

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 30, 2017

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 30th

Sun, April 30, 10:00 a.m. – 2nd Sunday after Easter (St. Catherine of Siena)
10:00 a.m. **Alabama** Restoration of the Catholic Church (Dee Andrea Campbell)
6:30 p.m. **Kentucky** RIP Bob Foster (Bob & Teresa Funke)

Mon, May 1, MASS IN KENTUCKY– St. Joseph the Worker
RIP Robert B. Crocker (Don & Kathleen Mullan)

Tues, May 2, 6:00 p.m. – St. Athanasius
RIP Bob Tarnowski (Mary Tarnowski)

Wed, May 3, 8:30 a.m. – Finding of the True Cross
RIP Tom Girardi (The Thomey's)

Thurs, May 4, MASS IN GEORGIA – St. Monica
RIP Tom Girardi & for Carol Girardi (Delia Primeau)

Fri, May 5, 6:00 p.m. – St. Pius V (FIRST FRIDAY)
For Fr. Oswalt (Roberts family)

Sat, May 6, 10:00 a.m. – St. John before the Latin Gate (FIRST SATURDAY)
Poor souls in Purgatory (Roberts family)

Sun, May 7, 10:00 a.m. – 3rd Sunday after Easter
10:00 a.m. **Alabama** RIP Tom Girardi (Roberts family)
6:00 p.m. **Tennessee** For the Knight family & their special intentions (Knight)

“When we have once placed ourselves entirely in the hands of God, we need fear no evil. If adversity comes, He knows how to turn it to our advantage, by means which will in time be made clear to us.” *Saint Vincent de Paul(1580 – 1660)*

MASS TIMES THIS WEEK

Be advised that the Mass on Tuesday is at 6 p.m. and on Friday for First Friday the Mass is at 6 p.m. also.

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 6) and Trinity Sunday (June 11).

FATHER'S TRAVELS

April 30 – May 2 Kentucky Mass & Sacraments/Visit St. Gertrude's in Cincinnati

May 4 Georgia Mass & Sacraments

May 7 Tennessee Mass & Sacraments

May 16 – May 17 Louisiana Mass & Sacraments

May 21 – May 23 Kentucky Mass & Sacraments

May 28 – May 29 Mississippi Mass & Sacraments

WEDNESDAY NIGHT CATECHISM

Next Catechism class will be on Wednesday, May 3 at **6:00 p.m.**

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour will be on Wednesday, May 3 at **7:00 p.m.**

PROSPECTIVE CONVERTS

Anyone who is seeking to convert to the Catholic Church, please see Father to set up personal catechism teachings and begin the Catechumen process.

The Soul Sanctified (1873) **Gratitude to Jesus Christ**

St. Augustine says that Jesus Christ, having first given His life for us, has bound us to give our life for Him, and further, that when we go to the Eucharistic table to communicate, as we go feed there upon the Body and Blood of Jesus Christ, we ought also, in gratitude, to prepare for Him the offering of our blood and of our life, if there is need for us to give either of them for His glory. Full of tenderness are the words of St. Francis de Sales on this text of St. Paul: "The charity of Christ presseth us." (2 Cor. 5:14). To what does it press us? To love Him. But let us hear what St. Francis says: "When we know that Jesus has loved us even to death, and that the death of the Cross, is not this to feel our hearts constrained by a violence as great as it is full of delight?" And then he adds, "My Jesus gives Himself wholly to me, and I give myself wholly to Him; I will live and die upon His breast, and neither death nor life shall ever separate me from Him."

St. Peter, in order that we might remember to be ever grateful to our Savior, reminds us that we were not redeemed from the slavery of Hell with gold or silver, but with the Precious Blood of Jesus Christ, which He sacrificed for us as an innocent lamb upon the altar of the Cross. Great, therefore, will be the punishment of those who are thankless for such a blessing if they do not correspond to it. It is true that Jesus came to save all men who were lost, but it is also true what was said by the venerable Simeon when Mary presented the child Jesus in the temple: "Behold, this child is set for the fall and the rising again of many in Israel, and for a sign which shall be contradicted." (Luke

2:34). By the words, “for the rising again,” he expresses the salvation which all believers should receive from Jesus Christ, who by faith should rise from death to the life of grace. But first, by the words, “he is set for the fall,” he foretells that many shall fall into a greater ruin by their ingratitude to the Son of God, who came into the world to become a contradiction to His enemies, as the foregoing words imply, for Jesus Christ was set up as a sign, against which were hurled all the calumnies, the injuries and the insults which the Jews devised against Him. And this sign is contradicted or spoken against not only by the Jews of the present day, who deny Him to be the Messiah, but by those Christians who ungratefully return His love with offenses and by neglecting His commands.

Our Redeemer, says St. Paul, went so far as to give His life for us in order to make Himself the Lord of all our hearts, by displaying to us His love in dying for us. “For to this end Christ died and rose again, that He might be Lord both of the dead of the living.” (Rom. 14:9). No, writes the Apostle, we are no longer our own, since we have been redeemed by the Blood of Jesus Christ. “Whether we live, therefore, or die, we are the Lord’s.” (Rom. 14:8) Wherefore, if we do not love Him and obey His precepts, of which the first is that we should love Him, we are not only ungrateful, but unjust and deserve a double punishment. The obligation of a slave rescued by Jesus Christ from the hands of the devil is to devote himself wholly to love and serve Him, whether he live or die. St. John Chrysostom makes an excellent reflection upon the above-quoted text of St. Paul, saying that God has more care for us than we have for ourselves and therefore regards our life as His own riches and our death as His own loss, so that if we die, we die not to ourselves, but also to God. Oh how great is our glory while we live in this valley of tears, in the midst of so many dangers of perishing, that we should be able to say, “We are the Lord’s; we are His possession; He will take care to preserve us in His grace in this life and to keep us with Himself throughout eternity in the life that is to come!”

Jesus Christ, then, died for every one of us, in order that every one of us might live only to His Redeemer, who died for love of him. “Christ died for all, that they who live should live no longer to themselves, but to Him who died for them and rose again.” (2 Cor. 5:15). He that lives for himself directs all his desires, fears and pains to and places all his happiness in himself. But he that lives to Jesus Christ places all his desires in loving and pleasing Him, all his joys in gratifying Him; all his fears are that he should displease Him. He is only afflicted when he sees Jesus despised, and he only rejoices in seeing Him loved by others. This it is to live to Jesus Christ, and this He justly claims from us all. To gain this allegiance, He has bestowed all the pains which He suffered for love of us.

Does He ask too much in this? No, says St. Gregory, He cannot ask to much, when He has given such tokens of His love to us that He seems to have become a fool for our sakes. Without reserve, He has given Himself wholly for us; he has, therefore, a right to require that we should give ourselves wholly to Him and should fix all our love upon Him. And if we take from Him any portion of it by loving anything either apart from Him or not for His sake, He has reason to complain of us.

Closing Hymn after Mass: Holy God, We Praise Thy Name

1. Holy God, We praise Thy Name.
Lord of all, we bow before Thee.
All on Earth Thy scepter claim,
All in heav’n above adore Thee.
Infinite Thy vast domain,
Everlasting is Thy reign.

2. Hark the loud celestial hymn
Angel choirs above are raising.
Cherubim and Seraphim,
In unceasing chorus praising.
Fill the Heav’ns with sweet accord,
Holy, Holy, Holy Lord!