

# Saint Michael the Archangel Church

1703 Jackson St. Scranton, PA 18504

Rectory: 570-961-1205 Fax: 570-961-2284

Emergency: 570-561-4011 (or just call Rectory and press 7)

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

## Twelfth Sunday after Pentecost

August 11, 2013

Fr. José M. Zepeda, FSSP, Pastor

Fr. Joseph Poisson, FSSP, Assistant Pastor

### Mass Intentions

Sun. Aug. 11th	Twelfth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	† Jacqueline Frank - <i>Joan Fanning</i>
10:15 a.m.	<i>Pro Populo</i>
Mon. Aug. 12th	St. Clare, <i>Virgin, III Class</i>
7:45 a.m.	Mary Frances Ludwig - <i>Her Parents</i>
Tues. Aug. 13th	SS. Hippolytus & Cassian, <i>Martyrs, IV Class</i>
7:45 a.m.	† Francis Iovino - <i>The van Beek Family</i>
Wed. Aug. 14th	Vigil of the Assumption, <i>II Class</i>
7:45 a.m.	† Stephen Toman - <i>Daughter Alice</i>
Thur. Aug. 15th	Assumption of the Blessed Virgin Mary, <i>I Class</i>
9:00 a.m.	Phyllis Graham - <i>The van Beek Family</i>
7:00 p.m.	<i>Pro Populo</i>
Fri. Aug. 16th	St. Joachim, <i>Father of Blessed Virgin Mary, II Class</i>
6:00 p.m.	Brendan Campbell - <i>The van Beek Family</i>
Sat. Aug. 17th	St. Hyacinth, <i>Confessor, III Class</i>
9:00 a.m.	Janice & Robert Farley - <i>Christian &amp; Joyce Keifer</i>
Sun. Aug. 18th	Thirteenth Sunday after Pentecost, <i>II Class</i>
8:00 a.m.	Fr. Massimo Botta, FSSP - <i>The Pheasant 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

#### OFFICE HOURS

Mon-Friday 9 am-5 pm

**THURSDAY - CLOSED**

Saturday - 10 am-Noon

## Twelfth Sunday after Pentecost

### INTROIT ANTIPHON

*Ps. 69: 2-3*

Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. *Ps. 69, 4.* Let them be turned backward and blush for shame, who desire evils to me. {V} Glory be.

### COLLECT

Almighty and eternal God, Whose gift it is that Thy faithful serve Thee worthily and rightly, grant us, we beseech Thee, that we may without offense hasten on to the fulfillment of Thy promises. Through our Lord.

### EPISTLE

*2 Cor. 3: 4-9*

Brethren, such confidence we have through Christ toward God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

### GRADUAL

*Ps. 33: 2-3*

I will bless the Lord at all times; His praise shall be ever in my mouth. {V} In the Lord shall my soul be praised: let the meek hear, and rejoice.

### ALLELUIA

*Ps. 87: 2*

Alleluia, alleluia. {V} O Lord, the God of my salvation, I have cried in the day, and in the night before Thee. Alleluia.

### GOSPEL

*Luke 10: 23-37*

At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life? But He said to him, What is written in the law? How readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with

thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self. And He said to him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

### OFFERTORY

*Ex. 32: 11, 13-14*

Moses prayed in the sight of the Lord his God and said, Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou swore to give a land flowing with milk and honey. And the Lord was appeased from doing the evil which He had spoken of doing against His people.

### SECRET

Graciously behold, we pray Thee, O Lord, the sacrifices which we lay upon Thy sacred altars, that, in bringing us plentiful forgiveness, they may give honor to Thy name. Through our Lord.

### COMMUNION ANTIPHON

*Ps. 103: 13-15*

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

### POSTCOMMUNION

May the holy partaking of this mystery, we pray Thee, O Lord, vivify us, bringing us at once forgiveness and strengthening. Through our Lord.

*A certain man went down from Jerusalem to Jericho, and fell among robbers.* (St. Luke 10:30). The man, therefore, was an Israelite, says St. Augustine, and an inhabitant of Jerusalem, says St. Bede. This is a parable founded on incidents that occurred frequently at that time, and is, therefore, a true history. For, as St. Jerome notes in commenting on chapter 20 of Matthew, and in his epitaph on S. Paula (ep. 77), between Jerusalem and Jericho was a dangerous place infested with robbers, called in the Hebrew tongue Adommim, or rather Addammim, i.e., red or bloody, "because much blood was shed there through the frequent attacks of robbers". In that place the man who was going from Jerusalem to Jericho was cured by the Samaritan after he had fallen in with robbers and had been wounded by them, which even today happens to many travelers. It is located four leagues to the west of Jericho. Finally, this place was located on a mountain, or hill, from which the robbers could see travelers approaching from below, and lie in ambush to attack them. Hence in Josue 15:7 the place is called the ascent of Adommim. Who also stripped him (of his money, clothing, and all that he had) and having wounded him went away, leaving him half dead. By the wayside, where he would certainly have died of his wounds, unless someone helped and treated him. For it is the custom of robbers to wound or kill those whom they rob, lest their victims immediately call on passersby and neighbors to follow the thieves and wrest from them the stolen goods, if not slaughter them.

*And it chanced, that a certain priest went down the same way: and seeing him, passed by.* (St. Luke 10:31). It happened by chance, humanly speaking, but by a certain plan, if you consider God's providence, for nothing is fortuitous to Him, but rather all things are foreseen and foreordained by Him. Passed by, in Greek, i.e., "passed by on the other side". This means that the priest, struck with horror by the wounds of the dying man, not only did not approach him, but went back and retraced his steps in the opposite direction, say Titus and Theophylact. Christ here draws attention to the perverse religious practices and inhumanity of the priests of that day, who cared only about the external ceremonies, sacrifices, and oblations to which they were devoted, but neglected, indeed were completely wanting in true piety and mercy and charity. For this priest, seeing a Jew, his fellow countryman and neighbor, wounded, half-dead, and in agony, deserted him in that dire necessity, without deigning to approach him or speak to him.

*In like manner also a Levite, when he was near the place and saw him, passed by.* (St. Luke 10:32). Formerly the Levite

among the Jews, like the deacon today among Christians, assisted the priest in the sacred rites. This man, therefore, was of the same ilk, just as inhuman as the priest; for as the priest, so is the Levite; as the prelate, so the deacon; as the prince, so the slave; as the teacher, so the disciple. And so he likewise passed by.

*But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion.* (St. Luke 10:33). A Samaritan, one of an entirely different race and religion, and therefore, as a heretic and schismatic, more hateful to the Jews than any other of the gentiles. Therefore, the Jews thought him, not their neighbor, but their sworn enemy. Yet this despised Samaritan had pity on a wounded Jew, abandoned by the Jews and neglected by both priest and Levite; he helped him as a neighbor, treated his wounds, and restored him to life. Christ holds up the example of the Samaritan to show us that not only our friends, but also our enemies (such as the Samaritan was to the Jews) are our neighbors. Furthermore He praises the charity and kindness of this Samaritan above that of the Jews, in that he showed such compassion to a half-dead Jew who was neglected by the Jews and hated by the Samaritans.

Allegorically, the man is Adam, fallen into sin and hence wounded in his soul, and almost dead. For Adam went from Jerusalem (that is, from the "vision of peace", from paradise and the state of innocence, where he enjoyed supreme peace with God, with himself, with Eve, and with all the animals) to Jericho, that is, into "mutability" and the state of sin, symbolized by Jericho, which means "moon", which changes and is eclipsed day by day. The thieves are the evil spirits who deceived Adam and Eve through the serpent and led them to sin, and thus despoiled man of God's grace and virtues, and inflicted the wounds of concupiscence upon all the powers and appetites of his soul. The priest and Levite represent the old law, which failed to remedy Adam's fall because it could not. The Samaritan (i.e., "guardian") is Christ, who faithfully cares for and guards all men, so that they may be healed and saved; the horse is His human nature, upon which divinity itself is seated [in-sidet means both "sits upon" and "dwells within"], and on which it is carried and borne. The inn is the Church, which receives all believers. The wine is the Blood of Christ, by which our wounds are washed and our sins are wiped away. The oil represents the mercy, clemency, and gentleness of Christ. The host, who is in charge of the inn, i.e., of the Church, is St. Peter, or the Pope. So St. Ambrose, Origen, St. Jerome, St. Augustine, and other Church Fathers. (*The Great Commentary of Cornelius à Lapide*)

**The following is a suggested Consecration for fathers who wish to consecrate their families to the Immaculate Heart of Mary next Thursday:**

**A Solemn Act of Consecration to the Immaculate Heart of Mary**

Most Holy Virgin Mary, tender Mother of men, to fulfill the desires of the Sacred Heart of Jesus and the request of the Vicar of Thy Son on earth, we consecrate ourselves and our families to thy Sorrowful and Immaculate Heart, O Queen of the Most Holy Rosary, and we recommend to thee, all the people of our country and all the world.

Please accept our consecration, dearest Mother, and use us as thou wish to accomplish thy designs in the world. O Sorrowful and Immaculate Heart of Mary, Queen of the Most Holy Rosary, and Queen of the World, rule over us, together with the Sacred Heart of Jesus Christ, Our King. Save us from the spreading flood of modern paganism; kindle in our hearts and homes the love of purity, the practice of a virtuous life, an ardent zeal for souls, and a desire to pray the Rosary more faithfully.

We come with confidence to thee, O Throne of Grace and Mother of Fair Love. In flame us with the same Divine Fire which has inflamed thine own Sorrowful and Immaculate Heart. Make our hearts and homes thy shrine, and through us, make the Heart of Jesus, together with thy rule, triumph in every heart and home. Amen.

**6:30 a.m. MASS:** Every day this week except for Thursday.

**AURIESVILLE PILGRIMAGE SEPTEMBER 20-22:**

Register online at [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim). For more information see full page article in vestibule, or speak to Eric McWhirter, or call Greg Lloyd: 610/435-2634.

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

**Mass Schedule for the Assumption of the BVM:**

9:00 a.m. Low Mass

7:00 p.m. High Mass

**ALTAR BOY SCHEDULE FOR AUGUST 15TH**

**Team B**

- MC/TH Andrew Mitchell
- Th/MC William Skuba
- AC1 Anthony Mitchell
- AC2 Matthew Davidson
- C Timothy Sica
- S1 Francis LaFata
- S2 Stephen LaFata
- S3 John Mitchell
- S4 John Skuba

**COLLECTION:** August 4 - \$1,945.00.

**TWELFTH SUNDAY**  
**AFTER PENTECOST**

**August 11TH**

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

- ACI William Skuba
- AC2 John Skuba

**10:15 a.m. Mass**

- ACI Patrick Seeley
- AC2 Robert Seeley

**WEEK TWO**

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

**Tuesday** James McWhirter  
**7:45 a.m.** Joseph McWhirter

**Wednesday** Andrew Mitchell  
**7:45 a.m.** Anthony Mitchell

**Thursday** Joshua Sica  
**7:45 a.m.** Timothy Sica

**THIRTEENTH SUNDAY**  
**AFTER PENTECOST**

**August 18**

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

- ACI 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