

# 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 P E N T E C O S T

**J U L 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	5TH SUNDAY AFTER PENTECOST, II <i>+ Lorraine Dore –Jack McGovern</i>
SUNDAY 10:00AM		5TH SUNDAY AFTER PENTECOST <i>Pro populo</i>
MONDAY 7:45AM	6TH	VOTIVE MASS OF THE ANGELS, IV <i>George Standings</i>
TUESDAY 7:45AM	7TH	Ss. CYRIL & METHODIUS, BISHOPS, III <i>Bernadette Zim –Evelyn</i>
WEDNESDAY 7:45AM	8TH	ST. ELIZABETH OF PORTUGAL, WIDOW, III <i>Souls in Purgatory—Evelyn</i>
THURSDAY 7:45AM	9TH	VOTIVE OF JESUS CHRIST HIGH PRIEST, IV <i>George Standings</i>
FRIDAY 6:00PM	10TH	SEVEN HOLY BROTHERS, MARTYRS, III <i>Dick Amey –Morris family</i>
SATURDAY 9:00AM	11TH	ST. PIUS I, POPE & MARTYR, IV <i>Matthew Seeley—Cathy Seeley</i>
SUNDAY 8:00AM	12TH	6TH SUNDAY AFTER PENTECOST, II <i>Morris Godchildren –Morris family</i>
SUNDAY 10:15AM		6TH SUNDAY AFTER PENTECOST, II <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**

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This Sunday could well be called the Sunday of *Fraternal Charity*, a virtue so necessary to preserve proper relations with our neighbor. "Be ye all of one mind," says St. Peter in his first Epistle (3,8-15), "having compassion one of another, being lovers of the brotherhood, merciful, modest, humble." The Apostle speaks to us in a very practical and realistic way. He realizes that with our weakness and frailty we cannot preserve peace if we have no compassion for the faults of others, if we do not know how to be kind to those who displease us, and if we cannot bear blame with humility. Anyone who pretends that in achieving a life of perfect harmony with others, he need never suffer any annoyance or displeasure, and that he need never be contradicted or upset, has very little experience of the reality of life and forgets that, far from being pure spirits, we are limited by matter; he forgets that "we are mortal, frail, and weak, bearing about our bodies like vessels of clay, a source of friction for one another" (St. Augustine), even as clay jars carried in the same vehicle strike against and jostle each other. By reason of our limitations we have mentalities, tastes, desires, and interests that differ from those of others, and thus we do not always succeed in understanding one another.

It even happens that sometimes, without wishing it and without even the shadow of a bad intention, we work against one another. The remedy for these inevitable failures, when the limitations of our nature are the cause of mutual distress, is that suggested by St. Augustine: "*dilatentur spatia caritatis*," let more room be given to charity. In other words, let us enlarge our hearts by greater love, in order that we may better understand and sympathize with one another. Let us likewise practice greater humility, in order to overcome the resentments of our self-love. Even if someone does act against us with ill will, we should know how to forgive him, according to the words of the Apostle: "Not rendering evil for evil, nor railing for railing, but contrariwise, blessing... But if also you suffer anything for justice' sake, blessed are ye... Sanctify the Lord Christ in your hearts."

The Gospel (*Mt 5,20-24*) repeats and intensifies the same instruction. First of all Jesus tells us: "Unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven." This is a clear allusion to the new law, the law of love, given to us by Jesus Himself and far surpassing the simple law of justice. We cannot content ourselves, as the Pharisees did, with simply not doing harm to our neighbor; we must practice toward him a positive, fraternal charity. It is not enough "not to kill" in order to escape "the judgment," the Master teaches, but "whosoever is angry with his brother, shall be in danger of the judgment." Another aspect of the new law proposed by Jesus concerns our interior dispositions. It is useless to make an exterior display of goodness if this does not proceed from a good conscience, a sincere heart. It does not suffice to avoid giving outward offense to our neighbor; we must avoid, or rather, repress our inner resentment. The Pharisees, with their materialistic interpretation of the law, had completely lost its spirit; they had forgotten that the eyes of the Lord are always upon us and that He sees our intentions as well as our acts. Anger and resentment that smolder in our heart do not escape Him. At the same time, Jesus asks great delicacy of us in all our exterior dealings with our neighbor. He demands that we avoid not only offensive acts but even words that might hurt another. Charity and fraternal harmony meant so much to Him that He did not hesitate to tell us: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother." How much Our Lord loves us! St. John Chrysostom remarks very aptly: "He does not take account of His own honor, when He requires us to love our neighbor. 'Let My worship be interrupted,' He says, 'but reestablish your charity.'" Indeed, how can our prayers and sacrifices be pleasing to God when something interferes with perfect harmony between ourselves and our neighbor?

(Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*)