



## VITAL GRANDIN CHAPLAINCY

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

### Sexagesima Sunday

February 23<sup>rd</sup>, 2025

Entrance Hymn: #71 O Sacred Heart of Christ Flame

Asperges: #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: #74 Hail, Jesus, Hail

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



A 17<sup>th</sup> century portrayal of St. Matthias by Peter Paul Rubens.

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

Rectory phone: 587-454-1622

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

### Grace and Free Will

The excuse such as men are in the habit of alleging from ignorance is taken away from those persons who know God's commandments. But neither will those be without punishment who know not the law of God. *"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."* (Rom. 2:12) Now the apostle does not appear to me to have said this as if he meant that they would have to suffer something worse who in their sins are ignorant of the law than they who know it. It is seemingly worse, no doubt, *"to perish"* than *"to be judged;"* but inasmuch as he was speaking of the Gentiles and of the Jews when he used these words, because the former were without the law, but the latter had received the law, who can venture to say that the Jews who sin in the law will not perish, since they refused to believe in Christ, when it was of them that the apostle said, *"They shall be judged by the law"*? For without faith in Christ no man can be delivered; and therefore they will be so judged that they perish. If, indeed, the condition of those who are ignorant of the law of God is worse than the condition of those who know it, how can that be true which the Lord says in the gospel: *"The servant who knows not his lord's will, and commits things worthy of stripes, shall be beaten with few stripes; whereas the servant who knows his lord's will, and commits things worthy of stripes, shall be beaten with many stripes"*? (Lu. 12:47-48) Observe how clearly He here shows that it is a graver matter for a man to sin with knowledge than in ignorance. And yet we must not on this account betake ourselves for refuge to the shades of ignorance, with the view of finding our excuse therein. It is one thing to be ignorant, and another thing to be unwilling to know. For the will is at fault in the case of the man of whom it is said, *"He is not inclined to understand, so as to do good."* But even the ignorance, which is not theirs who refuse to know, but theirs who are, as it were, simply ignorant, does not so far excuse any one as to exempt him from the punishment of eternal fire, though his failure to believe has been the result of his not having at all heard what he should believe; but probably only so far as to mitigate his punishment. For it was not said without reason... what the apostle says: *"When He shall come from heaven in a flame of fire to take vengeance on them that know not God."* (2 Thess. 1:7-8) But yet in order that we may have that knowledge that will prevent our saying, each one of us, *"I did not know," "I did not hear," "I did not understand;"* the human will is summoned, in such words as these: *"Wish not to be as the horse or as the mule, which have no understanding;"* although it may show itself even worse, of which it is written, *"A stubborn servant will not be reprov'd by words; for even if he understand, yet he will not obey."* (Prov. 29:19) But when a man says, *"I cannot do what I am commanded, because I am mastered by my concupiscence,"* he has no longer any excuse to plead from ignorance, nor reason to blame God in his heart, but he recognises and laments his own evil in himself; and still to such an one the apostle says: *"Be not overcome by evil, but overcome evil with good;"* (Rom. 12:21) and of course the very fact that the injunction, *"Consent not to be overcome,"* is addressed to him, undoubtedly summons the determination of his will. For to consent and to refuse are functions proper to will. It is, however, to be feared lest all these and similar testimonies of Holy Scripture (and undoubtedly there are a great many of them), in the maintenance of free will, be understood in such a way as to leave no room for God's assistance and grace in leading a godly life and a good conversation, to which the eternal reward is due; and lest poor wretched man, when he leads a good life and performs good works (or rather thinks that he leads a good life and performs good works), should dare to glory in himself and not in the Lord, and to put his hope of righteous living in himself alone; so as to be followed by the prophet Jeremiah's malediction when he says, *"Cursed is the man who has hope in man, and makes strong the flesh of his arm, and whose heart departs from the Lord."* (Jer. 17:5) Understand, my brethren, I pray you, this passage of the prophet. Because the prophet did not say, *"Cursed is the man who has hope in his own self,"* it might seem to some that the passage, *"Cursed is the man who has hope in man,"* was spoken to prevent man having hope in any other man but himself. In order, therefore, to show that his admonition to man was not to have hope in himself, after saying, *"Cursed is the man who has hope in man,"* he immediately added, *"And makes strong*

*the flesh of his arm.*" He used the word "arm" to designate power in operation. By the term "flesh," however, must be understood human frailty. And therefore he makes strong the flesh of his arm who supposes that a power which is frail and weak (that is, human) is sufficient for him to perform good works, and therefore puts not his hope in God for help. This is the reason why he subjoined the further clause, "*And whose heart departs from the Lord.*" Of this character is the Pelagian heresy, which is not an ancient one, but has only lately come into existence. Against this system of error there was first a good deal of discussion; then, as the ultimate resource, it was referred to sundry episcopal councils... In order, then, to our performance of good works, let us not have hope in man, making strong the flesh of our arm; nor let our heart ever depart from the Lord, but let it say to him, "*Be Thou my helper; forsake me not, nor despise me, O God of my salvation...*"

When God says, "*Turn ye unto me, and I will turn unto you,*" (Zech. 1:3) one of these clauses — that which invites our return to God — evidently belongs to our will; while the other, which promises His return to us, belongs to His grace. Here, possibly, the Pelagians think they have a justification for their opinion which they so prominently advance, that God's grace is given according to our merits. In the East, indeed, that is to say, in the province of Palestine, in which is the city of Jerusalem, Pelagius, when examined in person by the bishop, did not venture to affirm this. For it happened that among the objections which were brought up against him, this in particular was objected, that he maintained that the grace of God was given according to our merits, — an opinion which was so diverse from catholic doctrine, and so hostile to the grace of Christ, that unless he had anathematized it, as laid to his charge, he himself must have been anathematized on its account. He pronounced, indeed, the required anathema upon the dogma, but how insincerely his later books plainly show; for in them he maintains absolutely no other opinion than that the grace of God is given according to our merits. Such passages do they collect out of the Scriptures — like the one which I just now quoted, "*Turn ye unto me, and I will turn unto you,*" — as if it were owing to the merit of our turning to God that His grace were given us, wherein He Himself even turns unto us. Now the persons who hold this opinion fail to observe that, unless our turning to God were itself God's gift, it would not be said to Him in prayer, "*Turn us again, O God of hosts;*" and, "*You, O God, will turn and quicken us;*" and again, "*Turn us, O God of our salvation,*" — with other passages of similar import, too numerous to mention here. For, with respect to our coming unto Christ, what else does it mean than our being turned to Him by believing? And yet He says: "*No man can come unto me, except it were given unto him of my Father.*" (Jo. 6:65)

Then, again, there is the Scripture contained in the second book of the Chronicles: "*The Lord is with you when you are with Him: and if you shall seek Him you shall find Him; but if you forsake Him, He also will forsake you.*" (2 Chro. 15:2) This passage, no doubt, clearly manifests the choice of the will. But they who maintain that God's grace is given according to our merits, receive these testimonies of Scripture in such a manner as to believe that our merit lies in the circumstance of our "being with God," while His grace is given according to this merit, so that He too may be with us. In like manner, that our merit lies in the fact of "our seeking God," and then His grace is given according to this merit, in order that we may find Him. Again, there is a passage in the first book of the same Chronicles which declares the choice of the will: "*And you, Solomon, my son, know the God of your father, and serve Him with a perfect heart and with a willing mind, for the Lord searches all hearts, and understands all the imaginations of the thoughts; if you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever.*" (1 Chro. 28:9) But these people find some room for human merit in the clause, "*If you seek Him,*" and then the grace is thought to be given according to this merit in what is said in the ensuing words, "*He will be found of you.*" And so they labour with all their might to show that God's grace is given according to our merits, — in other words, that grace is not grace. For, as the apostle most expressly says, to them who receive reward according to merit "*the recompense is not reckoned of grace but of debt.*" (Rom. 4:4)

*St. Augustine, "On Grace and Free Will" (Excerpts), Trans. P. Holmes and R. E. Wallis*

## Announcements

Please keep us priests in your prayers; We have been informed that we will have to look for another house to rent **by April**. We are looking for a house that has at least 4 bedrooms, a driveway & garage, and is within 20 minutes of Assumption Parish.

The next socials will be on March 9<sup>th</sup> & 30<sup>th</sup> after the 12:30 Mass.

To help welcome new visitors and build up our Latin Mass community, we are in need of more adult volunteers to help with our socials. If you are interested or would like more information, please contact Kateri van Aert [pkvanaert@gmail.com](mailto: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 adult men for each Mass. If you would like to help & for more info, please contact Peter van Aert at [pkvanaert@gmail.com](mailto:pkvanaert@gmail.com) For all adult volunteers, the Archdiocesan volunteer checks are necessary.

The **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/](http://caedm.ca/window/)

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, February 23<sup>rd</sup></b> Fifth Sunday after Epiphany (CI II)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	F H † by C P P&T K by AK AK by P & K vA	
<b>Monday, February 24<sup>th</sup></b> St. Matthias, Apostle (II CI)	7:30 am Low Mass	SP † by CMC	M, A, N by A C V
<b>Tuesday, February 25<sup>th</sup></b> Feria (VI CI)	7:30 am Low Mass	R G † by C P	J _ P P by P
<b>Wednesday, February 26<sup>th</sup></b> Feria (VI CI)	7:30 am Low Mass	H A † by C P	MPF † by MB
<b>Thursday, February 27<sup>th</sup></b> St. Gabriel of Our Lady of Sorrows, Confessor (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	B and J C † by J C	MPF † by MB
<b>Friday, February 28<sup>th</sup></b> Feria (IV CI)	7:30 am Low Mass	M and B K † by F C	MPF † by MB
<b>Saturday, March 1<sup>st</sup></b> Feria (IV CI)	8:00 am Low Mass	L B D by C P	MPF † by MB
<b>Sunday, March 2<sup>nd</sup></b> Quinquagesima 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 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.**