

St. Benedict's Traditional Catholic Church

1139 U. S. 231

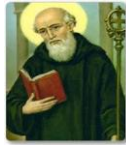
Laceys Spring, Alabama 35754

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 7, 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 7th

Sun, April 7, 10:00 a.m. – Passion Sunday
10:00 a.m. Alabama RIP Special intention (Joey Phillips)
6:30 p.m. Georgia Private Intention (Fr. Oswalt)

Mon, April 8, – Lenten Feria
No public Mass in Alabama

Tues, April 9, MASS IN TEXAS – Lenten Feria
RIP Special intention (Joey Phillips)

Wed, April 10, MASS IN TEXAS – Lenten Feria
Private Intention (Fr. Oswalt)

Thurs, April 11, – St. Leo I
No public Mass in Alabama

Fri, April 12, 8:30 a.m. – Seven Sorrows BVM
RIP Donald & Lena Wolschlager (Russ & Liz Messing)
6:00 p.m. Stations of the Cross

Sat, April 13, 10:00 a.m. – Lenten Feria
RIP Donald & Lena Wolschlager (Russ & Liz Messing)

Sun, April 14, 10:00 a.m. – Palm Sunday
10:00 a.m. Alabama In honor of BVM, the recovery of Fr. Joseph Collins (Joey Phillips)
6:00 p.m. Tennessee Private Intention (Fr. Oswalt)

“Let the wicked forsake his ways, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, because He is bountiful to forgive.” (*Isaiah 55; 8(7)*)

THE CHURCH LAWS REGARDING HOLY COMMUNION, FAST AND ABSTINENCE DURING LENT

These laws bind under pain of sin, i.e. it would be a mortal sin to disobey them in a significant way, venial sin if in a slight manner.

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).

FASTING – Everyone between the ages of 21 and 59 inclusive is bound to observe the law of fast. The days of fast are all the days in Lent, except Sundays. On days of fast, only one full meal is allowed and it should not be taken before noon. Two other mealless meals sufficient to maintain strength may be taken, but together they should not equal a normal main meal. Meat may be taken at the principal meal on a day of fast, except on days of complete abstinence. Eating between meals is not permitted, but liquids, including milk and fruit juices are allowed (but protein drinks count as food). When health or ability to work would be seriously affected, the law does not oblige. Mothers who are pregnant or nursing are always exempt. In doubt concerning your obligation to fast and abstain, consult the parish priest or confessor.

ABSTINENCE – Everyone 7 years of age and older is bound to observe the law of abstinence. Complete abstinence from meat must be observed on Fridays, Ash Wednesday and Holy Saturday. On days of partial abstinence, e.g. Ember Wednesday and Saturday, meat and soup or gravy made from meat may be taken only once a day at the principal meal.

MEMORIAL EASTER LILIES

If you would like to have an Easter lily placed on the altar or side statues as a memorial to one or more departed loved ones, be sure to include their names along with your donation (PLEASE PRINT!) on sheet of paper or envelope and give to Mishale Roberts.

HOLY WEEK TIMES

Holy Thursday: Confessions 5:00 – 6:15 p.m.
Mass 6:30 p.m.
Adoration until midnight

Good Friday: Confessions 1:30 – 2:00 p.m.
2:15 p.m. Stations of the Cross
3:00 p.m. Good Friday Service

Easter: Confessions 9:30 – 10:15 p.m.
10:30 p.m. Easter Vigil Begins
Midnight Mass
10:00 a.m. Mass

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 7 Georgia Mass and Sacraments

April 8 – April 11 Texas Mass and Sacraments

April 14 Tennessee Mass and Sacraments

April 16 – April 17 Louisiana Mass and Sacraments

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 the Seven Sorrows BVM)**

(Fr. Faber) The first thing that strikes us about our Lady's Dolours is their immensity, not in its literal meaning, but in the sense in which we commonly use with reference to created things. It is to her sorrows that the Church applies those words of Jeremias : " O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. To what shall I compare thee, and to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for' great as the sea is thy broken-heartedness : who shall heal thee?"

Mary's love is spoken of as that which many waters could not quench. In like manner, the saints and doctors of the Church have spoken of the greatness of her sorrows. St Anselm says, whatever cruelty was exercised upon the bodies of the martyrs was light, or rather it was as nothing, compared to the cruelty of Mary's passion. St. Bernardin of Siena says, that so great was the dolour of the Blessed Virgin, that if it was subdivided and parcelled out among all creatures capable of suffering, they would perish instantly. An angel revealed to St. Bridget, that if our Lord had not miraculously supported His Mother, it would not have been possible for her to live through her martyrdom.

It would be easy to multiply similar passages, both from the revelations of the saints and the writings of the doctors of the Church.

Where is Mary to look with her soul's eye, for consolation? Nay, her soul's eye must look where her body's eye is fixed already. It is bent on Jesus, and it is that very sight which is her torture. She sees His Human Nature, and she is the Mother, the Mother beyond all other mothers, loving as never mother loved before, as all mothers together could not love, if they might compact their myriad loves, into one intensest nameless act.

He is her Son, and such a Son, and in so marvellous a way her Son. He is her treasure and her all. What a fund of misery—keen, quick, deadly, unequalled—was there in that sight! And yet there was far more than that. There was His Divine Nature.

Yes I He is God. She saw that, through the darkness of the eclipse. But then the blood, the spittings, the earth stains, the unseemly scars, the livid, many-colored bruises, what did all that mean on a Person, only and eternally divine? It is vain to think of giving a name to such misery as then flooded her soul. Jesus, the joy of the martyrs, is the executioner of His Mother. Twice over, to say the least, if not a third time also, did He crucify her, once by His Human Nature, once by His Divine, ii indeed body and soul did not make two crucifixions from the Human Nature only. No martyrdom was ever like to this. No given number of martyrdoms, approach to a comparison with it.

It is a sum of sorrow which material units, ever so many added together, ever so often multiplied, do not go to form. It is a question of kind as well as of degree; and hers was a kind of sorrow, which has only certain affinities to any other kinds of sorrow, and is simply without a name, except the name which the simple children of the Church call it by--the Dolours of Mary.

Closing Hymn: The Glory of These Forty Days