



VITAL GRANDIN CHAPLAINCY

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

Low Sunday

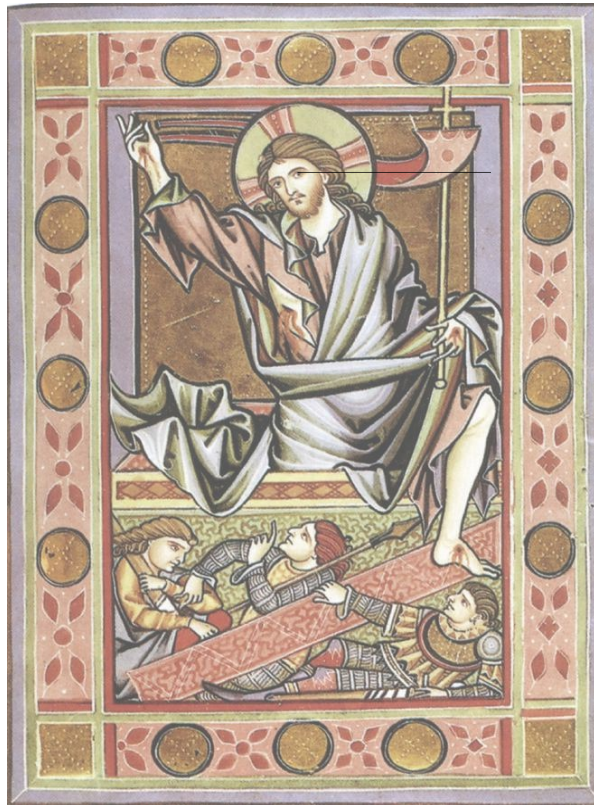
April 27th, 2025

Entrance Hymn: #40 Christ the Lord is Risen Today

Vidi Aquam #219

Mass I: Booklet p. 4; Angelus p. 1868 ; Baronius p. iv
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: #45 This Joyful Eastertide



A 13th century illumination from the Rheinau Psalter.

Grace is a Gift

Men, however, may suppose that there are certain good deserts which they think are precedent to justification through God's grace; all the while failing to see, when they express such an opinion, that they do nothing else than deny grace. But, as I have already remarked, let them suppose what they like respecting the case of adults, in the case of infants, at any rate, the Pelagians find no means of answering the difficulty. For these in receiving grace have no will; from the influence of which they can pretend to any precedent merit. We see, moreover, how they cry and struggle when they are baptized, and feel the divine sacraments. Such conduct would, of course, be charged against them as a great impiety, if they already had free will in use; and notwithstanding this, grace cleaves to them even in their resisting struggles. But most certainly there is no preventient merit, otherwise the grace would be no longer grace.

Sometimes, too, this grace is bestowed upon the children of unbelievers, when they happen by some means or other to fall, by reason of God's secret providence, into the hands of pious persons; but, on the other hand, the children of believers fail to obtain grace, some hindrance occurring to prevent the approach of help to rescue them in their danger. These things, no doubt, happen through the secret providence of God, whose judgments are unsearchable, and His ways past finding out. These are the words of the apostle; and you should observe what he had previously said, to lead him to add such a remark. He was discoursing about the Jews and Gentiles, when he wrote to the Romans — themselves Gentiles — to this effect: *"For as you, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy; for God has concluded them all in unbelief, that He might have mercy upon all."* (Rom. 11:30-32) Now, after he had thought upon what he said, full of wonder at the certain truth of his own assertion, indeed, but astonished at its great depth, how God concluded all in unbelief that He might have mercy upon all — as if doing evil that good might come — he at once exclaimed, and said, *"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"* (Rom. 11:33) Perverse men, who do not reflect upon these unsearchable judgments and untraceable ways, indeed, but are ever prone to censure, being unable to understand, have supposed the apostle to say, and censoriously gloried over him for saying, "Let us do evil, that good may come!" God forbid that the apostle should say so! But men, without understanding, have thought that this was in fact said, when they heard these words of the apostle: *"Moreover, the law entered, that the offense might abound; but where sin abounded, grace did much more abound."* (Rom. 5:20) But grace, indeed, effects this purpose — that good works should now be wrought by those who previously did evil; not that they should persevere in evil courses and suppose that they are recompensed with good. Their language, therefore, ought not to be: "Let us do evil, that good may come;" but: "We have done evil, and good has come; let us henceforth do good, that in the future world we may receive good for good, who in the present life are receiving good for evil." Wherefore it is written in the Psalm, *"I will sing of mercy and judgment unto You, O Lord."* When the Son of man, therefore, first came into the world, it was not to judge the world, but that the world through Him might be saved. And this dispensation was for mercy; by and by, however, He will come for judgment — to judge the quick and the dead. And yet even in this present time salvation itself does not eventuate without judgment — although it be a hidden one; therefore He says, *"For judgment I have come into this world, that they which see not may see, and that they which see may be made blind."* (Jo. 9:39)

You must refer the matter, then, to the hidden determinations of God, when you see, in one and the same condition, such as all infants unquestionably have — who derive their hereditary evil from Adam, — that one is assisted so as to be baptized, and another is not assisted, so that he dies in his very bondage; and again, that one baptized person is left and forsaken in his present life, who God foreknew would be ungodly, while another baptized person is taken away from this life, *"lest that wickedness should alter his understanding;"* (Wis. 4:11) and be sure that you do not in such cases ascribe unrighteousness or unwisdom to God, in whom is

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

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962

Fr. Krzysztof Sanetra, FSSP.

New Rectory phone: 825-218-5344

LatinMassComm.Edm@caedm.ca

www.vitalgrandinchaplaincy.ca

the very fountain of righteousness and wisdom, but, as I have exhorted you from the commencement of this treatise, "*whereto you have already attained, walk therein,*" and "*even this shall God reveal unto you,*" (Phil. 3:15) — if not in this life, yet certainly in the next, "*for there is nothing covered that shall not be revealed.*" (Matt. 10:26) When, therefore, you hear the Lord say, "*I the Lord have deceived that prophet,*" (Ez. 14:9) and likewise what the apostle says: "*He has mercy on whom He will have mercy, and whom He will He hardens,*" (Rom. 9:18) believe that, in the case of him whom He permits to be deceived and hardened, his evil deeds have deserved the judgment; while in the case of him to whom He shows mercy, you should loyally and unhesitatingly recognize the grace of the God who "*renders not evil for evil; but contrariwise blessing.*" (1 Peter 3:9) Nor should you take away from Pharaoh free will, because in several passages God says, "*I have hardened Pharaoh;*" or, I have hardened or I will harden Pharaoh's heart; for it does not by any means follow that Pharaoh did not, on this account, harden his own heart. For this, too, is said of him, after the removal of the fly-plague from the Egyptians, in these words of the Scripture: "*And Pharaoh hardened his heart at this time also; neither would he let the people go.*" (Ex. 8:32) Thus it was that both God hardened him by His just judgment, and Pharaoh by his own free will. Be then well assured that your labour will never be in vain, if, setting before you a good purpose, you persevere in it to the last. For God, who fails to render, according to their deeds, only to those whom He liberates, will then "*recompense every man according to his works.*" (Matt. 16:27) God will, therefore, certainly recompense both evil for evil, because He is just; and good for evil, because He is good; and good for good, because He is good and just; only, evil for good He will never recompense, because He is not unjust. He will, therefore, recompense evil for evil— punishment for unrighteousness; and He will recompense good for evil— grace for unrighteousness; and He will recompense good for good — grace for grace.

Peruse attentively this treatise, and if you understand it, give God the praise; but where you fail to understand it, pray for understanding, for God will give you understanding. Remember what the Scriptures say: "*If any of you lack wisdom, let him ask of God, who gives to all men liberally, and upbraids not; and it shall be given to him.*" (James 1:5) Wisdom itself comes down from above, as the Apostle James himself tells us. There is, however, another wisdom, which you must repel from you, and pray against its remaining in you; this the same apostle expressed his detestation of when he said, "*But if you have bitter envying and strife in your hearts, . . . this is not the wisdom which descends from above, but is earthly, sensual, devilish. For wherever there is envying and strife, there is also confusion, and every evil work. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy.*" (James 3:14-17) What blessing, then, will that man not have who has prayed for this wisdom and obtained it of the Lord? And from this you may understand what grace is; because if this wisdom were of ourselves, it would not be from above; nor would it be an object to be asked for of the God who created us. Brethren, pray ye for us also, that we may live "*soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ,*" (Titus 2:12) to whom belong the honour, and the glory, and the kingdom, with the Father and the Holy Ghost, for ever and ever. Amen.

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

Announcements

There will be a social today after the 12:30 Mass.

Wisdom Academy Fundraiser Bake Sale today after the 12:30 Mass.

There will be a sung Requiem Mass in repose of Pope Francis this **Friday at 6:30 pm** at Assumption.

The Crowning of Mary and Procession will take place on Sunday May 11, 2025 at the 12:30 pm Mass at Assumption Parish. Children wishing to present a flower to Our Heavenly Mother. Please meet at the back of the church 10 minutes before Mass.

The Sodality of the BVM will be hosting a Mother's Day Rose Sale on Sunday May 11, 202, at Assumption parish. Everyone is encouraged to purchase a rose for their mothers or wives. \$5/single rose. All proceeds to support the Sodality girls club.

FSSP House move: A heartfelt **Thank you!** for everyone who has helped with our move! Due to the move, we had to change our house phone number. The new number is on the front page (**825-218-5344**). **New address: 427 Foxtail Link, Sherwood Park, AB T8A 3K1**

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 **soon**;
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 27th Low Sunday (CI I)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & Family by MCM R by J	
Monday, April 28th St. Paul of the Cross, Confessor (III Cl)	7:30 am Low Mass	F B by T S	DZ by FM
Tuesday, April 29th St. Peter, Martyr (III Cl)	7:30 am Low Mass	T R family by S V V	MS by FM
Wednesday, April 30th St. Catherine of Siena, Virgin (III Cl)	7:30 am Low Mass	Z, T, K & B LY by JT	C L family by S V V
Thursday, May 1st St. Joseph the Worksman (I Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	E, N, & E VR by JT	D and M D and family by G D
Friday, May 2nd St. Athanasius, Bishop, Confessor & Doctor of the Church (III Cl)	7:30 am Low Mass 6:30pm Sung Requiem	B H and family by G Pope Francis †	
Saturday, May 3rd Feria of Paschaltide (IV Cl)	8:00 am Low Mass	Souls in Purgatory by JT	Pope Francis †
Sunday, May 4th Second Sunday after Easter (CI II)	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.