

# Saint Michael the Archangel Church

1703 Jackson St. Scranton, PA 18504

Rectory: 570-961-1205 Fax: 570-961-2284

Emergency: 570-561-4011 (or just call Rectory and press 7)

Website: [www.saintmichaelsrcc.org](http://www.saintmichaelsrcc.org)

## Tenth Sunday after Pentecost

July 28, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

### Mass Intentions

Sun. July 28th	Tenth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	Joe, Bob, Jim Murphy
10:15 a.m.	<i>Pro Populo</i>
Mon. July 29th	St. Martha, <i>Virgin, III Class</i>
7:45 a.m.	Sr. Angelina of the Blessed Sacrament - <i>Mitchell Family</i>
Tues. July 30th	SS Abdon & Sennen, <i>Martyrs, IV Class</i>
7:45 a.m.	Maria and Dennis Mitchell - <i>Their Children</i>
Wed. July 31st	St. Ignatius Loyola, <i>Confessor, III Class</i>
7:45 a.m.	Hanisch Family - <i>A Friend</i>
Thur. Aug. 1st	St. Peter in Chains, <i>Apostle, IV Class</i>
7:45 a.m.	Christopher Emig - <i>His Parents</i>
Fri. Aug. 2nd	Sacred Heart of Jesus, <i>III Class</i>
6:00 p.m.	Jane Ranieri - <i>Eileen Ranieri</i>
Sat. Aug. 3rd	Immaculate Heart of Mary, <i>III Class</i>
9:00 a.m.	Sr. Angelina of the Blessed Sacrament - <i>Skuba Family</i>
Sun. Aug. 4th	Eleventh Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	† Jacqueline Frank - <i>Walter Bartholf, Jr.</i>
10:15 a.m.	<i>Pro Populo</i>

### MASS SCHEDULE

#### Sunday

Low Mass: 8:00 am

High Mass: 10:15 am

#### Weekdays

Monday-Thursday: 7:45 am

Friday: 6:00 pm

Saturday: 9:00 am

#### Confessions

Monday-Saturday

One half hour before Mass

Sunday: 7:15-7:50

& 9:15-10:05

#### DEVOTIONS

#### Exposition-Benediction

Friday 5:00 pm

Saturdays 8:00 am

#### OFFICE HOURS

Mon-Friday 9 am-5 pm

**THURSDAY - CLOSED**

Saturday - 10 am-Noon

# Tenth Sunday after Pentecost

## INTROIT

*Ps. 54: 17-18, 20, 23*

When I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, who is before all ages, and remains forever: cast thy care upon the Lord, and He shall sustain thee. *Ps. 54:2-3.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. Glory be to the Father ... When I cried ...

## COLLECT

O God, Who dost manifest Thy almighty power chiefly in showing mercy and pity; increase Thy mercy towards us, that we, seeking the way of Thy promises, may be made partakers of Thy heavenly treasures. Through our Lord.

## EPISTLE

*1 Cor. 12: 2-11*

Brethren: You know that when you were heathens, you went to dumb idols according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; to another the grace of healing, in one Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

## GRADUAL

*Ps. 16: 8, 2*

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

## ALLELUIA

*Ps. 64: 2*

Alleluia, alleluia. A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

## GOSPEL

*Luke 18: 9-14*

At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards Heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

## OFFERTORY

*Ps. 24: 1-3*

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

## SECRET

May these sacrifices, O Lord, which Thou hast appointed to be offered up to Thee for the glory of Thy Name in such wise be hallowed, that they may remain a remedy for all our ills. Through our Lord.

## COMMUNION ANTIPHON

*Ps. 50: 21*

Thou wilt accept the sacrifice of justice, oblations and holocausts, upon Thy altar, O Lord.

## POSTCOMMUNION

Grant, we beseech Thee, O Lord our God, that Thy gracious help may never be lacking to us whose strength Thou ceasest not to renew with Thy divine Sacraments. Through our Lord.

Two men went up into the temple to pray: the one a Pharisee, and the other a publican. (Luke 19:10). Publicans were considered disreputable by the Jews, and were, therefore, barred from public office; in fact they were termed Parisim, that is, public robbers, for as Suidas says, citing Jamblichus, "The life of a publican was one of open violence (on account of their exactions and unjust tribute), unpunished robberies, unprincipled conduct in business and shameless usury."

And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. (Luke 19:13). Beating the breast symbolizes:

1. The confession of sin, because the one who confesses admits that there is no other reason for his sin than his heart, his desires and his will concealed in his breast.
2. Contrition, for it indicates that his heart is bruised and contrite.
3. Reparation and punishment, for one strikes the breast as though one were chastising and punishing a guilty party. "He demanded punishment of himself," says St. Augustine "and, therefore, God spared the confessor." Isidore of Pelusium, therefore, writes in the Catena: "Everyone who strikes his breast because of his sins, is said to praise God with timbrel and choir (Psalm 150:4). For he who strikes his breast and his entrails (viscera) with compunction, joining to this a chorus of lamentations, dips the pen of repentance into the inkwell of mourning, filled with nocturnal tears, and by the death which Christ underwent for sinners, he shall not be disappointed [when he submits his petition for mercy]."

Saying: O God, be merciful to me a sinner. A short prayer, but quite substantial, sincere, and effective. Meaning: I confess, O God, that I am a great sinner, and I grieve with all my heart that I have most seriously offended Thy majesty by my sins; therefore, I think of nothing else but my sins, which I thoroughly detest, and I ask of Thee nothing but forgiveness for them, and that Thou mayest grant me the grace to amendment, and of doing earnest and constant penance. For I consider and confess myself alone to be the worst of sinners; hence I ask pardon for myself alone. He does not say "a sinful man" but "a sinner", because he had sinned not once, but often, and had developed the habit of sinning.

I say to you, this man went down into his house justified rather than the other. (Luke 19:14). St. Paulinus says, "What righteousness was building up, pride was tearing down.

The publican, having a contrite heart, is accepted as an accuser of himself, and obtains pardon for the sins which he confessed, because of the degree of his humility; that holy Pharisee (holy as the Jews are holy) bearing away the pack-load of his sins from his boast of holiness." And St. Bernard says: "The Pharisee returned empty because he pretended to be full. The publican, who emptied himself, and took pains to show that he was an empty vessel, carried away the greater grace." "Humility," says St. Chrysostom, "combined with sin surpasses justice combined with pride; for pride easily brings down justice, while humility overcomes the weight of sin."

Because everyone that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. (Luke 19:14). Hence, the proud Pharisee was humiliated and rejected by God, whereas the humble publican was raised to the grace of God and the adoption of the Kingdom of Heaven. The Interlinear notes here the fulfillment of the saying of Solomon: Before destruction, the heart of a man is exalted; and before he be glorified, it is humbled (Proverbs 18:12). Truly St. Chrysostom says, "Humility brought the thief into paradise before the Apostles. But if humility has such power when close upon the offence, what will it be capable of when united to righteousness? And if pride, united to righteousness, can bring a man down, what will it do when united to sin?" Similarly, Optatus of Mileve says, "Better are sins with humility than innocence with pride." In his homily on humility, St. Basil says, "The Pharisee gave up his justification through pride, and lost his reward through overconfidence; the reckless man was cast down lower than the humble sinner, because he extolled himself above him, not awaiting God's judgment, but passing his own."

Again, St. Chrysostom exhorts us to consider, "Though prayer, fasting, almsgiving, temperance, any other good thing whatever, be gathered together in thee; without humility all fall away and perish. This is what happened to the Pharisee. For even after he had ascended to the very summit of virtue, he went down with the loss of all, because he had not the mother of virtues: for as pride is the fountain of all wickedness, so is humility the principle of all virtues." Finally, St. Leo eloquently says, "The entire discipline of Christian wisdom consists, not in an abundance of words, nor in cleverness in debate, nor in the desire for praise and glory, but rather in true and voluntary humility, which the Lord Jesus chose and taught with the utmost fortitude from His Mother's womb until His suffering on the Cross." (*The Great Commentary of Cornelius à Lapide*)

**AURIESVILLE PILGRIMAGE SEPTEMBER 20-22:**

Register online at [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim), or send contact info with \$50 down payment to NCCL - 621 Jordan Circle, Whitehall, PA, 18052. For more information see full-page article in vestibule, speak to Eric McWhirter, or call Greg Lloyd: 610/435-2634.

**FIRST FRIDAY:** First Friday is August 2nd. Eucharistic Adoration begins at 5:00 p.m. and ends with Benediction at 5:40 p.m.

**FIRST SATURDAY** is August 3rd. Our Lady of Fatima requested that we pray the Rosary, meditate for 15 minutes on the Mysteries, and make sacramental confession and Communion in reparation for sins and blasphemies against Her Immaculate Heart.

**ANNUAL KNEOBEL'S DAY** is Monday, August 5th! We have pavilion G. Park hours are 11:00 a.m. until 10:00 p.m. See Knoebel's website for any other information. Discount tickets can be found on some bread bags and at AAA.

**THE HOUSE OF GOD:** There is too much noise coming from the back of the church during holy Mass. Out of reverence due to Our Lord, please drop kneelers quietly and limit the coming and going during Mass to a minimum. God bless you.

**THANK YOU!** Mr. James Gillenkirk, would like to thank the Knights of Columbus Council and the parishioners of St. Michael's for their generosity in contributing to his formation at Our Lady of Guadalupe Seminary in Denton Nebraska. May God reward you for all your prayers and sacrifices!

**ALTAR BOY PRACTICE:** Altar boy practice is scheduled for Saturday August 3. Everyone needs to attend.

**ANNUAL PARISH PICNIC:** The parish picnic is Saturday, August 31st at LaCoe's Grove following the 9:00 a.m. Mass. Directions will be posted in the vestibule of the church, along with sign-up sheets for each family to bring their favorite dish or dishes for 12 people. For any questions please contact Mr. James Angley (570) 283-3219.

**6:30 a.m. MASS:** Monday through Saturday this week.

**COLLECTION:** July 21 - \$1,806.00.

**TENTH SUNDAY**  
**AFTER PENTECOST**  
**July 28th**

**8:00 a.m. Mass**

**ACI** Dominic Gardner  
**AC2** Jack Gardner

**10:15 a.m. Mass**

**ACI** Justin LaFata  
**AC2** James McWhirter

**VOLUNTEERS**

**Monday**  
**7:45 a.m.**

**Tuesday**  
**7:45 a.m.**

**Wednesday**  
**7:45 a.m.**

**Thursday**  
**7:45 a.m.**

**ELEVENTH SUNDAY**  
**AFTER PENTECOST**  
**August 4th**

**8:00 a.m. Mass**

**ACI** Justin LaFata?  
**AC2** Francis LaFata?

**10:15 a.m. Mass**

**ACI** Daniel Keifer  
**AC2** Jim McWhirter