



## VITAL GRANDIN CHAPLAINCY

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

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

### The Dedication of St. Michael the Archangel

September 29<sup>th</sup>, 2024

Entrance Hymn: Christ The Glory of the Sky #192

Asperges Me: #218

Mass VIII: Booklet p. 12; Angelus p. 1878 ; Baronius p. ix  
Credo III: Booklet p. 23; Angelus p. 1894; Baronius p. xxvi

Recessional Hymn: Michael, Prince of All The Angels #164



A 14<sup>th</sup> century depiction of St. Michael, by Ambrogio Lorenzetti, from the Rofeno Abbey Polyptych.

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### The Remission of Sins: Almsgiving

We must beware, however, lest any one should suppose that gross sins, such as are committed by those who shall not inherit the kingdom of God, may be daily perpetrated, and daily atoned for by almsgiving. The life must be changed for the better; and almsgiving must be used to propitiate God for past sins, not to purchase impunity for the commission of such sins in the future. For He has given no man license to sin, although in His mercy He may blot out sins that are already committed, if we do not neglect to make proper satisfaction.

Now the daily prayer of the believer makes satisfaction for those daily sins of a momentary and trivial kind which are incidents of this life. For he can say, "Our Father which art in heaven," seeing that to such a Father he is now born again of water and of the Spirit. And this prayer certainly takes away the very small sins of daily life. It takes away also those which at one time made the life of the believer very wicked, but which, now that he is changed for the better by repentance, he has given up, provided that as truly as he says, "Forgive us our debts" (for there is no want of debts to be forgiven), so truly does he say, "as we forgive our debtors;" that is, provided he does what he says he does: for to forgive a man who asks for pardon, is really to give alms.

And on this principle of interpretation, our Lord's saying, "Give alms of such things as you have, and, behold, all things are clean unto you," applies to every useful act that a man does in mercy. Not only, then, the man who gives food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, shelter to the fugitive, who visits the sick and the imprisoned, ransoms the captive, assists the weak, leads the blind, comforts the sorrowful, heals the sick, puts the wanderer on the right path, gives advice to the perplexed, and supplies the wants of the needy, — not this man only, but the man who pardons the sinner also gives alms; and the man who corrects with blows, or restrains by any kind of discipline one over whom he has power, and who at the same time forgives from the heart the sin by which he was injured, or prays that it may be forgiven, is also a giver of alms, not only in that he forgives, or prays for forgiveness for the sin, but also in that he rebukes and corrects the sinner: for in this, too, he shows mercy. Now much good is bestowed upon unwilling recipients, when their advantage and not their pleasure is consulted; and they themselves frequently prove to be their own enemies, while their true friends are those whom they take for their enemies, and to whom in their blindness they return evil for good. (A Christian, indeed, is not permitted to return evil even for evil.) And thus there are many kinds of alms, by giving of which we assist to procure the pardon of our sins.

But none of those is greater than to forgive from the heart a sin that has been committed against us. For it is a comparatively small thing to wish well to, or even to do good to, a man who has done no evil to you. It is a much higher thing, and is the result of the most exalted goodness, to love your enemy, and always to wish well to, and when you have the opportunity, to do good to, the man who wishes you ill, and, when he can, does you harm. This is to obey the command of God: "Love your enemies, do good to them that hate you, and pray for them which persecute you." But seeing that this is a frame of mind only reached by the perfect sons of God, and that though every believer ought to strive after it, and by prayer to God and earnest struggling with himself endeavor to bring his soul up to this standard, yet a degree of goodness so high can hardly belong to so great a multitude as we believe are heard when they use this petition, "Forgive us our debts, as we forgive our debtors;" in view of all this, it cannot be doubted that the implied undertaking is fulfilled if a man, though he has not yet attained to loving his enemy, yet, when asked by one who has sinned against him to forgive him his sin, does forgive him from his heart. For he certainly desires to be himself forgiven when he prays, "as we forgive our debtors," that is, Forgive us our debts when we beg forgiveness, as we forgive our debtors when they beg forgiveness from us.

Now, he who asks forgiveness of the man against whom he has sinned, being moved by his sin to ask forgiveness, cannot be counted an enemy in such a sense that it should be as difficult to love him now as it was when he was engaged in active hostility. And the man who does not from his heart forgive him who repents of his sin, and asks forgiveness, need not suppose that his own sins are forgiven of God. For the Truth cannot lie. And what reader or hearer of the Gospel can have failed to notice, that the same person who said, "I am the Truth," taught us also this form of

prayer; and in order to impress this particular petition deeply upon our minds, said, "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses"? The man whom the thunder of this warning does not awaken is not asleep, but dead; and yet so powerful is that voice, that it can awaken even the dead.

Assuredly, then, those who live in gross wickedness, and take no care to reform their lives and manners, and yet amid all their crimes and vices do not cease to give frequent alms, in vain take comfort to themselves from the saying of our Lord: "Give alms of such things as you have; and, behold, all things are clean unto you." For they do not understand how far this saying reaches. But that they may understand this, let them hear what He says. For we read in the Gospel as follows: "And as He spoke, a certain Pharisee besought Him to dine with him; and He went in, and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed before dinner. And the Lord said to him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. You fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as you have; and, behold, all things are clean unto you." Are we to understand this as meaning that to the Pharisees who have not the faith of Christ all things are clean, if only they give alms in the way these men count almsgiving, even though they have never believed in Christ, nor been born again of water and of the Spirit? But the fact is, that all are unclean who are not made clean by the faith of Christ, according to the expression, "purifying their hearts by faith;" and that the apostle says, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." How, then, could all things be clean to the Pharisees, even though they gave alms, if they were not believers? And how could they be believers if they were not willing to have faith in Christ, and to be born again of His grace? And yet what they heard is true: "Give alms of such things as you have; and, behold, all things are clean unto you." For the man who wishes to give alms as he ought, should begin with himself, and give to himself first. For almsgiving is a work of mercy; and most truly is it said, "To have mercy on your soul is pleasing to God." And for this end are we born again, that we should be pleasing to God, who is justly displeased with that which we brought with us when we were born. This is our first alms, which we give to ourselves... through the mercy of a pitying God... and thus judging truly of our own misery, and loving God with the love which He has Himself bestowed, we lead a holy and virtuous life. But the Pharisees, while they gave as alms the tithe of all their fruits, even the most insignificant, passed over judgment and the love of God, and so did not commence their almsgiving at home, and extend their pity to themselves in the first instance. And it is in reference to this order of love that it is said, "Love your neighbor as yourself." When, then, our Lord had rebuked them because they made themselves clean on the outside, but within were full of ravening and wickedness, He advised them, in the exercise of that charity which each man owes to himself in the first instance, to make clean the inward parts. "But rather," He says, "give alms of such things as you have; and, behold, all things are clean unto you." Then, to show what it was that He advised, and what they took no pains to do, and to show that He did not overlook or forget their almsgiving, "But woe unto you, Pharisees!" He says; as if He meant to say: I indeed advise you to give alms which shall make all things clean unto you; "but woe unto you! For you tithe the mint, and rue, and all manner of herbs;" as if He meant to say: I know these alms of yours, and you need not think that I am now admonishing you in respect of such things; "and pass over judgment and the love of God," an alms by which you might have been made clean from all inward impurity, so that even the bodies which you are now washing would have been clean to you... "Cleanse first that which is within, that the outside may be clean also." But lest He might appear to despise the alms which they were giving out of the fruits of the earth, He says: "These ought ye to have done," referring to judgment and the love of God, "and not to leave the other undone," referring to the giving of the tithes.

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

## Announcements

Next Sunday, after the 12:30 Mass on Oct. 6, there will be a Marian Procession in honour of the month of Our Lady of the Holy Rosary.

The Life of Christ talk will be postponed until next Wednesday; Apologetics will continue this Friday at 6:30 pm via Zoom.

Classes for those who want to become Catholic (or Catholics who want to learn more about their Faith) continue at 7pm on Wednesday at Assumption. The book used: My Catholic Faith by Bishop Morrow.

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.

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 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	E M † by S P ZK † by AG AK by TW	
<b>Monday, September 30<sup>th</sup></b> St. Jerome, Priest, Confessor & Doctor (III Cl)	7:30 am Low Mass	KD † by AG	A D †
<b>Tuesday, October 1<sup>st</sup></b> Feria (IV Cl)	7:30 am Low Mass	E M † by S P	JA by PA
<b>Wednesday, October 2<sup>nd</sup></b> Holy Guardian Angels (III Class)	7:30 am Low Mass	A D †	Clergy (PF) by PA
<b>Thursday, October 3<sup>rd</sup></b> St. Terese of the Child Jesus, Virgin (III Class)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	E M † by S P	Souls in Purgatory by H
<b>Friday, October 4<sup>th</sup></b> St. Francis of Assisi, Confessor (III Cl)	7:30 am Low Mass	V B † by A A	Souls in Purgatory by H
<b>Saturday, October 5<sup>th</sup></b> Immaculate Heart of Mary (III Class)	8:00 am Low Mass	E M † by S P	Souls in Purgatory by H
<b>Sunday, October 6<sup>th</sup></b> Twentieth 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 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.