

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 P I P H A N Y

JANUARY 19, 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	19TH	2ND SUNDAY AFTER THE EPIPHANY, II <i>In Thanksgiving –Mary Tabone</i>
SUNDAY 10:15AM		<i>Pro Populo</i>
MONDAY 7:45AM	20TH	Ss. FABIAN & SEBASTIAN, MARTYRS, III <i>Special Intention –Cathy Seeley</i>
TUESDAY 7:45AM	21ST	ST. AGNES, VIRGIN & MARTYR, III <i>+ Mary Mick –Schneider Family</i>
WEDNESDAY 7:45AM	22ND	VOTIVE MASS FOR PEACE, II <i>Bishop Bambara –Eric Kabitzke</i>
THURSDAY 7:45AM	23RD	ST. RAYMOND OF PENAFORT, CONFESSOR, III <i>Ferraz Family—Schneider Family</i>
FRIDAY 6:00PM	24TH	ST. TIMOTHY, BISHOP & MARTYR, III <i>Michael Gillenkirk—His Family</i>
SATURDAY 9:00AM	25TH	THE CONVERSION OF ST. PAUL, III <i>+ Fr Marek Wasilewski</i>
SUNDAY 8:00AM	26TH	3RD SUNDAY AFTER THE EPIPHANY, II <i>+ Thomas Bennett –Gillenkirk Family</i>
SUNDAY 10:15AM		<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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Wednesday January 22nd: Is a National Day of Penance to oversee the Decision of Roe vs Wade. Please make every effort to add your prayers for an end to Abortion by making some small penance or by offering a rosary for the civil leaders of this country.

Sunday February 2nd: Is the Feast of Candlemas. If you wish to have candles blessed on the feast day please bring them to Mass and after the 8am Mass place them on the altar rail before 10:00am at which time they will be blessed. You may clearly label your candles and collect them after Mass from the vestibule at your convenience.

Super Bowl Party: In addition to being the Feast of the Purification Sunday 2nd February is also Super Bowl Sunday. Join the parish Youth Group for dinner and snacks and watch the Super Bowl COMMERCIAL FREE on the big screen. Dinner is served at 5:30pm, Kick Off at 6:30pm, Snacks and Treats served during Half Time. Tickets on sale from Sunday 19th January priced \$5/individual or \$30/family of six or more. Who cares who's playing! It won't be the Patriots.

The season of Time after Epiphany - or "Epiphanytide" -- is more a season set up for liturgical reasons than spiritual ones, as it is spiritually a continuation of Christmas's devotion to the Divine Childhood and Christ's ministry. Because the date of Easter changes each year, two seasons have variable lengths in order to balance the calendar. The Season of Time After Pentecost can have as few as 23 Sundays or as many as 28 Sundays depending on the date of Easter. This season can have anywhere from 4 to 38 days, depending on the date of Easter. One spiritual focus of the Season is the continuation of Christmas and contemplation of the Divine Childhood. The other spiritual focus is on Christ's revealing Himself as God.

Those who attend the traditional Latin Mass are aware of how beautifully, how tenderly, how lovingly, the Church basks in the light of the newborn Christ, the youthful Christ, the Christ of the river Jordan and the miracle of Cana. Epiphanytide is one of the most poetic and touching of all the seasons (or "sub-seasons," as it were). It starts with the feast of the Epiphany itself, which, in accord with unbroken custom stretching back for centuries, is celebrated on the "Twelfth Day" after Christmas, January 6 (and not on the nearest Sunday, to suit the world's imperious work schedule). One week later, on the octave day, January 13, the Church celebrates the Baptism of Christ. Then the 2nd Sunday after Epiphany brings us the Gospel of the wedding feast at Cana. The three great theophanies or divine manifestations honored in this season—namely, the visit of the Magi, the baptism in the Jordan, and the wedding of Cana—are given their full individual due, without haste, without unseemly compression or alternation. Indeed, there is a leisurely feel to this Epiphany season, a sense of time suspended. It is as if Holy Mother Church, like a mother watching her children grow up too fast, cannot quite resign herself to parting from the young Christ.

Epiphanytide is the afterglow of the revelation of Christ to the world, Christ who is the true Enlightenment against which the devil vainly (although at times with considerable temporary success) attempts to establish his substitutes—most especially the rationalist and liberal worldview under which Catholics have been living, and which they have slowly adopted, over the past several centuries, to the near extinction of their liturgical life.