

Saint Michael the Archangel Church

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Twelfth Sunday after Pentecost

August 7, 2016

Fr. José Zepeda, FSSP, Pastor

Mass Intentions

Sun. Aug. 7th 8:00 a.m. 10:15 a.m.	Twelfth Sunday after Pentecost, II Class † Ada V. Reda - McGuirk Family <i>Pro Populo</i>
Mon. Aug. 8th 7:45 a.m.	St. John Marie Vianney, Confessor, III Class Souls in Purgatory - Hanisch Family
Tues. Aug. 9th 7:45 a.m.	Vigil of St. Lawrence, III Class † Lucille Paris - Mr. & Mrs. Ken Skuba
Wed. Aug. 10th 7:45 a.m.	St. Lawrence, Deacon & Martyr, II Class † Michael Harold Anglely, Sr. - His Son
Thu. Aug. 11th 7:45 a.m.	Ss. Tiburtius & Susanna, Virgin, Martyrs, IV Class Mary Frances & Jeffery Ludwig Family - Parents
Fri. Aug. 12th 6:00 p.m.	St. Clare, Virgin, III Class James H. Craig, Jr. - F.O.S.S.
Sat. Aug. 13th 9:00 a.m.	Saturday of Our Lady, IV Class † Wallace White, Jr. - His Wife
Sun. Aug. 14th 8:00 a.m. 10:15 a.m.	Thirteenth Sunday after Pentecost, II Class † Stephen Toman - Daughter <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-4 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.

Fr. Gabriel of St. Mary Magdalen

“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.” That unfortunate man represents each one of us. We too have encountered robbers on our way. The world, the devil, and our passions have stripped and wounded us. Who can say that he does not have in his own soul some wound, more or less deep, left by temptation or sin? But, on our route, there was also a good Samaritan, rather the Good Samaritan par excellence, Jesus, who, moved by compassion for our state, brought us help. With infinite love He bent over our open wounds, curing them with the oil and wine of His grace. The oil represents its gentleness and the wine its vigor. Then He took us in His arms and brought us to a safe place, that is, He entrusted us to the maternal care of the Church, to which He has consigned the price of our ransom, the fruit of His death on the Cross.

The parable of the good Samaritan thus delineates the story of our redemption, a story which is ever in action and which is renewed every time we draw near to Jesus, humbly and regretfully showing Him the wounds of our souls. It is actuated in a very special way in the Mass, where Jesus presents to the Father the price of our salvation, and renews His immolation for our benefit. We should go to Mass in order to meet Him, the Good Samaritan, to invoke and receive His sanctifying action. The more we recognize our own misery and our need of redemption, the more will Jesus apply the fruits of redemption to us. When He comes to us in Holy Communion, He will heal our wounds, not only our exterior wounds, but our interior ones also, abundantly pouring into them the sweet oil and strengthening wine of His grace.

This is how Jesus treats us, this is how He has treated mankind, which, by sin, had become a stranger, yes, an enemy to Him and even rejected Him, the Son of God!

Jesus, who by His redemptive work, had given us the highest example of a most merciful and compassionate

charity, could fittingly conclude the parable of the good Samaritan with these words: “Go, and do thou in like manner”; and He might have added, as He did to His Apostles on the evening of the Last Supper: “For I have given you an example, that as I have done to you, so you do also.”

To the scribes and Pharisees, the word neighbors meant friends, or at most, the Israelites, but never the pagans or the Samaritans. However, the Savior went beyond this narrow interpretation and suggested an act of charity to an enemy as a concrete example of the charity which was commanded by the law. The good Samaritan brought help to a poor Jew who had been left unaided and abandoned by a priest and a levite, his own fellow countrymen; he did not take into account the hatred the Jews had for his people. This universal charity is to be the distinctive mark of the new religion established by Christ. St. James wrote: “Religion clean and undefiled before God and the Father is this to visit the fatherless and widows in their tribulation” (1,27). There is no true religion without charity toward our neighbor, and above all toward a suffering neighbor. The scribes and Pharisees, and even their priests, who had reduced religion to mere exterior formalism while neglecting the duties of charity with such unconcern, found themselves condemned by the parable of the good Samaritan. Unfortunately, even among Christians, there are found devout persons who are scrupulous about omitting a single exercise of piety but have no hesitation about abandoning those who suffer; they have not grasped the real inner meaning of religion, but have stopped at the exterior practices. Religion gives us an intense realization of our relationship with God: He is our Father and we are His children; but if we are all children of the same Father, how is it that we do not consider ourselves brothers? True piety consists in the realization of our divine sonship and of our brotherhood with all men, without exception. And he who truly feels himself a brother will never be heedless of the needs and sufferings of others.

SAINT MICHAEL THE ARCHANGEL PARISH extends a warm welcome to all visitors and new parishioners in the parish.

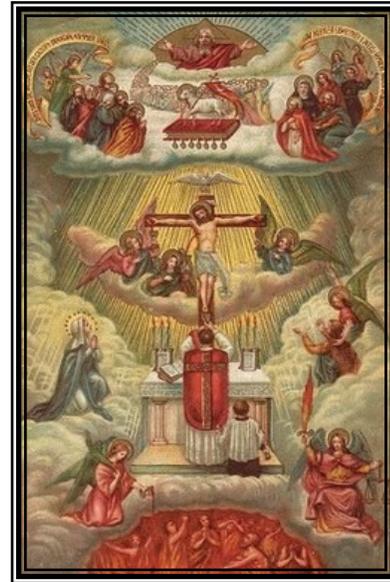
THE HOUSE OF GOD: There is too much noise coming from the back of the church during holy Mass. Out of reverence due to Our Lord, **please drop kneelers quietly** and limit the **coming and going** during Mass to a minimum. God bless you,

ANNUAL PARISH PICNIC: The parish picnic is **Saturday, August 20th** at LaCoe's Grove in Clarks Summit. Directions will be forthcoming in the vestibule of the church, along with sign-up sheets for each family to bring their favorite dish for 12 people. The food will be blessed at 1:00 p.m.

MODESTY OF DRESS: While in church during these warmer months, please dress modestly. The rule pertains to men and women:

- * Pants and skirts long enough that the knees are covered when sitting.
- * Shoulders should be covered.
- * No plunging necklines.
- * No tight clothing. Clothing is to conceal; not reveal. Remember we dress at church not for our own comfort, but to present ourselves to Our Lord.

REMINDER: Monday, August 15th, is the feast of the Assumption of the Blessed Virgin Mary. We will have a sung mass at 9 a.m. Team A will serve the mass.



Altar Boy Schedule

TWELFTH SUNDAY
AFTER PENTECOST

Aug. 7th
8:00 a.m. Mass

ACI Timothy Sica
AC2 Peter Sica

10:15 Mass

ACI Sean Michelin
AC2 Mathias Morris

WEEK THREE

Monday Patrick Schneider
7:45 a.m.

Tuesday
7:45 a.m.

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

Thursday Sean Michelin
7:45 a.m. Mathias Morris

THIRTEENTH SUNDAY
AFTER PENTECOST

Aug. 14th
8:00 a.m. Mass

ACI Joseph Seeley
AC2 Brendan Seeley

10:15 Mass

ACI Stephen LaFata
AC2 Francis LaFata