

# Edmonton

## Catholic Latin Mass Community



*served by the Priests of the Fraternity of St. Peter (fssp)  
for the Catholic Archdiocese of Edmonton*

### 18<sup>th</sup> Sunday after Pentecost

October 12<sup>st</sup>, 2014

*Hymns:*

Mass	XI
Proclamation	62, Praise to the Lord
Offertory	142, Salve Regina
Recessional	57, O God, Almighty Father



Giovanni Antonio PELLEGRINI, Christ Healing the Paralytic  
1730-31, Szépművészeti Múzeum, Budapest

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All the elements of the liturgy would have us reproduce in our hearts the likeness of the Divine Redeemer through the mystery of the Cross. (Pius XII)

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*Then up came some people bringing to him a paralytic stretched out on a couch. Seeing their faith Jesus said to the paralytic: "Courage, child, your sins are forgiven." And at this some Scribes said to themselves: "This man is blaspheming." And knowing what was in their minds Jesus said: "Why do you nurse these wicked ideas in your hearts? Now, which of these is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? However, to prove to you that the Son of Man has authority on earth to forgive sin, get up (he then said to the paralytic), pick up your couch and go home." (Matthew 9:2-6)*

Only God could know what is in another's mind. That Jesus has this knowledge is attested from many evidences. Jesus shows here that he is truly God and equal to the One by whom he is begotten. He does this by revealing and making clear to them what they were thinking. Indeed, some were debating within themselves the very issue of whether Jesus is nothing less than God. But because they were afraid of the crowd, they did not dare to bring their opinion out into the open. He revealed their thoughts while showing great restraint when he said, "Why do you ponder evil thoughts in your hearts?"

And surely if there was any cause to be annoyed it would have been felt by the suffering paralytic, because it seemed that he had been almost completely bypassed. Imagine him complaining, as if he were thinking: "I came to receive healing, but now you are talking about my sins being forgiven. How do you know this? Why do you change the subject?" But in fact the paralytic now says nothing of the sort. Rather, he gives himself over to the authority of the One who heals.

But those who are malicious and all too full of themselves are always plotting against the good works of others. Therefore he chides them but does so in all fairness, as if to say, "For if you disbelieved in my first statement and thought that it was boasting, consider that I am adding something else to it: the revelation of your secrets. (St. John Chrysostom)

### Honouring God's Name & Blasphemy

*The Second Commandment:*

*You shall not take the name of the Lord your God in vain.*

*You have heard that it was said to the men of old, "You shall not swear falsely. But I say to you, do not swear at all.*

2142 The second commandment prescribes respect for the Lord's name. Like the first commandment, it belongs to the virtue of religion and more particularly it governs our use of speech in sacred matters.

2143 Among all the words of Revelation, there is one which is unique: the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy. "The Lord's name is holy." For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it.

2144 Respect for his name is an expression of the respect owed to the mystery of God himself and to the whole sacred reality it evokes. The sense of the sacred is part of the virtue of religion:

*Are these feelings of fear and awe Christian feelings or not? . . . I say this, then, which I think no*

*The liturgy is the summit toward which the activity of the Church is directed; it is the font from which all her power flows. (SC 10)*

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*one can reasonably dispute. They are the class of feelings we should have - yes, have to an intense degree - if we literally had the sight of Almighty God; therefore they are the class of feelings which we shall have, if we realize His presence. In proportion as we believe that He is present, we shall have them; and not to have them, is not to realize, not to believe that He is present. (John Henry Cardinal Newman)*

2145 The faithful should **bear witness to the Lord's name** by confessing the faith without giving way to fear. Preaching and catechizing should be permeated with adoration and respect for the name of our Lord Jesus Christ.

2146 The second commandment forbids the abuse of God's name, i.e., every improper use of the names of God, Jesus Christ, but also of the Virgin Mary and all the saints.

2147 **Promises made to others in God's name** engage the divine honor, fidelity, truthfulness, and authority. They must be respected in justice. To be unfaithful to them is to misuse God's name and in some way to make God out to be a liar.<sup>77</sup>

2148 **Blasphemy** is directly opposed to the second commandment. It consists in uttering against God - inwardly or outwardly - words of hatred, reproach, or defiance; in speaking ill of God; in failing in respect toward him in one's speech; in misusing God's name. St. James condemns those "who blaspheme that honorable name [of Jesus] by which you are called." (James 2:7) The prohibition of blasphemy extends to language against Christ's Church, the saints, and sacred things. It is also blasphemous to make use of God's name to cover up criminal practices, to reduce peoples to servitude, to torture persons or put them to death. The misuse of God's name to commit a crime can provoke others to repudiate religion.

Blasphemy is contrary to the respect due God and his holy name. It is in itself a grave sin.

2149 **Oaths which misuse God's name**, though without the intention of blasphemy, show lack of respect for the Lord. The second commandment also forbids magical use of the divine name.

*Catechism of the Catholic Church*

*St. Thomas Aquinas on blasphemy:*

The word blasphemy seems to denote the disparagement of some surpassing goodness, especially that of God. Now God...is the very essence of true goodness. Hence whatever befits God, pertains to His goodness, and whatever does not befit Him, is far removed from the perfection of goodness which is His Essence. Consequently whoever either denies anything befitting God, or affirms anything unbefitting Him, disparages the Divine goodness.

Now this may happen in two ways. In the first way it may happen merely in respect of the opinion in the intellect; in the second way this opinion is united to a certain detestation in the affections, even as, on the other hand, faith in God is perfected by love of Him. Accordingly this disparagement of the Divine goodness is either in the *intellect* alone, or in the *affections* [emotions] also. If it is in *thought* only, it is blasphemy of the heart, whereas if it betrays itself outwardly *in speech* it is blasphemy opposed to confession of faith.

There are two ways in which blasphemy may occur unawares and without deliberation. In the first way, by a man failing to advert to the blasphemous nature of his words, and this may happen through his being moved suddenly by passion so as to break out into words suggested by his imagination, without heeding to the meaning of those words: this is a venial sin, and is not a blasphemy properly so called. In the second way, by adverting to the meaning of his words, and to their blasphemous nature: in which case he is not excused from mortal sin, even as neither is he who, in a sudden movement of anger, kills one who is sitting beside him.

# Announcements

**Confirmations** – Sunday, October 26<sup>th</sup> at the 8:00 a.m. Mass, Feast of Christ the King. Reception after: Queen Alexandra Hall, 10425 University Avenue.

**Message to Canadian Catholics from the CCCB President while at the Synod on the Family** On the memorial of Our Lady of the Rosary, October 7, 2014, Most Rev. Paul-André Durocher, Archbishop of Gatineau and President of the Canadian Conference of Catholic Bishops (CCCB), has sent a message to the Catholics of Canada. Currently in Rome as a member of the Synod of Bishops on the Family, Archbishop Durocher invites the faithful to make this October a special month for thanksgiving, reflection and prayer. In his message, he refers to three major events in the life of the Universal Church: the Extraordinary Synod of Bishops on the Family; the Mass of Thanksgiving which Pope Francis will preside on October 12 in Saint Peter's Basilica, to celebrate the earlier declaration recognizing the sainthood of Bishop François de Laval and Mother Marie of the Incarnation; and the upcoming Beatification of Pope Paul VI, on October 19, during the Closing Mass of the Synod.

**Planning Ahead: A Catholic's Guide to Wills, Funeral Rites and Burial Options** - Father Mitch Fidyka, along with Director of Catholic Cemeteries, Deacon Paul Croteau, invite you to join them in an evening of discussion addressing questions and misconceptions around wills, funeral rites and burials from a Catholic perspective. Also In attendance will be a Catholic funeral director to answer any questions specific to funerals. All are welcome to attend this important discussion. Join us on Tuesday, October 28, at 7 p.m. at Assumption Parish, 9040 - 95 Avenue, Edmonton. To register, contact the parish office at 780-468-4071 or [arparish@rogers.com](mailto:arparish@rogers.com).

**Life-Giving Love: New Campaign against Euthanasia & Assisted suicide** - With the support of the Canadian Conference of Catholic Bishops (CCCB), the Catholic Organization for Life and Family (COLF) has launched a National Campaign in Favour of Palliative and Home Care, and Against Euthanasia and Assisted Suicide: [www.lifegivinglove.com](http://www.lifegivinglove.com)

I had many friends to help me to fall; but as to rising again, I was so much left to myself, that I wonder now I was not always on the ground. I praise God for His mercy; for it was He only Who stretched out His hand to me.

- St. Theresa of Avila



Sunday 5<sup>th</sup> October 2014: attendance 106 ♦ general collection \$1,462.00

## Weekly Mass Schedule

DAY	DATE	TIME	FEAST DAY
Monday	13 October	No Mass	Edward the Confessor, King (3 <sup>rd</sup> class)
Tuesday	14 October	No Mass	St. Callistus I, Pope, Martyr (3 <sup>rd</sup> class)
Wednesday	15 October	7:30 a.m.	St. Theresa of Avila, Virgin (3 <sup>rd</sup> class)
Thursday	16 October	7:30 a.m.	St. Hedwig, Widow (3 <sup>rd</sup> cl.)
Friday	17 October	6:00 p.m.	St Margaret Mary Alacoque, Virgin (3 <sup>rd</sup> cl.)
Saturday	18 October	8:00 a.m.	St. Luke, Evangelist (2 <sup>nd</sup> class) <i>Confessions: 6:00 – 7:20 p.m.</i>
Sunday	19 October	8:00 a.m.	19 <sup>th</sup> Sunday after Pentecost