



VITAL GRANDIN CHAPLAINCY

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

Fourth Sunday of Lent

March 30th, 2025

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

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: #141 Ave Regina Caelorum

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



A 12th century illumination from the Prayer Book of Hildegard von Bingen.

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The Will Prepared by the Lord

Now if faith is simply of free will, and is not given by God, why do we pray for those who will not believe, that they may believe? This it would be absolutely useless to do, unless we believe, with perfect propriety, that Almighty God is able to turn to belief wills that are perverse and opposed to faith. Man's free will is addressed when it is said, *"Today, if you will hear His voice, harden not your hearts."* But if God were not able to remove from the human heart even its obstinacy and hardness, He would not say, through the prophet, *"I will take from them their heart of stone, and will give them a heart of flesh."* (Ez. 11:19) That all this was foretold in reference to the New Testament is shown clearly enough by the apostle when he says, *"You are our epistle, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."* (2 Cor. 3:2-3) We must not, of course, suppose that such a phrase as this is used as if those might live in a fleshly way who ought to live spiritually; but inasmuch as a stone has no feeling, with which man's hard heart is compared, what was there left Him to compare man's intelligent heart with but the flesh, which possesses feeling? For this is what is said by the prophet Ezekiel: *"I will give them another heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God, says the Lord."* (Ez. 11:19-20) Now can we possibly, without extreme absurdity, maintain that there previously existed in any man the good merit of a good will, to entitle him to the removal of his stony heart, when all the while this very heart of stone signifies nothing else than a will of the hardest kind and such as is absolutely inflexible against God? For where a good will precedes, there is, of course, no longer a heart of stone.

In another passage, also, by the same prophet, God, in the clearest language, shows us that it is not owing to any good merits on the part of men, but for His own name's sake, that He does these things. This is His language: *"This I do, O house of Israel, but for mine holy name's sake, which you have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I am the Lord, says the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle you with clean water, and you shall be clean: from all your own filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and the stony heart shall be taken away out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and will cause you to walk in my statutes, and you shall keep my judgments, and do them."* (Ez. 36:22-27) Now who is so blind as not to see, and who so stone-like as not to feel, that this grace is not given according to the merits of a good will, when the Lord declares and testifies, *"It is I, O house of Israel, who do this, but for my holy name's sake"?* Now why did He say *"It is I that do it, but for my holy name's sake,"* were it not that they should not think that it was owing to their own good merits that these things were happening, as the Pelagians hesitate not unblushingly to say? But there were not only no good merits of theirs, but the Lord shows that evil ones actually preceded; for He says, *"But for my holy name's sake, which you have profaned among the heathen."* Who can fail to observe how dreadful is the evil of profaning the Lord's own holy name? And yet, for the sake of this very name of mine, says He, which you have profaned, I, even I, will make you good, but not for your own sakes; and, as He adds, *"I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them."* He says that He sanctifies His name, which He had already declared to be holy. Therefore, this is just what we pray for in the Lord's Prayer — *"Hallowed be Thy name."* We ask for the hallowing among men of that which is in itself undoubtedly always holy. Then it follows, *"And the heathen shall know that I am the Lord, says the Lord God, when I shall be sanctified in you."* Although, then, He is Himself always holy, He is, nevertheless, sanctified in those on whom He bestows His grace, by taking from them that stony heart by which they profaned the name of the Lord.

Lest, however, it should be thought that men themselves in this matter do nothing by free will, it is said in the Psalm, "*Harden not your hearts;*" and in Ezekiel himself, "*Cast away from you all your transgressions, which you have impiously committed against me; and make you a new heart and a new spirit; and keep all my commandments. For why will you die, O house of Israel, says the Lord? For I have no pleasure in the death of him that dies, says the Lord God: and turn ye, and live.*" (Ez. 18:31-32) We should remember that it is He who says, "*Turn ye and live,*" to whom it is said in prayer, "Turn us again, O God." We should remember that He says, "*Cast away from you all your transgressions,*" when it is even He who justifies the ungodly. We should remember that He says, "*Make you a new heart and a new spirit,*" who also promises, "*I will give you a new heart, and a new spirit will I put within you.*" How is it, then, that He who says, "*Make you,*" also says, "*I will give you*"? Why does He command, if He is to give? Why does He give if man is to make, except it be that He gives what He commands when He helps him to obey whom He commands? There is, however, always within us a free will — but it is not always good; for it is either free from righteousness when it serves sin — and then it is evil — or else it is free from sin when it serves righteousness — and then it is good. But the grace of God is always good; and by this grace, it comes to pass that a man is of a good will, though he was before of an evil one. By it also it comes to pass that the very good will, which has now begun to be, is enlarged, and made so great that it is able to fulfil the divine commandments which it shall wish, when it shall once firmly and perfectly wish. This is the purport of what the Scripture says: "*If you will, you shall keep the commandments;*" (Sir. 15:15) so that the man who wills but is not able knows that he does not yet fully will, and prays that he may have so great a will that it may suffice for keeping the commandments. And thus, indeed, he receives assistance to perform what he is commanded. Then is the will of use when we have ability; just as ability is also then of use when we have the will. For what does it profit us if we will what we are unable to do, or else do not will what we are able to do?

The Pelagians think that they know something great when they assert that "God would not command what He knew could not be done by man." Who can be ignorant of this? But God commands some things which we cannot do, in order that we may know what we ought to ask of Him. For this is faith itself, which obtains by prayer what the law commands. He, indeed, who said, "*If you will, you shall keep the commandments,*" did in the same book of Ecclesiasticus afterwards say, "*Who shall give a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly thereby, and that my tongue destroy me not.*" (Sir. 22:27) Now he had certainly heard and received these commandments: "*Keep your tongue from evil, and your lips from speaking guile.*" Forasmuch, then, as what he said is true: "*If you will, you shall keep the commandments,*" why does he want a watch to be given before his mouth, like him who says in the Psalm, "*Set a watch, O Lord, before my mouth*"? Why is he not satisfied with God's commandment and his own will; since, if he has the will, he shall keep the commandments? How many of God's commandments are directed against pride! He is quite aware of them; if he will, he may keep them. Why, therefore, does he shortly afterwards say, "*O God, Father and God of my life, give me not a proud look*"? (Sir. 23:4) The law had long ago said to him, "*You shall not covet;*" (Ex. 20:17) let him then only will, and do what he is bidden, because, if he has the will, he shall keep the commandments. Why, therefore, does he afterwards say, "*Turn away from me concupiscence*"? (Sir. 23:5)... Now, if we were to put this question to him personally, he would very rightly answer us and say, From that prayer of mine, in which I offer this particular petition to God, you may understand in what sense I said, "*If you will, you may keep the commandments.*" For it is certain that we keep the commandments if we will; but because the will is prepared by the Lord, we must ask of Him for such a force of will as suffices to make us act by the willing. It is certain that it is we that will when we will, but it is He who makes us will what is good, of whom it is said (as he has just now expressed it), "*The will is prepared by the Lord.*" (Prov. 8:35)

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

Announcements

For the next *two 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 today, and on April 13th (Palm Sunday) & 27th.

We will be cleaning our new rental house on Saturday April 5th; We will begin to partially move the following week after Palm Sunday and the rest on the Saturday after Easter. The sign up sheet for this coming Saturday is in the sacristy.

We are in need of more **adult volunteers** or families to help with our socials. For info, please contact Kateri van Aert pkvanaert@gmail.com; Sunday **collection volunteers** are needed for the 7:30 am Mass. For more info, please contact Peter van Aert at pkvanaert@gmail.com.

The **Friday Apologetics** will continue **after Easter**; **Wednesday session on The Devout Life** will continue **at 6pm via Zoom**; **Wednesday Catechesis** will continue at 7pm at Assumption Hall.

Upcoming Pilgrimage: Sat. May 17th, to the **Mount Carmel Spiritual Centre** in Parkland County.

Upcoming Holy Week Schedule: (April 17th -19th)	
Holy Thursday:	7pm with adoration to Midnight at Assumption Church
Good Friday:	12 Noon Way of the Cross at Assumption Church 3 pm Passion Liturgy at Resurrection Church
Saturday Confessions:	8am-10am at Resurrection Church
There will be no Holy Saturday evening confession time.	
Easter Vigil:	10:30pm at Resurrection Church
Easter Sunday:	Regular Sunday Masses.

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 30th Fourth Sunday of Lent (CI I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	LV † by JV E & J C † by J C Private Intention	
Monday, March 31st Feria of Lent (III CI)	7:30 am Low Mass	Holy Souls by H	E M & family by M C M
Tuesday, April 1st Feria of Lent (III CI)	7:30 am Low Mass	KK by AK	M M † by M M
Wednesday, April 2nd Feria of Lent (III CI)	7:30 am Low Mass	CC by CMA	B P † by M M
Thursday, April 3rd Feria of Lent (III CI)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Holy Souls by H	D M & family by M C M
Friday, April 4th Feria of Lent (III CI)	7:30 am Low Mass 7pm Low Mass & WofC	Holy Souls by H O S W† by M M	
Saturday, April 5th Feria of Lent (III CI)	8:00 am Low Mass	EM † by FM	K C † by A and A K
Sunday, April 6th Passion Sunday (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.