



## VITAL GRANDIN CHAPLAINCY

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

### Quinquagesima Sunday

March 2<sup>nd</sup>, 2025

Entrance Hymn: #70 All You Who Seek A Comfort Sure

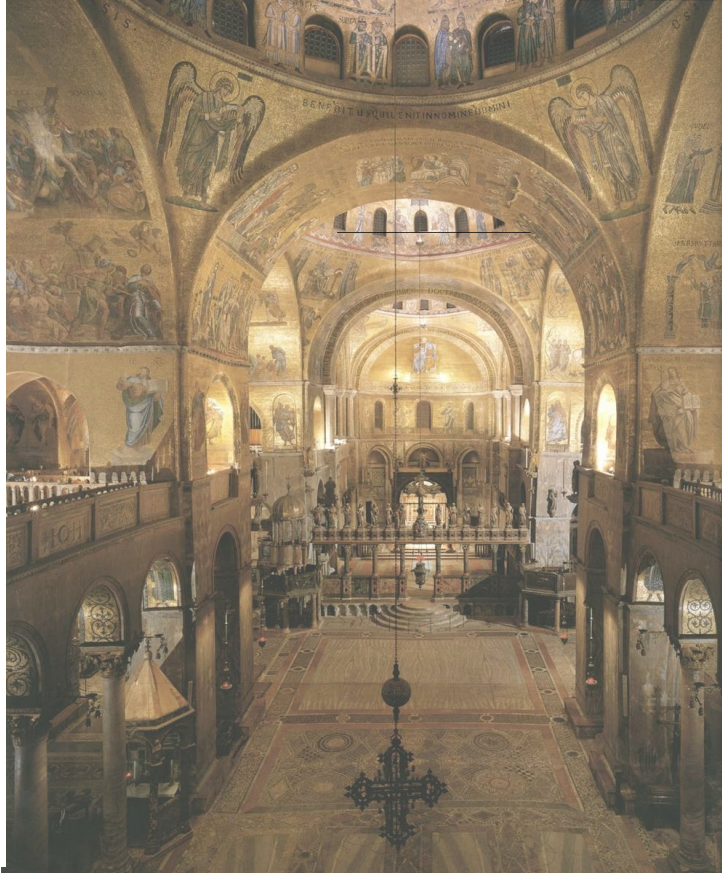
Asperges: #218

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

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

Recessional Hymn: #141 Ave Regina Caelorum & organ postlude

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



Interior of the Basilica of St. Mark in Venice.

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### Grace and Merit

Now there was, no doubt, a decided merit in the Apostle Paul, but it was an evil one while he persecuted the Church, and he says of it: *"I am not meet to be called an apostle, because I persecuted the Church of God."* (1 Cor. 15:9) And it was while he had this evil merit that a good one was rendered to him instead of the evil; and, therefore, he went on at once to say, *"But by the grace of God I am what I am."* (1 Cor. 15:10) Then, in order to exhibit also his free will, he added in the next clause, *"And His grace within me was not in vain, but I have laboured more abundantly than they all."* This free will of man he appeals to in the case of others also, as when he says to them, *"We beseech you that you receive not the grace of God in vain."* (2 Cor. 6:1) Now, how could he so enjoin them, if they received God's grace in such a manner as to lose their own will? Nevertheless, lest the will itself should be deemed capable of doing any good thing without the grace of God, after saying, *"His grace within me was not in vain, but I have laboured more abundantly than they all,"* he immediately added the qualifying clause, *"Yet not I, but the grace of God which was with me."* (1 Cor. 15:10) In other words, "Not I alone, but the grace of God with me." And thus, neither was it the grace of God alone, nor was it he himself alone, but it was the grace of God with him. For his call, however, from heaven and his conversion by that great and most effectual call, God's grace was alone, because his merits, though great, were yet evil. Then, to quote one passage more, he says to Timothy: *"But be a co-labourer with the gospel, according to the power of God, who saves us and calls us with His holy calling — not according to our works but according to His own purpose and grace, which was given us in Christ Jesus."* (2 Tim. 1:8-9) Then, elsewhere, he enumerates his merits, and gives us this description of their evil character: *"For we ourselves also were formerly foolish, unbelieving, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another."* (Titus 3:3) Nothing, to be sure, but punishment was due to such a course of evil desert! God, however, who returns good for evil by His grace, which is not given according to our merits, enabled the apostle to conclude his statement and say: *"But when the kindness and love of our Saviour God shone upon us — not of works of righteousness which we have done, but according to His mercy He saved us, by the laver of regeneration and renewal of the Holy Ghost, whom He shed upon us abundantly through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs according to the hope of eternal life."* (Titus 3:4-7) From these and similar passages of Scripture, we gather the proof that God's grace is not given according to our merits. The truth is, we see that it is given not only where there are no good, but even where there are many evil merits preceding; and we see it so given daily. But it is plain that when it has been given, also our good merits begin to be — yet only by means of it; for, were that only to withdraw itself, man falls, not raised up, but precipitated by free will. Wherefore no man ought, even when he begins to possess good merits, to attribute them to himself, but to God, who is thus addressed by the Psalmist: *"Be Thou my helper, forsake me not."* By saying, *"Forsake me not,"* he shows that if he were to be forsaken, he is unable of himself to do any good thing. Wherefore also he says: *"I said in my abundance, I shall never be moved,"* for he thought that he had such an abundance of good to call his own that he would not be moved. But in order that he might be taught whose that was, of which he had begun to boast as if it were his own, he was admonished by the gradual desertion of God's grace, and says: *"O Lord, in Your good pleasure You added strength to my beauty. Thou did, however, turn away Your face, and then I was troubled and distressed."* Thus, it is necessary for a man that he should be not only justified when unrighteous by the grace

of God — that is, be changed from unholiness to righteousness — when he is requited with good for his evil; but that, even after he has become justified by faith, grace should accompany him on his way, and he should lean upon it, lest he fall. On this account it is written concerning the Church herself in the book of Canticles: *"Who is this that comes up in white raiment, leaning upon her kinsman?"* (Cant. 8:5) Made white is she who by herself alone could not be white. And by whom has she been made white except by Him who says by the prophet, *"Though your sins be as purple, I will make them white as snow"*? (Isa. 1:18) At the time, then, that she was made white, she deserved nothing good; but now that she is made white, she walks well — but it is only by her continuing ever to lean upon Him by whom she was made white. Wherefore, Jesus Himself, on whom she leans that was made white, said to His disciples, *"Without me you can do nothing."* (Jo. 15:5)

Let us return now to the Apostle Paul, who, as we have found, obtained God's grace, who recompenses good for evil... Let us see what he says when his final sufferings were approaching, writing to Timothy: *"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith."* (2 Tim. 4:6-7) He enumerates these as, of course, now his good merits; so that, as after his evil merits he obtained grace, so now, after his good merits, he might receive the crown. Observe, therefore, what follows: *"There is henceforth laid up for me,"* he says, *"a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."* (2 Tim. 4:8) Now, to whom should the righteous Judge award the crown, except to him on whom the merciful Father had bestowed grace? And how could the crown be one *"of righteousness,"* unless the grace had preceded which *"justifies the ungodly"*? How, moreover, could these things now be awarded as of debt, unless the other had been before given as a free gift?

When, however, the Pelagians say that the only grace which is not given according to our merits is that whereby his sins are forgiven to man, but that the grace which is given in the end, that is, eternal life, is rendered to our preceding merits: they must not be allowed to go without an answer. If, indeed, they so understand our merits as to acknowledge them, too, to be the gifts of God, then their opinion would not deserve reprobation. But inasmuch as they so preach human merits as to declare that a man has them of his own self, then most rightly the apostle replies: *"Who makes you to differ from another? And what have you, that you did not receive? Now, if you received it, why do you glory as if you had not received it?"* (1 Cor. 4:7) To a man who holds such views, it is perfect truth to say: It is His own gifts that God crowns, not your merits, — if, at least, your merits are of your own self, not of Him. If, indeed, they are such, they are evil; and God does not crown them; but if they are good, they are God's gifts, because, as the Apostle James says, *"Every good gift and every perfect gift is from above, and comes down from the Father of lights."* (James 1:17) In accordance with which John also, the Lord's forerunner, declares: *"A man can receive nothing except it be given him from heaven"* (Jo. 3:27) — from heaven, of course, because from thence came also the Holy Ghost, when Jesus ascended up on high, led captivity captive, and gave gifts to men. If, then, your good merits are God's gifts, God does not crown your merits as your merits, but as His own gifts.

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

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

## Announcements

**Ash Wednesday:** The Blessing & Distribution of ashes followed by Low Mass will take place at **7:15 am & 7:00 pm;** Both at Assumption Church.

Please keep us priests in your prayers; We have found a house to rent (if everything goes well). We will be *cleaning and moving* house partly **just before or after Palm Sunday** and **after Easter Sunday**. We will ask for helpers closer to the dates.

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.

**Wednesday Catechesis will be postponed** until next week due to the 7pm Ash Wednesday Mass.

**Upcoming Pilgrimage:** Sat. May 17<sup>th</sup>, the Latin Mass communities of Calgary and Edmonton are planning to make a pilgrimage to the **Mount Carmel Spiritual Centre** in Parkland County.

**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, 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	EM & Family by MCM M A and C † by M R Private Intention	
<b>Monday, March 3<sup>rd</sup></b> Feria (VI CI)	7:30 am Low Mass	AR, AS & AD	M M by A P
<b>Tuesday, March 4<sup>th</sup></b> St. Casimir, Confessor (III CI)	7:30 am Low Mass	Holys Souls by H	SS & Family by AM
<b>Wednesday, March 5<sup>th</sup></b> Ash Wednesday (I CI)	7:15 am Low Mass 7:00 pm Low Mass	AM by AM M S rip	
<b>Thursday, March 6<sup>th</sup></b> Thursday after Ash Wednesday (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	HP by PA	Holy Souls by H
<b>Friday, March 7<sup>th</sup></b> Friday after Ash Wednesday (III CI)	7:30 am Low Mass	BW by PA	Holy Souls by H
<b>Saturday, March 8<sup>th</sup></b> Saturday after Ash Wednesday (III CI)	8:00 am Low Mass	JRT † by L Family	Holy Souls by H
<b>Sunday, March 9<sup>th</sup></b> First Sunday of Lent (CI I)	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.