never can be evil): for example, if a good son is anxious that his father should live, when it is God's good will that he should die. Again, it is possible for a man with evil will to desire what God wills in His goodness: for example, if a bad son wishes his father to die, when this is also the will of God. It is plain that the former wishes what God does not wish, and that the latter wishes what God does wish; and yet the filial love of the former is more in harmony with the good will of God, though its desire is different from God's, than the want of filial affection of the latter, though its desire is the same as God's. So necessary is it, in determining whether a man's desire is one to be approved or disapproved, to consider what it is proper for man, and what it is proper for God, to desire, and what is in each case the real motive of the will. For God accomplishes some of His purposes, which of course are all good, through the evil desires of wicked men: for example, it was through the wicked designs of the Jews, working out the good purpose of the Father, that Christ was slain and this event was so truly good, that when the Apostle Peter expressed his unwillingness that it should take place, he was designated "Satan" by Him who had come to be slain. How good seemed the intentions of the pious believers who were unwilling that Paul should go up to Jerusalem lest the evils which Agabus had foretold should there befall him! And yet it was God's purpose that he should suffer these evils for preaching the faith of Christ, and thereby become a witness for Christ. And this purpose of His, which was good, God did not fulfill through the good counsels of the Christians, but through the evil counsels of the Jews; so that those who opposed His purpose were more truly His servants than those who were the willing instruments of its accomplishment.

But however strong may be the purposes either of angels or of men, whether of good or bad, whether these purposes fall in with the will of God or run counter to it, the will of the Omnipotent is never defeated; and His will never can be evil; because even when it inflicts "evil" it is just, and what is just is certainly not evil. The omnipotent God, then, whether in mercy He pities whom He will, or in judgment hardens whom He will, is never unjust in what He does, never does anything except of His own free-will, and never wills anything that He does not perform.

Accordingly, when we hear and read in Scripture that He "*will have all men to be saved,*" although we know well that all men are not saved, we are not on that account to restrict the omnipotence of God, but are rather to understand the Scripture, "*Who will have all men to be saved,*" as meaning that no man is saved unless God wills his salvation: not that there is no man whose salvation He does not will, but that no man is saved apart from His will; and that, therefore, we should pray Him to will our salvation, because if He will it, it must necessarily be accomplished. And it was of prayer to God that the apostle was speaking when he used this expression. And on the same principle we interpret the expression in the Gospel: "*The true light which lights every man that comes into the world:*" not that there is no man who is not enlightened, but that no man is enlightened except by Him. Or, it is said, "*Who will have all men to be saved;*" not that there is no man whose salvation He does not will (for how, then, explain the fact that He was unwilling to work miracles in the presence of some who, He said, would have repented if He had worked them?), but that we are to understand by "*all men,*" the human race in all its varieties of rank and circumstances — kings, subjects; noble, plebeian, high, low, learned, and unlearned; the sound in body, the feeble, the clever, the dull, the foolish, the rich, the poor, and those of middling circumstances; males, females, infants, boys, youths; young, middle-aged, and old men; of every tongue, of every fashion, of all arts, of all professions, with all the innumerable differences of will and conscience, and whatever else there is that makes a distinction among men. For which of all these classes is there out of which God does not will that men should be saved in all nations through His only-begotten Son, our Lord, and therefore does save them; for the Omnipotent cannot will in vain, whatsoever He may will? Now the apostle had enjoined that prayers should be made for all

men, and had especially added, "For kings, and for all that are in authority," who might be supposed, in the pride and pomp of worldly station, to shrink from the humility of the Christian faith. Then saying, "For this is good and acceptable in the sight of God our Saviour," that is, that prayers should be made for such as these, he immediately adds, as if to remove any ground of despair, "Who will have all men to be saved, and to come unto the knowledge of the truth." God, then, in His great condescension has judged it good to grant to the prayers of the humble the salvation of the exalted; and assuredly we have many examples of this. Our Lord, too, makes use of the same mode of speech in the Gospel, when He says to the Pharisees: "You tithe mint, and rue, and every herb." For the Pharisees did not tithe what belonged to others, nor all the herbs of all the inhabitants of other lands. As, then, in this place we must understand by "every herb," every kind of herbs, so in the former passage we may understand by "all men," every sort of men. And we may interpret it in any other way we please, so long as we are not compelled to believe that the omnipotent God has willed anything to be done which was not done: for setting aside all ambiguities, if "He has done all that He pleased in heaven and in earth," as the psalmist sings of Him, He certainly did not will to do anything that He has not done.

Wherefore, God would have been willing to preserve even the first man in that state of salvation in which he was created, and after he had begotten sons to remove him at a fit time, without the intervention of death, to a better place, where he should have been not only free from sin, but free even from the desire of sinning, if He had foreseen that man would have the steadfast will to persist in the state of innocence in which he was created. But as He foresaw that man would make a bad use of his free-will, that is, would sin, God arranged His own designs rather with a view to do good to man even in his sinfulness, that thus the good will of the Omnipotent might not be made void by the evil will of man, but might be fulfilled in spite of it.

Now it was expedient that man should be at first so created, as to have it in his power both to will what was right and to will what was wrong; not without reward if he willed the former, and not without punishment if he willed the latter. But in the future life it shall not be in his power to will evil; and yet this will constitute no restriction on the freedom of his will. On the contrary, his will shall be much freer when it shall be wholly impossible for him to be the slave of sin. We should never think of blaming the will, or saying that it was no will, or that it was not to be called free, when we so desire happiness, that not only do we shrink from misery, but find it utterly impossible to do otherwise. As, then, the soul even now finds it impossible to desire unhappiness, so in future it shall be wholly impossible for it to desire sin. But God's arrangement was not to be broken, according to which He willed to show how good is a rational being who is able even to refrain from sin, and yet how much better is one who cannot sin at all; just as that was an inferior sort of immortality, and yet it was immortality, when it was possible for man to avoid death, although there is reserved for the future a more perfect immortality, when it shall be impossible for man to die.

The former immortality man lost through the exercise of his free-will; the latter he shall obtain through grace, whereas, if he had not sinned, he should have obtained it by desert. Even in that case, however, there could have been no merit without grace; because, although the mere exercise of man's free-will was sufficient to bring in sin, his free-will would not have sufficed for his maintenance in righteousness, unless God had assisted it by imparting a portion of His unchangeable goodness. Just as it is in man's power to die whenever he will (for, not to speak of other means, any one can put an end to himself by simple abstinence from food), but the mere will cannot preserve life in the absence of food and the other means of life; so man in paradise was able of his mere will, simply by abandoning righteousness, to destroy himself; but to have maintained a life of righteousness would have been too much for his will, unless it had been sustained by the Creator's power. After the fall, however, a more abundant exercise of God's mercy was required, because the will itself had to be freed from the bondage in which it was held by sin and death.

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

Announcements

There will be a social after Mass today. There will also be another social after next Sunday's 12:30 pm Mass for All Saints with games and prizes.

The talk on the Devout Life will continue on **Wednesday at 7 pm** via Zoom; Apologetics is postponed due to Confirmations. 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** will take place at Assumption Church this Friday, Nov. 1st, the Feast of All Saints, followed by Benediction and the social in the basement. The ceremony will begin at 7pm; Confirmandees are asked to arrive a half hour early; **guests who arrive late may miss the Rite of Confirmation**. The Mass for the feast of All Saints will be at **7:30 in the morning**.

Saturday Nov. 2nd: Commemoration of All Souls: There will be **three** concurrent low Masses beginning at 8am. Communion will be offered only at the first Mass. The first Mass will be offered for the repose of the souls requested on papers deposited in our "All Souls Box". People are not required to attend all three Masses, but may attend up to all three.

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 27th Christ the King (I Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E M † by S P P & E H by AK DB by C & I B	
Monday, October 28th Ss. Simon and Jude, Apostles (II Cl)	7:30 am Low Mass	All Clergy by PA	E D and spouse by S P
Tuesday, October 29th Feria (IV Cl)	7:30 am Low Mass	E M † by S P	R, J, & D L by TL
Wednesday, October 30th Feria (IV Cl)	7:30 am Low Mass	RL † by JL	G and E D by C P
Thursday, October 31st Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	IB by CB	Souls in Purgatory by H
Friday, November 1st Feast of All Saints (I Cl)	7:30 am Low Mass 7 pm-: Confirmations & Benediction. (No Mass)	for the Confirmandees	P V V by S V V
Saturday, November 2nd Commemoration of All Souls (I Cl)	8:00 am Three Requiem Low Masses	Mass 1: Requested Souls 2 nd : All Faithful Departed 3 rd : Pope's Intentions	Souls in Purgatory by H
Sunday, November 3rd Resumed Fourth Sunday after the 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.