



VITAL GRANDIN CHAPLAINCY

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

Palm Sunday

April 13th, 2025

Entrance Hymn: #32 All Glory, Laud, and Honour

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

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

Recessional Hymn: #38 O Sacred Head



Detail from a 15th century painting of the Passion by Hans Memling.

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

Co-operation with the Divine Will Pt. 2

Let no one, then, deceive you, my brethren, for we should not love God unless He first loved us. John again gives us the plainest proof of this when he says, *"We love Him because He first loved us."* (1 Jo. 4:19) Grace makes us lovers of the law; but the law itself, without grace, makes us nothing but breakers of the law. And nothing else than this is shown us by the words of our Lord when He says to His disciples, *You have not chosen me, but I have chosen you.* (Jo. 15:16) For if we first loved Him, in order that by this merit He might love us, then we first chose Him that we might deserve to be chosen by Him. He, however, who is the Truth says otherwise, and flatly contradicts this vain conceit of men. *"You have not chosen me,"* He says. If, therefore, you have not chosen me, undoubtedly you have not loved me (for how could they choose one whom they did not love?). *"But I,"* says He, *"have chosen you."* And then could they possibly help choosing Him afterwards, and preferring Him to all the blessings of this world? But it was because they had been chosen, that they chose Him; not because they chose Him that they were chosen. There could be no merit in men's choice of Christ, if it were not that God's grace was prevenient in His choosing them. Whence the Apostle Paul pronounces in the Thessalonians this benediction: *"The Lord make you to increase and abound in love one toward another, and toward all men."* (1 Thes. 3:12) This benediction to love one another He gave us, who had also given us a law that we should love each other. Then, in another passage addressed to the same church, seeing that there now existed in some of its members the disposition which he had wished them to cultivate, he says, *"We are bound to thank God always for you, brethren, as it is meet, because that your faith grows exceedingly, and the charity of every one of you all toward each other abounds."* (2 Thes. 1:3) This he said lest they should make a boast of the great good which they were enjoying from God, as if they had it of their own mere selves. Because, then, your faith has so great a growth (this is the purport of his words), and the love of every one of you all toward each other so greatly abounds, we ought to thank God concerning you, but not to praise you, as if you possessed these gifts of yourselves.

The apostle also says to Timothy, *"For God has not given to us the spirit of fear, but of power, and of love, and of a sound mind."* (2 Tim. 1:7) Now in respect of this passage of the apostle, we must be on our guard against supposing that we have not received the spirit of the fear of God, which is undoubtedly a great gift of God, and concerning which the prophet Isaiah says, *"The Spirit of the Lord shall rest upon you, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of the fear of the Lord."* (Isa. 11:2) It is not the fear with which Peter denied Christ that we have received the spirit of, but that fear concerning which Christ Himself says, *"Fear Him who has power to destroy both soul and body in hell; yea, I say unto you, Fear Him."* (Lu. 12:5) This, indeed, He said, lest we should deny Him from the same fear which shook Peter; for such cowardice he plainly wished to be removed from us when He, in the preceding passage, said, *"Be not afraid of them that kill the body, and after that have no more that they can do."* (Lu. 12:4) It is not of this fear that we have received the spirit, but of power, and of love, and of a sound mind. And of this spirit the same Apostle Paul discourses to the Romans: *"We glory in tribulations, knowing that tribulation works patience; and patience, experience; and experience, hope; and hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."* Not by ourselves, therefore, but by the Holy Ghost which is given to us, does it come to pass that, through that very love, which he shows us to be the gift of God, tribulation does not do away with patience, but rather produces it...

It is no wonder that light shines in darkness, and the darkness comprehends it not. In John's Epistle the Light declares, *"Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God."* (1 Jo. 3:1) And in the Pelagian writings the darkness says, *"Love comes to us of our own selves."* Now, if they only possessed the true, that is, Christian love, they would also know whence they obtained possession of it; as the apostle knew when he said, *"But we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God."* (1 Cor. 2:12) John

says, "God is love." (1 Jo. 4:16) And thus the Pelagians affirm that they actually have God Himself, not from God, but from their own selves! And although they allow that we have the knowledge of the law from God, they will yet have it that love is from our very selves. Nor do they listen to the apostle when he says, "Knowledge puffs up, but love edifies." (1 Cor. 8:1) Now what can be more absurd, nay, what more insane and more alien from the very sacredness of love itself, than to maintain that from God proceeds the knowledge which, apart from love, puffs us up, while the love which prevents the possibility of this inflation of knowledge springs from ourselves? And again, when the apostle speaks of "the love of Christ as surpassing knowledge," (Eph. 3:19) what can be more insane than to suppose that the knowledge which must be subordinated to love comes from God, while the love which surpasses knowledge comes from man? The true faith, however, and sound doctrine declare that both graces are from God; the Scripture says, "From His face comes knowledge and understanding;" (Prov. 2:6) and another Scripture says, "Love is of God." (1 Jo. 4:7) We read of "the Spirit of wisdom and understanding." Also of "the Spirit of power, and of love, and of a sound mind." (2 Tim. 1:7)

I think I have now discussed the point fully enough in opposition to those who vehemently oppose the grace of God, by which, however, the human will is not taken away, but changed from bad to good, and assisted when it is good.... The inspired Scripture has spoken to you, in the clearest testimonies of truth; and if this divine record be looked into carefully, it shows us that not only men's good wills, which God Himself converts from bad ones, and, when converted by Him, directs to good actions and to eternal life, but also those which follow the world are so entirely at the disposal of God, that He turns them wherever He wills, and whenever He wills, — to bestow kindness on some, and to heap punishment on others, as He Himself judges right by a counsel most secret to Himself, indeed, but beyond all doubt most righteous. For we find that some sins are even the punishment of other sins, as are those "vessels of wrath" which the apostle describes as "fitted to destruction;" (Rom. 9:22) as is also that hardening of Pharaoh, the purpose of which is said to be to set forth in him the power of God... And was it not likewise of his own will that the wicked son of Gera cursed King David? And yet what says David, full of true, and deep, and pious wisdom? What did he say to him who wanted to smite the reviler? "What," said he, "have I to do with you, you sons of Zeruiah? Let him alone and let him curse, because the Lord has said to him, Curse David. Who, then, shall say, Wherefore have you done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth from my bowels, seeks my life: how much more may this Benjamite do it! Let him alone, and let him curse; for the Lord has bidden him. It may be that the Lord will look on my humiliation, and will requite me good for his cursing this day." (2 Sam. 16:9 -12) Now what prudent reader will fail to understand in what way the Lord bade this profane man to curse David? It was not by a command that He bade him, in which case his obedience would be praiseworthy; but He inclined the man's will, which had become debased by his own perverseness, to commit this sin, by His own just and secret judgment. Therefore it is said, "The Lord said to him." Now if this person had obeyed a command of God, he would have deserved to be praised rather than punished, as we know he was afterwards punished for this sin. Nor is the reason an obscure one why the Lord told him after this manner to curse David. "It may be," said the humbled king, "that the Lord will look on my humiliation, and will requite me good for his cursing this day." See, then, what proof we have here that God uses the hearts of even wicked men for the praise and assistance of the good. Thus did He make use of Judas when betraying Christ; thus did He make use of the Jews when they crucified Christ. And how vast the blessings which from these instances He has bestowed upon the nations that should believe in Him! He also uses our worst enemy, the devil himself, but in the best way, to exercise and try the faith and piety of good men, — not for Himself indeed, who knows all things before they come to pass, but for our sakes, for whom it was necessary that such a discipline should be gone through with us.

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

Announcements

There will be a social today (Palm Sunday) & April 27th after the 12:30 Mass.

Thank you for those who helped to clean our future house— it was quite a task! We will ask for volunteers to help move and clean our old house on the Saturday after Easter.

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 & Wednesday Catechesis** will continue **after Easter**;

Holy Week Schedule:

Palm Sunday: 7:30 Mass (Low Mass, no palm blessing)
12:30 Sung Mass with palm blessing & procession
 4:30 pm (Low Mass, no palm blessing)
 Holy Mon. To Wed.: Masses at 7:30 am, Assumption Church
 Holy Thursday: 7pm with Adoration & Confessions to Midnight at Assumption
 Good Friday: 12 Noon Way of the Cross at **Assumption Church**
 3 pm Passion Liturgy at **Resurrection Church**
Saturday: 8am-10am Confessions at Resurrection Church
10 am Blessing of Easter Baskets at Resurrection Church
No Saturday evening confession time
 Easter Vigil: 10:30pm at **Resurrection Church**
 Easter Sunday: Regular Masses times & locations (7:30am, 12:30pm, 4:30pm).

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, April 13th Palm Sunday (Cl I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & family B H & family by G D Private Intention	
Monday, April 14th Monday of Holy Week (I Cl)	7:30 am Low Mass	JK by FM	K K by A K
Tuesday, April 15th Tuesday of Holy Week (I Cl)	7:30 am Low Mass	FB by BY	C W & family by G D
Wednesday, April 16th Wednesday of Holy Week (I Cl)	7:30 am Low Mass	MM † by FM	F & R A by M R
Thursday, April 17th Holy Thursday (I Cl)	7 pm Sung Mass & Adoration until Midnight	I H by C P	
Friday, April 18th Good Friday (I Cl)	12 Noon Station 3pm Liturgy at Resurrection Parish		
Saturday, April 19th Holy Saturday (I Cl)	10:30 pm Easter Vigil (Resurrection Parish)	B family	
Sunday, April 20th Easter Sunday (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 & ceremonies.