

Saint Michael the Archangel Church

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Fifth Sunday after Pentecost

June 23, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

Mass Intentions

Sun. June 23rd	Fifth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	Jack Czaja - <i>Elaine Guzek</i>
10:15 a.m.	<i>Pro Populo</i>
Mon. June 24th	Nativity of St. John the Baptist - <i>I Class</i>
7:45 a.m.	† George & Sophia Lansing - <i>Skuba Family</i>
Tues. June 25th	St. William, <i>Abbott, III Class</i>
7:45 a.m.	Elizabeth Cilia - <i>Cilia Family</i>
Wed. June 26th	SS John & Paul, <i>Martyrs, III Class</i>
7:45 a.m.	† Eve Kaniecki - <i>Mary Kaniecki</i>
Thur. June 27th	Our Lady of Perpetual Help, <i>IV Class</i>
7:45 a.m.	Marie Sica - <i>Clair Mitchell</i>
Fri. June 28th	Vigil of Saints Peter and Paul, <i>II Class</i>
6:00 p.m.	Cynthia Jarose - <i>Skuba Family</i>
Sat. June 29th	Saints Peter and Paul, <i>Apostles, I Class</i>
9:00 a.m.	Christian & Joyce Keifer - <i>Cilia Family</i>
Sun. June 30th	Sixth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	† Mary Malachowski - <i>Mike & Sharon Malachowski</i>
	External Solemnity of SS Peter & Paul, <i>II Class</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

Fifth Sunday after Pentecost

INTROIT

Ps. 26, 7-9

Hear, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. *Ps. 26, 1.* The Lord is my light, and my salvation: whom shall I fear? *V.* Glory be to the Father ... Hear, O Lord...

COLLECT

O God, Who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire. Through Our Lord.

EPISTLE

1 Peter 3, 8-15

Dearly beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

GRADUAL

Ps. 83, 10, 9

Behold, O God our protector, and look on Thy servants. *V.* O Lord God of hosts, give ear to the prayers of Thy servants.

ALLELUIA

Ps. 9, 5, 10

Alleluia, alleluia. *Ps. 20, 1.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. *Alleluia.*

GOSPEL

Matt. 5, 20-24

At that time, Jesus said to His disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You

have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

OFFERTORY

Ps. 15, 7, 8

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

SECRET

Be propitiated, O Lord, by our supplications, and graciously accept these oblations of Thy servants and Thy handmaidens, that what each has offered to the honor of Thy name may profit for the salvation of all. Through our Lord.

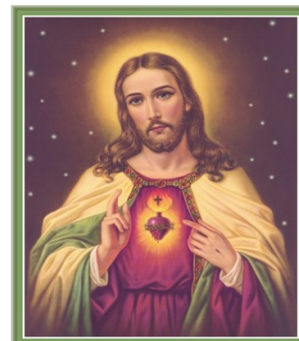
COMMUNION

Ps. 26, 4

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

POSTCOMMUNION

Grant us, we beseech Thee, O Lord, whom Thou hast filled with the heavenly gift, that we be cleansed of our hidden sins and delivered from the snare of our enemies. Through our Lord.



You have heard that it was said (commanded) to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. (Matthew 5:21) You have heard, from the scribes, teaching and expounding the law of Moses. Christ here begins to show in detail that He was not dissolving the law, but fulfilling it, and that Christian righteousness ought to excel Judaic and Pharisaic righteousness. (Both previously ruled Paul.) Christ, therefore, here compares, opposes and prefers Himself and His own doctrine both to the scribes and Pharisees (who by their Pharisaic traditions, perversely interpreted the law, as is plain from verses 20 and 43) and also to the law of Moses itself. For Christ added to the law precepts of explicit belief concerning God the Trinity, and concerning Christ's Incarnation, Passion, and Redemption, etc., and also the evangelical counsels. Thereby Christ intended to explain more clearly and explicitly the natural law and the Decalogue, especially the latter, as is plain from what follows. Although the natural law always existed and obliged everyone, both those who were before the Flood and those who lived after it, nevertheless, it remained rather obscure, without clear formulation, and so it was fully known by few before Christ, the Teacher of truth, justice and perfection, Who explains it here clearly, plainly and fully. This is eloquently noted by St. Augustine (lib. 1 Retract. cap. 22), St. Hilary, St. Chrysostom, Theophylact, Euthymius, and others. Christ opposed both the law and the scribes, and, moreover, supplied the defects and imperfections of both; for the law of Moses was given to the comparatively uninstructed Jews, and this law Christ refined and perfected by His evangelical law.

But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. (Matthew 5:22) Christ here explains, fulfills and supplements the Commandment, "Thou shalt not kill", and teaches that it forbids not only homicide but also anger, whether inward or outward, which bursts forth in reproaches and harmful words. I say to you. I decree, assert, and sanction, I Who am Legislator of all law, evangelical, Mosaic, and natural.

Note, anger is the thirst for vengeance and is itself a mortal sin if it deliberately contrive, or wish for, any serious evil of body, or goods, or reputation of one's neighbor, or rejoice in such evils, even though he deserve them, for he who is angry rejoices in them not as fruits of justice but of revenge. But anger is a venial sin if it desire some trifling calamity to one's neighbor, even though the anger be violent, and flame

out both internally and externally, as Cajetan teaches in his Summula under Ira (cf. Toletus, Instruct. sacerdot. lib. 7 c. 57). For this is, in and of itself, not a mortal sin, unless it erupts in serious harm to the neighbor, or exposes the sinner to the danger of blasphemy, serious insult, scandal or some other mortal sin. Lastly, anger is no sin at all if it arises from zeal for righteousness, for the uprooting of sin and sinners. Such was the anger of Mattathias when he slew the legate of Antiochus, who was forcing the Jews to sacrifice to idols (1 Machab. 2:25). Such was the anger of Christ when He drove the buyers and sellers out of the temple (John 2:15). Hear St. Chrysostom on the words in Psalm 4, Be ye angry and sin not: "We may be angry lawfully, for Paul was angry with Elymas (Acts 13:8), and Peter with Sapphira (Acts 5:9). But I should not call this anger without qualification. I should call it philosophy, carefulness, and stewardship [oeconomiam]. The father is angry with his child, but it is because he cares for him. It is he who avenges himself who is rashly angry, but he who corrects the faults of others is of all men the meekest. For even God is angry, not to revenge Himself, but to correct us. Let us therefore imitate Him. Thus to act is divine, otherwise it is human anger. Anger indeed killeth the foolish. (Job 5:2)"

Hear also St. Gregory on that verse from Job: "You should know that one sort of anger is excited by impatience, and another sort shaped by zeal for righteousness. The former springs from vice, the latter from virtue; if there were no anger that arose from virtue, Phinees would not have placated the force of divine wrath (Numbers 25:11) by the sword. This is the anger which, because Eli had it not, he roused against himself implacably the vengeance from on high. For the sword of the eternal Ruler flames against him who is lukewarm in correcting the vices of those who are placed under him."

Moreover St. Augustine, Franz Lucas, and Maldonatus think that it is a question here only of the mortal sin anger, but St. Chrysostom and Jansen think it is a question of the venial sin of anger. I say that it is a question of both, that is, of all illicit anger, whether venially or mortally sinful, but especially of the latter, because it actually leads to killing; therefore, it is in danger of the judgment, i.e., capital punishment. (The Great Commentary of Cornelius à Lapide)

INDULGENCE CONFRATERNITY OF ST. PETER:

By decree of the Sacred Apostolic Penitentiary, dated June 7, 2008, a plenary indulgence is granted under the usual conditions to the members of the Confraternity of St. Peter the day of their admission and each February 22nd and June 29th.

Conditions for plenary indulgences:

An indulgence is one way that the temporal punishment due to forgiven sin removed. By granting indulgences, the Church through the Vicar of our Lord on earth applies the merits of Christ and the saints to the souls in purgatory and to the faithful on earth to satisfy for the punishment their forgiven sins deserve.

Three things are necessary for an indulgence: (1) the one granting it must have legitimate authority; (2) there must be a just cause for granting it; (3) the one acquiring the indulgence must be in the state of grace and subject to the one granting the indulgence.

Indulgences are called plenary if they remove all temporal punishment and partial if they remove only some. A plenary indulgence can be acquired only once in the course of a day but a partial indulgence may be acquired more than once a day.

To acquire a plenary indulgence, it is necessary to perform the work to which the indulgence is attached and to fulfill the following three conditions: Sacramental Confession; Eucharistic Communion; and prayer for the intention of the Sovereign Pontiff. (examples of works; a half hour visit to the Blessed Sacrament, the Stations of the Cross, recitation of five decades of the Rosary while

contemplating the mysteries, and reading Scripture for one half hour).

The three conditions may be fulfilled several days before or after the performance of the prescribed work; it is, however, fitting that Communion be received and the prayer for the intention of the Sovereign Pontiff be said on the same day the work is performed. The condition of Sacramental Confession may be fulfilled within a period of about twenty days before or after the work is performed.

VACATION LEAVE: Fr. Zepeda will be away from June 20th through July 2nd. There will be no 6:30 a.m. Mass until his return.

SECOND COLLECTION: There will be a second collection in support of Peter's Pence on Sunday, June 30th. Everyone is encouraged to help support Pope Francis in his charitable works throughout the world.

APPRECIATION: St. Michael's wishes to thank Stephanie Pendrak and Milissa McGuirk for their outstanding work in making the parish social a huge success! May God reward you.

MARK YOUR CALENDARS

June 30th - External Solemnity of Saints Peter and Paul

August 5th - Knoebles Amusement Park

August 31st - Parish Picnic

COLLECTION: June 16 - \$2,169.00

PARISH SOCIAL - \$1,124.00

FIFTH SUNDAY
AFTER PENTECOST

June 23
8:00 a.m. Mass

ACI Dominic Gardner
AC2 Jack Gardner

TEAM C

MC Justin LaFata
TH James McWhirter
AC1 Francis LaFata
AC2 Patrick Seeley
C Timothy Emig
S1 Stephen LaFata
S2
S3 Brendan Seeley
S4 Joseph Seeley

WEEK FOUR

Monday
7:45 a.m.

Tuesday
7:45 a.m.

Wednesday Joshua Sica
7:45 a.m. Timothy Sica

Thursday John Pheasant
7:45 a.m. Andrew Pheasant

EXTERNAL SOLEMNITY OF
SAINTS PETER AND PAUL

June 30
8:00 a.m. Mass

ACI Justin LaFata
AC2 Francis LaFata

TEAM D

MC Daniel Keifer
TH
AC1 Joshua Sica
AC2 Matthew Davidson
C Joseph Schneider
S1 Joseph McWhirter
S2 Patrick Schneider
S3 Matthew Gillenkirk
S4 Timothy Sica