



VITAL GRANDIN CHAPLAINCY

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

Septuagesima Sunday

February 16th, 2025

Entrance Hymn: #188 Out of the Depths

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: #69 Heart of Our Lord



The Throne of St. Peter. The original chair is encased in a magnificent mid-17th century reliquary sculpted by Gian Lorenzo Bernini.

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The Finite Cannot Perfectly Grasp the Infinite

With reference to those persons who so preach and defend man's free will¹, as boldly to deny, and endeavour to do away with, the grace of God which calls us to Him, and delivers us from our evil deserts, and by which we obtain the good deserts which lead to everlasting life: we have already said a good deal in discussion, and committed it to writing, so far as the Lord has vouchsafed to enable us. But since there are some persons who so defend God's grace as to deny man's free will, or who suppose that free will is denied when grace is defended, I have determined to write somewhat on this point...

Dearly beloved... be not disturbed by the obscurity of this question, I counsel you first to thank God for such things as you understand; but as for all which is beyond the reach of your mind, pray for understanding from the Lord, observing, at the same time peace and love among yourselves; and until He Himself lead you to perceive what at present is beyond your comprehension, walk firmly on the ground of which you are sure. This is the advice of the Apostle Paul, who, after saying that he was not yet perfect, (Phil. 3:12) a little later adds, "*Let us, therefore, as many as are perfect, be thus minded,*" (Phil. 3:15) — meaning perfect to a certain extent, but not having attained to a perfection sufficient for us; and then immediately adds, "*And if, in anything, you be otherwise minded, God shall reveal even this unto you. Nevertheless, wherunto we have already attained, let us walk by the same rule.*" (Phil. 3:16) For by walking in what we have attained, we shall be able to advance to what we have not yet attained — God revealing it to us if in anything we are otherwise minded — provided we do not give up what He has already revealed.

Now He has revealed to us, through His Holy Scriptures, that there is in a man a free choice of will. But how He has revealed this I do not recount in human language, but in divine. There is, to begin with, the fact that God's precepts themselves would be of no use to a man unless he had free choice of will, so that by performing them he might obtain the promised rewards. For they are given that no one might be able to plead the excuse of ignorance, as the Lord says concerning the Jews in the gospel: "*If I had not come and spoken unto them, they would not have sin; but now they have no excuse for their sin.*" (Jo. 15:22) Of what sin does He speak but of that great one which He foreknew, while speaking thus, that they would make their own — that is, the death they were going to inflict upon Him? For they did not have "no sin" before Christ came to them in the flesh. The apostle also says: "*The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold back the truth in unrighteousness; because that which may be known of God is manifest in them; for God has showed it unto them. For the invisible things of Him are from the creation of the world clearly seen — being understood by the things that are made — even His eternal power and Godhead, so that they are inexcusable.*" (Rom. 1:18-20) In what sense does he pronounce them to be "inexcusable," except with reference to such excuse as human pride is apt to allege in such words as, "If I had only known, I would have done it; did I not fail to do it because I was ignorant of it?" or, "I would do it if I knew how; but I do not know, therefore I do not do it"? All such excuse is removed from them when the precept is given them, or the knowledge is made manifest to them how to avoid sin.

There are, however, persons who attempt to find excuse for themselves even from God. The Apostle James says to such: "*Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempts He any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.*" (Ja. 1:13-15) Solomon, too, in his book of Proverbs, has this answer for such as wish to find an excuse for themselves from God Himself: "*The folly of a man spoils his ways; but he blames God in his heart.*" (Prov. 19:3) And in the book of Ecclesiasticus we read: "*Say not, It is through the Lord that I fell away; for you ought not to do the things that He hates: nor say, He has caused me to err; for He has no need of the sinful man. The Lord hates all abomination, and they that fear God love it not. He*

¹ The heretic Pelagius and his followers.

Himself made man from the beginning, and left him in the hand of His counsel. If you be willing, you shall keep His commandments, and perform true fidelity. He has set fire and water before you: stretch forth your hand unto whether you will. Before man is life and death, and whichsoever pleases him shall be given to him." (Sir. 15:11-17) Observe how very plainly is set before our view the free choice of the human will.

What is the import of the fact that in so many passages God requires all His commandments to be kept and fulfilled? How does He make this requisition, if there is no free will? What means "the happy man," of whom the Psalmist says that "his will has been the law of the Lord"? Does he not clearly enough show that a man by his own will takes his stand in the law of God? Then again, there are so many commandments which in some way are expressly adapted to the human will; for instance, there is, "Be not overcome of evil," (Rom. 12:1) and others of similar import, such as, "Be not like a horse or a mule, which have no understanding;" and, "Reject not the counsels of your mother;" (Prov. 1:8) and, "Be not wise in your own conceit;" (Prov. 3:7) and, "Despise not the chastening of the Lord;" (Prov. 3:11) and, "Forget not my law;" (Prov. 3:1) and, "Forbear not to do good to the poor;" (Prov. 3:27) and, "Devise not evil against your friend;" (Prov. 3:29) and, "Give no heed to a worthless woman;" (Prov. 5:2) and, "He is not inclined to understand how to do good;" and, "They refused to attend to my counsel;" (Prov. 1:30) with numberless other passages of the inspired Scriptures of the Old Testament. And what do they all show us but the free choice of the human will? So, again, in the evangelical and apostolic books of the New Testament what other lesson is taught us? As when it is said, "Lay not up for yourselves treasures upon earth;" (Matt. 6:19) and, "Fear not them which kill the body;" (Matt. 10:28) and, "If any man will come after me, let him deny himself;" (Matt. 16:24) and again, "Peace on earth to men of good will." (Lu. 2:14) So also that the Apostle Paul says: "Let him do what he wills; he sins not if he marry. Nevertheless, he that stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well." (1 Cor. 7:36-37) And so again, "If I do this willingly, I have a reward;" (1 Cor. 9:17) while in another passage he says, "Be sober and righteous, and sin not;" (1 Cor. 15:34) and again, "As you have a readiness to will, so also let there be a prompt performance;" (2 Cor. 8:11)... To Timothy himself he says, "Neglect not the gift that is in you." (1 Tim. 4:14) Then to Philemon he addresses this explanation: "That your benefit should not be as it were of necessity, but of your own will." Servants also he advises to obey their masters "with a good will." (Eph. 6:7) In strict accordance with this, James says: "Do not err, my beloved brethren ... and have not the faith of our Lord Jesus Christ with respect to persons;" and, "Do not speak evil one of another." (Ja. 4:11) So also John in his Epistle writes, "Do not love the world," (1 Jo. 2:15) and other things of the same import. Now wherever it is said, "Do not do this," and "Do not do that," and wherever there is any requirement in the divine admonitions for the work of the will to do anything, or to refrain from doing anything, there is at once a sufficient proof of free will. No man, therefore, when he sins, can in his heart blame God for it, but every man must impute the fault to himself. Nor does it detract at all from a man's own will when he performs any act in accordance with God. Indeed, a work is then to be pronounced a good one when a person does it willingly; then, too, may the reward of a good work be hoped for from Him concerning whom it is written, "He shall reward every man according to his works." (Matt. 16:27)

*St. Augustine, "On Grace and Free Will" (Excerpts)
Trans. Peter Holmes and Robert Ernest Wallis*

For daily Latin Mass readings, the 1962 Latin/English breviary, lives of the saints, patristic sermons and commentaries & more, look for the free iPieta Catholic app. for phones, tablets, & Macs.

Announcements

This Sat. Feb. 22nd at 8 am, there will be a Missa Cantata (Sung Mass) for the Feast of the Chair of St. Peter, one of the special 1st class feast days for the Fraternity of St. Peter.

The next social will be on Feb. 23rd after the 12:30 Mass.

To help welcome new visitors and build up our Latin Mass community, we are in need of more volunteers to help with our socials. If you are over 18 and interested or would like more information, please contact Kateri van Aert pkvanaert@gmail.com or the chaplaincy email.

Sunday collection volunteers (collection ushers) will be needed, as we would like to re-start using the collection baskets. We need a minimum of 2 to 4 men, over the age of 18, for each Mass. If you would like to help & for more info, please contact Peter van Aert at pkvanaert@gmail.com For all adult volunteers, the Archdiocesan volunteer checks are necessary.

The **Wednesday talk** on The Devout Life will continue **this week; 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) will be at **7pm on Wednesday at Assumption**. The book used: My Catholic Faith by Bishop Morrow, books are now available to purchase from the sacristy.

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, February 16th Fifth Sunday after Epiphany (CI II)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	J&JL by ML A O and R A by M R Private Intention	
Monday, February 17th Feria (VI CI)	8:00 am Low Mass	GS † by AT	Holy Souls
Tuesday, February 18th Feria (VI CI)	7:30 am Low Mass	LL by T L	CVW by TW
Wednesday, February 19th Feria (VI CI)	7:30 am Low Mass	PB by PJB	N A F † by A M
Thursday, February 20th Feria (IV CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	MG by PJB	C O
Friday, February 21st Feria (IV CI)	7:30 am Low Mass	M&MW & Family by AK	D M rip
Saturday, February 22nd The Chair of St. Peter, Apostle (I CI for FSSP)	8:00 am Sung Mass	JB† by FL	C M D M rip by M C M
Sunday, February 23rd Sexagesima Sunday (CI II)	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 4:30 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.