

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. catechism OR 7:00 p.m. – 7:20 p.m. no catechism
	Saturday	9:30 a.m. – 9:55 a.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 21, 2019

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 April 21st

Sun, April 21, 10:00 a.m. – Easter Sunday

10:00 a.m. Alabama RIP Dixie Pedley (Barbara Rios)

6:30 p.m. Kentucky Private Intention (Fr. Oswalt)

Mon, April 22, MASS IN KENTUCKY – Easter Monday

In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Tues, April 23, – Easter Tuesday

No Mass

Wed, April 24, MASS IN ILLINOIS – Easter Wednesday

In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Thurs, April 25, MASS IN ILLINOIS – Easter Thursday

In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Fri, April 26, MASS IN ILLINOIS – Easter Friday

In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Sat, April 27, – Easter Saturday

No Mass

Sun, April 28, 10:00 a.m. – Low Sunday

10:00 a.m. Alabama In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

6:00 p.m. Mississippi Private Intention (Fr. Oswalt)

EASTER DUTY

All Catholics are obliged under pain of mortal sin to receive Holy Communion worthily at least once during Easter time. Ideally, this takes place between Palm Sunday and Low Sunday, a two-week span. In the United States, however, concession was made so that the Easter Duty could be fulfilled any time between the 1st Sunday of Lent (March 10) and Trinity Sunday (June 16).

CHILDREN'S CATECHISM AFTER SUNDAY MASS

Every 2nd and 4th Sunday's of the month

HOLY HOUR

The next Holy Hour will be **May 1, 2019 at 6:30 p.m.**

FATHER'S TRAVELS

April 21 – April 23 Kentucky Mass and Sacraments

April 23 – April 27 Illinois Mass and Sacraments

April 28 – April 29 Mississippi Mass and Sacraments

Half-Hours with the Saints and Servants of God (1882) **(On Jesus Risen)**

(BourdaLoue) The resurrection of Jesus Christ fully confirms the fact of His divinity.

You will say, perhaps, the Savior of the world, during His mortal life, surely worked a sufficient number of miracles to prove that He was the Son of God.

Devils cast out, those born blind cured, those, after a death of four days, raised again to life ; were not these so many manifest demonstrations, so many palpable *proofs, of the divine power which dwelt within Him ? What need, then, of the more striking proof in His resurrection to confirm this belief?

I say that the divinity of Jesus Christ was especially attached to His resurrection: "Who was predestinated the Son of God by his resurrection from the dead " (Rom. i. 4), Why ? Because the resurrection of the Savior was the proof which this God-Man had expressly given to the Jews to make them acknowledge His divinity; because this proof was in fact the most natural, the most convincing of His divinity ; because of all the miracles of Jesus Christ worked by virtue of His divinity, there was not one which had been so incontestably evident as that of His resurrection of His body ; and because it is that of all which has most contributed to the propagation of the faith and to the establishment of the gospel, the substance and main point of which is to believe in Jesus Christ and to confess His divinity.

It is not, therefore, without a reason that Jesus Christ especially insisted on this sign, to make it appear that He was God and the Son of God. In fact, it only appertains to a God to say, as He does, "I have power to lay down my life, and I have power to take it up again" {John x. 18}. A God alone, I say, would express Himself in this way.

Before Christ came into the world, men were seen who had been raised from death to life, but these were recalled to life, by other men. Eliseus, by the mere breath of his mouth, reanimated the dead body of the Shunamite's son, and through the fervent prayer of Eliseus, the child of the widow of Sarepta, who died of exhaustion and a decay of nature, was restored to his sorrowing mother full of vigor and health.

But, as St Ambrose remarks, they who were restored to life were so restored through the means of extraordinary virtues, and those who worked these miracles, performed them solely by virtue of given graces.

The unheard-of miracle was, that the same man should have worked a double miracle, namely, that not only of rising from the dead, but of raising Himself from the tomb; and this is what had never been seen or heard of. And this was the miracle which God reserved for His Son, in order to proclaim to the world that He was at one and at the same time, both God and man; man, because He had risen from the dead, and God, inasmuch as He had raised Himself from death to life.

It is true that we shall rise again from the dead, because Jesus Christ is risen again; and in order to crown our hopes, I add, that we shall rise like unto Jesus, and that His resurrection is the model of our own.

For, asks St. Augustine, why had God willed that the resurrection of His Son should have been so obvious, and why was the Son of God so desirous to make it known and to make it public? Ah! answers the holy doctor, it was in order to show us clearly and evidently in His own person the just extent of our pretensions ; it is in order to show us what He is, what we ought to be, or what we can become. I have, then, only to represent to myself what- ever is most striking, great, and admirable, in the triumph of my Savior. I have only to contemplate that glorified humanity, that body, material as it is, invested with every spiritual essence, emitting beams of living light, and crowned with an everlasting splendor. Such, then, is the happy state to which I shall one day be raised, and such is the consolatory promise, which faith makes me.

Now, our bodies are subject to corruption and rottenness; now, they are bodies subject to suffering and grief; now, they are weak bodies, and subject to death; now, it is only a lump of flesh, vile and contemptible.

But then, by a quick and most marvelous change, they will have, if I may venture so to speak, the same incorruptibility as a God, the same impassibility, the same immortality, the same subtlety, the same brightness: " Who will reform the body of our lowness, made like to the body of his glory" {Phil. iii. 21}.

All that, nevertheless on one condition, and that is, that we should so labor in the present life, to sanctify them by mortification and Christian penitence. For, if we have indulged these bodies, and afforded them whatever a sensual appetite demanded, and, thereby made them bodies of sin, they will rise, but how? As objects of horror, to the confusion and shame of the soul, to share in her torment, after having participated in her crimes.

Closing Hymn: