



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

20th Sunday / External Solemnity of OL of the Rosary

October 6th, 2024

Entrance Hymn: Hail, Holy Queen Enthroned Above #153

Asperges Me: #218

Mass IX: Booklet p. 14; Angelus p. 1882 ; Baronius p. xii

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

Procession Hymns: #144, 157, 126, 142, 127.



An 18th century portrayal of Our Lady of the Rosary by Gianantonio Guardi.

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The Nature of Sins

Now, what sins are trivial and what heinous is not a matter to be decided by man's judgment, but by the judgment of God. For it is plain that the apostles themselves have given an indulgence in the case of certain sins: take, for example, what the Apostle Paul says: ...*"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"* And shortly afterwards: *"If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goes to law with brother, and that before the unbelievers."* Now it might have been supposed in this case that it is not a sin to have a quarrel with another, that the only sin is in wishing to have it adjudicated upon outside the Church, had not the apostle immediately added: *"Now therefore there is utterly a fault among you, because ye go to law with one another."* And lest any one should excuse himself by saying that he had a just cause, and was suffering wrong, and that he only wished the sentence of the judges to remove his wrong, the apostle immediately anticipates such thoughts and excuses, and says: *"Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"* Thus bringing us back to our Lord's saying, *"If any man will sue you at the law, and take away your coat, let him have your cloak also;"* and again, *"Of him that takes away your goods, ask them not again."* Therefore our Lord has forbidden His followers to go to law with other men about worldly affairs. And carrying out this principle, the apostle here declares that to do so is *"altogether a fault."* But when, notwithstanding, he grants his permission to have such cases between brethren decided in the Church, other brethren adjudicating, and only sternly forbids them to be carried outside the Church, it is manifest that here again an indulgence is extended to the infirmities of the weak. It is in view, then, of these sins, and others of the same sort, and of others again more trifling still, which consist of offenses in words and thought (as the Apostle James confesses, *"In many things we offend all"*), that we need to pray every day and often to the Lord, saying, *"Forgive us our debts,"* and to add in truth and sincerity, *"as we forgive our debtors."*

Again, there are some sins which would be considered very trifling, if the Scriptures did not show that they are really very serious. For who would suppose that the man who says to his brother, *"You fool,"* is in danger of hell-fire, did not He who is the Truth say so? To the wound, however, He immediately applies the cure, giving a rule for reconciliation with one's offended brother: *"Therefore, if you bring your gift to the altar, and there rememberest that your brother has anything against you; leave there your gift before the altar, and go your way: first be reconciled to your brother, and then come and offer your gift."* Again, who would suppose that it was so great a sin to observe days, and months, and times, and years, as those do who are anxious or unwilling to begin anything on certain days, or in certain months or years, because the vain doctrines of men lead them to think such times lucky or unlucky, had we not the means of estimating the greatness of the evil from the fear expressed by the apostle, who says to such men, *"I am afraid of you, lest I have bestowed upon you labor in vain"?*

Add to this, that sins, however great and detestable they may be, are looked upon as trivial, or as not sins at all, when men get accustomed to them; and so far does this go, that such sins are not only not concealed, but are boasted of, and published far and wide; and thus, as it is written, *"The wicked boasts of his heart's desire, and blesses the covetous, whom the Lord abhors."* Iniquity of this kind is in Scripture called a *cry*. You have an instance in the prophet Isaiah, in the case of the evil vineyard: *"He looked for judgment, but behold oppression; for righteousness, but behold a cry."* Whence also the expression in Genesis: *"The cry of Sodom and Gomorrha is great,"* because in these cities crimes were not only not punished, but were openly committed, as if under the protection of the law. And so in

our own times: many forms of sin, though not just the same as those of Sodom and Gomorrah, are now so openly and habitually practiced, that not only dare we not excommunicate a layman, we dare not even degrade a clergyman, for the commission of them. So that when, a few years ago, I was expounding the Epistle to the Galatians, in commenting on that very place where the apostle says, "*I am afraid of you, lest I have bestowed labor upon you in vain,*" I was compelled to exclaim, "*Woe to the sins of men! For it is only when we are not accustomed to them that we shrink from them: when once we are accustomed to them, though the blood of the Son of God was poured out to wash them away, though they are so great that the kingdom of God is wholly shut against them, constant familiarity leads to the toleration of them all, and habitual toleration leads to the practice of many of them. And grant, O Lord, that we may not come to practise all that we have not the power to hinder.*" But I shall see whether the extravagance of grief did not betray me into rashness of speech.

I shall now say this, which I have often said before in other places of my works. There are two causes that lead to sin: either we do not yet know our duty, or we do not perform the duty that we know. The former is the sin of ignorance, the latter of weakness. Now against these it is our duty to struggle; but we shall certainly be beaten in the fight, unless we are helped by God, not only to see our duty, but also, when we clearly see it, to make the love of righteousness stronger in us than the love of earthly things, the eager longing after which, or the fear of losing which, leads us with our eyes open into known sin. In the latter case we are not only sinners, for we are so even when we err through ignorance, but we are also transgressors of the law; for we leave undone what we know we ought to do, and we do what we know we ought not to do. Wherefore not only ought we to pray for pardon when we have sinned, saying, "*Forgive us our debts, as we forgive our debtors;*" but we ought to pray for guidance, that we may be kept from sinning, saying, "*and lead us not into temptation.*" And we are to pray to Him of whom the Psalmist says, "*The Lord is my light and my salvation:*" my light, for He removes my ignorance; my salvation, for He takes away my infirmity.

Now even penance itself, when by the law of the Church there is sufficient reason for its being gone through, is frequently evaded through infirmity; for shame is the fear of losing pleasure when the good opinion of men gives more pleasure than the righteousness which leads a man to humble himself in penitence. Wherefore the mercy of God is necessary not only when a man repents, but even to lead him to repent. How else explain what the apostle says of certain persons: "*if God perhaps will give them repentance*"? And before Peter wept bitterly, we are told by the evangelist, "The Lord turned, and looked upon him." Now the man who, not believing that sins are remitted in the Church, despises this great gift of God's mercy, and persists to the last day of his life in his obstinacy of heart, is guilty of the unpardonable sin against the Holy Ghost, in whom Christ forgives sins. But this difficult question I have discussed as clearly as I could in a book devoted exclusively to this one point.

Now, as to the resurrection of the body, — not a resurrection such as some have had, who came back to life for a time and died again, but a resurrection to eternal life, as the body of Christ Himself rose again — I do not see how I can discuss the matter briefly, and at the same time give a satisfactory answer to all the questions that are ordinarily raised about it. Yet that the bodies of all men — both those who have been born and those who shall be born, both those who have died and those who shall die — shall be raised again, no Christian ought to have the shadow of a doubt.

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

Announcements

Today, 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 followed by a **social**.

The Life of Christ talk will be at **7pm on Wednesday**; Apologetics will continue this **Friday at 6:30 pm**; both via Zoom (last Friday was postponed).

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, available on archive.org as a pdf document; extra books are on order.

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

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 Int'n ①
Sunday, October 6th External Solemnity of Our Lady of the Rosary (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Souls in Purgatory by H E family by L V V Private Intention	
Monday, October 7th Our Lady of the Rosary (II Cl)	7:30 am Low Mass	RF by PA	M C P by P family
Tuesday, October 8th St. Bridget of Sweden (III Cl)	7:30 am Low Mass	E family by L V V	Souls in Purgatory by H
Wednesday, October 9th St. John Leonardi, Confessor (III Class)	7:30 am Low Mass	FW by PA	P & V B † by P family
Thursday, October 10th St. Francis Borgia, Confessor (III Class)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Intention of KG	C T † by P A
Friday, October 11th Motherhood of the Blessed Virgin Mary (II Cl)	7:30 am Low Mass	Souls in Purgatory by H	D C † by P A
Saturday, October 12th Feria (IV Class)	8:00 am Low Mass	LC,J & Family by PA	B F † by P A
Sunday, October 13th Twenty First 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.