



VITAL GRANDIN CHAPLAINCY

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

First Sunday of Lent

March 9th, 2025

Entrance Hymn: #72 O Sacred Heart of Jesus, Hear

Asperges: #218

Mass XVII: Booklet p. 19; Angelus p. 1888; Baronius p. xviii

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

Recessional Hymn: #36 Lord Jesus, When I Think of Thee

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



A 12th century french column capital illustrating the Temptation of Christ.

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Grace and Merit, Continued

Let us, therefore, consider those very merits of the Apostle Paul which he said the Righteous Judge would recompense with the crown of righteousness; and let us see whether these merits of his were really his own — I mean, whether they were obtained by him of himself, or were the gifts of God. *"I have fought,"* says he, *"the good fight; I have finished my course; I have kept the faith."* (2 Tim. 4:7) Now, in the first place, these good works were nothing, unless they had been preceded by good thoughts. Observe, therefore, what he says concerning these very thoughts. His words, when writing to the Corinthians, are: *"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."* (2 Cor. 3:5) Then let us look at each several merit. *"I have fought the good fight."* Well, now, I want to know by what power he fought. Was it by a power which he possessed of himself, or by strength given to him from above? It is impossible to suppose that so great a teacher as the apostle was ignorant of the law of God, which proclaims the following in Deuteronomy: *"Say not in your heart, My own strength and energy of hand has wrought for me this great power; but you shall remember the Lord your God, how it is He that gives you strength to acquire such power."* (Deut. 8:17) And what avails *"the good fight,"* unless followed by victory? And who gives the victory but He of whom the apostle says himself, *"Thanks be to God, who gives us the victory through our Lord Jesus Christ?"* (1 Cor. 15:57) Then, in another passage, having quoted from the Psalm these words: *"Because for Your sake we are killed all the day long; we are accounted as sheep for slaughter,"* he went on to declare: *"Nay, in all these things we are more than conquerors, through Him that loved us."* (Rom. 8:37) Not by ourselves, therefore, is the victory accomplished, but by Him who has loved us. In the second clause he says, *"I have finished my course."* Now, who is it that says this, but he who declares in another passage, *"So then it is not of him that wills, nor of him that runs, but of God that shows mercy."* (Rom. 9:16) And this sentence can by no means be transposed, so that it could be said: *"It is not of God, who shows mercy, but of the man who wills and runs."* If any person be bold enough to express the matter thus, he shows himself most plainly to be at issue with the apostle.

His last clause runs thus: *"I have kept the faith."* But he who says this is the same who declares in another passage, *"I have obtained mercy that I might be faithful."* (1 Cor. 7:25) He does not say, *"I obtained mercy because I was faithful,"* but *"in order that I might be faithful,"* thus showing that even faith itself cannot be had without God's mercy, and that it is the gift of God. This he very expressly teaches us when he says, *"For by grace are you saved through faith, and that not of yourselves; it is the gift of God."* (Eph. 2:8) They might possibly say, *"We received grace because we believed;"* as if they would attribute the faith to themselves, and the grace to God. Therefore, the apostle having said, *"You are saved through faith,"* added, *"And that not of yourselves, but it is the gift of God. And again, lest they should say they deserved so great a gift by their works, he immediately added, "Not of works, lest any man should boast."* (Eph. 2:9) Not that he denied good works, or emptied them of their value, when he says that God renders to every man according to his works; (Rom. 2:6) but because works proceed from faith, and not faith from works. Therefore it is from Him that we have works of righteousness, from whom comes also faith itself, concerning which it is written, *"The just shall live by faith."* (Hab. 2:4)

Unintelligent persons, however, with regard to the apostle's statement: *"We conclude that a man is justified by faith without the works of the law,"* (Rom. 3:28) have thought him to mean that faith suffices to a man, even if he lead a bad life, and has no good works. Impossible is it that such a character should be deemed *"a vessel of election"* by the apostle, who, after declaring that *"in Christ Jesus neither circumcision avails anything, nor uncircumcision,"* (Gal. 5:6) adds at once, *"but faith which works by love."* It is such faith which severs God's faithful from unclean demons — for even these *"believe and tremble,"* (Ja. 2:19) as the Apostle James says; but they do not do well. Therefore they possess not the faith by which the just man lives — the faith which works by love in such wise, that God

recompenses it according to its works with eternal life. But inasmuch as we have even our good works from God, from whom likewise comes our faith and our love, therefore the selfsame great teacher of the Gentiles has designated "eternal life" itself as His gracious "gift." (Rom. 6:23)

And hence there arises no small question, which must be solved by the Lord's gift. If eternal life is rendered to good works, as the Scripture most openly declares: "*Then He shall reward every man according to his works.*" (Matt. 16:27) how can eternal life be a matter of grace, seeing that grace is not rendered to works, but is given gratuitously, as the apostle himself tells us: "*To him that works is the reward not reckoned of grace, but of debt;*" (Rom. 4:4) and again: "*There is a remnant saved according to the election of grace;*" with these words immediately subjoined: "*And if of grace, then is it no more of works; otherwise grace is no more grace?*" (Rom. 11:5-6) How, then, is eternal life by grace, when it is received from works? Does the apostle perchance not say that eternal life is a grace? Nay, he has so called it, with a clearness which none can possibly gainsay. It requires no acute intellect, but only an attentive reader, to discover this. For after saying, "*The wages of sin is death,*" he at once added, "*The grace of God is eternal life through Jesus Christ our Lord.*" (Rom. 6:23)

This question, then, seems to me to be by no means capable of solution, unless we understand that even those good works of ours, which are recompensed with eternal life, belong to the grace of God, because of what is said by the Lord Jesus: "*Without me you can do nothing.*" (Jo. 15:5) And the apostle himself, after saying, "*By grace are you saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast;*" (Eph. 2:8-9) saw, of course, the possibility that men would think from this statement that good works are not necessary to those who believe, but that faith alone suffices for them; and again, the possibility of men's boasting of their good works, as if they were of themselves capable of performing them. To meet, therefore, these opinions on both sides, he immediately added, "*For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.*" (Eph. 2:10) What is the purport of his saying, "*Not of works, lest any man should boast,*" while commending the grace of God? And then why does he afterwards, when giving a reason for using such words, say, "*For we are His workmanship, created in Christ Jesus unto good works?*" Why, therefore, does it run, "*Not of works, lest any man should boast?*"

Now, hear and understand. "*Not of works*" is spoken of the works which you suppose have their origin in yourself alone; but you have to think of works for which God has moulded (that is, has formed and created) you. For of these he says, "*We are His workmanship, created in Christ Jesus unto good works.*" Now he does not here speak of that creation which made us human beings, but of that in reference to which one said who was already in full manhood, "*Create in me a clean heart, O God;*" concerning which also the apostle says, "*Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new. And all things are of God.*" (2 Cor. 5:17-18) We are framed, therefore, that is, formed and created, "*in the good works which*" we have not ourselves prepared, but "*God has before ordained that we should walk in them.*" It follows, then, dearly beloved, beyond all doubt, that as your good life is nothing else than God's grace, so also the eternal life which is the recompense of a good life is the grace of God; moreover it is given gratuitously, even as that is given gratuitously to which it is given. But that to which it is given is solely and simply grace; this therefore is also that which is given to it, because it is its reward—grace is for grace, as if remuneration for righteousness; in order that it may be true, because it is true, that God "*shall reward every man according to his works.*"

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

Announcements

Every Friday, we will have an extra low Mass with the Way of the Cross. **For March 14th & 21st, Mass will begin at 12 Noon; On March 28th, April 4 & 11th, Mass will begin at 7pm.**

There will be a social today after the 12:30 Mass as well as on March 30th after the 12:30 Mass.

We have found a house to rent. We will be cleaning the new location on Saturday April 5th; We will begin to partially move the following week after Palm Sunday and the rest after Easter Sunday. We will ask for volunteers closer to the dates.

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 or the chaplaincy email.

Sunday **collection volunteers** are needed. 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 For all adult volunteers, the Archdiocesan volunteer checks are necessary.

The Wednesday talk on **The Devout Life** will be at 6pm; The **Friday Apologetics** will begin at 6:30 pm; both via Zoom. Please email us to be included in the e-mailing.

Wednesday Catechesis will continue this week 7pm at Assumption hall.

Upcoming Pilgrimage: Sat. May 17th, 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/**

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
Sunday, March 9th First Sunday of Lent (CI I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	A by S A EM & family by MCM Intention of XV	
Monday, March 10th Feria of Lent (III CI)	7:30 am Low Mass	JG by TG	Fr. J M S †
Tuesday, March 11th Feria of Lent (III CI)	7:30 am Low Mass	M S † by A C	AM & family by MCM
Wednesday, March 12th Ember Wednesday of Lent (II CI)	7:30 am Low Mass	M S & family by G D	KC & family by MCM
Thursday, March 13th Feria of Lent (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	Holy Souls by H
Friday, March 14th Ember Friday of Lent (II CI)	7:30 am Low Mass 12 Noon Low Mass & Way of the Cross	Holy Souls by H Holy Souls by H	
Saturday, March 15th Ember Saturday of Lent (II CI)	8:00 am Low Mass	B H & family by G D	Holy Souls by H
Sunday, March 16th Second 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.