

The Priestly Fraternity of Saint Peter

St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

F E A S T O F T H E H O L Y N A M E

J A N U A R Y 5 , 2 0 2 0

MASS SCHEDULE

Sunday

Low Mass: 8:00am

High Mass: 10:15am

Weekdays

Mon - Thu: 7:45am

Friday: 6:00pm

Saturday: 9:00am

MASS INTENTIONS

SUNDAY 8:00AM	5TH	HOLY NAME OF JESUS, II <i>+ Joseph Halberg –Jerome Lackner</i>
SUNDAY 10:15AM		<i>Pro Populo</i>
MONDAY 7:45AM	6TH	EPIPHANY OF OUR LORD, I <i>Maria Concetta Ranieli –Joe Ranieli</i>
TUESDAY 7:45AM	7TH	FERIA OF THE EPIPHANY, IV <i>+ John Morrisroe Jr—Pheasant Family</i>
WEDNESDAY 7:45AM	8TH	FERIA OF THE EPIPHANY, IV <i>+ Ralph Cipriani—Pheasant Family</i>
THURSDAY 7:45AM	9TH	FERIA OF THE EPIPHANY, IV <i>Felicity Clark</i>
FRIDAY 6:00PM	10TH	FERIA OF THE EPIPHANY, IV <i>+John Morrisroe Jr –Pheasant Family</i>
SATURDAY 9:00AM	11TH	SATURDAY OF OUR LADY, IV <i>Melanie Bennett</i>
SUNDAY 8:00AM	12TH	THE HOLY FAMILY, II <i>Special Intention</i>
SUNDAY 10:15AM		<i>Pro Populo</i>

DEVOTIONS

Confession

45mins before

Weekend Masses

Benediction

Fridays: 5:00pm

Saturday: 8:00am

Daily Rosary

Mon-Thu: After Mass

Fri -Sun: Before Mass

Office Hours: Monday by appointment, Friday 9am -3pm.



ST. MICHAEL THE ARCHANGEL

BRING THE FULLNESS OF CHRIST TO THE EMPTINESS OF THE WORLD

1703 JACKSON STREET
SCRANTON, PA
18504

PHONE: 570-961-1205
SACRAMENTAL EMERGENCY: 570-591-1779
WEBSITE: fsspscranton.org

Epiphany Mass Schedule 2019

Feast of the Epiphany: Please note that Monday 6th January 2020 is not a Holy Day of Obligation. Mass celebrating the Feast of the Epiphany will be offered at 10:15am (High Mass). N.B. There will be no other Masses celebrated on that day.

The Solemnity of the Epiphany, the great light that radiates from the Cave of Bethlehem inundates all of mankind through the Magi from the East. The Book of the Prophet Isaiah; and the passage from the Gospel of Matthew, juxtapose the promise and its fulfilment in that particular tension noted when reading passages from the Old and New Testaments in succession. Following the humiliations undergone by the people of Israel at the hands of worldly powers, the splendid vision of the Prophet Isaiah appears before us. He sees the moment when the great light of God that seems powerless and incapable of protecting his people will rise to shine on all the earth so that the kings of nations bow before him, coming from the ends of the earth to deposit their most precious treasures at his feet. And the heart of the people will tremble with joy.

Compared to this vision, the one the Evangelist Matthew presents to us appears poor and humble: it seems impossible for us to recognize in it the fulfilment of the Prophet Isaiah's words. In fact, those who arrived in Bethlehem were not the powerful and the kings of the earth, but the Magi, unknown men, perhaps regarded with suspicion, and in any case, not deemed worthy of special attention. The inhabitants of Jerusalem learned of the event but did not think it worth bothering about. Not even in Bethlehem did anyone seem to take any notice of the birth of this Baby, called King of the Jews by the Magi, nor about these men who had come from the East to visit him. Soon after, in fact, when Herod made it clear that he was effectively the one in power forcing the Holy Family to flee to Egypt and offering proof of his cruelty by the massacre of the innocents (cf. Mt 2: 13-18) the episode of the Magi seemed to have been disregarded and forgotten. It is therefore understandable that the hearts and souls of believers throughout the centuries have been attracted more by the vision of the Prophet than by the sober narration of the evangelist, as the Nativity scenes also show where there are camels, dromedaries and powerful kings of the world kneeling before the Child, laying down their gifts to him in precious caskets. But we must pay more attention to what the two texts communicate to us.

In fact, what did Isaiah see with his prophetic vision? In one single moment, he glimpsed a reality that was destined to mark all history. But even the event that Matthew narrates is not a brief and negligible episode that closes with the Magi hastening back to their own lands. On the contrary, it is the beginning. Those figures who came from the East were not the last but the first of a great procession of those who, throughout the epochs of history, are able to recognize the message of the Star, who know how to walk on the paths indicated by Sacred Scripture. Thus they also know how to find the One who seems weak and fragile but instead has the power to grant the greatest and most profound joy to the heart of man. In him, indeed, is made manifest the stupendous reality that God knows us and is close to us, that his greatness and power are not expressed according to the world's logic, but to the logic of a helpless baby whose strength is only that of the love which he entrusts to us. In the journey of history, there are always people who are enlightened by the light of the Star, who find the way and reach him. They all live, each in his or her own way, the experience of the Magi.

They had brought gold, incense and myrrh. These are certainly not gifts that correspond to basic, daily needs. At that moment, the Holy Family was far more in need of something different from incense or myrrh, and not even the gold could have been of immediate use to them. But these gifts have a profound significance: they are an act of justice. In fact, according to the mentality prevailing then in the Orient, they represent the recognition of a person as God and King, that is, an act of submission. They were meant to say that from that moment, the donors belonged to the sovereign and they recognize his authority. The consequence is immediate. The Magi could no longer follow the road they came on, they could no longer return to Herod, they could no longer be allied with that powerful and cruel sovereign. They had always been led along the path of the Child, making them ignore the great and the powerful of the world, and taking them to him who awaits us among the poor, the road of love which alone can transform the world.