

Saint Michael the Archangel Church

1703 Jackson St. Scranton, PA 18504

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Thirteenth Sunday after Pentecost

August 18, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

Mass Intentions

Sun. Aug. 18th	Thirteenth Sunday after Pentecost, II Class
8:00 a.m.	Fr. Massimo Botta, FSSP - <i>The Pheasant Family</i>
10:15 a.m.	<i>Pro Populo</i>
Mon. Aug. 19th	St. John Eudes, Confessor, III Class
7:45 a.m.	Joseph Skuba - <i>Ken and Susan Skuba</i>
Tues. Aug. 20th	St. Bernard of Clairvaux, Abbot & Doc., III Class
7:45 a.m.	Sr. Marie Bernard - <i>Chris and Joyce Keifer</i>
Wed. Aug. 21th	St. Jane Frances de Chantal, Widow, III Class
7:45 a.m.	John Mulligan - <i>The van Beek Family</i>
Thur. Aug. 22nd	Immaculate Heart of Mary, II Class
7:45 a.m.	† Mary Malachowski - <i>Mike & Sharon Malachowski</i>
Fri. Aug. 23rd	St. Philip Benizi, Confessor, III Class
6:00 p.m.	Alexandra Skuba - <i>Her Parents</i>
Sat. Aug. 24th	St. Bartholomew, Apostle, II Class
9:00 a.m.	Fr. Joseph Poisson, FSSP - <i>The Pheasant Family</i>
Sun. Aug. 25th	Fourteenth Sunday after Pentecost, II Class
8:00 a.m.	† Edward Bellington - <i>Robert McHale</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

OFFICE HOURS

Mon-Friday 9 am-5 pm

THURSDAY - CLOSED

Saturday - 10 am-Noon

Thirteenth Sunday after Pentecost

INTROIT

Ps. 73, 20, 19, 23

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Ps 73, 1.* O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? *V.* Glory be to the Father ... Have regard...

COLLECT

Almighty, eternal God, grant us the increase of faith, hope, and charity; and, that we may deserve to attain what Thou dost promise, make us to love what Thou dost command. Through Our Lord.

EPISTLE

Gal. 3, 16-22

Brethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul; to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GRADUAL

Ps. 73, 20, 19, 22

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. *V.* Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants.

ALLELUIA, ALLELUIA

Ps. 89, 1

Lord, Thou hast been our refuge, from generation to generation. *Alleluia.*

GOSPEL

Luke 17, 11-19

At that time, As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that

were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when He saw, He said, Go show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him, Arise, go thy way; for thy faith hath made thee whole.

OFFERTORY

Ps. 30, 15, 1

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

SECRET

Look with favor upon Thy people, O Lord, look with favor upon their gifts; that, being appeased by this oblation, Thou mayest give us pardon and grant us what we ask. Through our Lord.

COMMUNION

Wis. 16, 20

Thou hast given us, O Lord, Bread from Heaven, having in it all that is delicious, and the sweetness of every taste.

POSTCOMMUNION

Having received Thy heavenly Sacraments, O Lord, we beseech Thee that we may profit unto the increase of everlasting salvation. Through our Lord.



There met Him ten men that were lepers, ... saying, Jesus, master, have mercy on us. Whom when He saw, He said, Go show yourselves to the priests. And it came to pass, as they went, they were made clean. (St. Luke 17:13,14) Christ commanded the lepers to go to the priests, not that they might be healed by them, for this was impossible, but rather: 1. For the honor and deference due to the priesthood. 2. Because the law commanded lepers, if they were healed, to show themselves to the priests, that through them they might be brought back to the city and temple, and to the society of men (Leviticus 24). The priests, moreover, had their own signs by which they might know whether a man were a leper or not. 3. To prove the faith and obedience of the lepers, for they knew themselves to be lepers, and that they could not be healed by the priests, but only that their leprosy could be declared. Yet they went to them at Christ's command, believing that they would for this reason be healed by Him before they came to the priests. For if they had not been so persuaded they would assuredly not have gone to the priests, since they were going to be declared by them cleansed of their leprosy. 4. That Christ might make the priests witnesses of the miraculous healing done by Him, and that from this they might know that He is the Christ.

Allegorically, Christ wished to signify that mystical lepers, that is sinners in the new law, must come to the priests so that they may be healed in the Sacrament of Penance, and absolved from the leprosy of sin. "It is not the duty of the priest, under the new law, to prove the leprosy, as it was under the old law, but to cleanse and expiate it when proved," says St. Chrysostom.

As they went. "With certain faith and blind obedience, not criticizing the command," says Euthymius. It is probable that as soon as they started on their way they were healed, so that they might know that they were cured by Jesus.

They were made clean. From their leprosy, which among the Jews was the worst possible uncleanness, both natural and legal; especially because leprosy is contagious, and made those who came near, leprous and unclean.

And one of them ... went back, ... and he fell on his face before His feet, giving thanks: and this was a Samaritan. (St. Luke 17:15-16) And, therefore, a foreigner and abhorrent to the Jews, a schismatic moreover, so that it was wonderful that he alone gave thanks so earnestly to Jesus, a Jew, when the other lepers, who were Jews by nation and religion, paid no heed to the Jew, Jesus, by whom they had been cured, nor thanked Him for so great a benefit.

And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. (St. Luke 17:17-18) That is, except

this Samaritan, who was a stranger to the Jewish people and religion. For the Samaritans were Babylonians, Assyrians and Medians, etc. and were transferred by Salmanasar to Samaria (4 Kings 17:24). So we see that foreigners are often more grateful than natives; because strangers wonder at strange benefactors more, and pay them greater respect than natives, who, being familiar and fellow-citizens with their benefactor, think that benefits from him are their due from the right of country. Moreover, they were ashamed to humble themselves before their own countryman, and to acknowledge the misery from which He had delivered them. Rightly, therefore, does Christ reproach them for their ingratitude; and He might with justice have deprived them of the benefit of the cure which He had granted, so that they would fall back again into their leprosy. But He would not do this, because so great is His goodness that it extends even to the ungrateful. St. Bernard sharply rebukes the wickedness of ingratitude. He says, "Ingratitude is the enemy of our souls, the annihilation of our merits, the scattering of our virtues, the loss of our benefactions. Ingratitude is a burning wind, drying up the fountain of piety, the dew of mercy, the streams of grace." In his sermon "On the Seven Mercies", the same author says, "A destructive thing is ingratitude, hostile to grace and inimical to salvation. I tell you that, to my knowledge, nothing so displeases God, especially in children of grace, in men of conversion, as much as ingratitude. For it obstructs the paths of grace, and where there is ingratitude, grace no longer finds access and has no place."

And He said to him: Arise, go thy way; for thy faith hath made thee whole. (St. Luke 17:19) Faith, by which you have believed that I can save you, indeed, that I will do so, if you obey Me and go to the priests. For this faith has cooperated in your healing, even though I be the primary author of it. Nevertheless I wished that your faith, too, should concur in the healing, as a fitting disposition; for if you had not believed, you would not have been healed by Me.

Hath made thee whole. Cleansed thee from leprosy, both of the body and of the soul, i.e., from thy sins. Hence very likely God inspired this leper to make some act of contrition for his sins, by which he was justified; and that he then left the schism and sect of the Samaritans, and joined the true religion of the Jews. Lastly, he became a disciple of Jesus, and received His Baptism and, now a Christian, preached everywhere the power and miracle of Christ and converted many to Him. For he was prompted to do this by his gratitude, which is praised here by Christ. (*The Great Commentary of Cornelius à Lapide*)

ANNUAL PARISH PICNIC: The parish picnic is Saturday, August 31st at LaCoe's Grove following the 9:00 a.m. Mass. For any questions please contact Mr. James Angley (570) 283-3219.

DIRECTIONS FOR LACOE'S GROVE are available in the vestibule of the church.

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.

MASS BOOK INTENTIONS. The 2013 Mass Book is closed. The 2014 Mass Book will open in September. Please submit your stipend at the time of your mass request.

The Parish Choir resumes today after a well deserved summer break.

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.

The New Sunday Altar Boy Schedule begins Sunday August 25th. **Team D** is scheduled to serve this Sunday.

On the week days schedule, we are now going to a three-week cycle. Please note these new changes.

Special thanks to everyone who prayed for Fr. Zepeda's personal intention. May God reward your charity.

6:30 a.m. MASS: Every day this week.

COLLECTION: August 11 - \$3,262.00.

Altar Boys Schedule

THIRTEENTH SUNDAY AFTER PENTECOST

August 18

8:00 a.m. Mass

AC1 Dominic Gardner
AC2 Jack Gardner

TEAM C

MC Justin LaFata
TH James McWhirter
AC1 Robert Seeley
AC2 Patrick Seeley
C Timothy Emig
S1 Stephen LaFata
S2 Brendan Seeley
S3 Joseph Seeley

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. John Pheasant
Andrew Pheasant

FOURTEENTH SUNDAY AFTER PENTECOST

August 25

8:00 a.m. Mass

AC1 Justin LaFata
AC2 Francis LaFata

TEAM D

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