

# Saint Michael the Archangel Church

1703 Jackson St. Scranton, PA 18504

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

## Sixteenth Sunday after Pentecost

September 8, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

### Mass Intentions

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
Mon. Sep. 9th	St. Peter Claver, <i>Confessor, III Class</i>
7:45 a.m.	Joseph Fox - <i>Eileen Ranieri</i>
Tues. Sep. 10th	St. Nicholas of Tolentino, <i>Confessor, III Class</i>
7:45 a.m.	† Neglected Souls in Purgatory - <i>Eileen Hanisch</i>
Wed. Sep. 11th	SS Protus & Hyacinth, <i>Martyrs, IV Class</i>
7:45 a.m.	† Efrain Cordero - <i>Maria Cordero</i>
Thur. Sep. 12th	Most Holy Name of Mary, <i>III Class</i>
7:45 a.m.	St. Michael's Choir - <i>Pheasant Family</i>
Fri. Sep. 13th	Votive Mass of the Passion of our Lord, <i>IV Class</i>
6:00 p.m.	† Mark McAfee - <i>Robert McHale</i>
Sat. Sep. 14th	Exaltation of the Holy Cross, <i>II Class</i>
9:00 a.m.	Irene and Gerald Shekletski
Sun. Sep. 15th	Seventeenth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	† Adam Singh - <i>Patricia &amp; Jack McGovern</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

## Sixteenth Sunday after Pentecost

### **INTROIT**

*Ps. 85: 3, 5*

Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, are sweet and mild, and plenteous in mercy to all that call upon Thee. Incline Thine ear to me, O Lord, and hear me; for I am needy and poor. Glory be to the Father ... Have mercy ...

### **COLLECT**

May Thy grace, we beseech Thee, O Lord, ever go before us and follow us, and may it make us ever intent upon good works. Through our Lord.

### **EPISTLE**

*Eph. 3: 13-21*

Brethren: I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth and length and height and depth. To know also the charity of Christ which surpasseth all knowledge; that you may be filled unto all the fullness of God. Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

### **GRADUAL**

*Ps. 101: 16-17*

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty.

### **ALLELUIA**

*Ps. 97: 1*

Alleluia, alleluia. *V.* Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

### **GOSPEL**

*Luke 14: 1-11*

At that time, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath day to eat bread,

they watched Him. And behold, there was a certain man before Him that had the dropsy: and Jesus answering spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath day? And they could not answer Him to these things. And He spoke a parable also to them that they were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, come and say to thee: Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted.

### **OFFERTORY**

*Ps. 39: 14-15*

Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

### **SECRET**

Complete the purifying effect of this Sacrifice, we beseech Thee, O Lord, by mercifully making us worthy partakers thereof. Through our Lord.

### **COMMUNION**

*Ps. 70: 16-18*

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

### **POSTCOMMUNION**

In Thy goodness, we beseech Thee, O Lord, purify and renew our minds by these heavenly Sacraments: and as a result, may we also receive help for our bodies, both now and in time to come. Through our Lord.

*And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But He taking him, healed him, and sent him away.* (St. Luke 14:3-4) Answering not their inquiry (for they had asked no question), but rather the reasoning by which they thought that it was not lawful to heal a dropsical man on the Sabbath, and that Christ would, therefore, be doing wrong if He healed him.

*Taking him.* Greek, i.e., “when He had grasped or touched him”; Vulgate, apprehensum. He heals him by His touch, or by applying His hand dries up the dropsy, that is, the excess water with which the dropsical man was swollen. The dropsical man himself, says St. Cyril, fearing the Pharisees, did not ask to be healed on account of the Sabbath, but only stood up, that Christ might have compassion on him and heal him.

Mystically, St. Gregory says that the man with the dropsy is healed in the Pharisee’s presence, for by the bodily infirmity of the one is expressed the sickness of the other’s heart, for the latter suffered from the dropsy of avarice and covetousness. Hence St. Bede gives a tropological interpretation: The dropsical man represents one who is weighed down by an overflowing stream of carnal pleasures, for it is a sickness named after the watery humor. But specifically the dropsical man is the covetous rich man who, the more he abounds in riches, the more ardently desires them, says St. Augustine. Therefore, avarice and any inordinate desire are represented mystically by the dropsical man.

1. Because avarice itself is a watery, fluid condition.
2. Because it causes thirst, as the saying goes, “The more they have drunk, the more they thirst for water.” For covetousness and avarice are aggravated by indulging them, and extinguished by resisting them. Thus St. Augustine.
3. Dropsy causes swelling, but of a watery sort; so wealth makes the rich man puffed up and proud, but on account of goods which are fluid and transient.
4. Dropsical men have foul-smelling breath, says the Gloss, because they are swollen with putrid and fetid fluids; so, too, covetous men exhale nothing but the stench of their covetousness through their mouth, their nose, and their entire body.
5. Dropsy, says Paul Ægineta is contracted when a great quantity of a humor with a moist component collects within the membrane which is called the peritoneum and in the intestines, so that when the abdomen is struck it produces a sound like that of a drum; for this reason it is also called tympania. It results from swellings in the stomach, the intestines, and the neck, and long

fever, but sometimes it is caused by a hardness of the peritoneum or of the vulva in women, or by a hard swelling (scirrhus); hence the midriff swells, while the rest of the body, which receives no nourishment, withers. Hence the body takes on a pale, greenish color, like that of a corpse. So covetousness originates partly from tasting and feeling carnal pleasures, which arouses a thirst for the same, and gives rise to bad habits, which are like bad humors in the belly, i.e., the appetite; partly from various fluid imaginings of pleasures, which stir up the desire for them in the will: hence the concupiscible appetites swell, while the power of the mind and the spirit languishes, wastes away, and withers, so that it seems to pale and droop like that of a dead man.

*And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the Sabbath day?* (St. Luke 14:5) “If,” says St. Bede, “ye hasten on the Sabbath to pull an ox or an ass or any animal out of the pit into which he has fallen, consulting not the good of the animal, but your own avarice, how much more ought I to deliver a man who is much better than a beast? The former is an act of avarice; this is a work of charity.” St. Bede adds, “they violated the Sabbath by a work of covetousness, who were arguing that Christ did so by a work of charity.”

Mystically, St. Bede says that the ox and the ass represent the wise and the foolish, or the Jews oppressed by the yoke of the law and the gentiles not subject to reason. For the Lord rescues from the pit of concupiscence all who are sunk therein.

*And they could not answer Him to these things.* (St. Luke 14:6) Because they were convinced by the manifest truth of His reasoning, says Euthymius. Yet privately they murmured against Christ amongst themselves, and afterwards openly clamored amongst the people. This man is not of God, who keepeth not the Sabbath (John 9:16). Jesus knew this, but He healed the man anyway, and permitted their obstinacy and malice to gather force, so that the Cross ordained for Him by God might by this means be prepared for the salvation of mankind. “Caring nought,” says Theophylact, “for the offence given to the Pharisees.” For when a great good is the result, we must not care if the foolish are offended.

(The Great Commentary of Cornelius à Lapide)

**FEAST OF ST MICHAEL:** Sunday, September 29th, is the Feast of St. Michael the Archangel. The 10:15 a.m. High Mass will be celebrated in honor of our Patron Saint. A pot luck will be held downstairs following the Mass. Everyone is welcome!

**SUNDAY, OCTOBER 6th** we are planning to have our Annual Rosary Procession for the month of the Holy Rosary. **SUNDAY, OCTOBER 27th**, we will have a procession of the Blessed Sacrament for the Feast of Christ the King. Please mark these dates in your calendars and make a special effort to be at the 10:15 Mass and processions afterwards to witness publically to our faith.

**ST. MICHAEL VESTMENT GUILD:** The first meeting of the St. Michael Vestment Guild will be held on October 5th. Anyone interested in making beautiful vestments for the Glory of God is invited to attend. Future meetings will be held the first Saturday of each month. Bring an embroidery hoop and your favorite needle. For any questions please call Martina Schuler at (570) 937-9438. May God reward you.

**APPRECIATION:** St. Michael's wishes to thank all those who helped out in any way at the parish picnic. May God reward your hard work!

**COLLECTION:** September 1st - \$2,077.00

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

**MASS BOOK INTENTIONS** for the 2014 year is now open. Please submit your stipend at the time of your mass request.

**CCD REGISTRATION FORMS** are 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.

**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.

**SIXTEENTH SUNDAY  
AFTER PENTECOST  
September 8th**

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

**AC1** Dominic Gardner  
**AC2** Jack Gardner

**TEAM B**

**MC** Andrew/Anthony 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

**WEEK THREE**

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

**Tuesday** Robert Seeley  
**7:45 a.m.** Patrick Seeley

**Wednesday** Dominic Gardner  
**7:45 a.m.** Jack Gardner

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

**SEVENTEENTH SUNDAY  
AFTER PENTECOST  
September 15th**

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

**AC1** Joseph Schneider  
**AC2** Patrick Schneider

**TEAM C**

**MC** Justin LaFata  
**TH** Robert Seeley  
**AC1** Dominic Gardner  
**AC2** Francis LaFata  
**C** Timothy Emig  
**S1** Brendan Seeley  
**S2** Michael Gardner  
**S3** Jack Gardner  
**S4** Stephen LaFata