



## VITAL GRANDIN CHAPLAINCY

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

### Third Sunday of Lent

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

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

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: #35 By The Blood That Flowed From Thee



A 15<sup>th</sup> century portrayal of the Annunciation by Francesco del Cossa

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 May Only Be Fulfilled Through Grace

Now what does the apostle mean by "*not having my own righteousness, which is of the law,*" when the law is really not his at all, but God's, — except this, that he called it his own righteousness, although it was of the law, because he thought he could fulfil the law by his own will, without the aid of grace which is through faith in Christ? Wherefore, after saying, "*Not having my own righteousness, which is of the law,*" he immediately subjoined, "*But that which is through the faith of Christ, which is of God.*" This is what they were ignorant of, of whom he says, "*Being ignorant of God's righteousness,*" — that is, the righteousness which is of God (for it is given not by the letter, which kills, but by the life-giving Spirit), "*and wishing to establish their own righteousness,*" which he expressly described as the righteousness of the law, when he said, "*Not having my own righteousness, which is of the law;*" they were not subject to the righteousness of God — in other words, they submitted not themselves to the grace of God. For they were under the law, not under grace, and therefore sin had dominion over them, from which a man is not freed by the law, but by grace. On which account he elsewhere says, "*For sin shall not have dominion over you; because you are not under the law, but under grace.*" (Rom. 6:14) Not that the law is evil; but because they are under its power, whom it makes guilty by imposing commandments, not by aiding. It is by grace that any one is a doer of the law; and without this grace, he who is placed under the law will be only a hearer of the law. To such persons he addresses these words: "*You who are justified by the law are fallen from grace.*" (Gal. 5:4)

Now who can be so insensible to the words of the apostle, who so foolishly, nay, so insanely ignorant of the purport of his statement, as to venture to affirm that the law is grace, when he who knew very well what he was saying emphatically declares, "*You who are justified by the law are fallen from grace*"? Well, but if the law is not grace, seeing that in order that the law itself may be kept, it is not the law, but only grace which can give help, will not nature at any rate be grace? For this, too, the Pelagians have been bold enough to assert, that grace is the nature in which we were created, so as to possess a rational mind, by which we are enabled to understand — formed as we are in the image of God, so as to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creeps upon the earth. This, however, is not the grace which the apostle commends to us through the faith of Jesus Christ. For it is certain that we possess this nature in common with ungodly men and unbelievers; whereas the grace which comes through the faith of Jesus Christ belongs only to them to whom the faith itself appertains. "*For all men have not faith.*" (2 Thess. 3:2) Now, as the apostle, with perfect truth, says to those who by wishing to be justified by the law have fallen from grace, "*If righteousness come by the law, then Christ is dead in vain;*" (Gal. 2:21) so likewise, to those who think that the grace which he commends and faith in Christ receives, is nature, the same language is with the same degree of truth applicable: if righteousness come from nature, then Christ is dead in vain. But the law was in existence up to that time, and it did not justify; and nature existed too, but it did not justify. It was not, then, in vain that Christ died, in order that the law might be fulfilled through Him who said, "*I have come not to destroy the law, but to fulfil it;*" (Matt. 5:17) and that our nature, which was lost through Adam, might through Him be recovered, who said that "*He had come to seek and to save that which was lost;*" in whose coming the old fathers likewise who loved God believed.

They also maintain that God's grace, which is given through the faith of Jesus Christ, and which is neither the law nor nature, avails only for the remission of sins that have been committed, and not for the shunning of future ones, or the subjugation of those

which are now assailing us. Now if all this were true, surely after offering the petition of the Lord's Prayer, *"Forgive us our debts, as we forgive our debtors,"* we could hardly go on and say, *"And lead us not into temptation."* (Matt. 6:12-13) The former petition we present that our sins may be forgiven; the latter, that they may be avoided or subdued — a favour which we should by no means beg of our Father who is in heaven if we were able to accomplish it by the virtue of our human will. Now I strongly advise and earnestly require your Love to read attentively the book of the blessed Cyprian which he wrote On the Lord's Prayer. As far as the Lord shall assist you, understand it, and commit it to memory. In this work you will see how he so appeals to the free will of those whom he edifies in his treatise, as to show them, that whatever they have to fulfil in the law, they must ask for in the prayer. But this, of course, would be utterly empty if the human will were sufficient for the performance without the help of God.

It has, however, been shown to demonstration that instead of really maintaining free will, the Pelagians have only inflated a theory of it, which, having no stability, has fallen to the ground. Neither the knowledge of God's law, nor nature, nor the mere remission of sins is that grace which is given to us through our Lord Jesus Christ; but it is this very grace which accomplishes the fulfilment of the law, and the liberation of nature, and the removal of the dominion of sin. Being, therefore, convicted on these points, they resort to another expedient, and endeavour to show in some way or other that the grace of God is given us according to our merits. For they say: "Granted that it is not given to us according to the merits of good works, inasmuch as it is through it that we do any good thing, still it is given to us according to the merits of a good will; for," say they, "the good will of him who prays precedes his prayer, even as the will of the believer preceded his faith, so that according to these merits the grace of God who hears, follows."

I have already discussed the point concerning faith, that is, concerning the will of him who believes, even so far as to show that it appertains to grace — so that the apostle did not tell us, "I have obtained mercy because I was faithful;" but he said, *"I have obtained mercy in order to be faithful."* (1 Cor. 7:25) And there are many other passages of similar import — among them that in which he bids us *"think soberly, according as God has dealt out to every man the proportion of faith,"* (Rom. 12:3) and that which I have already quoted: *"By grace are you saved through faith; and that not of yourselves; it is the gift of God;"* (Eph. 2:8) and again another in the same Epistle to the Ephesians: *"Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ;"* (Eph. 6:23) and to the same effect that passage in which he says, *"For unto you it is given in the behalf of Christ not only to believe in Him, but also to suffer for His sake."* (Phil. 1:29) Both alike are therefore due to the grace of God — the faith of those who believe, and the patience of those who suffer, because the apostle spoke of both as given. Then, again, there is the passage, especially noticeable, in which he says, *"We, having the same spirit of faith,"* (2 Cor. 4:13) for his phrase is not "the knowledge of faith," but *"the spirit of faith;"* and he expressed himself thus in order that we might understand how that faith is given to us, even when it is not sought, so that other blessings may be granted to it at its request. For *"how,"* says he, *"shall they call upon Him in whom they have not believed?"* (Rom. 10:14) The spirit of grace, therefore, causes us to have faith, in order that through faith we may, on praying for it, obtain the ability to do what we are commanded. On this account the apostle himself constantly puts faith before the law; since we are not able to do what the law commands unless we obtain the strength to do it by the prayer of faith.

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

## Announcements

For the next **three Fridays** at Assumption we will have an additional **low Mass at 7pm followed by the Way of the Cross.**

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

We will be cleaning our new rental house on Saturday April 5<sup>th</sup>; We will begin to partially move the following week after Palm Sunday and the rest on Easter Saturday. We will ask for volunteers closer to the dates.

We are in need of more **adult volunteers** or families to help with our socials. For more information, please contact Kateri van Aert [pkvanaert@gmail.com](mailto:pkvanaert@gmail.com) or the chaplaincy email. Sunday **collection volunteers** are needed for the 7:30 am 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 **after Easter;**  
**Wednesday Catechesis** will continue at 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/](http://caedm.ca/window/)

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, March 23<sup>rd</sup></b> Third Sunday of Lent (CI I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	E M & family by M C M EM & Family by MCM FSSP & world TLM	
<b>Monday, March 24<sup>th</sup></b> Feria of Lent (III CI)	7:30 am Low Mass	MM & OM	Holy Souls by H
<b>Tuesday, March 25<sup>th</sup></b> Annuntiation of the Blessed Virgin Mary (I CI)	7:30 am Low Mass	M M † by M M	OW BY JV
<b>Wednesday, March 26<sup>th</sup></b> Feria of Lent (III CI)	7:30 am Low Mass	E M & family by M C M	LW BY JV
<b>Thursday, March 27<sup>th</sup></b> Feria of Lent (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	J + V M † by M M	Holy Souls by H
<b>Friday, March 28<sup>th</sup></b> Feria of Lent (III CI)	7:30 am Low Mass <b>7 pm Low Mass &amp; Stns</b>	JM K W † by M M	
<b>Saturday, March 29<sup>th</sup></b> Feria of Lent (III CI)	8:00 am Low Mass	E M & family by M C M	Holy Souls by H
<b>Sunday, March 30<sup>th</sup></b> Fourth 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.