

Saint Michael the Archangel Church

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Sixth Resumed Sunday after Epiphany

November 17, 2013

Fr. José M. Zepeda, FSSP, Pastor

Mass Intentions

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.	<i>Pro Populo</i>
Mon. Nov. 18th	Dedication of Basilica of SS. Peter & Paul, <i>II Class</i>
7:45 a.m.	† Bishop Joseph P. McFadden - <i>Anon.</i>
Tues. Nov. 19th	St. Elizabeth of Hungary, <i>Widow, III Class</i>
7:45 a.m.	† Josephine Naughton - <i>Christian & Joyce Keifer</i>
Wed. Nov. 20th	St. Felix of Valois, <i>Confessor, III Class</i>
7:45 a.m.	† Gabriel Testo - <i>D.A. Valentino</i>
Thur. Nov. 21st	Presentation of the Blessed Virgin Mary, <i>III Class</i>
7:45 a.m.	Irene & Gerald Shekletski
Fri. Nov. 22nd	St. Cecilia, <i>Virgin & Martyr, III Class</i>
6:00 p.m.	Neglected Souls in Purgatory - <i>Leonard & Mary Tabone</i>
Sat. Nov. 23rd	St. Clement, <i>Pope & Martyr, III Class</i>
9:00 a.m.	Emig Children
Sun. Nov. 24th	Twenty-Fourth Sunday after Epiphany, <i>II Class</i>
8:00 a.m.	Zepeda Family - <i>Seeley Family</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

DAILY ROSARY

Monday-Thursday — After Mass

Friday-Sunday — Before Mass

OFFICE HOURS

Mon-Friday 9 am-5 pm

THURSDAY - CLOSED

Saturday - 10 am-Noon

Sixth Resumed Sunday after Epiphany

INTROIT

Jer. 29, 11, 12, 14

The Lord said, 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. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. Glory be to the Father...The Lord ...

COLLECT

Grant, we beseech Thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Who with Thee liveth.

EPISTLE

1 Thess. 1, 2-10

Brethren, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven (whom He raised from the dead), Jesus Who hath delivered us from the wrath to come.

GRADUAL

Ps. 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

Ps. 129, 1,2

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

GOSPEL

Matt. 13, 31-35

At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that is might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

OFFERTORY

Ps. 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

May this oblation, O God, cleanse, renew, govern, and protect us, we beseech Thee. Through our Lord...

COMMUNION

Mark 11, 34

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

POSTCOMMUNION

Being fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through Our Lord...



The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof. (Saint Matthew 13: 31-32)

In Arabic: “to such an extent that the birds of the air are overshadowed by its branches.”

This is Christ’s third parable (the mustard seed), the occasion and cause of which St. Chrysostom gives as follows: “Because the Lord had said that of the seed three parts perish, and one is preserved, and again of that which is preserved, there is great loss on account of the cockle which is sown over it, lest people should say, who then and how many will believe? He removes this fear by the parable of the grain of mustard seed, and, therefore, it is said, Another parable He proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took, etc.”

You will enquire in the first place, what it is which is here compared to the kingdom of heaven, and likened to a grain of mustard seed? First, St. Hilary understands it of Christ Himself. He says, “The Lord compares Himself to a grain of mustard seed, which is very sharp and the least of all seeds, and whose virtue and power are increased by bruising and pressure. After this grain had been sown in the field — that is, when He was apprehended by the people and delivered to death, and His body was buried, as though in a field by a sort of sowing — it grew above the measure of all herbs — i.e., He exceeded the glory of all the prophets. For the preaching of the prophets was given to Israel like an herb to a man who is sick; but now in the branches of the tree, lifted above the ground on high, the birds of the air dwell. By these we understand the Apostles, lifted up by the power of Christ, and they overshadow the world with their branches. To them the Gentiles flew for the hope of life; and when they are vexed with whirlwinds, that is by the blasts of the devil, they rest as in the branches of a tree.” Hear St. Gregory, who in like manner expounds this whole parable, part by part: “Christ Himself is the grain of mustard seed, who was planted in the sepulcher of the garden, and rose again a mighty tree. He was but a grain when He died; a tree

when He rose again. A grain through lowliness of the flesh; a tree by the power of His majesty. A grain, because we saw Him, and there was no comeliness; but a tree because He was fairer than the children of men. The branches of this tree are sacred preachers. And let us see how widely they are spread. For what is spoken concerning them? Their sound is gone out into all the earth, and their words unto the end of the world. The birds rest in their branches, because holy souls who lift up themselves from earthly thoughts by the wings, as it were, of virtues are refreshed after the fatigue of this life by their words and their consolations.” You will say, how can Christ be called the kingdom of heaven, when He is not the kingdom, but its king? The response is: just as a king is, so to speak, the head in a kingdom, so in turn a kingdom is as the body of the king, its head. Therefore, a king represents the whole state or kingdom. Hence according to the rule of Ticonius, often in Scripture what belongs to the Church (which is the kingdom of Christ) is attributed to Christ, and vice versa. Then again, the plain meaning is as if to say: The kingdom of heaven is like someone who sows in it, as though in God’s field, a mustard seed, i.e., Christ, who grows exceedingly high and spreads its branches in all directions. We heard a similar phrase in verse 24.

2. More plainly and aptly, the kingdom of heaven and the grain of mustard seed are the Church, especially the primitive Church. Thus St. Chrysostom. St. Augustine claims that it stands for faith, or rather the Gospel and the evangelical doctrine, as St. Jerome, St. Ambrose, St. Bede and others assert (although all these things amount to almost the same thing). The Church (or her doctrine) is compared, first, to the seed [being sown] (vv. 3, 24); second to a mustard seed (this verse); third, to yeast (v. 33); fourth, to a treasure hidden in a field (v. 44); fifth, to a precious pearl (v. 46); sixth, to a dragnet cast into the sea (v. 47). She is called the kingdom of heaven, because by her God reigns in us and leads us to His kingdom in heaven.

(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.

ORDINATIONS: Please remember in your prayers the various ordinations on November 23 at Our Lady of Guadalupe Seminary — Porters and Lectors (17 seminarians); Exorcists and Acolytes (14 seminarians); Deacons (3). The list of names are listed on the bulletin-board in the vestibule (including James Gillenkirk)

LIVING THE CONSECRATION TO MARY: Saint Louis Marie Grignon de Monfort says that a person truly consecrated to Our Blessed Mother will act with her, and in her, and through her, and for her.

To act with Mary, he will align himself completely with her will. He will be the unresisting implement in her hand for the accomplishment of the Divine Will that no one else knows so well as she, the brush in the hand of Mary the painter, the chisel in the hand of Mary the sculptor.

Complete conformity to the will of God — that is perfect sanctity.

Nature affords no more beautiful picture of the calm and peace that is man's heritage than a quiet, lonely, pine-fringed lake at sunset. During the day there may have been breezes that stirred the waters, but as evening comes on, the waters begin to still, and long, vague reflections begin to appear, until at sunset, the wind having died down and the waters stilled, they present a perfect picture below of all that is above.

The soul is tossed by anxiety and care of the earth mirrors but poorly the glory of God, but as personal desires lessen, the reflection of Heaven in the soul begins to appear, until at last, the desires all stilled, God is perfectly mirrored, as far as He can be, in the image He has made.

Everyone made by God who reverts to this calm and beautiful reflection of the infinitely beautiful Creator has performed a sublime act of reparation, an act of repairing nature deformed by sin, and restoring it in one at least, to its pristine beauty.

To make ourselves decrease, that He may increase, and to do this with the aid of Mary, and to help her achieve the same goal in others — this it is to live with Mary.

("Consecration to the Immaculate Heart of Mary")

COLLECTION: November 10th - \$2,484.00

Altar Boy Schedule

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

WEEK ONE

Monday

7:45 a.m.

Tuesday

7:45 a.m.

Wednesday John Pheasant

7:45 a.m. Andrew Pheasant

Thursday William Skuba

7:45 a.m. John Skuba

TWENTY-FOURTH SUNDAY

AFTER PENTECOST

November 24th

8:00 a.m. Mass

ACI 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