



## VITAL GRANDIN CHAPLAINCY

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

### Seventh Sunday after Pentecost

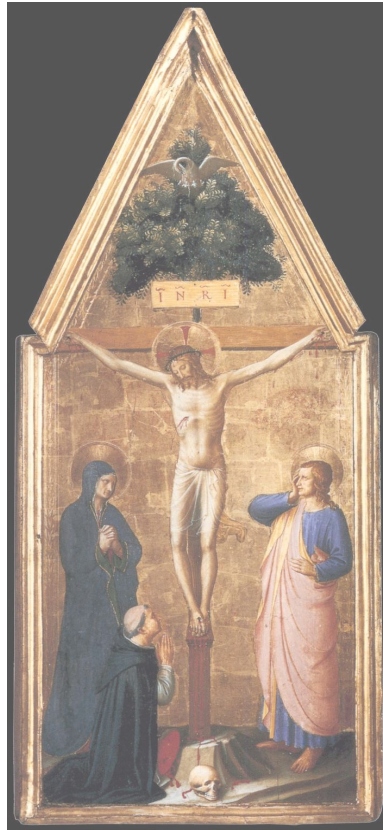
July 7<sup>th</sup>, 2024

Entrance Hymn: On This Day, The First Of Days #202

Asperges Me: #218

Mass XI: Booklet p. 17; Angelus p. 1885; Baronius p. xvi  
Credo I: Booklet p. 21; Angelus p. 1892; Baronius p. xxii

Recessional Hymn: Now Thank We All Our God #198



A 15<sup>th</sup> century portrayal of the Crucifixion by Fra Angelico.

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

Fr. Christopher Blust, FSSP, Chaplain; Cell:825-343-1962  
Fr. Krzysztof Sanetra, FSSP.  
Rectory phone: 587-454-1622  
LatinMassComm.Edm@caedm.ca  
www.vitalgrandinchaplaincy.ca

## Truth and Falsehood

But here arises a very difficult and very intricate question, about which I once wrote a large book, finding it necessary to give it an answer. The question is this: whether at any time it can become the duty of a good man to tell a lie? For some go so far as to contend that there are occasions on which it is a good and pious work to commit perjury even, and to say what is false about matters that relate to the worship of God, and about the very nature of God Himself. To me, however, it seems certain that every lie is a sin, though it makes a great difference with what intention and on what subject one lies. For the sin of the man who tells a lie to help another is not so heinous as that of the man who tells a lie to injure another; and the man who by his lying puts a traveller on the wrong road, does not do so much harm as the man who by false or misleading representations distorts the whole course of a life. No one, of course, is to be condemned as a liar who says what is false, believing it to be true, because such an one does not consciously deceive, but rather is himself deceived. And, on the same principle, a man is not to be accused of lying, though he may sometimes be open to the charge of rashness, if through carelessness he takes up what is false and holds it as true; but, on the other hand, the man who says what is true, believing it to be false, is, so far as his own conscience is concerned, a liar. For in saying what he does not believe, he says what to his own conscience is false, even though it should in fact be true; nor is the man in any sense free from lying who with his mouth speaks the truth without knowing it, but in his heart wills to tell a lie. And, therefore, not looking at the matter spoken of, but solely at the intention of the speaker, the man who unwittingly says what is false, thinking all the time that it is true, is a better man than the one who unwittingly says what is true, but in his conscience intends to deceive. For the former does not think one thing and say another; but the latter, though his statements may be true in fact, has one thought in his heart and another on his lips: and that is the very essence of lying. But when we come to consider truth and falsehood in respect to the subjects spoken of, the point on which one deceives or is deceived becomes a matter of the utmost importance. For although, as far as a man's own conscience is concerned, it is a greater evil to deceive than to be deceived, nevertheless it is a far less evil to tell a lie in regard to matters that do not relate to religion, than to be led into error in regard to matters the knowledge and belief of which are essential to the right worship of God. To illustrate this by example: suppose that one man should say of some one who is dead that he is still alive, knowing this to be untrue; and that another man should, being deceived, believe that Christ shall at the end of some time (make the time as long as you please) die; would it not be incomparably better to lie like the former, than to be

deceived like the latter? And would it not be a much less evil to lead some man into the former error, than to be led by any man into the latter? In some things, then, it is a great evil to be deceived; in some it is a small evil; in some no evil at all; and in some it is an actual advantage. It is to his grievous injury that a man is deceived when he does not believe what leads to eternal life, or believes what leads to eternal death. It is a small evil for a man to be deceived, when, by taking falsehood for truth, he brings upon himself temporal annoyances; for the patience of the believer will turn even these to a good use, as when, for example, taking a bad man for a good, he receives injury from him. But one who believes a bad man to be good, and yet suffers no injury, is nothing the worse for being deceived, nor does he fall under the prophetic denunciation: *Woe to those who call evil good!* For we are to understand that this is spoken not about evil men, but about the things that make men evil. Hence the man who calls adultery good, falls justly under that prophetic denunciation. But the man who calls the adulterer good, thinking him to be chaste, and not knowing him to be an adulterer, falls into no error in regard to the nature of good and evil, but only makes a mistake as to the secrets of human conduct. He calls the man good on the ground of believing him to be what is undoubtedly good; he calls the adulterer evil, and the pure man good; and he calls this man good, not knowing him to be an adulterer, but believing him to be pure. Further, if by making a mistake one escape death, as I have said above once happened to me, one even derives some advantage from one's mistake. But when I assert that in certain cases a man may be deceived without any injury to himself, or even with some advantage to himself, I do not mean that the mistake in itself is no evil, or is in any sense a good; I refer only to the evil that is avoided, or the advantage that is gained, through making the mistake. For the mistake, considered in itself, is an evil: a great evil if it concern a great matter, a small evil if it concern a small matter, but yet always an evil. For who that is of sound mind can deny that it is an evil to receive what is false as if it were true, and to reject what is true as if it were false, or to hold what is uncertain as certain, and what is certain as uncertain? But it is one thing to think a man good when he is really bad, which is a mistake; it is another thing to suffer no ulterior injury in consequence of the mistake, supposing that the bad man whom we think good inflicts no damage upon us. In the same way, it is one thing to think that we are on the right road when we are not; it is another thing when this mistake of ours, which is an evil, leads to some good, such as saving us from an ambush of wicked men.

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

## Announcements

Classes for those who want to become Catholics and all the other sessions will start in September.

*The reception of the Sacrament of Confirmation* is scheduled for **Friday November 1<sup>st</sup>**, the *Feast of All Saints*. Confirmation forms will be available in August, with classes beginning in September. The minimum age for Confirmation is 12; the minimum age for a sponsor is 16. If there are any questions, please feel free to email the chaplaincy, or talk to one of the priests.

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 Intention ①
<b>Sunday, July 7<sup>th</sup></b> Seventh Sunday after Pentecost (II Cl)	7:30 am Low Mass 12:30 pm Sung Mass 4:30 pm Low Mass	Souls in Purgatory A S by A and K M Private	
<b>Monday, July 8<sup>th</sup></b> St. Elizabeth of Portugal, Queen, Widow (III Cl)	7:30 am Low Mass	Souls in Purgatory	Holy Souls by H
<b>Tuesday, July 9<sup>th</sup></b> Feria (IV Cl)	7:30 am Low Mass	Souls in Purgatory	K R by A and K M
<b>Wednesday, July 10<sup>th</sup></b> Seven Holy Brothers Martyrs, and Rufina and Secunda, Virgins and Martyrs (III Cl)	7:30 am Low Mass	Holy Souls by H	Souls in Purgatory
<b>Thursday, July 11<sup>th</sup></b> Feria (IV Cl)	5:30 pm Low Mass; Followed by a Holy Hour & Benediction	Souls in Purgatory	E M by M C K
<b>Friday, July 12<sup>th</sup></b> St. John Gualbert, Abbot (III Cl)	7:30 am Low Mass	Souls in Purgatory	Holy Souls by H
<b>Saturday, July 13<sup>th</sup></b> Feria (IV Cl)	8:00 am Low Mass	Souls in Purgatory	R P by C & I B
<b>Sunday, July 14<sup>th</sup></b> Eighth 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.

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.