

Announcements

Catechism Class – The next confirmation class will take place on Sunday March 22 after the St. Edmund’s Mass in the Church Hall. Parents please bring your registration forms. If you need one please see the chaplain.

Rectory move – Fr. Botta would like to thank all those who generously gave their time and strength to help with the rectory move. God bless you.

Fr. Botta Away – Fr. Botta will not be away anymore and his trip has been cancelled. He was supposed to be away from Mar 23rd to March 30th. This will not happen anymore and the mass schedule will not be changed during that time.

Prayer after mass – from today onward we will pray the prayers in times of epidemics (taken from the Roman Ritual) after every mass. These prayers can be found in the back of the church.

Confirmation date – The date for the sacrament of confirmation is May 30th. The vigil of Pentecost.

Mass Calendar and Intentions

Sunday, Mar. 15th

3rd Sunday of Lent (I Cl)

12:30 pm *High*

Evelina Migaldi rb FM

(St. Edmund’s) 4:00 pm *Low*

Ken Perrier † rb SP

Monday, Mar. 16th

Feria of Lent (III Cl)

No Mass

Tuesday, Mar. 17th

Feria of Lent (III Cl)

7:30 am

Mariano A Domingo † rb A&JA

Wednesday, Mar. 18th

Feria of Lent (III Cl)

7:30 am

Bruno & Christine Wozel rb IM

Thursday, Mar. 19th

Feast of St. Joseph (I Cl)

7:30 am

Giuseppe Santaera † (post acceptum) rb CB

Friday, Mar. 20th

Feria of Lent (III Cl)

7:30 am

Giovanni Greco rb FM

Saturday, Mar. 21st

Feria of Lent (III Cl)

8:00 am

Hugh O’Rourke † rb A&JA

Sunday, Mar. 22nd

4th Sunday of Lent (I Cl)

12:30 pm *High*

Family rb AL

(St. Edmund’s) 4:00 pm *Low*

Yarkie&Bennett Family rb VB



VITAL GRANDIN CHAPLAINCY

Edmonton Latin Mass Community

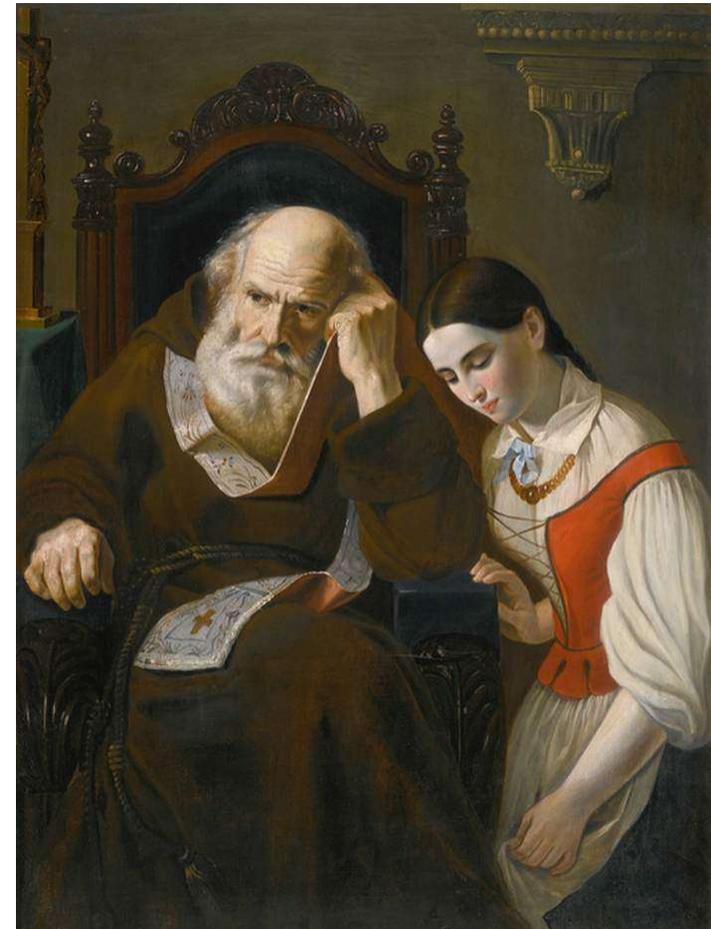
ARCHDIOCESE OF EDMONTON

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

3rd Sunday of Lent

Mar. 15, 2020

Assumption Parish ♦ 9034 - 95 Avenue



A portrayal of the Sacrament of Confession by the 18th century artist John Opie.

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“And he was casting out a devil, and the same was dumb.”

The devil does not bring sinners to hell with their eyes open: he first blinds them with the malice of their own sins. *For their own malice blinded them.* (Wis. 2:21) He thus leads them to eternal perdition. Before we fall into sin, the enemy labours to blind us, that we may not see the evil we do and the ruin we bring upon ourselves by offending God. After we commit sin, he seeks to make us dumb, that, through shame, we may conceal our guilt in confession. Thus, he leads us to hell by a double chain, inducing us, after our transgressions, to consent to a still greater sin: the sin of sacrilege. I will speak on this subject today, and will endeavour to convince you of the great evil of concealing sins in confession.

In expounding the words of David: *“Set a door O Lord, round about my lips,”* (Ps. 140:3) St. Augustine says: “He says not a cloister, but a door: a door both opens and shuts: it opens in the confession of sins, it shuts up for their excuse.” “We should keep a door to the mouth, that it may be closed against detraction, and blasphemies, and all improper words, and that it may be opened to confess the sins we have committed.” “Thus,” adds the holy doctor, “it will be a door of restraint, and not of destruction.” To be silent when we are impelled to utter words injurious to God or to our neighbor is an act of virtue; but to be silent in confessing our sins is the ruin of the soul. After we have offended God, the devil labours to keep the mouth closed, and to prevent us from confessing our guilt. St. Antonine relates that a holy solitary once saw the devil standing beside a certain person who wished to go to confession. The solitary asked the fiend what he was doing there. The enemy said in reply: “I now restore to these penitents what I before took away from them; I took away from them shame while they were committing sin; I now restore it that they may have a horror of confession.” *My sores are putrefied and corrupted, because of my foolishness.* (Ps. 37:6) Gangrenous sores are fatal; and sins concealed in confession are spiritual ulcers, which mortify and become gangrenous.

God has made sin shameful, that we may abstain from it, and gives us confidence to confess it by promising pardon to all who accuse themselves of their sins. But the devil does the contrary: he gives confidence to sin by holding out hopes of pardon; but, when sin is committed, he inspires shame, to prevent the confession of it. . . . “But I am afraid to confess this sin.” To how many confessors, I ask, must you tell it? It is enough to mention it to one priest, who hears many sins of the same kind from others. It is enough to confess it once: the confessor will give you penance and absolution, and your conscience shall be tranquillized. But, you say: “I feel a great repugnance to tell this sin to my spiritual father.” Tell it, then, to another confessor, and, if you wish, to one to whom you are unknown. Are you afraid that the confessor will make known your sin to others? Would it not be madness to suspect that he is so wicked as to break the seal of confession by revealing your sin to others? Remember that the obligation of the seal of confession is so strict, that a confessor cannot speak out of confession, even to the penitent, of the smallest venial fault; and if he did so, he would be guilty of a most grievous sin. But you say: “I am afraid that my confessor, when he hears my sin, will rebuke me with great severity.” God! Do

you not see that all these are deceitful artifices of the devil to bring you to hell? No; the confessor will not rebuke you, but he will give an advice suited to your state. A confessor cannot experience greater consolation than in absolving a penitent who confesses his sins with true sorrow and with sincerity. . . . But you have so many fears, and are not afraid of damning your own soul by the enormous crime of concealing sins in confession. You are afraid of the rebuke of your confessor, and fear not the reproof which you shall receive from Jesus Christ, your Judge, at the hour of death.

If, then, brethren, there be a single soul among you who has ever concealed a sin, through shame, in the tribunal of penance, let him take courage, and make a full confession of all his faults. *Give glory to God with a good heart.* (Eccl. 35:10) Give glory to God, and confusion to the devil. A certain penitent was tempted by Satan to conceal a sin through shame; but she was resolved to confess it; and while she was going to her confessor, the devil came forward and asked her where she was going. She courageously answered: “I am going to cover myself and you with confusion.” Act you in a similar manner; if you have ever concealed a mortal sin, confess it candidly to your director, and confound the devil. Remember that the greater the violence you do yourself in confessing your sins, the greater will be the love with which Jesus Christ will embrace you. Courage, then! expel this viper which you harbour in your soul, and which continually corrodes your heart and destroys your peace. Oh! what a hell does a Christian suffer who keeps in his heart a sin concealed through shame in confession! He suffers an anticipation of hell. It is enough to say to the confessor: “Father, I have a certain scruple regarding my past life, but I am ashamed to tell it.” This will be enough: the confessor will help to pluck out the serpent which gnaws your conscience. And, that you may not entertain groundless scruples, I think it right to tell you, that if the sin which you are ashamed to tell be not mortal, or if you never considered it to be a mortal sin, you are not obliged to confess it; for we are bound only to confess mortal sins. Moreover, if you have doubts whether you ever confessed a certain sin of your former life, but know that, in preparing for confession, you always carefully examined your conscience, and that you never concealed a sin through shame; in this case, even though the sin about the confession of which you are doubtful, had been a grievous fault, you are not obliged to confess it because it is presumed to be morally certain that you have already confessed it. But, if you know that the sin was grievous, and that you never accused yourself of it in confession, then there is no remedy; you must confess it, or you must be damned for it. But, lost sheep, go instantly to confession. Jesus Christ is waiting for you; he stands with arms open to pardon and embrace you, if you acknowledge your guilt. I assure you that, after having confessed all your sins, you shall feel such consolation at having unburdened your conscience and acquired the grace of God, that you shall forever bless the day on which you made this confession. Go as soon as possible in search of a confessor. Do not give the devil time to continue to tempt you. and to make you put off your confession: go immediately: for Jesus Christ is waiting for you.

Sermon for the First Sunday of Lent (Excerpts)

St. Alphonsus Ligouri (Trans. Very Rev. Nicholas Callan D.D.)