



## VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community  
ARCHDIOCESE OF EDMONTON

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

### Eighteenth Sunday after Pentecost

September 22<sup>nd</sup>, 2024

Entrance Hymn: 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: Now Thank We All Our God #198

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



The Royal Archcathedral Basilica of Sts Stanislaus and Wenceslaus in Krakow, Poland.

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### The Remission of Sins

In the order of the Creed, after the mention of the Holy Church is placed the remission of sins. For it is by this that the Church on earth stands: it is through this that what had been lost, and was found, is saved from being lost again. For, setting aside the grace of baptism, which is given as an antidote to original sin, so that what our birth imposes upon us, our new birth relieves us from (this grace, however, takes away all the actual sins also that have been committed in thought, word, and deed): setting aside, then, this great act of favor, whence commences man's restoration, and in which all our guilt, both original and actual, is washed away, the rest of our life from the time that we have the use of reason provides constant occasion for the remission of sins, however great may be our advance in righteousness. For the sons of God, as long as they live in this body of death, are in conflict with death. And although it is truly said of them, *"As many as are led by the Spirit of God, they are the sons of God,"* yet they are led by the Spirit of God, and as the sons of God advance towards God under this drawback, that they are led also by their own spirit, weighted as it is by the corruptible body; and that, as the sons of men, under the influence of human affections, they fall back to their old level, and so sin. There is a difference, however. For although every crime is a sin, every sin is not a crime. And so we say that the life of holy men, as long as they remain in this mortal body, may be found without crime; but, as the Apostle John says, *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."*

But even crimes themselves, however great, may be remitted in the Holy Church; and the mercy of God is never to be despaired of by men who truly repent, each according to the measure of his sin. And in the act of repentance, where a crime has been committed of such a nature as to cut off the sinner from the body of Christ, we are not to take account so much of the measure of time as of the measure of sorrow; for a broken and a contrite heart God does not despise. But as the grief of one heart is frequently hid from another, and is not made known to others by words or other signs, when it is manifest to Him of whom it is said, *"My groaning is not hid from You,"* those who govern the Church have rightly appointed times of penitence, that the Church in which the sins are remitted may be satisfied; and outside the Church sins are not remitted. For the Church alone has received the pledge of the Holy Spirit, without which there is no remission of sins— such, at least, as brings the pardoned to eternal life.

Now the pardon of sin has reference chiefly to the future judgment. For, as far as this life is concerned, the saying of Scripture holds good: *"A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things."* So that we see even infants, after baptism and regeneration, suffering from the infliction of various evils: and thus we are given to understand, that all that is set forth in the sacraments of salvation refers rather to the hope of future good, than to the retaining or attaining of present blessings. For many sins seem in this world to be overlooked and visited with no punishment, whose punishment is reserved for the future (for it is not in vain that the day when Christ shall come as Judge of quick and dead is peculiarly named the day of judgment); just as, on the other hand, many sins are punished in this life, which nevertheless are pardoned, and shall bring down no punishment in the future life. Accordingly, in reference to certain temporal punishments, which in this life are visited upon sinners, the apostle, addressing those whose sins are blotted out, and not reserved for the final judgment, says: *"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."*

It is believed, moreover, by some, that men who do not abandon the name of Christ, and who have been baptized in the Church by His baptism, and who have never been cut off from the Church by any schism or heresy, though they should live in the grossest sin and never either wash it away in penitence nor redeem it by almsgiving, but persevere in it persistently to the last day of their lives, shall be saved by fire; that is, that although they shall suffer a punishment by fire, lasting for a time proportionate to the magnitude of their crimes and

misdeeds, they shall not be punished with everlasting fire. But those who believe this, and yet are Catholics, seem to me to be led astray by a kind of benevolent feeling natural to humanity. For Holy Scripture, when consulted, gives a very different answer. I have written a book on this subject, entitled *Of Faith and Works*, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith which saves us is that which the Apostle Paul clearly enough describes when he says: *"For in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith which works by love."* But if it works evil, and not good, then without doubt, as the Apostle James says, *"it is dead, being alone."* The same apostle says again, *"What does it profit, my brethren, though a man say he has faith, and have not works? Can faith save him?"* And further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, *"But he himself shall be saved, yet so as by fire;"* then faith without works can save a man, and what his fellow-apostle James says must be false. And that must be false which Paul himself says in another place: *"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners; shall inherit the kingdom of God."* For if those who persevere in these wicked courses shall nevertheless be saved on account of their faith in Christ, how can it be true that they shall not inherit the kingdom of God? But as these most plain and unmistakable declarations of the apostles cannot be false, that obscure saying about those who build upon the foundation, Christ, not gold, silver, and precious stones, but wood, hay, and stubble (for it is these who, it is said, shall be saved, yet so as by fire, the merit of the foundation saving them), must be so interpreted as not to conflict with the plain statements quoted above. Now wood, hay, and stubble may, without incongruity, be understood to signify such an attachment to worldly things, however lawful these may be in themselves, that they cannot be lost without grief of mind. And though this grief burns, yet if Christ hold the place of foundation in the heart — that is, if nothing be preferred to Him, and if the man, though burning with grief, is yet more willing to lose the things he loves so much than to lose Christ, — he is saved by fire. If, however, in time of temptation, he prefer to hold by temporal and earthly things rather than by Christ, he has not Christ as his foundation; for he puts earthly things in the first place, and in a building nothing comes before the foundation. Again, the fire of which the apostle speaks in this place must be such a fire as both men are made to pass through, that is, both the man who builds upon the foundation, gold, silver, precious stones, and the man who builds wood, hay, stubble. For he immediately adds: *"The fire shall try every man's work, of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."* The fire then shall prove, not the work of one of them only, but of both. Now the trial of adversity is a kind of fire which is plainly spoken of in another place: *"The furnace proves the potter's vessels: and the furnace of adversity just men."* And this fire does in the course of this life act exactly in the way the apostle says. If it come into contact with two believers, one *"caring for the things that belong to the Lord, how he may please the Lord,"* that is, building upon Christ the foundation, gold, silver, precious stones; the other *"caring for the things that are of the world, how he may please his wife,"* that is, building upon the same foundation wood, hay, stubble — the work of the former is not burned, because he has not given his love to things whose loss can cause him grief; but the work of the latter is burned, because things that are enjoyed with desire cannot be lost without pain. But since, by our supposition, even the latter prefers to lose these things rather than to lose Christ, and since he does not desert Christ out of fear of losing them, though he is grieved when he does lose them, he is saved, but it is so as by fire; because the grief for what he loved and has lost burns him. But it does not subvert nor consume him; for he is protected by his immoveable and incorruptible foundation.

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

## Announcements

**Thursday September 26<sup>th</sup>:** Adoration with Benediction will begin at **5:30** followed by a Sung Mass (*Missa Cantata*) at **7pm** for the feast of the **Canadian Martyrs**.

**New Altar Servers:** The first practice will take place on Sunday Sept. 22nd after the 12:30 Mass.

Classes for those who want to become Catholics (Please email us if interested) will begin at 7pm on Wednesday at Assumption. Wednesday talks on the Life of Christ resume at 7pm; Apologetics continue of Friday at 6:30pm via Zoom.

The **Sacrament of Confirmation** is scheduled for Friday Nov. 1st, the Feast of All Saints. Classes continue today after the 12:30 Mass. The minimum age for Confirmation is 12; the minimum age for a sponsor is 16.

The **Lex Orandi Choir** is welcoming choristers between the ages of 7 - 17 to join the choir. Rehearsals will be resuming in Sept. The Lex Orandi Choir sings once a month at the 12:30 p.m. High Mass but also sings at other Latin Mass events. Please contact Stephanie Kwan at [lexorandi.edm@gmail.com](mailto:lexorandi.edm@gmail.com) for further information about the choir.

The **Vital Grandin Chaplaincy Adult Choir and Men's Schola** are seeking new members (ages 18+). If you are interested in joining, please email the choir director, Elizabeth Gawrachynsky, at [elizabeth.gawrachynsky@gilbertineinstitute.com](mailto:elizabeth.gawrachynsky@gilbertineinstitute.com) **You are also invited to attend our "open house" choir rehearsal on Friday, September 20 at 7:00 p.m.** Come see what a typical rehearsal entails, meet the choir, and learn more about joining. Location: Assumption Parish Hall (downstairs), enter through the backdoor closest to Gianna Centre.

For the full list of announcements for the Archdiocese of Edmonton, see [www.caedm.ca](http://www.caedm.ca)

## Mass Calendar

Date & Feast*	Mass times	Church Mass Intention	Chapel Mass Int'n ①
<b>Sunday, September 22<sup>nd</sup></b> Eighteenth Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	AE family by SVV R O † by N B Private Intention	
<b>Monday, September 23<sup>rd</sup></b> St. Linus, Pope and Martyr (III Cl)	7:30 am Low Mass	TR Family by SVV	A D †
<b>Tuesday, September 24<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	L P by A P	TP † by AP
<b>Wednesday, September 25<sup>th</sup></b> Feria (IV Class)	7:30 am Low Mass	DB † by GD	K L by T W
<b>Thursday, September 26<sup>th</sup></b> (Ss. Jean de Brebeuf, Isaac Jogues & Companions, Martyrs (III Class))	<b>5:30 pm Holy Hour &amp; Benediction followed by 7pm Sung Mass</b>	MB † by GD	F D † by G D
<b>Friday, September 27<sup>th</sup></b> Ss. Cosmas and Damian, Martyrs (III Cl)	7:30 am Low Mass	FD † by GD	A D †
<b>Saturday, September 28<sup>th</sup></b> St. Wenceslaus, Duke & Martyr (III Class)	8:00 am Low Mass	LD by GD	K L by T W
<b>Sunday, September 29<sup>th</sup></b> The Dedication of St. Michael the Archangel (I 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 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.