

# The Priestly Fraternity of Saint Peter

## St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

5 T H S U N D A Y A F T E R E A S T E R

**M A Y 1 7 , 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

### 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	17TH 5TH SUNDAY AFTER EASTER, II <i>Nello Scatena –David Scatena</i>
SUNDAY 10:15AM NO MASS	
MONDAY 9:00AM NO PUBLIC MASS	18TH REQUIEM MASS, II <i>Dogget</i>
TUESDAY 7:45AM NO PUBLIC MASS	19TH ST. PETER CELESTINE, POPE, III <i>Daniel Seeley –Cathy Seeley</i>
WEDNESDAY 7:45AM NO PUBLIC MASS	20TH VIGIL OF THE ASCENSION, II <i>+ Rosemarie McGovern –Jack McGovern</i>
THURSDAY NO PUBLIC MASS	21ST ASCENSION OF THE LORD, I <i>Ruth Ziska –Joe Ranieli</i>
FRIDAY NO PUBLIC MASS	22ND REQUIEM MASS, IV <i>Fr. Harkins—LaFata family</i>
SATURDAY NO PUBLIC MASS	23RD SATURDAY OF OUR LADY, IV <i>Robert Seeley –Cathy Seeley</i>
SUNDAY 8:00AM NO PUBLIC MASS	24TH SUNDAY AFTER ASCENSION, II <i>Helen Bogorowski –Karen Scatena</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**

**PHONE: 570-961-1205  
SACRAMENTAL EMERGENCY: 570-591-1779  
WEBSITE: [fsspscranton.org/news](http://fsspscranton.org/news)  
CHILD ABUSE HOTLINE: 1-800-932-0313**

This week we celebrate the Feast of the Ascension of our Lord. With joy then and fresh resolves for the future, let us reflect briefly on the great mystery of today's liturgy. Scripture tells us of the significance of Christ's Ascension. The richness of this mystery is spelled out in two statements: Jesus gave instructions, and then Jesus took his place.

In the providence of God – in the eternal design of the Father – the hour had come for Christ to go away. He would leave his Apostles behind, with his Mother Mary, but only after he had given them his instructions. The Apostles now had a mission to perform according to the instructions that Christ left, and these instructions were in turn the faithful expression of the Father's will.

The instructions indicated, above all, that the Apostles were to wait for the Holy Ghost, who was the gift of the Father. From the beginning, it had to be crystal-clear that the source of the Apostles' strength is the Holy Ghost. It is the Holy Ghost who guides the Church in the way of truth; the Gospel is to spread through the power of God, and not by means of human wisdom or strength.

The Apostles, moreover, were instructed to teach – to proclaim the Good News to the whole world. And they were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Like Jesus, they were to speak explicitly about the Kingdom of God and about salvation. The Apostles were to give witness to Christ to the ends of the earth. The early Church clearly understood these instructions and the missionary era began. And everybody knew that this missionary era could never end until the same Jesus, who went up to heaven, would come back again.

The words of Jesus became a treasure for the Church to guard and to proclaim, to meditate on. At the same time, the Holy Ghost implanted in the Church an apostolic charism, in order to keep this revelation intact. Through his words Christ was to live on in his Church: I am with you always. And so the whole ecclesial community became conscious of the need for fidelity to the instructions of Christ, to the deposit of faith. This solicitude was to pass from generation to generation – down to our own day. The greatest concern of an Ecumenical Council is this: that the sacred deposit of Christian doctrine should be more effectively guarded and taught. And if the seminarians of this generation are to be adequately prepared to take on this heritage and challenge they must be trained above all in God's word: in the sacred deposit of Christian doctrine as traditional understood and transmitted. At the end of May we, the Priestly Fraternity of St. Peter will fulfill the greatest part of our mission in the Church when we will present for ordination men we have trained. Men imbued with the deposit of Faith.

The second reflection on the meaning of the Ascension is found in this phrase: Jesus took his place. After having undergone the humiliation of his passion and death, Christ took his place at the right-hand of God; he took his place with his eternal Father. But he also entered heaven as our Head. Whereupon, in the expression of Leo the Great, the glory of the Head became the hope of the body. For all eternity Christ takes his place as the firstborn among many brethren: our nature is with God in Christ. And as man, the Lord Jesus lives for ever to intercede for us with Father. At the same time, from his throne of glory, Jesus sends out to the whole Church a message of hope and a call to holiness.

Because of Christ's merits, because of his intercession with the Father, we are able to attain justice and holiness of life, in Him. The Church may indeed experience difficulties, the Gospel may suffer setbacks, but because Jesus is at the right-hand of the Father the Church will never know defeat. Christ's victory is ours. The power of the glorified Christ, the beloved Son of the eternal Father, is superabundant, to sustain each of us and all of us in the fidelity of our dedication to God's Kingdom and in the generosity of our devotion. The efficacy of Christ's Ascension touches all us in the concrete reality of our daily lives. Because of this mystery it is the vocation of the whole Church to wait in joyful hope for the coming of our Saviour, Jesus Christ.

Dear parishioners, be imbued with the hope that is so much a part of the mystery of the Ascension of Jesus. Be deeply conscious of Christ's victory and triumph over sin and death. Realize that the strength of Christ is greater than our weakness, greater than the weakness of the whole world. Try to understand and share the joy that Mary experienced in knowing that her Son had taken his place with his Father, whom he loved infinitely. And renew your faith in the promise of our Lord Jesus Christ, who has gone to prepare a place for us, so that he can come back again and take us to himself.