

St. Benedict's Traditional Catholic Church

1139 U. S. 231

Laceys Spring, Alabama 35754

Roman Catholic

Traditional Latin Mass

The Religious Congregation of Mary Immaculate Queen (CMRI)

Bishop Mark Pivarunas 402-571-4404 www.cmri.org



BAPTISM: Please see Father to inform need of Baptism. There is a form to fill out prior to the Baptism. Reminder: Novus Ordo & non-practicing Catholics cannot serve as godparents, since they lack the intention of seeing to the traditional Catholic upbringing of children. Baptisms should take place within a month after birth. A grave reason is needed to delay it beyond then.

PENANCE:	Sunday	9:00 a.m. – 9:55 a.m.
	Wednesday	7:25 p.m. – 7:50 p.m.
	Saturday	9:30 a.m. – 9:55 a.m.
		4:00 p.m. – 5:00 p.m.
	1 st Friday	5:15 p.m. – 5:55 p.m.
	Holy Day	30 minutes before Mass

MATRIMONY: For practicing traditional Catholics only. Contact the priest at least 6 months before the wedding date for marriage instructions. The best man and maid of honor of the marriage should be Catholics, since they are the official witnesses to the Sacrament of Matrimony.

HOLY COMMUNION FOR THE SICK: Please contact and arrange with Father if a sick call is needed. If anyone is in danger of death, please call Father **IMMEDIATELY!** for **Extreme Unction or Last Rites.**

CONFIRMATION: Will be conferred by Bishop Pivarunas upon request. Please let Father know of the need for youth or adults who may need, so as to begin preparation and to put in a request for a visit by Bishop Pivarunas.

Fr. Michael Oswald
Church: 256-261-8226
Cell phone: 970-765-4714

April 15, 2018

Church Website: st-benedict-hsv.org

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DRESS CODE FOR CMRI CHAPELS

Out of respect for the Blessed Sacrament, and in keeping with Christian modesty, please observe the following standards of dress:

Women and girls—A suitable hat or veil should be used, that covers at least the crown of the head (I Cor. 11:5, 6, 10). No slacks, no sleeveless, revealing, or low-cut clothing (the Marylike Crusade's standard is that a dress be not cut more than two fingers' width below pit of throat). Dresses & skirts should cover knees when you are standing or sitting, and not have long slits in them. Strapless or spaghetti-strap clothing is always sinfully immodest and should never be worn. Please avoid "straight skirts" as well, since they are usually form-fitting and tight.

Men and boys—Suit coat and tie, dress slacks, or other formal attire. Jeans, shorts, "flip-flops," and other casual attire are inappropriate for church! Be sure to also avoid clothing with logos and/or large lettering, as these can be quite distracting. We welcome all our guests and visitors, and encourage you to read the blue pamphlet "Welcome to the Traditional Latin Mass" (available in the vestibule). It explains why we must completely avoid the modern Mass and liturgies introduced since Vatican II.

ANYONE WHO ADHERES TO THE DOCTRINES OF FR. FEENEY IS BARRED FROM RECEIVING THE SACRAMENTS IN THIS CHAPEL. In the 1940's, Fr. Leonard Feeney S.J. promoted the heresy that there was no such thing as baptism of blood and baptism of desire. Fr. Feeney's teaching is contrary to the Universal Ordinary Magisterium of the Catholic Church. It was condemned in 1949 by the Holy Office. All Catholics are bound under pain of mortal sin to give assent to the teachings of the Holy Office. A number of lay people mistakenly adhere to this heresy, falsely thinking it is the teaching of the Catholic Church.

Mass Schedule for the week of April 15th

Sun, April 15, 10:00 a.m. – 2nd Sunday after Easter
10:00 a.m. Alabama – RIP Regina Hazelton

Mon, April 16, MASS IN LOUISIANA – Feria
Maria Kelley (Carol Girardi)

Tues, April 17, MASS IN LOUISIANA – Feria
Michael Winland (Carol Girardi)

Wed, April 18, 8:30 a.m. – Feria
Matthew Kelley (Carol Girardi)

Thurs, April 19, MASS IN AUGUSTA, GA – Feria
All living Catholics (Carol Girardi)

Fri, April 20, NO MASS IN ALABAMA – Feria
RIP Fr. Leonard Giardina (Joey Phillips)

Sat, April 21, 10:00 a.m. – St. Anselm
For the conversion of those in all true chapels who cause division and persecute priests;
for peace and unity in all true chapels (Fr. Oswalt)

Sun, April 22, 10:00 a.m. – 3rd Sunday after Easter
10:00 a.m. Alabama RIP Special intention (Joey Phillips)
6:30 p.m. Kentucky Private Intention (Fr. Oswalt)

“Remember that when the priest gives you absolution, you have but one thing to think of – that the Blood of the good God is flowing over your soul to purify it and make it as bright as it was made by its Baptism.” *St. John Vianney (1786 – 1859)*

HOLY HOUR

The next Holy Hour will be **April 25, 2018 at 6:30 p.m.**

FATHER'S TRAVELS

April 16 – April 18 Louisiana Mass and Sacraments

April 19 – April 20 Augusta, GA & Carolinas Mass and Sacraments

April 22 – April 24 Kentucky Mass and Sacraments

April 29 – April 30 Mississippi Mass and Sacraments

NEXT CATECHISM CLASS

Children's catechism – Sunday, April 15 after Mass

The Catholic's Ready Answer (Fr. M.P. Hill, S.J.) 1915 **The Resurrection of Christ (con't)**

Several of these hostile criticisms are so utterly baseless — in some cases so utterly silly—that it is only extrinsic considerations that entitle them to any consideration at the hands of a serious apologist. Take, for instance, the view of the Resurrection defended by Pfliegerer, a writer whose superficial books on great subjects are unfortunately finding their way into English. The illusion of the apostles regarding the Resurrection, he tells us, was a psychological fact "to which history furnishes countless parallels, the miraculous character of which consists in nothing more than the creative force of a faith and a love which are stronger than death." In other words, the faith of the disciples was so lively and their love so ardent as to produce in their imaginations an image of their Lord so lifelike as to persuade them that they beheld Him with their bodily eyes. It is a wonder that the very penning of such a statement was not enough to make it seem ridiculous before the ink was dry on the paper.

In lieu of the ' ' countless parallels ' furnished by history, where, we ask, is there one solitary parallel to the series of supposed delusive apparitions recorded by the evangelists? To suppose that, not one, but many persons—not in their sleeping, but in their waking hours—fancied, merely fancied—on many distinct occasions, and all at the same time and in the same way, at intervals during a period of exactly forty days and not a day longer, that they saw with their bodily eyes one who had risen from the dead — heard Him speak, listened to His instructions, took food with Him, felt His presence with the sense of touch, and finally saw Him mount into the skies—to suppose that all this was the work of pure imagination is to exhibit in oneself a psychological phenomenon no less remarkable than the supposed delusion of the disciples of Jesus.

And what possible warrant is there for supposing that the faith of the disciples was in such a state of exaltation? Their very lack of faith was so great as to deserve the reproaches of the divine Master. His efforts to revive their faith and the devices He so condescendingly employed for this purpose furnish some of the most touching passages in the four Gospels. We hoped," said two of them despondingly as they were retiring from the scene of their great disappointment, "we hoped that it was He that should have redeemed Israel; and now . . . to-day is the third day since these things were done." The third day? Why, that was the very day on which their faith and their imagination should have been liveliest; and yet it is the day on which their despondency reaches its height and their faith was all but entirely eclipsed. The incredulity of the disciples is indeed one of the most striking features of the history of the Resurrection.

Even Harnack, the cynosure of German evangelical theologians, is found in the benches of the opposition. Harnack finds it difficult to make out of the four Gospel narratives one clear story in which the number and the order of occurrence, of Our Lord's apparitions are given with perfect clearness; hence he rejects the four narratives in the lump, as furnishing no satisfactory evidence of the Resurrection.

Strange, that a man of Professor Harnack 's caliber should take up an attitude of mind so utterly illogical. If his argument is conclusive we might with as much reason infer from the fact that the precise number and order of Julius Caesar's expeditions to ancient Germany can no longer be ascertained with exactness that he really never set foot in Germany. And yet no one questions Caesar's having been in Germany. Let the reader suppose that four persons come to him, one after the other, and give him a somewhat detailed account of a series of important happenings, all tending to prove and illustrate a certain fact. Let him suppose, further, that a few of the details in one narrative cannot easily be made to fit in with certain details in the others. Not that there is any manifest contradiction, but that there is a trifle of mystery as to how certain incidents could be made to dovetail together in a single account of the whole transaction. Now, if the mysterious element should be dropped altogether out of the narrative, and yet an abundance of evidence of the main fact remained, it would be quite illogical to infer from the mysteriousness of the part eliminated the uncertainty of the part retained.

Closing Hymn after Mass: Holy God