

# The Priestly Fraternity of Saint Peter

## St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

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

**M A Y 3 , 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	3RD	3RD SUNDAY AFTER EASTER, II <i>+ Maureen Lunney –Caroline Gillenkirk</i>
NO PUBLIC MASS		
SUNDAY 10:15AM		
NO MASS		
MONDAY 7:45AM	4TH	ST. MONICA, WIDOW, III <i>+ Patrica McGovern –Jack McGovern</i>
NO PUBLIC MASS		
TUESDAY 7:45AM	5TH	ST. PIUS V, POPE, III <i>Maria Concetta Ranieli –Joe Ranieli</i>
NO PUBLIC MASS		
WEDNESDAY 7:45AM	6TH	ST. JOHN BEFORE THE LATIN GATE, IV <i>Her Godchildren –Mary Seeley</i>
NO PUBLIC MASS		
THURSDAY	7TH	ST. STANISLAUS, MARTYR, III <i>+ Rosmary McAllister</i>
NO PUBLIC MASS		
FRIDAY	8TH	APPARITION OF ST. MICHAEL, IV <i>+ Maureen Lunney –Gillenkirk family</i>
NO PUBLIC MASS		
SATURDAY	9TH	ST. GREGORY NAZIANZEN, DOCTOR, II <i>Michael Seeley Jr.—Cathy Seeley</i>
NO PUBLIC MASS		
SUNDAY 8:00AM	10TH	4TH SUNDAY AFTER EASTER, II <i>Anthony Bogorowski –Karen Scatena</i>
NO PUBLIC MASS		
SUNDAY 10:15AM		
NO MASS		

### 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/news](http://fsspscranton.org/news)  
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We are in the Easter Season which is the time of Jesus' glorification. The Gospel reminds us that this glorification is brought about in the Passion. In the Paschal Mystery, passion and glorification are closely bound together and form an indissoluble unity. When Judas leaves the Upper Room to carry out his scheme of betrayal that will lead to the Master's death, Jesus says: "now is the Son of man glorified, and in him God is glorified" (Jn 13: 31): the glorification of Jesus begins at that very moment. The Evangelist John makes it quite clear: he does not in fact say that Jesus was glorified only after his Passion, through his Resurrection; rather he shows that precisely with the Passion his glorification began. In it Jesus manifests his glory, which is the glory of love, which gives itself totally. He loved the Father, doing his will to the very end, with a perfect gift of self; he loved humanity, giving his life for us. Thus he was already glorified in his Passion and God was glorified in him. But the Passion as a very real and profound expression of his love is only a beginning. This is why Jesus says that his glorification is also to come (cf. *ibid.*, 13: 32). Then, when he announces his departure from this world (cf. *ibid.*, 13: 33), the Lord gives his disciples a new commandment, as it were a testament, so that they might continue his presence among them in a new way: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (Jn 13: 34). If we love each other, Jesus will continue to be present in our midst, to be glorified in this world.

Jesus speaks of a "new commandment". But what is new about it? In the Old Testament, God had already given the commandment of love; but this commandment has become new now because Jesus makes a very important addition to it: "*As I have loved you, that you also love one another*". What is new is precisely this "loving as Jesus loved". All our loving is preceded by his love and refers to this love, it fits into this love and is achieved precisely through this love. The Old Testament did not present any model of love; it only formulated the precept of love. Instead, Jesus gave himself to us as a model and source of love a boundless, universal love that could transform all negative circumstances and all obstacles into opportunities to progress in love.

In giving us the new commandment, Jesus asks us to live his own love and on his own love, which is the truly credible, eloquent and effective sign for proclaiming the coming of the Kingdom of God to the world. Clearly, with our own strength alone we are weak and limited. In us there is always a resistance to love and in our existence there are very many difficulties that cause division, resentment and ill will. However, the Lord promised us that he would be present in our lives, making us capable of this generous, total love that can overcome all obstacles, even those in our own hearts. If we are united to Christ, we can truly love in this way. Loving others as Jesus loved us is only possible with that power which is communicated to us in the relationship with him, especially in the Eucharist, in which his Sacrifice of love that generates love becomes really present: this is the true newness in the world and the power of a permanent glorification of God who is glorified in the continuity of the love of Jesus in our love.

Christian life, dear friends, is not easy; I know that difficulties, problems and anxieties abound: I am thinking in particular of those who currently live in precarious conditions, because of the scarcity of work, uncertainty about the future, physical and moral suffering. I am thinking of families, of young people, of elderly people who often live alone, of the marginalized. Yes, life leads to confrontation with many difficulties, many problems, but it is precisely the certainty that comes from faith, the certainty that we are not alone, that God loves each one without distinction and is close to everyone with his love, that makes it possible to face, live through and surmount the effort of dealing with daily problems. It was the universal love of the Risen Christ that motivated the Apostles to come out of themselves, to disseminate the word of God, to spend themselves without reserve for others, with courage, joy and serenity. The Risen One has a power of love that overcomes every limit, that does not stop in front of any obstacle. And the Christian community, especially in the most pastorally demanding situations, must be a concrete instrument of this love of God.

I urge families to live the Christian dimension of love in simple everyday actions in family relationships, overcoming divisions and misunderstandings; in cultivating the faith, which makes communion even stronger. I wish to say to all, and especially to you: never lose hope, the hope that comes from the Risen Christ, from God's victory over sin, hatred and death.