



## VITAL GRANDIN CHAPLAINCY

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

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

### Resumed Fourth Sunday after Epiphany

November 3<sup>rd</sup>, 2024

Entrance Hymn: Out of the Depths #188

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: Christ, the Lord is My True Shepherd #59



A 17<sup>th</sup> century statue of St. Charles Borromeo by Antonio Raggi.  
Patron of Seminaries

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## Works and Judgement

Therefore, even eternal life itself, which is surely the reward of good works, the apostle calls the gift of God. *"For the wages of sin,"* he says, *"is death; but the gift of God is eternal life through Jesus Christ our Lord."* Wages (*stipendium*) are paid as a recompense for military service; it is not a gift: wherefore he says, *"the wages of sin is death,"* to show that death was not inflicted undeservedly, but as the due recompense of sin. But a gift, unless it is wholly unearned, is not a gift at all. We are to understand, then, that man's good deserts are themselves the gift of God, so that when these obtain the recompense of eternal life, it is simply grace given for grace. Man, therefore, was thus made upright that, though unable to remain in his uprightness without divine help, he could of his own mere will depart from it. And whichever of these courses he had chosen, God's will would have been done, either by him, or concerning him. Therefore, as he chose to do his own will rather than God's, the will of God is fulfilled concerning him; for God, out of one and the same heap of perdition which constitutes the race of man, makes one vessel to honor, another to dishonor; to honor in mercy, to dishonor in judgment; that no one may glory in man, and consequently not in himself.

For we could not be redeemed, even through the one Mediator between God and men, the man Christ Jesus, if He were not also God. Now when Adam was created, he, being a righteous man, had no need of a mediator. But when sin had placed a wide gulf between God and the human race, it was expedient that a Mediator, who alone of the human race was born, lived, and died without sin, should reconcile us to God, and procure even for our bodies a resurrection to eternal life, in order that the pride of man might be exposed and cured through the humility of God; that man might be shown how far he had departed from God, when God became incarnate to bring him back; that an example might be set to disobedient man in the life of obedience of the God-Man; that the fountain of grace might be opened by the Only-begotten taking upon Himself the form of a servant, a form which had no antecedent merit; that an earnest of that resurrection of the body which is promised to the redeemed might be given in the resurrection of the Redeemer; that the devil might be subdued by the same nature which it was his boast to have deceived, and yet man not glorified, lest pride should again spring up; and, in fine, with a view to all the advantages which the thoughtful can perceive and describe, or perceive without being able to describe, as flowing from the transcendent mystery of the person of the Mediator.

During the time, moreover, which intervenes between a man's death and the final resurrection, the soul dwells in a hidden retreat, where it enjoys rest or suffers affliction just in proportion to the merit it has earned by the life which it led on earth.

Nor can it be denied that the souls of the dead are benefited by the piety of their living friends, who offer the sacrifice of the Mediator, or give alms in the church on their behalf. But these services are of advantage only to those who during their lives have earned such merit, that services of this kind can help them. For there is a manner of life which is neither so good as not to require these services after death, nor so bad that such services are of no avail after death; there is, on the other hand, a kind of life so good as not to require them; and again, one so bad that when life is over they render no help. Therefore, it is in this life that all the merit or demerit is acquired, which can either relieve or aggravate a man's sufferings after this life. No one, then, need hope that after he is dead he shall obtain merit with God which he has neglected to secure here. And accordingly it is plain that the services which the church celebrates for the dead are in no way opposed to the apostle's words: *"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad;"* for the merit which renders such services as I speak of profitable to a man, is earned while he lives in the body. It is not to every one that these services are profitable. And why are they not profitable to all, except because of the different kinds of lives that men lead in the body? When, then, sacrifices either of the altar or of alms are offered on behalf of all the baptized dead, they are

thank-offerings for the very good, they are propitiatory offerings for the not very bad, and in the case of the very bad, even though they do not assist the dead, they are a species of consolation to the living. And where they are profitable, their benefit consists either in obtaining a full remission of sins, or at least in making the condemnation more tolerable. After the resurrection, however, when the final, universal judgment has been completed, there shall be two kingdoms, each with its own distinct boundaries, the one Christ's, the other the devil's; the one consisting of the good, the other of the bad — both, however, consisting of angels and men. The former shall have no will, the latter no power, to sin, and neither shall have any power to choose death; but the former shall live truly and happily in eternal life, the latter shall drag a miserable existence in eternal death without the power of dying; for the life and the death shall both be without end. But among the former there shall be degrees of happiness, one being more pre-eminently happy than another; and among the latter there shall be degrees of misery, one being more durably miserable than another.

It is in vain, then, that some, indeed very many, make moan over the eternal punishment, and perpetual, unintermitted torments of the lost, and say they do not believe it shall be so; not, indeed, that they directly oppose themselves to Holy Scripture, but, at the suggestion of their own feelings, they soften down everything that seems hard, and give a milder turn to statements which they think are rather designed to terrify than to be received as literally true. For "Hath God" they say, forgotten to be gracious? Has He in anger shut up His tender mercies? Now, they read this in one of the holy psalms. But without doubt we are to understand it as spoken of those who are elsewhere called "vessels of mercy," because even they are freed from misery not on account of any merit of their own, but solely through the pity of God. Or, if the men we speak of insist that this passage applies to all mankind, there is no reason why they should therefore suppose that there will be an end to the punishment of those of whom it is said, "*These shall go away into everlasting punishment;*" for this shall end in the same manner and at the same time as the happiness of those of whom it is said, "*but the righteous unto life eternal.*" But let them suppose, if the thought gives them pleasure, that the pains of the damned are, at certain intervals, in some degree assuaged. For even in this case the wrath of God, that is, their condemnation (for it is this, and not any disturbed feeling in the mind of God that is called His wrath), abides upon them; that is, His wrath, though it still remains, does not shut up His tender mercies; though His tender mercies are exhibited, not in putting an end to their eternal punishment, but in mitigating, or in granting them a respite from, their torments; for the psalm does not say, "to put an end to His anger," or, "when His anger is passed by," but "*in His anger.*" Now, if this anger stood alone, or if it existed in the smallest conceivable degree, yet to be lost out of the kingdom of God, to be an exile from the city of God, to be alienated from the life of God, to have no share in that great goodness which God has laid up for them that fear Him, and has wrought out for them that trust in Him, would be a punishment so great, that, supposing it to be eternal, no torments that we know of, continued through as many ages as man's imagination can conceive, could be compared with it.

This perpetual death of the wicked, then, that is, their alienation from the life of God, shall abide for ever, and shall be common to them all, whatever men, prompted by their human affections, may conjecture as to a variety of punishments, or as to a mitigation or intermission of their woes; just as the eternal life of the saints shall abide for ever, and shall be common to them all, whatever grades of rank and honor there may be among those who shine with an harmonious effulgence.

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

## Announcements

Fr. Blust and Fr. Sanetra wish to thank everyone who helped to make our **Confirmations Night** a memorable evening— from the sacristans, servers, and choir, to the everyone who helped with the social afterwards. Archbishop Richard Smith was able to talk with many people and now has a better understanding of our community. He was also happy to hear that we are planning a more local Marian pilgrimage for next May.

There will be a social after today's 12:30 pm Mass in honour of All Saints with games and prizes.

Mass on **Monday will be at 7 pm: A Sung Requiem Mass** for the *deceased members of the Priestly Fraternity of St. Peter*, with our Children's Choir.

The talk on the Devout Life will continue on **Wednesday at 7 pm** via Zoom; 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](http://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/](http://caedm.ca/window/)*

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, November 3<sup>rd</sup></b> Resumed Fourth Sunday after the Epiphany (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	VG † by C & I B Holy Souls by H Private intention	
<b>Monday, November 4<sup>th</sup></b> Daily Mass for the Dead (III Cl) (No commemoration of St. Charles Borromeo)	<b>7:00 pm Sung Mass</b>	Deceased FSSP & Confraternity members	Holy Souls by H
<b>Tuesday, November 5<sup>th</sup></b> Daily Mass for the Dead (III Cl)	7:30 am Low Mass	Holy Souls by H	ES † by MB
<b>Wednesday, November 6<sup>th</sup></b> Daily Mass for the Dead (III Cl)	7:30 am Low Mass	Holy Souls by H	TS † by MB
<b>Thursday, November 7<sup>th</sup></b> Daily Mass for the Dead (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	LG † by C & I B
<b>Friday, November 8<sup>th</sup></b> Daily Mass for the Dead (III Cl)	7:30 am Low Mass	Holy Souls by H	SC † by HC
<b>Saturday, November 9<sup>th</sup></b> The Dedication of the Archbasilica of the Most Holy Redeemer (II Cl)	8:00 am Low Mass	P V V by S V V	Holy Souls by H
<b>Sunday, November 10<sup>th</sup></b> Resumed Fifth 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.