

Mass Schedule:

Sunday, March 8: Second Sunday of Lent:

9:00 am Low Mass

Sat. March 14

8:00 am Low Mass

Sunday, March 15

9:00 am Sung Mass

Catechism: After Mass Every Sunday

Sanctuary Lamp Intentions:

March 8-14: The Pilkington Family

2nd Collection Schedule for March:

Sunday, March 1: Building Fund

Sunday March 8: Ridgefield Priory Collection

Sunday, March 15: Building Fund

Sunday, March 22: (St. Christopher's Mission—please make checks payable to "St. Christopher's Mission")

Sunday, March 29: No 2nd Collection

Upcoming Events

March 21 (Sat.). Lenten Day of Recollection for Men, Ridgefield, Ct

March 28 (Sat.) Lenten Day of Recollection for Women, Ridgefield, Ct.

March 27-29: Fr. DuChalard and the Consoling Sisters from Italy will be visiting Mater Dei in Syracuse.

April 5: Palm Sunday (followed by Potluck Breakfast)

April 12: Easter Sunday

May 17: First Communion

Fri. June 12: Ordinations to the Sacred Priesthood, Dillwyn, VA

March 8, 2020 The Second Sunday of Lent



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The 2nd Sunday of Lent by Dom Gueranger

The subject offered to our consideration, on this Second Sunday, is one of the utmost importance for the holy Season. The Church applies to us the lesson which our Saviour gave to three of his Apostles. Let us endeavour to be more attentive to it than they were.

The Cross was to be a scandal and stumbling block [1 Cor. i. 23] to the Synagogue, and, alas! to more than it. Jesus said to his Apostles, at the Last Supper: All of you shall be scandalized in me this night [St. Matth. xxvi. 32]. Carnal-minded as they then were, what would they think, when they should see him seized by armed men, handcuffed, hurried from one tribunal to another, and he doing nothing to defend himself! And when they found, that the High Priests and Pharisees, who had hitherto been so often foiled by the wisdom and miracles of Jesus, had now succeeded in their conspiracy against him, - what a shock to their confidence! But, there was to be something more trying still: the people, who, but a few days before, greeted him so enthusiastically with their hosannas, would demand his execution, and he would have to die, between two thieves, on the Cross, amidst the insults of his triumphant enemies.

He therefore leaves the rest of his Disciples in the plain near Nazareth, and goes in company with the three privileged ones, towards a high hill, called Thabor, which is a continuation of Libanus, and which the Psalmist tells us was to rejoice in the Name of the Lord [Ps. lxxxviii. 13]. No sooner has he reached the summit of the mountain, than the three Apostles observe a sudden change come over him; his Face shines as the sun, and his humble garments become white as snow. They observe two venerable men approach, and speak with him upon what he was about to suffer in Jerusalem. One is Moses, the lawgiver; the other is Elias, the Prophet, who was taken

up from earth on a fiery chariot, without having passed through the gates of death. These two great representatives of the Jewish Religion, the Law and the Prophets, humbly adore Jesus of Nazareth. The three Apostles are not only dazzled by the brightness which comes from their Divine Master; but they are filled with such a rapture of delight, that they cannot bear the thought of leaving the place. Peter proposes to remain there for ever and build three tabernacles, for Jesus, Moses, and Elias. And whilst they are admiring the glorious sight, and gazing on the beauty of their Jesus' human Nature, a bright cloud overshadows them, and a voice is heard speaking to them: it is the voice of the Eternal Father, proclaiming the Divinity of Jesus, and saying: This my beloved Son!

This transfiguration of the Son of Man, this manifestation of his glory, lasted but a few moments; his mission was not on Thabor; it was humiliation and suffering in Jerusalem. He therefore withdrew into himself the brightness he had allowed to transpire; and when he came to the three Apostles, who, on hearing the voice from the cloud, had fallen on their faces with fear, - they could see no one save only Jesus. The bright cloud was gone; Moses and Elias had disappeared. What a favour they have had bestowed upon them! Will they remember what they have seen and heard? They have had such a revelation of the Divinity of their dear Master! - is it possible, that when the hour of trial comes, they will forget it, and doubt his being God? and, when they see him suffer and die, be ashamed of him and deny him? Alas! the Gospel has told us what happened to them.