



## VITAL GRANDIN CHAPLAINCY

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

### Second Sunday of Lent

March 16<sup>th</sup>, 2025

Entrance Hymn: #71 O Sacred Heart of Christ Aflame

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: #73 Glory Be To Jesus

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



A 16<sup>th</sup> century statue of St. Joseph with Jesus by Vincenzo de Rossi.

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

### The Law is Holy, But Only Grace Is Justifying

Perhaps you ask whether we ever read in the Sacred Scriptures of "*grace for grace.*" Well you possess the Gospel according to John, which is perfectly clear in its very great light. Here John the Baptist says of Christ: "*Of His fullness have we all received, even grace for grace.*" (Jo. 1:16) So that out of His fullness we have received, according to our humble measure, our particles of ability as it were for leading good lives — "*according as God has dealt to every man his measure of faith;*" (Rom. 12:3) because "*every man has his proper gift of God; one after this manner, and another after that.*" (1 Cor. 7:7) And this is grace. But, over and above this, we shall also receive "*grace for grace,*" when we shall have awarded to us eternal life, of which the apostle said: "*The grace of God is eternal life through Jesus Christ our Lord,*" (Rom. 6:23) having just said that "*the wages of sin is death.*" Deservedly did he call it "*wages,*" because everlasting death is awarded as its proper due to diabolical service. Now, when it was in his power to say, and rightly to say: "*But the wages of righteousness is eternal life,*" he yet preferred to say: "*The grace of God is eternal life;*" in order that we may hence understand that God does not, for any merits of our own, but from His own divine compassion, prolong our existence to everlasting life. Even as the Psalmist says to his soul, "*Who crowns you with mercy and compassion.*" Well, now, is not a crown given as the reward of good deeds? It is, however, only because He works good works in good men, of whom it is said, "*It is God which works in you both to will and to do of His good pleasure,*" (Phil. 2:13) that the Psalm has it, as just now quoted: "*He crowns you with mercy and compassion,*" since it is through His mercy that we perform the good deeds to which the crown is awarded. It is not, however, to be for a moment supposed, because he said, "*It is God that works in you both to will and to do of his own good pleasure,*" that free will is taken away. If this, indeed, had been his meaning, he would not have said just before, "*Work out your own salvation with fear and trembling.*" (Phil. 2:12) For when the command is given "*to work,*" their free will is addressed; and when it is added, "*with fear and trembling,*" they are warned against boasting of their good deeds as if they were their own, by attributing to themselves the performance of anything good. It is pretty much as if the apostle had this question put to him: "*Why did you use the phrase, 'with fear and trembling?'*" And as if he answered the inquiry of his examiners by telling them, "*For it is God which works in you.*" Because if you fear and tremble, you do not boast of your good works — as if they were your own, since it is God who works within you.

Therefore, brethren, you ought by free will not do evil but do good; this, indeed, is the lesson taught us in the law of God, in the Holy Scriptures— both Old and New. Let us, however, read, and by the Lord's help understand, what the apostle tells us: "*Because by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.*" (Rom. 3:20) Observe, he says "*the knowledge,*" not "*the destruction,*" of sin. But when a man knows sin, and grace does not help him to avoid what he knows, undoubtedly the law works wrath. And this the apostle explicitly says in another passage. His words are: "*The law works wrath.*" (Rom. 4:15) The reason of this statement lies in the fact that God's wrath is greater in the case of the transgressor who by the law knows sin, and yet commits it; such a man is thus a transgressor of the law, even as the apostle says in another sentence, "*For where no law is, there is no transgression.*" (Rom. 4:15) It is in accordance with this principle that he elsewhere says, "*That we may serve in newness of spirit, and not in the oldness of the letter;*" (Rom. 7:6) wishing the law to be here understood by "*the oldness of the letter,*" and what else by "*newness of spirit*" than grace? Then, that it might not be thought that he had brought any accusation, or suggested any blame, against the law, he immediately takes himself to task with this inquiry: "*What shall we say, then? Is the law sin? God forbid.*" He then adds the statement: "*Nay, I had not known sin but by the law;*" (Rom. 7:6-7) which is of the same import as the passage above quoted: "*By the law is the knowledge of sin.*" Then: "*For I had not known lust,*" he says, "*except the law had said, 'You shall not covet.' But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin*

revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.

Wherefore the law is holy; and the commandment holy, just, and good. Was, then, that which is good made death unto me? God forbid. But sin, that it might appear sin, worked death in me by that which is good — in order that the sinner, or the sin, might by the commandment become beyond measure." (Rom. 7:7-13) And to the Galatians he writes: "Knowing that a man is not justified by the works of the law, except through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. 2:16)

Why, therefore, do those very vain and perverse Pelagians say that the law is the grace of God by which we are helped not to sin? Do they not, by making such an allegation, unhappily and beyond all doubt contradict the great apostle? He, indeed, says, that by the law sin received strength against man; and that man, by the commandment, although it be holy, and just, and good, nevertheless dies, and that death works in him through that which is good, from which death there is no deliverance unless the Spirit quickens him, whom the letter had killed, — as he says in another passage, "The letter kills, but the Spirit gives life." (2 Cor. 3:6) And yet these obstinate persons, blind to God's light, and deaf to His voice, maintain that the letter which kills gives life, and thus gainsay the quickening Spirit. "Therefore, brethren" (that I may warn you with better effect in the words of the apostle himself), "we are debtors not to the flesh, to live after the flesh; for if you live after the flesh you shall die; but if you through the Spirit do mortify the deeds of the body, you shall live." (Rom. 8:12-13) I have said this to deter your free will from evil, and to exhort it to good by apostolic words; but yet you must not therefore glory in man — that is to say, in your own selves — and not in the Lord, when you live not after the flesh, but through the Spirit mortify the deeds of the flesh. For in order that they to whom the apostle addressed this language might not exalt themselves, thinking that they were themselves able of their own spirit to do such good works as these, and not by the Spirit of God, after saying to them, "If you through the Spirit do mortify the deeds of the flesh, you shall live," he at once added, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) When, therefore, you by the Spirit mortify the deeds of the flesh, that you may have life, glorify Him, praise Him, give thanks to Him by whose Spirit you are so led as to be able to do such things as show you to be the children of God; "for as many as are led by the Spirit of God, they are the sons of God."

As many, therefore, as are led by their own spirit, trusting in their own virtue, with the addition merely of the law's assistance, without the help of grace, are not the sons of God. Such are they of whom the same apostle speaks as "being ignorant of God's righteousness, and wishing to establish their own righteousness, who have not submitted themselves to the righteousness of God." (Rom. 10:3) He said this of the Jews, who in their self-assumption rejected grace, and therefore did not believe in Christ. Their own righteousness, indeed, he says, they wish to establish; and this righteousness is of the law, — not that the law was established by themselves, but that they had constituted their righteousness in the law which is of God, when they supposed themselves able to fulfil that law by their own strength, ignorant of God's righteousness — not indeed that by which God is Himself righteous, but that which man has from God. And that you may know that he designated as theirs the righteousness which is of the law, and as God's that which man receives from God, hear what he says in another passage, when speaking of Christ: "For whose sake I counted all things not only as loss, but I deemed them to be dung, that I might win Christ, and be found in Him — not having my own righteousness, which is of the law, but that which is through the faith of Christ, which is of God." (Phil. 3:8-9)

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

## Announcements

Wed. Mar. 19<sup>th</sup>, The Feast of St. Joseph: There will be two Masses at Assumption Church: 7:30am (Low) & 7 pm (Sung).

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

There will be a social after the 12:30 Mass on March 30<sup>th</sup>, April 13th (Palm Sunday) & 27th.

We have found a house to rent. We will be cleaning the new location on Saturday April 5<sup>th</sup>; 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 adult men for the 7:30 am 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 **Friday Apologetics** will begin at 6:30 pm via Zoom; The Topic: The Eucharistic Sacrifice of the Mass. Please email us to be included in the e-mailing.

**Wednesday Catechesis will be postponed due to the Feast of St. Joseph.**

**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
<b>Sunday, March 16<sup>th</sup></b> Second Sunday of Lent (Cl I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & family by MCM A A † by M R Private Intention	
<b>Monday, March 17<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	CC by CMA	G S † by L L
<b>Tuesday, March 18<sup>th</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass	Holy Souls by H	WV by JV
<b>Wednesday, March 19<sup>th</sup></b> St. Joseph, Spouse of the Blessed Virgin Mary, Confessor (I Cl)	7:30 am Low Mass <b>7:00 pm Sung Mass</b>	E S † by M B KG Intentions	
<b>Thursday, March 20<sup>th</sup></b> Feria of Lent (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	BM by JV	Holy Souls by H
<b>Friday, March 21<sup>st</sup></b> Feria of Lent (III Cl)	7:30 am Low Mass <b>Noon Low Mass &amp; Way of Cross</b>	Holy Souls by H	Holy Souls by H
<b>Saturday, March 22<sup>nd</sup></b> Feria of Lent (III Cl)	8:00 am Low Mass	Holy Souls by H	E S † by M B
<b>Sunday, March 23<sup>rd</sup></b> Second Sunday of Lent (Cl 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.