

The Priestly Fraternity of Saint Peter

St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

1 1 T H S U N D A Y A F T E R P E N T E C O S T

AUGUST 16, 2020

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 16TH 11TH SUNDAY AFTER PENTECOST, II
Doggett & Gristina Families -Doggett Family

SUNDAY 10:00AM 11TH SUNDAY AFTER PENTECOST
Pro populo

MONDAY 7:45AM 17TH ST. HYACINTH, CONFESSOR, III
Fr. Graham Walters -Mary Ann

TUESDAY 7:45AM 18TH ST. AGAPITUS, MARTYRS, IV
Matthew Doggett -Doggett Family

WEDNESDAY 7:45AM 19TH ST. JOHN EUDES, CONFESSOR, III
Susan McWhirter -Sue Gillenkirk

THURSDAY 7:45AM 20TH SS. BERNARD OF CLAIRVAUX, DOCTOR, III
Michael Doggett -Doggett Family

FRIDAY 6:00PM 21ST ST. JANE FRANCES DE CHANTAL, WIDOW, III
Fr. Harkins intensions

SATURDAY 9:00AM 22ND IMMACULATE HEART OF MARY, II
Matthew Gillenkirk -Gillenkirk family

SUNDAY 8:00AM 23RD 12TH SUNDAY AFTER PENTECOST, II
Confraternity of St. Peter -Elaine Guzek

SUNDAY 10:15AM 12TH SUNDAY AFTER PENTECOST, II
Pro populo

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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SACRAMENTALS

Holy Mother Church has instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy."

The characteristics of sacramental

Sacramentals are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man. In accordance with bishops' pastoral decisions, they can also respond to the needs, culture, and special history of the Christian people of a particular region or time. They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water (which recalls Baptism). Sacramentals derive from the baptismal priesthood: every baptized person is called to be a "blessing," and to bless. Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons). Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it. "For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God."

Various forms of sacramentals

Among sacramentals *blessings* (of persons, meals, objects, and places) come first. Every blessing praises God and prays for his gifts. In Christ, Christians are blessed by God the Father "with every spiritual blessing." This is why the Church imparts blessings by invoking the name of Jesus, usually while making the holy sign of the cross of Christ. Certain blessings have a lasting importance because they consecrate persons to God, or reserve objects and places for liturgical use. Among those blessings which are intended for persons - not to be confused with sacramental ordination - are the blessing of the abbot or abbess of a monastery, the consecration of virgins and widows, the rite of religious profession and the blessing of certain ministries of the Church (readers, acolytes, catechists, etc.). The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., can be mentioned as examples of blessings that concern objects. When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called "a major exorcism," can be performed only by a priest and with the permission of the bishop. The priest must proceed with prudence, strictly observing the rules established by the Church. Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church. Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness.

Popular piety

Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful. The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc. These expressions of piety extend the liturgical life of the Church, but do not replace it. They "should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them." Pastoral discernment is needed to sustain and support popular piety and, if necessary, to purify and correct the religious sense which underlies these devotions so that the faithful may advance in knowledge of the mystery of Christ. Their exercise is subject to the care and judgment of the bishops and to the general norms of the Church.