



VITAL GRANDIN CHAPLAINCY

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

Ninth Sunday after Pentecost

July 21st, 2024

Entrance Hymn: Praise to the Lord #62

Asperges Me: #218

Mass XI: Booklet p. 17; Angelus p. 1885; Baronius p. xvi

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

Recessional Hymn: My God, How Wonderful Thou Art #197



A 16th century
statue of St. James
by Jacopo
Sansovino

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That Grace Makes Us Free

But this part of the human race to which God has promised pardon and a share in His eternal kingdom, can they be restored through the merit of their own works? God forbid. For what good work can a lost man perform, except so far as he has been delivered from perdition? Can they do anything by the free determination of their own will? Again I say, God forbid. For it was by the evil use of his free-will that man destroyed both it and himself. For, as a man who kills himself must, of course, be alive when he kills himself, but after he has killed himself ceases to live, and cannot restore himself to life; so, when man by his own free-will sinned, then sin being victorious over him, the freedom of his will was lost. For of whom a man is overcome, of the same is he brought in bondage. This is the judgment of the Apostle Peter. And as it is certainly true, what kind of liberty, I ask, can the bond-slave possess, except when it pleases him to sin? For he is freely in bondage who does with pleasure the will of his master. Accordingly, he who is the servant of sin is free to sin. And hence he will not be free to do right, until, being freed from sin, he shall begin to be the servant of righteousness. And this is true liberty, for he has pleasure in the righteous deed; and it is at the same time a holy bondage, for he is obedient to the will of God. But whence comes this liberty to do right to the man who is in bondage and sold under sin, except he be redeemed by Him who has said, If the Son shall make you free, you shall be free indeed? And before this redemption is wrought in a man, when he is not yet free to do what is right, how can he talk of the freedom of his will and his good works, except he be inflated by that foolish pride of boasting which the apostle restrains when he says, *By grace are you saved, through faith.*

And lest men should arrogate to themselves the merit of their own faith at least, not understanding that this too is the gift of God, this same apostle, who says in another place that he had obtained mercy of the Lord to be faithful, here also adds: *and that not of yourselves; it is the gift of God: not of works, lest any man should boast.* And lest it should be thought that good works will be wanting in those who believe, he adds further: *For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.* We shall be made truly free, then, when God fashions us, that is, forms and creates us anew, not as men — for He has done that already — but as good men, which His grace is now doing, that we may be a new creation in Christ Jesus, according as it is said: Create in me a clean heart, O God. For God had already created his heart, so far as the physical structure of the human heart is concerned; but the psalmist prays for the renewal of the life which was still lingering in his heart.

And further, should any one be inclined to boast, not indeed of his works, but of the freedom of his will, as if the first merit belonged to him, this very liberty of good action being given to him as a reward he had earned, let him listen to this same preacher of grace, when he says: *For it is God which works in you, both to will and to do of His own good pleasure;* and in another place: *So, then, it is not of him that wills, nor of him that runs, but of God that shows mercy.* Now as, undoubtedly, if a man is of the age to use his reason, he cannot believe, hope, love, unless he will to do so, nor obtain the prize of the high calling of God unless he voluntarily run for it; in what sense is it not of him that wills, nor of him that runs, but of God that shows mercy, except that, as it is written, *the preparation of*

the heart is from the Lord? Otherwise, if it is said, It is not of him that wills, nor of him that runs, but of God that shows mercy, because it is of both, that is, both of the will of man and of the mercy of God, so that we are to understand the saying, *It is not of him that wills, nor of him that runs, but of God that shows mercy*, as if it meant the will of man alone is not sufficient, if the mercy of God go not with it — then it will follow that the mercy of God alone is not sufficient, if the will of man go not with it; and therefore, if we may rightly say, *it is not of man that wills, but of God that shows mercy*, because the will of man by itself is not enough, why may we not also rightly put it in the converse way: It is not of God that shows mercy, but of man that wills, because the mercy of God by itself does not suffice? Surely, if no Christian will dare to say this, It is not of God that shows mercy, but of man that wills, lest he should openly contradict the apostle, it follows that the true interpretation of the saying, *It is not of him that wills, nor of him that runs, but of God that shows mercy*, is that the whole work belongs to God, who both makes the will of man righteous, and thus prepares it for assistance, and assists it when it is prepared. For the man's righteousness of will precedes many of God's gifts, but not all; and it must itself be included among those which it does not precede. We read in Holy Scripture, both that God's mercy shall meet me, and that His mercy shall follow me. It goes before the unwilling to make him willing; it follows the willing to make his will effectual. Why are we taught to pray for our enemies, who are plainly unwilling to lead a holy life, unless that God may work willingness in them? And why are we ourselves taught to ask that we may receive, unless that He who has created in us the wish, may Himself satisfy the wish? We pray, then, for our enemies, that the mercy of God may prevent them, as it has prevented us: we pray for ourselves that His mercy may follow us.

And so the human race was lying under a just condemnation, and all men were the children of wrath.... Of which wrath also the Lord Jesus says: He that believes in the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him. He does not say it will come, but it abides on him. For every man is born with it; wherefore the apostle says: *We were by nature the children of wrath, even as others*. Now, as men were lying under this wrath by reason of their original sin, and as this original sin was the more heavy and deadly in proportion to the number and magnitude of the actual sins which were added to it, there was need for a Mediator, that is, for a reconciler, who, by the offering of one sacrifice, of which all the sacrifices of the law and the prophets were types, should take away this wrath. Wherefore the apostle says: *For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life*. Now when God is said to be angry, we do not attribute to Him such a disturbed feeling as exists in the mind of an angry man; but we call His just displeasure against sin by the name anger, a word transferred by analogy from human emotions. But our being reconciled to God through a Mediator, and receiving the Holy Spirit, so that we who were enemies are made sons (For as many as are led by the Spirit of God, they are the sons of God): this is the grace of God through Jesus Christ our Lord.

St. Augustine, Enchiridion (Excerpts)
Trans. J.F. Shaw

Announcements

Classes for those who want to become Catholics and the Spiritual and Apologetics sessions will start or resume in September.

The reception of the Sacrament of Confirmation is scheduled for **Friday November 1st**, the *Feast of All Saints*. Confirmation forms will be available in August, with classes beginning in September. The minimum age for Confirmation is 12; the minimum age for a sponsor is 16. If there are any questions, please feel free to email the chaplaincy, or talk to one of the priests.

For the full list of announcements for the Archdiocese of Edmonton, see www.caedm.ca

Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Intention ①
Sunday, July 21st Ninth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	AF by PA V B † Private Intention	
Monday, July 22nd St. Mary Magdalene, Penitent (III Cl)	7:30 am Low Mass	RF by PA	E M by M C M
Tuesday, July 23rd St. Apollinaris, Bishop & Martyr (III Cl)	7:30 am Low Mass	BW by PA	Holy Souls by H
Wednesday, July 24th Feria (IV Cl)	7:30 am Low Mass	Healing by R B	VG † by C & I B
Thursday, July 25th St. James the Greater, Apostle (II Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	PH by PA	Holy Souls by H
Friday, July 26th St. Anne, Mother of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	RF by PA	Holy Souls by H
Saturday, July 27th Feria (IV Cl)	8:00 am Low Mass	BW by PA	E M by M C M
Sunday, July 28th Tenth Sunday after Pentecost (II Cl)	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 4:30 pm Mass at *St. Edmund's Church*.

① **Chapel Mass Intentions** are for those Masses offered privately at the Priests' Rectory

The Sacrament of Confession is available before & after all Masses & on Saturdays from **7-8 pm** on at Assumption Church.