

Announcements

Catechism Class – The next confirmation class will take place on Sunday 23rd of February after the St. Edmund's Mass in the Church Hall.

Society of St. Vincent de Paul - The Assumption - Resurrection Conference of the Society of St. Vincent de Paul are in great need of non-perishable foods and household items. Please consider making a donation. Boxes are located at the back and side church entrances. Donations are collected on the third weekend of each month. Thank you for your support.

Mass Calendar and Intentions

Sunday, Feb. 16th

Sexagesima Sunday (II Cl)
(St. Edmund's) 12:30 pm *High* Anthony Manna rb FM
4:00 pm Special Intention rb CA

Monday, Feb. 17th

Feria (IV Cl)
No Mass

Tuesday, Feb. 18th

Feria (IV Cl)
Comm. St. Simeon
7:30 am Leanne Migaldi rb FM

Wednesday, Feb. 19th

Feria (IV Cl)
7:30 am Special Intention rb SP

Thursday, Feb. 20th

Feria (IV Cl)
5:30 pm Special Intention rb PM

Friday, Feb. 21st

Feria (IV Cl)
7:30 am Laucher family rb FL

Saturday, Feb. 22nd

Chair of St. Peter (I Cl)
8:00 am Anna Hil Chwo † rb PY

Sunday, Feb. 23rd

Quinquagesima Sunday (II Cl)
(St. Edmund's) 12:30 pm *High* Lyle Wunderlich † rb B&MK
4:00 pm Celebrant's Intention



VITAL GRANDIN CHAPLAINCY

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

Sexagesima Sunday

Feb. 16th, 2020



Assumption Parish ◇ 9034 - 95 Avenue

A 16th century depiction of St. Jerome by Francesco Bassano.

The great 4th century Doctor of the Church combined an incredibly deep study of scripture with a life of thorough penance.

Fr. Massimo Botta, FSSP
Rectory phone 587 454-1622
LatinMassComm.Edm@caedm.ca
www.vitalgrandinchaplaincy.ca

The Tenth Commandment

St. John says in his first Epistle that *all that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life.* (Jo. 2:16) Now, all that is desirable is included in these three, two of which are forbidden by the precept: *Thou shalt not covet thy neighbor's house.* (Ex. 20:17) Here "house," signifying height, refers to avarice, for *glory and wealth shall be in his house.* (Ps. 111:3) This means that he who desires the house, desires honors and riches. And thus after the precept forbidding desire for the house of one's neighbor comes the Commandment prohibiting concupiscence of the flesh: *Thou shalt not covet thy neighbor's wife.*

Because of the corruption which resulted from the Fall, none has been free from concupiscence except Christ and the glorious Virgin. And wherever there is concupiscence, there is either venial or mortal sin, provided that it is allowed to dominate the reason. Hence the precept is not, let sin not be; for it is written: *I know that there dwelleth not in me [that is to say, in my flesh] that which is good.* (Rom. 7:18)

First of all, sin rules in the flesh when, by giving consent to it, concupiscence reigns in the heart. And, therefore, St. Paul adds "*so as to obey the lusts thereof*" to the words: "*Let not sin reign in your mortal body.*" (Rom. 6:12) Accordingly the Lord says: *Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.* (Matt. 5:28) For with God the intention is taken for the act.

Secondly, sin rules in the flesh when the concupiscence of our heart is expressed in words: *Out of the abundance of the heart the mouth speaketh.* (Matt. 12:34) And again: *Let no evil speech proceed from your mouth.* (Eph. 4:29) Therefore, one is not without sin who composes frivolous songs. Even the philosophers so thought, and poets who wrote amatory verses were sent into exile.¹ Lastly, sin rules in the flesh when at the behest of desire the members are made to serve iniquity: *As you have yielded your members to serve uncleanness and iniquity unto iniquity.* (Rom. 6:19) These, therefore, are the progressive steps of concupiscence.

We must realize that the avoidance of concupiscence demands much labor, for it is based on something within us. It is as hard as trying to capture an enemy in one's own household. However, this desire can be overcome in four ways.

Firstly, by fleeing the external occasions such as, for instance, bad company; and in fact whatever may be an occasion for this sin: *Gaze not upon a maiden lest her beauty be a stumbling-block to thee. . . . Look not around about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.* (Ecclus. 9:5-9) And again: *Can a man hide fire in his bosom, and his*

garments not burn? (Prov. 6:27) And thus Lot was commanded to flee, *neither stay thou in all the country about.* (Gen. 19:17)

The second way is by not giving an opening to thoughts which of themselves are the occasion of lustful desires. And this must be done by mortification of the flesh: *I chastise my body, and bring it into subjection.* (1 Cor. 9:27) The third way is perseverance in prayer: *Unless the Lord build the house, they labor in vain who build it.* (Ps. 126:1) And also: *I knew that I could not otherwise be continent, except God gave it.* (Wis. 8:21) Again: *This kind is not cast out save by prayer and fasting.* (Matt. 17:20) All this is not unlike to a fight between two persons, one of whom you desire to win, the other to lose. You must sustain the one and withdraw all support from the other. So also between the spirit and the flesh there is a continual combat. Now, if you wish the spirit to win, you must assist it by prayer, and likewise you must resist the flesh by such means as fasting; for by fasting the flesh is weakened.

The fourth way is to keep oneself busy with wholesome occupations: *Idleness hath taught much evil.* (Ecclus. 33:29) Again: *This was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance, and the idleness of her.* (Ez. 16:49) St. Jerome says: "Be always busy in doing something good, so that the devil may find you ever occupied." Now, study of the Scriptures is the best of all occupations, as St. Jerome tells us: "Love to study the Scriptures and you will not love the vices of the flesh."

*Explanation of the Ten Commandments (Excerpts)
St. Thomas Aquinas (Trans. Joseph B. Collins)*

From the Chaplain - Update on Vital Grandin Chaplaincy.

Dear parishioners, as you may know one of the conditions we had to fulfil to fully and permanently move our Chaplaincy to Assumption Church was to undergo a one month trial. This trial is now finished and it seems to have gone very well. To my amazement 😊 you seem to be very well-behaved parishioners and I am very proud of the good comments I have received about you. Of course it is not easy for a parish like Assumption to host a group like ours which, even though is constantly increasing in size, is not large enough to sustain its own church, and at the same time almost too big to not be imposing somewhat to whoever would kindly host us. Make no mistake about it, the parishioners of Assumption have been very kind to us and are doing all this out of their benevolence. However there have been some points of friction and we must do everything we can to reduce them even though these seem to be minor. For example it is important that we respect the times they use their church. On Sundays please try not to arrive before 11:30 am. Let us try to leave the kneelers of the pews upright after we leave, and try not to leave behind anything, including our leaflets. It seems God wants us to be situated at this church for the time being, and we must do our utmost to give Him glory under these new circumstances. I believe we are doing this, and the fruits are beginning to show. As well as an increase in attendance, these last few months have also seen an increase in our finances. Both these things are essential for us to one day have our own church to call home. Let us keep praying for this. – Fr. Massimo Botta

¹ Most notably the Roman poet Ovid, who was sent into exile for his adulterous affair. Adultery was made a serious legal offence under Caesar Augustus.