

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

Fifteenth Sunday after Pentecost

September 1, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

Mass Intentions

Sun. Sep. 1st	Fifteenth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	Fr. Gregory Pendergraft, FSSP - <i>The Sica Family</i>
10:15 a.m.	Pro Populo
Mon. Sep. 2nd	St. Stephen of Hungary, <i>King & Confessor, III Class</i>
7:45 a.m.	† John Dretar - <i>Robert McHale</i>
Tues. Sep. 3rd	St. Pius X, <i>Pope & Confessor, III Class</i>
7:45 a.m.	† Holy Souls in Purgatory - <i>Anon.</i>
Wed. Sep. 4th	Votive Mass of St. Joseph, <i>IV Class</i>
7:45 a.m.	Fr. Jose Zepeda, FSSP - <i>The Pheasant Family</i>
Thur. Sep. 5th	St. Lawrence Justinian, <i>Bishop & Conf., III Class</i>
7:45 a.m.	St. Michael's 2013 Graduates - <i>Mitchell Family</i>
Fri. Sep. 6th	Sacred Heart of Jesus, <i>III Class</i>
6:00 p.m.	Maria Mitchell - <i>Her Husband</i>
Sat. Sep. 7th	Immaculate Heart of Mary, <i>III Class</i>
9:00 a.m.	Intentions of Leonard & Mary Tabone
Sun. Sep. 8th	Sixteenth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	† Joseph Cilia - <i>The Cilia Family</i>
10:15 a.m.	Pro Populo

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

Fifteenth Sunday after Pentecost

INTROIT

Ps. 85: 1, 2-3

Incline Your ear, O Lord and answer me; save Your servant, O my God, who trusts in You. Have pity on me, O Lord, for to You I call all the day. *Ps. 85:4.* Gladden the soul of Your servant, for to You, O Lord, I lift up my soul. *V.* Glory be.

COLLECT

May Your abiding mercy, O Lord, cleanse and strengthen Your Church, and, since without You she cannot exist in safety, let her be ever guided by Your grace. Through our Lord.

EPISTLE

Gal. 5: 25-26; 6: 1-10

Brethren: If we live by the Spirit, by the Spirit let us also walk. Let us not become desirous of vain glory, provoking one another, envying one another. Brethren, even if a person is caught doing something wrong, you who are spiritual instruct such a one in a spirit of meekness, considering yourself, lest you also be tempted. Bear one another's burdens, and so you will fulfill the law of Christ. For if anyone thinks himself to be something, whereas he is nothing, he deceives himself. But let everyone test his own work, and so he will have glory in himself only, and not in comparison with another. For each one will bear his own burden. And let him who is instructed in the word share all good things with his teacher. Be not deceived, God is not mocked. For what a man sows in the flesh, from the flesh also will reap corruption. But he who sows in the spirit, from the spirit will reap life everlasting. And in doing good let us not grow tired; for in due time we shall reap if we do not relax. Therefore, while we have time, let us do good to all men, but especially to those who are of the household of faith.

GRADUAL

Ps. 91: 2-3

It is good to give thanks to the Lord, to sing to Your name, Most High. *V.* To proclaim Your kindness at dawn and Your faithfulness throughout the night.

ALLELUIA

Ps. 94: 3

Alleluia, alleluia. *V.* For the Lord is a great God, and a great King over all the earth. Alleluia.

GOSPEL

Luke 7: 11-16

At that time, Jesus went to a town called Naim; and His disciples and a large crowd went with Him. And as He drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." And He went up and touched the stretcher; and the bearers stood still. And He said, "Young man, I say to you, arise." And he who was dead, sat up, and began to speak. And He gave him to his mother. But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us," and "God has visited His people."

OFFERTORY

Ps. 39: 2-4

I have waited, waited for the Lord, and He stooped toward me, and heard my cry. And He put a new song into my mouth, a hymn to our God.

SECRET

May Your sacrament, O Lord, always keep us and guard us from the assaults of the devil. Through our Lord.

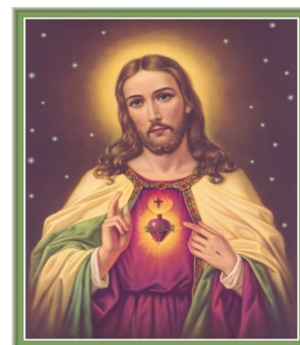
COMMUNION

John 6: 52

The bread that I will give is My Flesh for the life of the world.

POSTCOMMUNION

May the working of the heavenly gift, O Lord, so possess us, mind and body, that the action of the sacrament, rather than our senses, may continually prevail in us. Through our Lord.



And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow. (St. Luke 7:12) "Behold," i.e., by accident, humanly speaking and considering secondary causes, Christ met the funeral procession; but the meeting was foreseen, arranged, and fore-ordained by Christ, that He might raise the dead man to life. Christ willed, however, that the meeting should seem accidental and not planned, lest the miracle seem contrived and forced upon those who would benefit from it, which would make it less welcome and less highly esteemed. For as the proverb goes, "merchandise that is voluntarily sold stinks."

A dead man was carried out. Out of the city. Hence we gather that the Jews had their burial places, not in the city, but outside the walls, for the sake of decorum and also for sanitary reasons, so that the cadavers might not taint the air with the smell of corruption. Thus Joseph of Arimathaea had a sepulcher outside of Jerusalem on Mount Calvary, in which he buried Christ. Hence Adrichomius locates the tombs of all the inhabitants of Jerusalem and their common cemetery in the Valley of Josaphat (which will be the scene of the last judgment and the general resurrection). The kings were the exception, for David built a sepulcher for them on Mount Sion (3 Kings 2:10).

And He came near and touched the bier. And they that carried it, stood still. And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. (St. Luke 7:14-15)

Allegorically, the widow is the Church, who mourns her dead sons - that is, Christians who through mortal sin have been deprived of God's grace, which is the life, as it were, the soul of the soul - and by her tears begs forgiveness for them and the life of grace. Therefore, Christ 1. Halts the funeral procession, i.e., checks and restrains those passions which gain mastery over the young, so that the sinner may no longer follow them. 2. Touches the bier, i.e., the wood of the Cross, and by it raises the dead to life. For by the merits of Christ's Cross, sinners are moved by God to repentance and filled with grace. Hence, 3. The dead man sits up and begins to speak, i.e., begins to do good and to praise God, so that astonishment seizes all those who witness such a great and godly change and they glorify God with one voice. So St. Ambrose, Euthymius, Theophylact, and St. Bede and St. Augustine. We have a living example of this in St. Monica, who as a widow mourned unceasingly for her son, Augustine, who was dead in heresy and wantonness, and she recalled him by her prayers and tears to such holiness of life that he became

an eminent doctor of the Church, as he himself relates in his Confessions. Again, more particularly, the widow is the Church, the son - the people of the gentiles barred by the plank of concupiscence - the wood which brought death and to which it has grown accustomed - and as it were enclosed in a bier, and carried off to hell as to a sepulcher. By touch of the bier, i.e., by the wood of the Cross, Christ restored the people to life.

Tropologically, in the example of this widow we see how a pastor or a rector or a confessor should act when any of his weak spiritual children should happen to fall into mortal sin and are being borne to the grave of everlasting despair. He should follow the funeral procession with his fellow citizens, i.e., with weeping, wailing, and much lamentation, for thus his soul will receive comfort from the Lord who: 1. Touching the bier will cause the pallbearers to stand still, i.e., will put an end to lusts; 2. Will recall the dead to life; and 3. Will raise him up to the practice of the virtues, so that he may speak and confess his sins and proclaim the loving kindness of God. Thus at last he is restored to the Church, his mother, whose past sorrow will be eclipsed by her present joy, and thus also many will marvel and be led to extol the goodness of God. Again, the widow represents the soul, her son the understanding, inactive and dead. When such a soul laments her spiritual death, especially if others also join in her mourning, Christ will grant an awakening. The bier is a conscience in a state of false security. The pallbearers represent impure desires or the flatteries of companions which stand still, i.e., are restrained at the touch of Christ, says St. Bede.

A final tropological interpretation: We read that Christ raised three dead people to life. 1. The daughter of the ruler of the synagogue in the house, i.e., one who sins in thought and intention. 2. The son of the widow at the gate, i.e., one who manifests his sinful intention in words, and misleads others. 3. Lazarus in the tomb, i.e., the consummate sinner, who by repeating an action has contracted the habit of sin, so that he lies as it were buried in sin without hope of salvation or resurrection. The first, Christ raised to life by secret prayer apart from others; the second by a command; the third by crying with a loud voice, Lazarus, come forth. This is because a sin in thought only is easily cured; more difficult is a sin in speech; and the most difficult is the sin that is actually and repeatedly committed, in which a person lies as though asleep, indeed, as though dead and buried. Hence it is necessary for Christ to cry aloud in a mighty voice to the sinner's heart, so that he may come to his senses. Thus the Gloss. (*The Great Commentary of Cornelius à Lapide*)

FIRST FRIDAY is September 6th. Eucharistic Adoration begins at 5:00 p.m. and ends with Benediction at 5:40 p.m. Our Lord is waiting to hear from you.

FIRST SATURDAY is September 7th. Our Lady requests that we pray the Rosary, meditate for 15 minutes on the Mysteries, make sacramental confession and Communion in reparation for sins and blasphemies against Her Immaculate Heart.

CCD REGISTRATION FORMS are now available in the vestibule of the Church. These should be completed by parents whose children are to receive the sacraments of First Holy Communion or Confirmation next year. Classes will begin on **Sunday, October 13th**. Please submit the registration form by Monday September 23rd. The age for First Communion is **seven** and for Confirmation **twelve** and up.

VACATION LEAVE: Fr. Poisson will be away on vacation from August 27th through September 17th. There will be no 6:30 a.m. Masses scheduled until his return.

ALTAR BOY PRACTICE: Saturday September 7th. As we are restructuring the program it is **imperative** that everyone attend.

MASS BOOK INTENTIONS for the 2013 year is now open. Please submit your stipend at the time of your mass request.

Please Support Priestly Vocations at our Seminary in Nebraska.

There are now posters in the church vestibule and the basement that encourage donations to assist with priestly formation at Our Lady of Guadalupe Seminary. As we know well here at St. Michael's, there is a great need for more Fraternity priests. The seven-year formation at our seminary is not only long, but also expensive, and is funded almost entirely by donations from the faithful like yourselves. God reward you.

COLLECTION: August 25 - \$4145.00

Altar Boys

FIFTEENTH SUNDAY
AFTER PENTECOST
September 1st

8:00 a.m. Mass

- ACI Joshua Sica
 - AC2 Timothy Sica
- TEAM A**
- MC John Gillenkirk
 - TH James McWhirter
 - AC1 Joseph McWhirter
 - AC2 Patrick Seeley
 - C Robert Seeley
 - S1 John Pheasant
 - S2 Andrew Pheasant
 - S3 Frances LaFata
 - S4 Timothy Emig

WEEK TWO

Monday
7:45 a.m.

Tuesday James McWhirter
7:45 a.m. Joseph McWhirter

Wednesday Andrew Mitchell
7:45 a.m. Anthony Mitchell

Thursday
7:45 a.m.

SIXTEENTH SUNDAY
AFTER PENTECOST
September 8th

8:00 a.m. Mass

- ACI Dominic Gardner
- AC2 Jack Gardner

TEAM B

- MC Andrew Mitchell
- TH Anthony Mitchell
- AC1 Mathew Davidson
- AC2 Joshua Sica
- C Timothy Sica
- S1 John Mitchell
- S2 Brian LaFata
- S3 Frances LaFata
- S4 Stephen LaFata