

Mass Schedule:

Sunday March 1, First Sunday of Lent
9:00 am Sung Mass

Fri. March 6: First Friday
7:00 pm Mass followed by All Night Adoration
Saturday, March 7: First Saturday
8:00 am Low Mass

Sunday, March 8: Second Sunday of Lent:
9:00 am Low Mass

Catechism: After Mass Every Sunday

Sanctuary Lamp Intentions:

March 1-7: Harold Hansen 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

New SSPX Chapel App for Mass locations & times in the US & Canada: fsspx.today

Upcoming Events

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 1, 2020 The First Sunday of Lent



St. Michael the Archangel Roman Catholic Church

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Lent by Dom Gueranger

The Forty Days' Fast, which we call Lent [In most languages the name given to this Fast expresses the number of the day, Forty. But our word Lent signifies the Spring-Fast; for Lenten-Tide, in the ancient English-Saxon language, was the season of Spring. Translator.], is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our Blessed Lord himself sanctioned it by his fasting forty days and forty nights in the desert; and though he would not impose it on the world by an express commandment, (which, then, could not have been open to the power of dispensation,) yet he showed plainly enough by his own example, that Fasting, which God had so frequently ordered in the Old Law, was to be also practised by the Children of the New.

The Disciples of St. John the Baptist came, one day, to Jesus, and said to him: Why do we and the Pharisees fast often, but thy Disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. [St Matth. ix. 14,15].

Hence, we find it mentioned in the Acts of the Apostles, how the Disciples of our Lord, after the Foundation of the Church, applied themselves to Fasting. In their Epistles, also, they recommended it to the Faithful. Nor could it be otherwise. Though the divine mysteries, whereby our Saviour wrought our redemption, have been consummated, - yet are we still Sinners: and where there is sin, there must be expiation.

The Apostles, therefore, legislated for our weakness, by instituting, at the very commencement of the Christian Church, that the Solemnity of Easter should be preceded by a universal Fast; and it was only natural, that they should have made this period of Penance to consist of Forty Days, seeing

that our Divine Master had consecrated that number by his own Fast. St. Jerome [Epist. xxvii. ad Marcellam], St. Leo the Great [Serm. ii, v, ix. de Quadragesima], St. Cyril of Alexandria [Homil. Paschal.], St. Isidore of Seville [De Ecclesiast. Officiis, lib vi., cap. xix.], and others of the holy Fathers, assure us that Lent was instituted by the Apostles, although, at the commencement, there was not any uniform way of observing it.

We have already seen, in our Septuagesima, that the Orientals begin their Lent much earlier than the Latins, owing to their custom of never fasting on Saturdays, (or, in some places, even on Thursdays). They are, consequently, obliged, in order to make up the forty days, to begin the Lenten Fast on the Monday preceding our Sexagesima Sunday. These are the kind of exceptions, which prove the rule. We have also shown, how the Latin Church, - which, even so late as the 6th Century, kept only thirty-six fasting days during the six weeks of Lent, (for the Church has never allowed Sundays to be kept as days of fast,) - thought proper to add, later on, the last four days of Quinquagesima, in order that her Lent might contain exactly Forty Days of Fast.

The whole subject of Lent has been so often and so fully treated, that we shall abridge, as much as possible, the History we are now giving. The nature of our Work forbids us to do more, than insert what is essential for the entering into the spirit of each Season. God grant, that we may succeed in showing to the Faithful the importance of the holy institution of Lent! Its influence on the spiritual life, and on the very salvation, of each one among us, can never be over-rated.

Lent, then, is a time consecrated, in an especial manner, to penance; and this penance is mainly practised by Fasting. Fasting is an abstinence, which man voluntarily imposes upon himself, as an expiation for sin, and which, during Lent, is practised in obedience to the general law of the Church. According to the actual discipline of the Western Church, the Fast of Lent is not more rigorous than that prescribed for the Vigils of certain Feasts, and for the Ember Days; but it is kept up for Forty successive Days, with the single interruption of the intervening Sundays.