

Saint Michael the Archangel Church

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Fifth Resumed Sunday after Epiphany

November 10, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

Mass Intentions

Sun. Nov. 10th	Fifth Resumed Sunday after Epiphany, <i>II Class</i>
8:00 a.m.	† All Souls
10:15 a.m.	Pro Populo
Mon. Nov. 11th	St. Martin of Tours, <i>Bishop & Conf, III Class</i>
7:45 a.m.	† All Souls in Purgatory - <i>Anon.</i>
Tues. Nov. 12th	St. Martin I, <i>Pope & Martyr, III Class</i>
7:45 a.m.	† Walter Heisler - <i>Pendrak Family</i>
Wed. Nov. 13th	St. Frances Xavier Cabrini, <i>Virgin, III Class</i>
7:45 a.m.	Andrew Mitchell - <i>LaFata Family</i>
Thur. Nov. 14th	St. Josaphat, <i>Bishop & Martyr, III Class</i>
7:45 a.m.	† Louis D. Vitali - <i>Christian & Joyce Keifer</i>
Fri. Nov. 15th	St. Albert the Great, <i>Bp, Conf. & Doc., III Class</i>
6:00 p.m.	Continuation & Prosperity of the FSSP - <i>Frank Leo</i>
Sat. Nov. 16th	St. Gertrude the Great, <i>Virgin, III Class</i>
9:00 a.m.	† Emig Family
Sun. Nov. 17th	Sixth Resumed Sunday after Epiphany, <i>II Class</i>
8:00 a.m.	Intentions of Leonard & Mary Tabone
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

DAILY ROSARY

Monday-Thursday — After Mass

Friday-Sunday — Before Mass

OFFICE HOURS

Mon-Friday 9 am-5 pm

THURSDAY - CLOSED

Saturday - 10 am-Noon

Fifth Resumed Sunday after Epiphany

INTROIT

Jer. 29, 11, 12, 14

The Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.* Lord, Thou has blessed Thy land; Thou hast turned away the captivity of Jacob. *V.* Glory be to the Father ... The Lord saith ...

COLLECT

Keep Thy family, we beseech Thee, O Lord, with Thy continual mercy, that leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord...

EPISTLE

Colossians 3: 12-17

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

GRADUAL

Psalm 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy Name we will give praise for ever.

ALLELUIA

Psalm 129, 1, 2

Alleluia, alleluia. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL

Matthew 13: 24-30

At that time Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and over sowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn.

OFFERTORY

Psalm 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

SECRET

We offer unto Thee, O Lord, the sacrifice of propitiation, that Thou mayest of Thy mercy, absolve us from our sins, and Thyself direct our inconstant hearts. Through our Lord...

COMMUNION

Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

POSTCOMMUNION

We beseech Thee, almighty God, that we may obtain the effect of that salvation, the pledge of which we have received in these mysteries. Through our Lord...

Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. (Saint Matthew 13:30) He that soweth the good seed is the Son of man. Meaning: "I am the sower of the good seed, namely the Gospel and the word of God; for I sow, that is, preach it not only by Myself, but also by My Apostles, in such a way, however, that they are only My instruments, My voices and My preachers. But I am the sole Author of this preaching; and whatever they preach exteriorly of My doctrine, I preach interiorly in the minds of the hearers, and I cause them to understand, to love, to embrace and to put into action these things, through My grace, with which I illumine their mind and inflame their will."

And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. The world, for Their sound hath gone forth into all the earth (Ps. 18). The field, therefore, is the world, not the Church, for by the cockle of this field many understand heretics, who are not in the Church, especially when they are manifest and public.

Children of the kingdom. These are the faithful, the righteous, and those who persevere in justice, who are, therefore, elected by God to be heirs of the kingdom of heaven. Hence, in verse 43, they are called "the just".

Note: the just are here called seed, because although the seed which Christ actually sows is the word of God, sowed both outwardly in speech by the lips, and inwardly in the heart by grace (as it says in Luke 8:11, The seed is the word of God); nevertheless, because the fruit of this seed is the conversion of the faithful, and their justification, therefore, the just believers also are called seed, i.e., the fruit of the seed and the harvest, by metonymy, which expresses the effect by the cause. Hence Christ explains this seed (v. 39) as the harvest and the reapers at its conclusion. And the cockle are the children of the wicked one, namely the devil. Therefore, they themselves are evil and good for nothing, for the offspring follow their father. As the sons of God are good and divine, so are the sons of the devil wicked, good for nothing and diabolical, being imitators of the devil's falsehood, says St. Augustine.

Note: by cockle and children of the wicked one, some

understand heretics, because they are the chief and most injurious kind of cockle, inasmuch as they choke and destroy the faithful and faith from their foundation. St. Augustine who, however, retracts this and teaches from St. Cyprian, that cockle denote all the wicked in the Church. St. Gregory, St. Ambrose, Theophylact teach the same. For all wicked persons, by their evil life, hurt the faithful and the Church, as cockle injure wheat, and choke it. Hence they are called "good for nothing" because the worthless man is not worth as much as the lowest estimation of him, says Festus. Falsely then from this passage (v. 29), where Christ forbids these cockle to be plucked up, and adds, suffer both to grow (v. 30), the Innovators infer that heretics are not to be punished and extirpated. For by the same reasoning they might conclude that murderers and thieves must not be punished; for they, too, are cockle. And I say that Christ does not here absolutely forbid these cockle to be plucked up, but says that no one must attempt to root them all up together; nor at a time when they cannot be distinguished from the wheat; or when there is danger of pulling up the wheat at the same time with them, as Christ Himself explains (v. 29). But all this does not apply when anyone is a manifest heretic, especially if he teaches and infects others with his heresy. For such a one does more harm to the Church than a murderer, for the one only kills the body, but the other the soul. See 1 Corinthians 5:13, Galatians 5:12, where the Apostle commands impious persons, especially false teachers, to be taken away and extirpated.

Tropologically, the Author of the Imperfect Commentary says that cockles are concupiscence, e.g., the desire for vain glory that stealthily creeps into a good deed, which can be tolerated if it is inadvertent, nor should the good work be abandoned.

But the harvest is the end of the world. For then shall God by the angels reap the harvest of all men, bad as well as good; and shall separate them in the Day of Judgment, gathering the good into the heavenly barn, and delivering the evil to the fire of hell. Hence it follows: And the reapers are the angels. For the harvest, says St. Remigius, is the Day of Judgment, in which the good are to be separated from the wicked, and this shall be done by the ministry of the angels.

(The Great Commentary of Cornelius à Lapide)

2014 FSSP LITURGICAL CALENDARS: Are available in the church vestibule. A donation of \$12 is appreciated.

FSSP CHRISTMAS CARDS are available in the vestibule. More cards can be ordered with the enclosed form. Proceeds will benefit Our Lady of Guadalupe Seminary **operating expenses** in Denton, Nebraska. May God reward you.

FR. ZEPEDA will be away in San Diego, from November 12th through 16th to celebrate the Fraternity's 25th anniversary .

MARY'S WORDS: Prudence in the governing of the tongue appears not only in keeping silence, but also in the wise use of speech, for there is a time for everything, there is a time for speaking, and a time for silence. (cf. Eccles. 3:7). Now Mary spoke but little, and only seven words uttered by her are recorded in the Gospel. But when she did speak, all her words, like those of Jesus, were words of ineffable grace. On the subject of Mary's seven words, Fr. Paolo Perez writes: "In Greek one and the same word signifies *to shine* and *to speak*, for the Greeks well knew that the word reveals the beauty of the soul, as the soul shows forth the glory of God. Truly Mary's seven words are so many rays of light from the purest and noblest soul that ever was or will be, save Jesus Christ alone. They are like the seven beautiful rays and colors of the rainbow, God's token of peace to men. What joy, ever the same and yet ever new, descends upon the soul from each of those words! The first of them is the Maiden's question to a heavenly messenger: 'How shall this be done, because I know not man?' (Lk. 1:34). The second is her

humble consent to become the Mother of God: 'Behold the handmaid of the Lord, be it done to me according to thy word.' (Lk. 1:38). The third is a joyous greeting addressed to an aged relative who has become a mother by a heavenly prodigy: 'Mary entered into the house of Zachary and saluted Elizabeth' (Lk. 1:40). The fourth word immediately follows and is an inspired canticle: 'My soul doth magnify the Lord.' (Lk 1:46). The fifth breathes a mother's lament or perhaps a mother's fear for the loss of her child: 'Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing.' (Lk 2:48). The sixth is the petition which Mary's kind heart offered to Jesus at the marriage-feast, to spare the confusion of the newly-wedded pair: 'They have no wine.' (Jn 2:3). Finally, the seventh word, which was spoken at the same feast, contains the commandment of Christian perfection: 'Whatsoever He shall say to you, do ye' (Jn. 2:5)."

In order that our words may not be idle, they must be pleasing to God, meritorious in the speaker and edifying to the listener. Such were Mary's seven words. The first was an utterance of *virgin purity*, the second of *humble obedience*, the third of *reverence* and *modesty*, the fourth of *grateful exultation*, the fifth of *authority* and *mildness*, the sixth of *tender charity*, the seventh of *unwavering faith*. Thus all the words of Mary were acts of lofty virtue, such as befitted her who was to offer us an example of all the virtues. Would that we could follow her even afar off, for "he who offends not in his words, is a perfect man." (James 3:2). (*The Virtues of Mary*)

COLLECTION: November 3rd - \$2,808.00
ALL SAINTS DAY: \$688.00

Altar Boy Schedule

FIFTH RESUMED SUNDAY

AFTER THE EPIPHANY

November 10th

8:00 a.m. Mass

ACI Joshua Sica

AC2 Timothy Sica

TEAM A

MC James McWhirter

TH John Gillenkirk

AC1 Joseph McWhirter

AC2 Patrick Seeley

C Robert Seeley

S1 John Pheasant

S2 Andrew Pheasant

S3 Matthew Gillenkirk

S4 Timothy Emig

WEEK THREE

Monday

7:45 a.m.

Joseph Schneider

Patrick Schneider

Tuesday

7:45 a.m.

Robert Seeley

Patrick Seeley

Wednesday

7:45 a.m.

Dominic Gardner

Jack Gardner

Thursday

7:45 a.m.

SIXTH RESUMED SUNDAY

AFTER THE EPIPHANY

November 17th

8:00 a.m. Mass

ACI Dominic Gardner

AC2 Jack Gardner

TEAM B

MC Andrew Mitchell

TH Anthony Mitchell

AC1 Matthew Davidson

AC2 Joshua Sica

C Timothy Sica

S1 John Mitchell

S2 Brian LaFata

S3 Francis LaFata

S4 Stephen LaFata