

The Priestly Fraternity of Saint Peter

St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

L O W S U N D A Y

APRIL 19, 2020

MASS SCHEDULE

Sunday

Low Mass: 8:00am
High Mass: 10:15am

Weekdays

Mon - Thu: 7:45am
Friday: 6:00pm
Saturday: 9:00am

DEVOTIONS

Confession

45mins before
Weekend Masses

Benediction

Fridays: 5:00pm
Saturday: 8:00am

Daily Rosary

Mon-Thu: After Mass
Fri -Sun: Before Mass

MASS INTENTIONS

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| SUNDAY 8:00AM NO PUBLIC MASS | 19TH LOW SUNDAY, I <i>Vincent Wallace</i> |
| SUNDAY 10:15AM NO MASS | |
| MONDAY 7:45AM NO PUBLIC MASS | 20TH FERIA OF PASCHALTIDE, IV <i>+ Robert J Ruane—Robert McHale</i> |
| TUESDAY 7:45AM NO PUBLIC MASS | 21ST ST. ANSELM, DOCTOR, III <i>Teresa Scoblick—Her family</i> |
| WEDNESDAY 7:45AM NO PUBLIC MASS | 22ND SS. SOTER & CAIUS, POPES & MARTYRS, III <i>Holy Souls—Mary Seeley</i> |
| THURSDAY NO PUBLIC MASS | 23RD ST. GEORGE, MARTYR, IV <i>Russell & Kathleen Bateman—Cathy Seeley</i> |
| FRIDAY NO PUBLIC MASS | 24TH ST. FIDELIS OF SIGMARINGEN, MARTYR, III <i>Fr. Christopher Sahd—Cathy Seeley</i> |
| SATURDAY NO PUBLIC MASS | 25TH ST. MARK, EVANGELIST, II <i>Fr. Harkins</i> |
| SUNDAY 8:00AM NO PUBLIC MASS | 26TH GOOD SHEPHERD SUNDAY, II <i>Vincent Wallace</i> |
| SUNDAY 10:15AM | |

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



ST. MICHAEL THE ARCHANGEL

BRING THE FULLNESS OF CHRIST TO THE EMPTINESS OF THE WORLD

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SCRANTON, PA 18504

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An ancient Jewish legend from the apocryphal book “The life of Adam and Eve” recounts that, in his final illness, Adam sent his son Seth together with Eve into the region of Paradise to fetch the oil of mercy, so that he could be anointed with it and healed. The two of them went in search of the tree of life, and after much praying and weeping on their part, the Archangel Michael appeared to them, and told them they would not obtain the oil of the tree of mercy and that Adam would have to die. Later, Christian readers added a word of consolation to the Archangel’s message, to the effect that after 5,500 years the loving King, Christ, would come, the Son of God who would anoint all those who believe in him with the oil of his mercy. “The oil of mercy from eternity to eternity will be given to those who are reborn of water and the Holy Spirit. Then the Son of God, Christ, abounding in love, will descend into the depths of the earth and will lead your father into Paradise, to the tree of mercy.” This legend lays bare the whole of humanity’s anguish at the destiny of illness, pain and death that has been imposed upon us. Man’s resistance to death becomes evident: somewhere – people have constantly thought – there must be some cure for death. Sooner or later it should be possible to find the remedy not only for this or that illness, but for our ultimate destiny – for death itself. Surely the medicine of immortality must exist. Today too, the search for a source of healing continues. Modern medical science strives, if not exactly to exclude death, at least to eliminate as many as possible of its causes, to postpone it further and further, to prolong life more and more. But let us reflect for a moment: what would it really be like if we were to succeed, perhaps not in excluding death totally, but in postponing it indefinitely, in reaching an age of several hundred years? Would that be a good thing? Humanity would become extraordinarily old, there would be no more room for youth. Capacity for innovation would die, and endless life would be no paradise, if anything a condemnation. The true cure for death must be different. It cannot lead simply to an indefinite prolongation of this current life. It would have to transform our lives from within. It would need to create a new life within us, truly fit for eternity: it would need to transform us in such a way as not to come to an end with death, but only then to begin in fullness. What is new and exciting in the Christian message, in the Gospel of Jesus Christ, was and is that we are told: yes indeed, this cure for death, this true medicine of immortality, does exist. It has been found. It is within our reach. In baptism, this medicine is given to us. A new life begins in us, a life that matures in faith and is not extinguished by the death of the old life, but is only then fully revealed.

To this some, perhaps many, will respond: I certainly hear the message, but I lack faith. And even those who want to believe will ask: but is it really so? How are we to picture it to ourselves? How does this transformation of the old life come about, so as to give birth to the new life that knows no death? Once again, an ancient Jewish text can help us form an idea of the mysterious process that begins in us at baptism. There it is recounted how the patriarch Enoch was taken up to the throne of God. But he was filled with fear in the presence of the glorious angelic powers, and in his human weakness he could not contemplate the face of God. “Then God said to Michael,” to quote from the book of Enoch, “Take Enoch and remove his earthly clothing. Anoint him with sweet oil and vest him in the robes of glory! And Michael took off my garments, anointed me with sweet oil, and this oil was more than a radiant light ... its splendour was like the rays of the sun. When I looked at myself, I saw that I was like one of the glorious beings” (Ph. Rech, *Inbild des Kosmos*, II 524).

Precisely this – being re clothed in the new garment of God – is what happens in baptism, so the Christian faith tells us. To be sure, this changing of garments is something that continues for the whole of life. What happens in baptism is the beginning of a process that embraces the whole of our life – it makes us fit for eternity, in such a way that, robed in the garment of light of Jesus Christ, we can appear before the face of God and live with him for ever.