

Saint Michael the Archangel Church

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Fourteenth Sunday after Pentecost

August 25, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

Mass Intentions

Sun. Aug. 25th	Fourteenth Sunday after Pentecost, II Class
8:00 a.m.	† Edward Bellington - Robert McHale
10:15 a.m.	Pro Populo
Mon. Aug. 26th	St. Zephyrinus, Pope & Martyr, IV Class
7:45 a.m.	† Robert Toman - His Sister
Tues. Aug. 27th	St. Joseph Calasance, Confessor, III Class
7:45 a.m.	Stephen Pendrak
Wed. Aug. 28th	St. Augustine, Bishop, Conf, & Doctor, III Class
7:45 a.m.	Stephen Augustine Keifer - Chris & Joyce Keifer
Thur. Aug. 29th	Beheading of St. John the Baptist, III Class
7:45 a.m.	Laura Heisler - Walter Heisler
Fri. Aug. 30th	St. Rose of Lima, Virgin, III Class
6:00 p.m.	John Skuba - Ken and Susan Skuba
Sat. Aug. 31st	St. Raymond Nonnatus, Confessor, III Class
9:00 a.m.	David Heisler - Dad
Sun. Sep. 1st	Fifteenth Sunday after Pentecost, II Class
8:00 a.m.	Fr. Gregory Pendergraft, FSSP - The Sica Family
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

Fourteenth Sunday after Pentecost

INTROIT

Ps. 83, 10, 11

Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Ps. 83, 2, 3.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. *V.* Glory. "Behold, O God..."

COLLECT

Guard Thy Church, we beseech Thee, O Lord, with Thy continual kindness; and, because without Thee human frailty falleth, let it, by Thine assistance, ever be both withheld from harm and guided to what is salutary. Through Our Lord.

EPISTLE

Gal. 5, 16-24

Brethren: Walk in the spirit, and you shall not fulfill the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, reveling, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GRADUAL

Ps. 117, 8, 9

It is good to confide in the Lord, rather than to have confidence in man. *V.* It is good to trust in the Lord, rather than to trust in princes.

ALLELUIA, ALLELUIA

Ps. 94, 1

Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. *Alleluia.*

GOSPEL

Matt. 6, 24-33

At that time, Jesus said to His disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to

you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is today, and tomorrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice; and all these things shall be added unto you.

OFFERTORY

Ps. 33, 8, 9

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them. O taste, and see that the Lord is sweet!

SECRET

Grant us, we beseech Thee, O Lord, that this saving Victim may become both the cleansing of our sins, and the propitiation of Thy might. Through our Lord.

COMMUNION

Matt. 6, 33

Seek first the kingdom of God; and all things shall be added unto you, saith the Lord.

POSTCOMMUNION

May Thy Sacraments, O God, ever purify and fortify us, and bring us to the effect of everlasting salvation. Through our Lord.



No man, can serve two masters. (St. Matthew 6:24) Not only opposite, but even separate or different masters. It is a proverb, signifying that it is a rare and difficult thing to satisfy two masters of different dispositions and tempers, or to belong equally to both, to serve and obey them. He does not say “be employed”, for it is common for someone to be in the service of two masters, but serve, that is, to belong to a master, love him constantly, honor and obey him. Christ applies this proverb to avarice and the religion and worship of God. You cannot serve God and money. Wherefore if you desire to serve God and give Him your heart, you must tear it away from this world and from gold. This is Christ’s third argument and the most powerful of all, by which He calls away the scribes and all men from the love of riches, because it is, indeed, impossible to serve them and serve God. Do you wish, therefore, to serve God? Do not serve mammon.

For either he will hate the one and love the other: or he will sustain the one, and despise the other. Instead of will sustain, St. Augustine reads “will suffer, endure”, and explains it to refer to mammon, or riches, meaning that mammon is so imperious and hard a master, that the avaricious serve him with hard servitude, that they do not love him, but that they bear or suffer his harsh and domineering rule. But Franz Lucas thinks that the translator read in the Greek, “shall endure, suffer,” and he explains this dilemma as follows: The servant who serves two masters shall either hate one and love the other, or if he loves neither and hates them both, he will bear and endure the domination of one and despise the other.

You cannot serve God and mammon. Ye cannot simultaneously give yourselves up to God and the desire of riches, so as to set your heart upon both, to expend your cares and works and labors upon both, especially since God so wills to be worshiped and loved above all things, that He will suffer no rival nor allow anyone else an equal or comparable love. Conversely, riches preoccupy the heart and cares of the avaricious rich man, that they do not allow these things to be rendered to God.

Note, the Hebrew *matmon*, the Chaldaean *mamon*, the Syriac *mamoma*, as St. Jerome says, mean riches and treasures which rich men hide in secret receptacles, from the root *taman* meaning to hide. Or, as Angelus Caninius says from *aman*, to “strengthen, establish”. For as it is said in Proverbs 10:15, The substance of a rich man is the city of his strength. So, too, riches are called in Hebrew *chail*, from “strength,” because they make

the rich strong and powerful. And for this reason “*mamon*” is more correctly spelt with one “*m*”, as it is in the Chaldaean and Syriac books. Also gain in the Punic language, which is akin to Hebrew, is called *mammona*, as St. Augustine tells us. Hence, also the Persian version of this passage renders *mammon* by “transitory riches and goods”.

Moreover, St. Irenaeus interprets *mammonas* as “desire,” so that *mammona* would mean “stain of riches”, for such is desire or avarice, which stains or even destroys riches by hiding them, so that they are eaten away by corrosion, and by not distributing them to the needy, which is, as it were, the life, health, end and happiness of riches, which were created by God and nature for such use.

Note, Christ does not say, “Ye cannot possess riches and God,” for Abraham, Isaac, David, Solomon, and many saints had both; they did not set their hearts upon riches, but used them for pious purposes. But He said, “ye cannot serve God and mammon.” For he who serves mammon is the slave of riches. He does not rule them as their master, but he is ruled by them as their slave bought at auction, so as to undertake all labors and sufferings which the desire of wealth suggests to him. Verily this is hard and miserable servitude. But “to serve God is to reign.” Well does St. Bernard say, “The covetous man hungers after earthly things like a beggar; the believer despises them like a lord. The former in possessing them is a beggar; the latter, by despising them, keeps them.” Therefore: “Money is a queen that either dominates or serves every man.” She dominates the avaricious and serves the generous. And what is gold and silver but ruddy or white earth? — as St. Bernard says.

Well does St. Jerome say, “ye cannot, saith the Lord, serve God and mammon. To put away gold is the work of beginners, not of advanced Christians. Crates, the Theban, did that, so did Antisthenes. But to offer ourselves to God is the distinguishing mark of Christians and apostles: for they, casting with the widow the two farthings of their poverty into the treasury, delivered to the Lord all that they had to live on, and deserved to hear the words, ‘Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.’”

Finally, *divitiae* — riches are so-called because they “divide” and distract the mind, says St. Ambrose, just as they divided Abraham from Lot (Genesis 13).
(The Great Commentary of Cornelius à Lapide)

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.

6:30 a.m. MASS: ONLY Monday and Tuesday this week.

ANNUAL PARISH PICNIC: The parish picnic is Saturday, August 31st at LaCoe's Grove. Directions are in the vestibule of the church.

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.

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

The New Sunday Altar Boy Schedule begins today, Sunday August 25th. **Team D** is scheduled to serve the High Sunday.

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.

Please Support Priestly Vocations at our Seminary in Nebraska.

There are now posters in the 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.

COLLECTION: August 18th - \$1,980.00

ASSUMPTION: August 15th - \$575.00

Altar Boys Schedule

FOURTEENTH SUNDAY
AFTER PENTECOST

August 25

8:00 a.m. Mass

AC1 Justin LaFata
AC2 Francis LaFata

TEAM D

MC William Skuba
TH Matthew Gillenkirk
AC1 Chris Shanahan
AC2 Joseph Schneider
C Patrick Schneider
S1 John Skuba
S2 Joseph Skuba
S3 Joseph Seeley
S4 Brendan Seeley

WEEK ONE

Monday Joseph Schneider
7:45 a.m. Patrick Schneider

Tuesday
7:45 a.m.

Wednesday Matthew Davidson
7:45 a.m.

Thursday William Skuba
7:45 a.m. John Skuba

FIFTEENTH SUNDAY
AFTER PENTECOST

September 1st

8:00 a.m. Mass

AC1 Joshua Sica
AC2 Timothy Sica

TEAM A

MC Jim 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