



VITAL GRANDIN CHAPLAINCY

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

Resumed Fifth Sunday after Epiphany

November 10th, 2024

Entrance Hymn: Jesus, How Good The Thought of Thee #65

Asperges Me: #218

Mass XI: Booklet p. 17; Angelus p.1885 ; Baronius p. xvi

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

Recessional Hymn: Praise To The Holiest #199



A 17th century painting of St. Martin of Tours dividing his cloak for the beggar, by Antony van Dyck.

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Works and Judgement

Out of this confession of faith, which is briefly comprehended in the Creed, and which, carnally understood, is milk for babes, but, spiritually apprehended and studied, is meat for strong men, springs the good hope of believers; and this is accompanied by a holy love. But of these matters, all of which are true objects of faith, those only pertain to hope which are embraced in the Lord's Prayer. For, *"Cursed is the man that trusts in man"* is the testimony of holy writ; and, consequently, this curse attaches also to the man who trusts in himself. Therefore, except from God the Lord we ought to ask for nothing either that we hope to do well, or hope to obtain as a reward of our good works.

The Gospel according to Matthew the Lord's Prayer seems to embrace seven petitions, three of which ask for eternal blessings, and the remaining four for temporal; these latter, however, being necessary antecedents to the attainment of the eternal. For when we say, *"Hallowed be Your name: Your kingdom come: Your will be done in earth, as it is in heaven"* (which some have interpreted, not unfairly, in body as well as in spirit), we ask for blessings that are to be enjoyed for ever; which are indeed begun in this world, and grow in us as we grow in grace, but in their perfect state, which is to be looked for in another life, shall be a possession for evermore. But when we say, *"Give us this day our daily bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil,"* who does not see that we ask for blessings that have reference to the wants of this present life? In that eternal life, where we hope to live for ever, the hallowing of God's name, and His kingdom, and His will in our spirit and body, shall be brought to perfection, and shall endure to everlasting. But our daily bread is so called because there is here constant need for as much nourishment as the spirit and the flesh demand, whether we understand the expression spiritually, or carnally, or in both senses. It is here too that we need the forgiveness that we ask, for it is here that we commit the sins; here are the temptations which allure or drive us into sin; here, in a word, is the evil from which we desire deliverance: but in that other world there shall be none of these things....

And now as to love, which the apostle declares to be greater than the other two graces, that is, than faith and hope, the greater the measure in which it dwells in a man, the better is the man in whom it dwells. For when there is a question as to whether a man is good, one does not ask what he believes, or what he hopes, but what he loves. For the man who loves aright no doubt believes and hopes aright; whereas the man who has not love believes in vain, even though his beliefs are true; and hopes in vain, even though the objects of his hope are a real part of true happiness; unless, indeed, he believes and hopes for this, that he may obtain by prayer the blessing of love. For, although it is not possible to hope without love, it may yet happen that a man does not love that which is necessary to the attainment of his hope; as, for example, if he hopes for eternal life (and who is there that does not desire this?) and yet does not love righteousness, without which no one can attain to eternal life. Now this is the true faith of Christ which the apostle speaks of, *"which works by love;"* and if there is anything that it does not yet embrace in its love, asks that it may receive, seeks that it may find, and knocks that it may be opened unto it. For faith obtains through prayer that which the law commands. For without the gift of God, that is, without the Holy Spirit, through whom love is shed abroad in our hearts, the law can command, but it cannot assist; and, moreover, it makes a man a transgressor, for he can no longer excuse himself on the plea of ignorance. Now carnal lust reigns where there is not the love of God.

When, sunk in the darkest depths of ignorance, man lives according to the flesh undisturbed by any struggle of reason or conscience, this is his first state. Afterwards, when through the law has come the knowledge of sin, and the Spirit of God has not yet interposed His aid, man, striving to live according to the law, is thwarted in his efforts and falls into conscious sin, and so, being overcome of sin, becomes its slave (*"for of whom a man is overcome, of the same is he brought in bondage"*); and thus the effect produced by the knowledge of the commandment is this, that sin works in man all manner of concupiscence, and he is involved

in the additional guilt of willful transgression, and that is fulfilled which is written: *"The, law entered that the offense might abound."* This is man's second state. But if God has regard to him, and inspires him with faith in God's help, and the Spirit of God begins to work in him, then the mightier power of love strives against the power of the flesh; and although there is still in the man's own nature a power that fights against him (for his disease is not completely cured), yet he lives the life of the just by faith, and lives in righteousness so far as he does not yield to evil lust, but conquers it by the love of holiness. This is the third state of a man of good hope; and he who by steadfast piety advances in this course, shall attain at last to peace, that peace which, after this life is over, shall be perfected in the repose of the spirit, and finally in the resurrection of the body. Of these four different stages the first is before the law, the second is under the law, the third is under grace, and the fourth is in full and perfect peace. Thus, too, has the history of God's people been ordered according to His pleasure who disposes all things in number, and measure, and weight. For the church existed at first before the law; then under the law, which was given by Moses; then under grace, which was first made manifest in the coming of the Mediator. Not, indeed, that this grace was absent previously, but, in harmony with the arrangements of the time, it was veiled and hidden. For none, even of the just men of old, could find salvation apart from the faith of Christ; nor unless He had been known to them could their ministry have been used to convey prophecies concerning Him to us, some more plain, and some more obscure. Now in whichever of these four stages (as we may call them) the grace of regeneration finds any particular man, all his past sins are there and then pardoned, and the guilt which he contracted in his birth is removed in his new birth; and so true is it that *"the wind blows where it lists,"* that some have never known the second stage, that of slavery under the law, but have received the divine assistance as soon as they received the commandment. But before a man can receive the commandment, it is necessary that he should live according to the flesh. But if once he has received the grace of regeneration, death shall not injure him, even if he should immediately depart from this life; *"for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living;"* nor shall death retain dominion over him for whom Christ freely died.

All the commandments of God, then, are embraced in love, of which the apostle says: *"Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."* Thus the end of every commandment is charity, that is, every commandment has love for its aim. But whatever is done either through fear of punishment or from some other carnal motive, and has not for its principle that love which the Spirit of God sheds abroad in the heart, is not done as it ought to be done, however it may appear to men. For this love embraces both the love of God and the love of our neighbor, and *"on these two commandments hang all the law and the prophets,"* we may add the Gospel and the apostles. For it is from these that we hear this voice: The end of the commandment is charity, and God is love... We love God now by faith, then we shall love Him through sight. Now we love even our neighbor by faith; for we who are ourselves mortal know not the hearts of mortal men. But in the future life, the Lord *"both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God;"* for every man shall love and praise in his neighbor the virtue which, that it may not be hid, the Lord Himself shall bring to light. Moreover, lust diminishes as love grows, till the latter grows to such a height that it can grow no higher here. For *"greater love has no man than this, that a man lay down his life for his friends."* Who then can tell how great love shall be in the future world, when there shall be no lust for it to restrain and conquer? For that will be the perfection of health when there shall be no struggle with death.

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

Announcements

There will be a social after today's 12:30 pm Mass and on November 24th.

Remembrance Day: Monday November 14th: Mass will be at **8 am**.

Friday Apologetics will continue this week beginning at **6:30 pm** 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; books are now available to purchase at Assumption.

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, November 10th Resumed Fifth Sunday after the Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Intention of J B FP † by CMK FSSP & World TLM	
Monday, November 11th St. Martin of Tours, Bishop & Confessor (III Cl)	8:00 am Low Mass	RPB †	Holy Souls by H
Tuesday, November 12th St. Martin I, Pope & Martyr (III Cl)	7:30 am Low Mass	JM † by AT	Holy Souls by H
Wednesday, November 13th St. Frances Xavier Cabrini, Virgin (III Cl)	7:30 am Low Mass	J S by C P	DB by C & I B
Thursday, November 14th St. Josephat, Bishop and Martyr (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	ER by PA	E M by M C M
Friday, November 15th St. Albert the Great, Bishop, Confessor & Doctor (III Cl)	7:30 am Low Mass	AF by PA	R M & KW † by H C
Saturday, November 16th St. Gertrude the Great, Virgin (II Cl)	8:00 am Low Mass	DE † by AT	E M by M C M
Sunday, November 17th Resumed Sixth 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.