

Announcements

Rectory move – Fr. Botta will be moving into a new rectory residence on Saturday and Monday (14th and 16th of March). Any help moving boxes and furniture on those days would be greatly appreciated. More info to come.

Catechism Class – The next confirmation class will take place on Sunday 8th March after the St. Edmund’s Mass in the Church Hall. Registration forms will be handed out.

Day of Confessions - is one day a year when priests across the Archdiocese devote themselves to celebrating the Sacrament of Reconciliation. This year, Day of Confessions will be on **Tuesday, March 3**. In the Greater Edmonton Area, the Day of Confessions will be hosted at the following 'hub parishes,' rather than at each individual parish. This will allow confessions to be heard from 9 a.m. to 9 p.m., with a larger number of priests available at each site:

- St. Joseph's Basilica • Corpus Christi • Our Lady of Perpetual Help, Sherwood Park • St. Albert • St. Thomas More • St. John Bosco

Fr. Botta Away – Fr. Botta will be away from Mar 23rd to March 30th. A FSSP priest from Calgary will come and fill in for him on Saturday and Sunday (28th and 29th Mar). Week-day masses from Mar 24th to 27th will be cancelled.

Mass Calendar and Intentions

Sunday, Mar. 1st

1st Sunday of Lent (I Cl)

12:30 pm *High*

Penner Family rb MR

(St. Edmunds)

4:00 pm *Low*

Ken Perrier † rb SP

Monday, Mar. 2nd

Feria of Lent (III Cl)

No Mass

Tuesday, Mar. 3rd

Feria of Lent (III Cl)

7:30 am

Evelina Migaldi rb FM

Wednesday, Mar. 4th

Ember Wednesday in Lent (II Cl)

7:30 am

Maryann Testa & Family rb LN

Thursday, Mar. 5th

Feria of Lent (III Cl)

5:30 pm

Jo-Anne Christie rb CC

Friday, Mar. 6th

Ember Friday in Lent (II Cl)

7:30 am

Michael Laucher rb FL

Saturday, Mar. 7th

Ember Saturday in Lent (II Cl)

Comm. St. Thomas Aquinas

8:00 am

Richard † rb B&MK

Sunday, Mar. 8th

2nd Sunday of Lent (I Cl)

12:30 pm *High*

Hank Tkachuk † rb P&CQ

(St. Edmund's)

4:00 pm *Low*

Celebrant's Intention



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

ARCHDIOCESE OF EDMONTON

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

First Sunday of Lent

Mar. 1st, 2020



Assumption Parish ♦ 9034 - 95 Avenue

A detail from Sandro Botticelli's portrayal of the Temptations of Christ, located in the Sistine Chapel.

In the foreground is shown the Daily Sacrifice offered in the Jewish temple, foreshadowing the sacrifice of Christ himself.

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“Thou shalt not tempt the Lord thy God.”

In this days gospel we read that, having gone into the desert, Jesus Christ permitted the devil to “set him upon the pinnacle of the temple,” and say to him: “If thou be the Son of God, cast thyself down ;” for the angels shall preserve thee from all injury. But the Lord answered that, in the Sacred Scriptures it is written: “Thou shalt not tempt the Lord thy God.” The sinner who abandons himself to sin without striving to resist temptations, or without at least asking God’s help to conquer them, and hopes that the Lord will one day draw him from the precipice, tempts God to work miracles, or rather to show to him an extraordinary mercy not extended to the generality of Christians. God, as the Apostle says, *will have all men to be saved*, (1 Tim. 2:4); but he also wishes us all to labour for our own salvation, at least by adopting the means of overcoming our enemies, and of obeying him when he calls us to repentance. Sinners hear the calls of God, but they forget them, and continue to offend him. But God does not forget them. He numbers the graces which he dispenses, as well as the sins which we commit. Hence, when the time which he has fixed arrives, God deprives us of his graces, and begins to inflict chastisement. I intend to show, in this discourse, that, when sins reach a certain number, God pardons no more. Be attentive. St. Basil, St. Jerome, St. John Chrysostom, St. Augustine, and other fathers, teach that, as God (according to the words of Scripture, *Thou hast ordered all things in measure, and number, and weight* (Wis. 11:21), has fixed for each person the number of the days of his life, and the degrees of health and talent which he will give him, so he has also determined for each the number of sins which he will pardon; and when this number is completed, he will pardon no more... Eusebius of Caesarea says: ”God expects up to a certain number and then afterwards he will desert.” (Lib. 8, cap. ii.) The same doctrine is taught by the above- mentioned fathers.

The Lord hath sent me to heal the contrite of heart. (Isa. 61:1) God is ready to heal those who sincerely wish to amend their lives, but cannot take pity on the obstinate sinner. The Lord pardons sins, but he cannot pardon those who are determined to offend him. Nor can we demand from God a reason why he pardons one a hundred sins, and takes others out of life, and sends them to hell, after three or four sins. By his Prophet Amos, God has said: *For three crimes of Damascus, and for four, I will not convert it.* (Am. 1:3) In this we must adore the judgments of God, and say with the Apostle: *the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments.* (Rom. 11:33.) He who receives pardon, says St. Augustine, is pardoned through the pure mercy of God; and they who are chastised are justly punished. How many has God sent to hell for the first offence? St. Gregory relates, that a child of five years, who had arrived at the use of reason, for having uttered a blasphemy, was seized by the devil and carried to hell. The divine mother revealed to that great servant of God, Benedicta of Florence, that a boy of twelve years was damned after the first sin. Another boy of eight years died after his first sin and was lost. You say: I am young: there are many who

have committed more sins than I have. But is God on that account obliged to wait for your repentance if you offend him? In the gospel of St. Matthew we read, that the Saviour cursed a fig tree the first time he saw it without fruit. *“May no fruit grow on thee henceforward forever.” And immediately the fig tree withered away.* You must, then, tremble at the thought of committing a single mortal sin, particularly if you have already been guilty of mortal sins. *Be not without fear about sins forgiven, and add not sin to sin.* (Eccl. 5:5) Say not then, O sinner; As God has forgiven me other sins, so he will pardon me this one if I commit it. Say not this; for, if to the sin which has been forgiven you add another, you have reason to fear that this new sin shall be united to your former guilt, and that thus the number will be completed, and that you shall be abandoned. Behold how the Scripture unfolds this truth more clearly in another place. *The Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fullness of sins.* (2 Mac. 6:14) God waits with patience until a certain number of sins is committed, but, when the measure of guilt is filled up, he waits no longer, but chastises the sinner. *Thou hast sealed up my offences as it were in a bag.* (Job 14:17) Sinners multiply their sins without keeping any account of them; but God numbers them that, when the harvest is ripe, that is, when the number of sins is completed, he may take vengeance on them. *Put ye in the sickles, for the harvest is ripe.* (Joel 3:13) Of this there are many examples in the Scriptures. Speaking of the Hebrews, the Lord in one place says: *All the men that have tempted me now ten times. . . . shall not see the land.* (Num. 14:22-23) In another place he says, that he restrained his vengeance against the Amorrhites, because the number of their sins was not completed. *For as yet the iniquities of the Amorrhites are not at the full.* (Gen. 15:16) We have again the example of Saul, who, after having disobeyed God a second time, was abandoned. He entreated Samuel to interpose before the Lord in his behalf. *“Bear, I beseech thee, my sin, and return with me, that I may adore the Lord,”* (1 Kings 15:25) But, knowing that God had abandoned Saul, Samuel answered: *“I will not return with thee; because thou hast rejected the word of the Lord, and the Lord hath rejected thee,”* (v. 26.) Saul, you have abandoned God, and he has abandoned you. We have another example in Balthassar, who, after having profaned the vessels of the temple, saw a hand writing on the wall, “Mane, Thecel, Phares.” Daniel was requested to expound the meaning of these words. In explaining the word Thecel, he said to the king: *“Thou art weighed in the balance, and art found wanting.”* (Dan. 5:27) By this explanation he gave the king to understand that the weight of his sins in the balance of divine justice had made the scale descend. *The same night, Balthassar, the Chaldean king, was killed.* (Dan. 5:30) Oh! how many sinners have met with a similar fate! Continuing to offend God till their sins amounted to a certain number they have been struck dead and sent to hell. *They spend their days in wealth, and in a moment they go down to hell.* (Job 21:13) Tremble, brethren, lest, if you commit another mortal sin, God should cast you into hell.

Sermon for the First Sunday of Lent (Excerpts)
St. Alphonsus Ligouri (Trans. Very Rev. Nicholas Callan D.D.)