

# The Priestly Fraternity of Saint Peter

## St. Michael the Archangel

1703 Jackson Street, Scranton, PA 18504

Q U I N Q U A G E S I M A S U N D A Y

**F E B R U A R Y 23, 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	23RD	QUINQUAGESIMA, II <i>Joseph Ranieli –Joe Ranieli</i>
SUNDAY 10:15AM		<i>Pro Populo</i>
MONDAY 7:45AM	24TH	VOTIVE REQUIEM, IV <i>Those in government—John Pheasant</i>
TUESDAY 7:45AM	25TH	ST. MATTHIAS, APOSTLE, II <i>+ Thomas Bennett –Ed &amp; Joan Bennett</i>
WEDNESDAY 7:45AM	26TH	ASH WEDNESDAY, I <i>Holy Souls—Hanisch Family</i>
THURSDAY 7:45AM	27TH	THURSDAY AFTER ASH WEDNESDAY, III <i>Ruth Ziska –Joe Ranieli</i>
FRIDAY 6:00PM	28TH	FRIDAY AFTER ASH WEDNESDAY, III <i>Concetta Cordora –Joe Ranieli</i>
SATURDAY 9:00AM	29TH	SATURDAY AFTER ASH WEDNESDAY, III <i>John Pheasant—Gillenkirk Family</i>
SUNDAY 8:00AM	30TH	1ST SUNDAY OF LENT, I <i>Joseph Meyers</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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**Ash Wednesday:** Ash Wednesday is 26th February. Please note it is not a Holy Day of Obligation and therefore there will be only one Mass on that day. Ashes will be distributed after the 7:45am Mass and at 6:00pm.

## **Fasting and Abstinence**

It is a traditional doctrine of Christian spirituality that a constituent part of repentance, of turning away from sin and back to God, includes some form of penance, without which the Christian is unlikely to remain on the narrow path and be saved (Jer. 18:11, 25:5; Ez. 18:30, 33:11-15; Joel 2:12; Mt. 3:2; Mt. 4:17; Acts 2:38). Christ Himself said that His disciples would fast once He had departed (Lk. 5:35). The general law of penance, therefore, is part of the law of God for man. The Church has specified certain forms of penance, both to ensure that the Catholic will do something, as required by divine law, while making it easy for Catholics to fulfill the obligation. The Church has two forms of official penitential practices - three if the Eucharistic fast before Communion is included.

**Abstinence:** The law of abstinence requires a Catholic 14 years of age until death to abstain from eating meat on Fridays in honor of the Passion of Jesus on Good Friday. Meat is considered to be the flesh and organs of mammals and fowl. Moral theologians have traditionally considered this also to forbid soups or gravies made from them. Salt and freshwater species of fish, amphibians, reptiles and shellfish are permitted, as are animal-derived products such as gelatin, butter, cheese and eggs, which do not have any meat taste.

During Lent abstinence from meat on Fridays is obligatory in the United States as elsewhere, and it is sinful not to observe this discipline without a serious reason (physical labor, pregnancy, sickness etc.).

**Fasting:** The law of fasting requires a Catholic from the 18th Birthday [Canon 97] to the 59th Birthday [i.e. the beginning of the 60th year, a year which will be completed on the 60th birthday] to reduce the amount of food eaten from normal. The Church defines this as one meal a day, and two smaller meals which if added together would not exceed the main meal in quantity. Such fasting is obligatory on Ash Wednesday and Good Friday. The fast is broken by eating between meals and by drinks which could be considered food (milk shakes, but not milk). Alcoholic beverages do not break the fast; however, they seem contrary to the spirit of doing penance.

Aside from these minimum penitential requirements Catholics are encouraged to impose some personal penance on themselves at other times. It could be modeled after abstinence and fasting. A person could, for example, multiply the number of days they abstain. Some people give up meat entirely for religious motives (as opposed to those who give it up for health or other motives). Some religious orders, as a penance, never eat meat. Similarly, one could multiply the number of days that one fasted. The early Church had a practice of a Wednesday and Saturday fast. This fast could be the same as the Church's law (one main meal and two smaller ones) or stricter, even bread and water. Such freely chosen fasting could also consist in giving up something one enjoys - candy, soft drinks, smoking, that cocktail before supper, and so on. This is left to the individual.

One final consideration. Before all else we are obliged to perform the duties of our state in life. When considering stricter practices than the norm, it is prudent to discuss the matter with one's confessor or director. Any deprivation that would seriously hinder us in carrying out our work, as students, employees or parents would be contrary to the will of God.

By Colin B. Donovan, STL