

The Priestly Fraternity of Saint Peter

St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

2 N D S U N D A Y A F T E R E A S T E R

APRIL 26, 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

SUNDAY 8:00AM NO PUBLIC MASS	26TH GOOD SHEPHERD SUNDAY, II <i>Vincent Wallace</i>
SUNDAY 10:15AM NO MASS	
MONDAY 7:45AM NO PUBLIC MASS	27TH ST. PETER CANISIUS, DOCTOR, III <i>Joseph & Lauren Seeley –Cathy Seeley</i>
TUESDAY 7:45AM NO PUBLIC MASS	28TH ST. PAUL OF THE CROSS, CONFESSOR, III <i>Sr. Mary de Chantal –Cathy Seeley</i>
WEDNESDAY 7:45AM NO PUBLIC MASS	29TH ST. PETER OF VERONA, MARTYR, III <i>Sr. Mary Dorothea –Cathy Seeley</i>
THURSDAY NO PUBLIC MASS	30TH ST. CATHERINE OF SIENA, VIRGIN, III <i>Sr. de Lourdes Marie –Cathy Seeley</i>
FRIDAY NO PUBLIC MASS	1ST ST. JOSEPH THE WORKER, CONFESSOR, I <i>Joan Dougher –Kevin Dougher</i>
SATURDAY NO PUBLIC MASS	2ND IMMACULATE HEART OF MARY, III <i>Fr. Harkins</i>
SUNDAY 8:00AM NO PUBLIC MASS	3RD 3RD SUNDAY AFTER EASTER, II <i>Vincent Wallace</i>
SUNDAY 10:15AM NO 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**

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Dear Parishioners

You are living in a context in which Christianity is presented as the faith which has accompanied the journey of many peoples down the ages even through persecutions and harsh trials. The many testimonies that have spread everywhere are an eloquent expression of this faith: churches, works of art, hospitals, libraries and schools; the actual environment of your cities, of the countryside and the mountains, is everywhere spangled with references to Christ. Yet today this existence of Christ risks being emptied of its truth and of its deepest content; it risks becoming a horizon that only superficially — and rather, in its social and cultural aspects — embraces life; it risks being reduced to a Christianity in which the experience of faith in the Crucified and Risen Jesus fails to illuminate the journey of life, as we read in the Gospel concerning the two disciples of Emmaus, who after the crucifixion of Jesus were going home immersed in doubt, sadness and disappointment. Unfortunately such an attitude is beginning to spread. This happens when today's disciples drift away from the Jerusalem of the Crucified and Risen One, no longer believing in the power and in the living presence of the Lord. The problem of evil, sorrow and suffering, the problem of injustice and abuse, fear of others, of strangers and foreigners who come to our lands and seem to attack what we are, prompt Christians today to say sadly: *we hoped* that the Lord would deliver us from evil, from sorrow, from suffering, from fear, from injustice.

It is thus necessary for each and every one of us to let ourselves be taught by Jesus, as the two disciples of Emmaus were: first of all by listening to and loving the word of God read in the light of the Paschal Mystery, so that it may warm our hearts and illumine our minds helping us to interpret the events of life and give them meaning. Then it is necessary to sit at the feet of the Lord, so that his humble presence in the Sacrament of his Body and Blood may restore to us the gaze of faith, in order to see everything and everyone with God's eyes, in the light of his love. Staying with Jesus who has stayed with us, assimilating his lifestyle, choosing with him the logic of communion with each other, of solidarity and of sharing, even in a time of self isolation. The Eucharist is the maximum expression of the gift which Jesus makes of himself and is a constant invitation to live our lives in the Eucharistic logic, as a gift to God and to others.

The Gospel also mentions that after recognizing Jesus in the breaking of the bread, the two disciples "rose that same hour and returned to Jerusalem" (Lk 24:33). They felt the need to return to Jerusalem and to tell of their extraordinary experience: the encounter with the Risen Lord. A great effort must be made so that every Christian, here in the North East of PA as in every other part of the world, may be transformed into a witness, ready to proclaim vigorously and joyfully the event of Christ's death and Resurrection.

Even a traditionally Catholic people can feel negatively or assimilate almost unconsciously the repercussions of a culture that ends by insinuating a mentality in which the Gospel message is openly rejected or subtly hindered. I know that you have made and are making a considerable effort to defend the eternal values of the Christian faith. I encourage you never to give in to the recurring temptations of the modern culture and to the appeal of materialistic consumerism. Accept the invitation of the Apostle Peter, to conduct yourselves "with fear throughout the time of your exile" here below (1 Pt 1:17); an invitation that is put into practice by living intensely on the thoroughfares of our world in the awareness of the destination to be reached: unity with God, in the Crucified and Risen Christ.

In fact, our faith and our hope are addressed to God (cf. 1 Pt 1:21): they are addressed to God because they are rooted in him, founded on his love and on his fidelity. In past centuries, our Churches knew a rich tradition of holiness and of generous service to the brethren. If we wish to listen to our hearts it is not difficult for us to recognize the personal and unmistakable appeal that they address to us: *Be holy!* Make Christ the centre of your lives! Build the edifice of your existence on him! In Jesus you will find the strength to open yourselves to others and to make yourselves, after his example, a gift for the whole of humanity.