



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

Served by the Priests of the Fraternity of St. Peter (FSSP)

Fourteenth Sunday after Pentecost

August 30th, 2026

Entrance Hymn: #62 Praise To The Lord

Asperges: #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: #63 To The Name That Brings Salvation



Il Redentore in Venice.

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On the Faith, Continued

The first enquiry involved in the consideration of free-will, that is, of what is in our own power, is whether anything is in our power: for there are many who deny this. The second is, what are the things that are in our power, and over what things do we have authority? The third is, what is the reason for which God Who created us endued us with free-will? So then we shall take up the first question, and firstly we shall prove that of those things which even our opponents grant, some are within our power. And let us proceed thus.

Of all the things that happen, the cause is said to be either God, or necessity, or fate, or nature, or chance, or accident. But God's function has to do with essence and providence: necessity deals with the movement of things that ever keep to the same course: fate with the necessary accomplishment of the things it brings to pass (for fate itself implies necessity): nature with birth, growth, destruction, plants and animals; chance with what is rare and unexpected. For chance is defined as the meeting and concurrence of two causes, originating in choice but bringing to pass something other than what is natural: for example, if a man finds a treasure while digging a ditch : for the man who hid the treasure did not do so that the other might find it, nor did the finder dig with the purpose of finding the treasure: but the former hid it that he might take it away when he wished, and the other's aim was to dig the ditch: whereas something happened quite different from what both had in view. Accident again deals with casual occurrences that take place among lifeless or irrational things, apart from nature and art. This then is their doctrine. Under which, then, of these categories are we to bring what happens through the agency of man, if indeed man is not the cause and beginning of action? For it would not be right to ascribe to God actions that are sometimes base and unjust: nor may we ascribe these to necessity, for they are not such as ever continue the same: nor to fate, for fate implies not possibility only but necessity: nor to nature, for nature's province is animals and plants: nor to chance, for the actions of men are not rare and unexpected: nor to accident, for that is used in reference to the casual occurrences that take place in the world of lifeless and irrational things. We are left then with this fact, that the man who acts and makes is himself the author of his own works, and is a creature endowed with free-will.

Further, if man is the author of no action, the faculty of deliberation is quite superfluous: for to what purpose could deliberation be put if man is the master of none of his actions? For all deliberation is for the sake of action. But to prove that the fairest and most precious of man's endowments is quite superfluous would be the height of absurdity. If then man deliberates, he deliberates with a view to action. For all deliberation is with a view to and on account of action.

Of events , some are in our hands, others are not. Those then are in our hands which we are free to do or not to do at our will, that is all actions that are done voluntarily (for those actions are not called voluntary the doing of which is not in our hands), and in a word, all that are followed by blame or praise and depend on motive and law. Strictly all mental and deliberative acts are in our hands. Now deliberation is concerned with equal possibilities: and an 'equal possibility' is an action that is itself within our power and its opposite, and our mind makes choice of the alternatives, and this is the origin of action. The actions, therefore, that are in our hands are these equal possibilities: e.g. to be moved or not to be moved, to hasten or not to hasten, to long for unnecessaries or not to do so, to tell lies or not to tell lies, to give or not to give, to rejoice or not to rejoice as fits the occasion, and all such actions as imply virtue or vice in their performance, for we

are free to do or not to do these at our pleasure. Amongst equal possibilities also are included the arts, for we have it in our power to cultivate these or not as we please. Note, however, that while the choice of what is to be done is ever in our power, the action itself often is prevented by some dispensation of the divine Providence. We hold, therefore, that free-will comes on the scene at the same moment as reason, and that change and alteration are congenital to all that is produced. For all that is produced is also subject to change. For those things must be subject to change whose production has its origin in change. And change consists in being brought into being out of nothing, and in transforming a substratum of matter into something different. Inanimate things, then, and things without reason undergo the aforementioned bodily changes, while the changes of things endowed with reason depend on choice. For reason consists of a speculative and a practical part. The speculative part is the contemplation of the nature of things, and the practical consists in deliberation and defines the true reason for what is to be done. The speculative side is called mind or wisdom, and the practical side is called reason or prudence. Every one, then, who deliberates does so in the belief that the choice of what is to be done lies in his hands, that he may choose what seems best as the result of his deliberation, and having chosen may act upon it. And if this is so, free-will must necessarily be very closely related to reason. For either man is an irrational being, or, if he is rational, he is master of his acts and endowed with free-will. Hence also creatures without reason do not enjoy free-will: for nature leads them rather than they nature, and so they do not oppose the natural appetite, but as soon as their appetite longs after anything they rush headlong after it. But man, being rational, leads nature rather than nature him, and so when he desires anything he has the power to curb his appetite or to indulge it as he pleases. Hence also creatures devoid of reason are the subjects neither of praise nor blame, while man is the subject of both praise and blame. Note also that the angels, being rational, are endowed with free-will, and, inasmuch as they are created, are liable to change. This in fact is made plain by the devil who, although made good by the Creator, became of his own free-will the inventor of evil, and by the powers who revolted with him, that is the demons, and by the other troops of angels who abode in goodness. Of things that are not in our hands some have their beginning or cause in those that are in our power, that is to say, the recompenses of our actions both in the present and in the age to come, but all the rest are dependent on the divine will. For the origin of all things is from God, but their destruction has been introduced by our wickedness for our punishment or benefit. For God did not create death, neither does He take delight in the destruction of living things. (Wis. 1:13) But death is the work rather of man, that is, its origin is in Adam's transgression, in like manner as all other punishments. But all other things must be referred to God. For our birth is to be referred to His creative power; and our continuance to His conservative power; and our government and safety to His providential power; and the eternal enjoyment of good things by those who preserve the laws of nature in which we are formed is to be ascribed to His goodness. But since some deny the existence of Providence, we will further devote a few words to the discussion of Providence.

St. John Damascene, An Exposition of the Orthodox Faith (Excerpts)
Trans. E.W. Watson and L. Pullan

Announcements

The upcoming socials will be on September 6th (next Sunday) & 20th, and Oct. 4th & 18th after the 12:30 Mass. All are welcome to attend.

Confirmations with His Grace, Archbishop Stephen Hero, are scheduled to take place on Friday November 20th at 7pm, with classes beginning the 1st Sunday of September after the 12:30 Mass. Forms available in the sacristy after any Mass.

The Wednesday 7 pm Adult Catechesis will continue this week at Assumption All are welcome to attend. The My Catholic Faith Catechism is used; Copies are available for a donation of \$25.

The *Vital Grandin Chaplaincy Adult Choir* is seeking new members (ages 18+), all voice parts. Interested parties are invited to attend our **open choir rehearsal on Friday, September 11** at 7:00 p.m. at Assumption Parish Hall (enter through the backdoor closest to Gianna Centre.) For more information on joining the choir, please contact the chaplaincy.

The children of the chaplaincy will be presenting "Esther, the Brave Queen: A Bible Musical" on Sept. 20,2026 at 3:00pm in the parish hall. All are welcome. We are also in need of a young lady to help the girls with the dress rehearsal and show. If you are able to help, please contact the chaplaincy.

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, August 30th Fourteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	EM & family by MCM A T by A T Private Intention	
Monday, August 31st St. Raymond Nonnatus, Confessor (III Cl)	7:30 am Low Mass	Clergy Worldwide by TEL	D B † by M B
Tuesday, September 1st Feria (IV Cl)	7:30 am Low Mass	O E S †	VOM by L family
Wednesday, September 2nd St. Stephen of Hungary, King & Confessor (III Cl)	7:30 am Low Mass	D B † by M B	GN by JPB
Thursday, September 3rd St. Pius X, Pope & Confessor (III Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	D B † by M B	JL by JPB
Friday, September 4th Feria (IV Cl)	7:30 am Low Mass	S P †	NB by JPB
Saturday, September 5th St. Lawrence Justinian, Bishop & Confessor (III Cl)	8:00 am Low Mass	P T by A T	In Thanksgiving to St. Jospeh by JPB
Sunday, September 6th Fifteenth 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.

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