

Saint Michael the Archangel Church

1703 Jackson St. Scranton, PA 18504

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

Sacramental Emergencies: 570-780-0910

Fourth Sunday of Lent

March 26, 2017

Fr. José Zepeda, FSSP, Pastor

Mass Intentions

Sun. Mar. 26th	Fourth Sunday of Lent, (<i>Laetare</i>), I Class
8:00 a.m.	† William R. Craig, F.O.S.S.
10:15 a.m.	<i>Pro Populo</i>
Mon. Mar. 27th	Feria of Lent, III Class
7:45 a.m.	Alison & Perry Parker - <i>Anon.</i>
Tues. Mar. 28th	Feria of Lent, III Class
7:45 a.m.	Marlin McFadden, Jr. Family - <i>Anon.</i>
Wed. Mar. 29th	Feria of Lent, III Class
7:45 a.m.	Poor Souls, F.O.S.S.
Thu. Mar. 30th	Feria of Lent, III Class
7:45 a.m.	Mother Maria Luisa OCD - <i>Gillemkirk Family</i>
Fri. Mar. 31st	Feria of Lent, III Class
6:00 p.m.	Mary Rose Hanisch - <i>Her Parents</i>
Sat. Apr. 1st	Feria of Lent, III Class
9:00 a.m.	Justin & David LaFata - <i>Their Parents</i>
Sun. Apr. 2nd	Passion Sunday, I Class
8:00 a.m.	Charles Lessel - <i>Emig 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 am

& 9:15-10:05 am

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

Fourth Sunday of Lent

INTROIT

Is. 66:10-11

Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Ps. 121:1* I rejoiced at the things that were said to me: We shall go into the house of the Lord. {V} Glory be.

COLLECT

Grant, we beseech thee, Almighty God, that chastened by suffering, as because of our transgressions was meet, we may inwardly be gladdened by Thy comforting grace. Through our Lord.

EPISTLE

Gal. 4: 22-31

Brethren: it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from Mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scriptures? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GRADUAL

Ps. 121: 1,7

I rejoiced at the things that were said to me: We shall go into the house of the Lord. Let peace be in Thy strength, and abundance in Thy towers.

TRACT

Ps. 124: 1-2

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

GOSPEL

John 6: 1-15

At that time, Jesus went over the Sea of Galilee which is

that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered Him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down; in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.

OFFERTORY

Ps. 134: 3,6

Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet: whatsoever He pleased He hath done in heaven and in earth.

SECRET

Favorably regard, we entreat Thee, O Lord, this our sacrifice, and, appeased thereby, vouchsafe to us increase of fervor and growth in Thy saving grace. Through our Lord.

COMMUNION

Ps. 121: 3-4

Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy Name, O Lord.

POSTCOMMUNION

Merciful God, Who ceases not to lavish upon us the riches of Thy Sacraments; grant that we may ever draw near to Thine Altar with deepest reverence and with faith unwavering. Through our Lord.

Introduction to the Devout Life (Cont'd)

Aspirations, Ejaculatory Prayer, and Holy Thoughts

Part II, Chapter 13

We retire with God, because we aspire to Him, and we aspire in order to retire with Him; so that aspiration after God and spiritual retreat excite one another, while both spring from the one Source of all holy thoughts. Do you then, my child, aspire continually to God, by brief, ardent upliftings of heart; praise His Excellence, invoke His Aid, cast yourself in spirit at the Foot of His Cross, adore His Goodness, offer your whole soul a thousand times a day to Him, fix your inward gaze upon Him, stretch out your hands to be led by Him, as a little child to its father, clasp Him to your breast as a fragrant nosegay, upraise Him in your soul as a standard. In short, kindle by every possible act your love for God, your tender, passionate desire for the Heavenly Bridegroom of souls. Such is ejaculatory prayer, as it was so earnestly inculcated by Saint Augustine upon the devout Proba; and be sure, my child, that if you seek such nearness and intimacy with God your whole soul will imbibe the perfume of His Perfections. Neither is this a difficult practice,--it may be interwoven with all our duties and occupations, without hindering any; for neither the spiritual retreat of which I have spoken, nor these inward upliftings of the heart, cause more than a very brief distraction, which, so far from being any hindrance, will rather promote whatever you have in hand. When a pilgrim pauses an instant to take a draught of wine, which refreshes his lips and revives his heart, his onward journey is nowise hindered by the brief delay, but rather it is shortened and lightened, and he brings it all the sooner to a happy end, pausing but to advance the better.

Sundry collections of ejaculatory prayer have been put forth, which are doubtless very useful, but I should advise you not to tie yourself to any formal words, but rather to speak with heart or mouth whatever springs forth from the love within you, which is sure to supply you with all abundance. There are certain utterances which have special force, such as the ejaculatory prayers of which the Psalms are so full, and the numerous loving invocations of Jesus which we find in the Song of Songs. Many hymns too may be used with the like intention, provided they are sung attentively. In short, just as those who are full of some earthly, natural love are ever turning in thought to the beloved one, their hearts overflowing with tenderness, and their lips ever ready to praise that beloved object;

comforting themselves in absence by letters, carving the treasured name on every tree;--so those who love God cannot cease thinking of Him, living for Him, longing after Him, speaking of Him, and fain would they grave the Holy Name of Jesus in the hearts of every living creature they behold. And to such an outpour of love all creation bids us--nothing that He has made but is filled with the praise of God, and, as says Saint Augustine, everything in the world speaks silently but clearly to the lovers of God of their love, exciting them to holy desires, whence gush forth aspirations and loving cries to God. St. Gregory Nazianzen tells his flock, how, walking along the seashore, he watched the waves as they washed up shells and sea weeds, and all manner of small substances, which seemed, as it were, rejected by the sea, until a return wave would often wash part thereof back again; while the rocks remained firm and immoveable, let the waves beat against them never so fiercely. And then the Saint went on to reflect that feeble hearts let themselves be carried hither and thither by the varying waves of sorrow or consolation, as the case might be, like the shells upon the seashore, while those of a nobler mould abide firm and immoveable amid every storm;--whence he breaks out into David's cry, "Lord, save me, for the waters are gone over my soul; deliver me from the great deep, all Thy waves and storms are gone over me;" for he was himself then in trouble by reason of the ungodly usurpation of his See by Maximus.

When Saint Fulgentius, Bishop of Ruspe, heard Theodoric, King of the Goths, harangue a general assembly of Roman nobles, and beheld their splendour, he exclaimed, "O God, how glorious must Thy Heavenly Jerusalem be, if even earthly Rome be thus!" And if this world can afford so much gratification to mere earthly lovers of vanity, what must there be in store hereafter for those who love the truth?

We are told that Saint Anselm of Canterbury, (our mountains may glory in being his birthplace) was much given to such thoughts. On one occasion a hunted hare took refuge from imminent death beneath the Bishop's horse, the hounds clamouring round, but not daring to drag it from its asylum, whereat his attendants began to laugh; but the great Anselm wept, saying, "You may laugh forsooth, but to the poor hunted beast it is no laughing matter; even so the soul which has been led astray in all manner of sin finds a host of enemies waiting at its last hour to devour it, and terrified, knows not where to seek a refuge, and if it can find none, its enemies laugh and rejoice." And so he went on his way, sighing.

(to be continued)

St. Francis de Sales

ST. MICHAEL THE ARCHANGEL PARISH extends a warm welcome to all new parishioners in the parish. If you would like to register, please contact the rectory.

STATIONS OF THE CROSS are held on every Friday at 5:30 p.m. during Lent. Mass is at 6:00 p.m. with the Holy Rosary following the Mass. **Confessions will be heard from 5:00 - 5:25 p.m.**

FIRST SATURDAY is April 1st. We are invited to pray the Rosary, meditate for 15 minutes on the Mysteries, make sacramental confession and Communion in **reparation for sins and blasphemies** against the Immaculate Heart of Our Blessed Mother.

ARTWORK: Joan Bennett Artwork will be set up and available for purchase in the church basement on Friday, March 31 through Sunday, April 2.

PLENARY INDULGENCE: On each of the Fridays of Lent, a plenary indulgence is granted to the faithful who, after Communion, recite the "Prayer Before a Crucifix." Copies of the prayer may be found in the Church vestibule.

LENTEN MISSION: Fr. James Buckley, FSSP will preach a Lenten Mission from Monday, April 3rd through Friday, April 7th. He will hear confessions before and after each mission talk. His talks begin at 7:00 p.m. and will last one approximately hour.

Schedule of Talks

- Monday- 1. An Instruction on the Sacrament of Penance.
2. The Principal and Foundation of St. Ignatius of Loyola.
- Tuesday- 1. An Instruction on the Eucharist
2. On Sin
- Wednesday- 1. An Instruction on Marriage
2. The Last Things.
- Thursday - 1. The Mercy of God.
- Friday - 2. The Passion of Christ.

Prayer Before a Crucifix

Look down upon me, good and gentle Jesus while before Thy face I humbly kneel and, with burning soul, pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity; true contrition for my sins; and a firm purpose of amendment; while I contemplate with great love and tender pity Thy five most precious wounds, pondering over them within me while I call to mind the words which David Thy prophet said of Thee, my Jesus:

FOURTH SUNDAY OF LENT

(Laetare)
March 26th
8:00 a.m. Mass

- ACI** Timothy Sica
- AC2** Peter Sica

TEAM A

- MC** Matthew Gillenkirk
- TH** Patrick Seeley
- AC1** Andrew pheasant
- AC2** Joseph Seeley
- C** Brendan Seeley
- S1** Sean Michelin
- S2** Mathias Morris

WEEK THREE

Monday Patrick Schneider
7:45 a.m. William Schneider

Tuesday
7:45 a.m.

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

Thursday Sean Michelin
7:45 a.m.

PASSION SUNDAY

March 26th
8:00 a.m. Mass

- ACI** Dominic Gardner
- AC2** Jack Gardner

TEAM B

- MC** Francis LaFata
- TH** Stephen LaFata
- AC1** John Skuba
- AC2** Patrick Schneider
- C** Brian LaFata
- S1** Sean Michelin
- S2** Joseph Skuba