

# 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](http://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.

<b>PENANCE:</b>	Sunday	9:00 a.m. – 9:55 a.m.
	Wednesday	7:25 p.m. – 7:50 p.m. catechism <b>OR</b> 7:00 p.m. – 7:20 p.m. no catechism
	Saturday	9:30 a.m. – 9:55 a.m.
	1 <sup>st</sup> 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 28, 2019**

**Church Website: [st-benedict-hsv.org](http://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 28<sup>th</sup>

**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)

**Mon, April 29, MASS IN MISSISSIPPI – St. Mark**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Tues, April 30, – St. Louis Marie de Montfort**

No public Mass in Alabama

**Wed, May 1, 8:30 a.m. – St. Joseph the Worker**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Thurs, May 2, 8:30 a.m. – St. Athanasius**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Fri, May 3, 6:30 p.m. – Finding of the True Cross (FIRST FRIDAY)**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Sat, May 4, 10:00 a.m. – St. Monica (FIRST SATURDAY)**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Sun, May 5, 10:00 a.m. – 2<sup>nd</sup> Sunday after Easter**

**10:00 a.m. Alabama** RIP George Hyduk (Bill & Alice Scheeler)

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

“How consoling it is to do everything in the company and under the eyes of God; to know that He sees everything and takes count of all! One never tires of such a life, for it is like spending one's time with a friend. The hours pass like minutes...In fact, it is a foretaste of Heaven” *St. John Vianney (1786 – 1859)*

## **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 2<sup>nd</sup> and 4<sup>th</sup> 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 28 – April 29** Mississippi Mass and Sacraments

**May 5** Georgia Mass and Sacraments

**May 7 – May 9** Louisiana Mass and Sacraments

**May 12** Tennessee Mass and Sacraments

**May 13 – May 18** Colorado Mass and Sacraments

**May 19 – May 21** Kentucky Mass and Sacraments

**May 26 – May 28** Mississippi Mass and Sacraments

## **Half-Hours with the Saints and Servants of God (1882)**

### **(On the Sacred Heart)**

**(Cardinal Peter Damien)** It is in the adorable Heart of Jesus that we shall find every help for our necessities, every remedy for the cure of our ills, the most powerful assistance against the assaults of our enemies, the sweetest consolation to soothe our sufferings, the purest delight to fill our souls with joy.

Are you in sorrow? Do your enemies persecute you? Does the recollection of your past sins disturb you? Is your heart troubled or full of fear?

Throw yourself, so to speak, in the wounds of Jesus Christ, even into His Sacred Heart;—it is a sanctuary, it is the retreat for holy souls, and a place of refuge wherein your soul is safe.

It is to Him and through Him, that we should ask for all we require; it is through Him and in Him, that we should offer to the Eternal Father all we do, because this Sacred Heart is the treasury of every supernatural gift, the source of every grace.

It is the channel through which we unite ourselves more intimately to God, and through which God communicates Himself more freely.

It is, in fine, to this Sacred Heart we should continually strive to unite ours—no longer wishing to have other desires or sentiments than those of Jesus—and then we may be sure that His will and His Sacred Heart may, so to speak, merge into our heart, and that the two will be as one. Draw waters at leisure out of the Savior's fountains: you will never exhaust them.

**(Le Pere Biroat)** St. Bernard calls the wounds of our Savior fountains of mercy ; not only to tell us that He has received them through an extraordinary

display of mercy and goodness, but to show us that they are a fresh motive for His Heart to take compassion on us, and that, since He received them He is more alive to our misfortunes, when He remembers that He died for us, and that He sees in the scars of His wounds the proof of His love, and the price of our salvation. No! He neither wishes to lose the price of His precious blood, nor the objects of His love.

Consequently, what more powerful and efficacious motive can there be for a sinner, who sincerely wishes to repent, than to think of the wounds of the Savior?

The holy Fathers call these wounds our eyes and our tears—our tears, because they impart an abiding sorrow for sin; our eyes, because we see in these scars, either what our Savior has done for us or what we have done against Him.

I see a Heart wounded for us and a Heart wounded by us; I see, O God, the wounds which You have received from the hands of the executioners; but I also see the wounds I have made by my own hands, since it is certain every sin I commit, I re-open Your wounds ; for so Your prophet makes this reproach to sinners : " They have added to the grief of my wounds " (Ps. lxxviii.), as much as to say, I do not complain of My nails or of My thorns ; your sins have added new griefs to My first torments and have made wounds which renew and widen the first.

Can we, then, be astonished, if holy penitents have wept bitterly when they looked on the Sacred Wounds of the Savior? " Whither shall I go from thy Spirit ? or whither shall I flee from thy face ? " (Ps. cxxxviii.) This is what the penitent David said: O my God! whither shall I flee so that I may be sheltered from Thy anger and safe from the terror of my sins ? If I ascend into heaven, Thou art there; if I descend into hell, Thou art there; even when I enter into Your Heart, I meet the reflection of Your justice in the alarm my conscience conjures up.

St Jerome replies to this question and to this perplexity, that it is only in the wounds of the Savior that we can find this hope. These are the sanctuaries, where so many sinners have flown for refuge from the just anger of God, and wherein we ought to shelter ourselves, and that for two reasons: firstly, because we see in the depth of His scars a loving readiness to forgive us, and give us comfort; secondly, because we find in these sacred sources all-powerful testimonies of His mercy and goodness for men, in which we may easily participate, if we only diligently try to make ourselves worthy of His promises.

**(St. Bernard)** The Sacred Heart of Jesus has been wounded in order that by means of the visible wound we may see the invisible wound of His divine love. Who would not love this Heart so wounded for the love of us? who would not return love for love, to a Savior who has done so much for us ?

Thy side, O Lord, has been pierced, in order that we should find an entry into Thy Sacred Heart. Oh! how sweet and good it is, to seek repose in that Heart divine!

From my Savior's sacred wounds, I find out His Heart's secret: I now can fathom the depths of God's goodness, for the bowels of mercy which caused Him to come down from heaven to dwell with us, are open to me.