

St. Benedict's Traditional Catholic Church

1139 U. S. 231

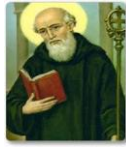
Laceys Spring, Alabama 35754

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

February 25, 2018 Church Website: st-benedict-hsv.org

Like us on Facebook: facebook.com/StBenedictCMRI

Follow us on Twitter: [@StBenedictCMRI](https://twitter.com/StBenedictCMRI)

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 February 25th

Sun, February 25, 10:00 a.m. – 2nd Sunday of Lent

10:00 a.m. Alabama In honor of St. Francis Assisi & St. Anthony of Padua for special intention (Mary L. Graham)

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

Mon, February 26, 8:30 a.m. – Lenten Feria

RIP Elmer Winter (Victoria Vaillancourt)

Tues, February 27, 8:30 a.m. – St. Gabriel of the Sorrowful Virgin

RIP Special Intention (Joey Phillips)

Wed, February 28, 8:30 a.m. – Lenten Feria

RIP Ed Phillips (Joey Phillips)

Thurs, March 1, 8:30 a.m. – Lenten Feria

Rich Martin (Colleen Martin)

Fri, March 2, 6:00 p.m. – Lenten Feria (FIRST FRIDAY)

RIP Beverly McIntyre (Joey Phillips)

7:00 p.m. Stations of the Cross

Sat, March 3, 7:00 a.m. – Lenten Feria (FIRST SATURDAY)

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, March 4, 10:00 a.m. – 3rd Sunday of Lent

10:00 a.m. Alabama In honor of the Blessed Virgin Mary, conversion of Catholics who persecute priests (Joey Phillips)

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

“St. Colette saw and spoke to our Lord as we speak to each other. How often do we come to church without knowing what we come to do, or what we wish to ask!” *St. John Vianney (1786 – 1859)*

FIRST FRIDAY/FIRST SATURDAY

First Friday Mass is at 6:00 p.m. with Stations of the Cross at 7:00 p.m. Due to my travel to Southern Alabama for a Graveside Internment, per the Bishop, Mass will be at 7:00 a.m.

STATIONS OF THE CROSS

Stations of the Cross will be prayed here on the following Fridays at 7:00 p.m.: March 2, March 9, March 16, March 23 and Good Friday.

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 (February 18) and Trinity Sunday (May 27). This also, presupposes that one is making their Confession as well.

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 meatless 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.

HOLY HOUR

The next Holy Hour will be **February 28, 2018 at 6:30 p.m.**

FATHER'S TRAVELS

February 25 Mississippi Mass and Sacraments

March 4 Georgia Mass and Sacraments

March 5 – March 6 Memphis, TN

March 11 Tennessee Mass and Sacraments

March 13 – March 14 Louisiana Mass and Sacraments

March 18 – March 20 Kentucky Mass and Sacraments

March 25 – March 26 Mississippi Mass and Sacraments

NEXT CATECHISM CLASS

Children's catechism – **Sunday, February 25 after Mass**

The Holy Ways of the Cross (Fr. Henri-Marie Boudon) 1671 Persecutions on the Part of Men

It is an undoubted truth, for we have it from Truth Itself (2 Tim. iii. 12), that all that will live godly in Christ Jesus shall suffer persecution." The servant is not greater than his lord. If the world cruelly persecuted its Sovereign, the Lord of all, it will not spare His disciples. How could the world fail to make war on those who are opposed to it, seeing that it ill-treats in so pitiless a manner all who are most zealous in maintaining His cause? This is why it has been declared by the Holy Spirit (Ecclus. ii. 1), that he who would dispose himself for the service of God " must prepare his soul for temptation."

Heaven having, by an extraordinary favour of love, given to St. Elizabeth of Hungary—I am writing this on the feast day of that admirable servant of God — the great St. John the Evangelist for her guide and director, that amiable saint, so beloved of Jesus and Mary, foretold to her that she would never lack crosses. It is the great grace vouchsafed to all the friends of our Saviour, who, amid the numerous sufferings that befell them, have always to suffer much from the world. If a man withdraws from its society, in order to give himself to more earnest thought of his salvation, it inveighs against his churlish humour. If his conversation is of a grave and serious cast, it says that his devotion is calculated to deter and repel people, and that such a way of acting is enough to inspire disgust for the service of God. If he is of a cheerful and genial disposition, this is at once made the subject of raillery, men saying that your pious folk can enjoy themselves as well as others, and that it is easy to be devout after that sort of fashion. If he meet with any untoward accident in his affairs, or if he incur a loss of goods, immediately the blame is laid on his piety: people accuse him of not having given the needful attention to household duties, although this is entirely false, and everything had been done that could have been done. If persons have an unamiable nature, and fall into some fault, devotion is made to answer for it all, as says the great St. Francis de Sales. In short the whole life of those who serve God is narrowly scrutinized, little heed being given to the injustice committed in the judgments that are passed.

In truth it must be allowed that there are persons who are sorely tried, and who seem to live only to be a butt for contradiction. The wound which tongues inflict by backbiting, calumnies, scoffings, and a thousand offensive speeches, is one of those which is most keenly felt. If a man falls into some actual fault, you would say that to publish it abroad was to render great glory to God. If it is a fault of little consequence, the human mind is ingenious in finding means to make it seem important, and sometimes these slight faults will give occasion to a violent persecution. It is related in the Life of that holy man, Father John of the Cross,¹ that after all the formal inquiries that were made into his conduct, the articles drawn up against him, granting they had been true, consisted only of venial sins. And yet what a clamour and excitement did not these informations create. If a man's good actions are too patent to be denied, then he is accused of hypocrisy, his peculiar gifts are attributed to the devil, and his whole life is declared to be nothing but deception and fraud. If he speaks unaffectedly of some mercy vouchsafed by our Lord, people cry out at his want of humility. If he keeps silence amidst the charges heaped upon him, it is taken as a proof of his guilt: a man is bound in conscience, they will say, to vindicate himself, and that, too, where the honour of God is concerned. If he opens his mouth, saints, they will say, never spoke a word; and if he deems that on certain occasions he ought to give expression to his thoughts, it is imputed to pride. You would say that the minds of men were filled with nothing but hostility to these persons. Those who ill-treat them are commended, and people actually think that they ought to be thankful to those who injure them most. All is good in others, all is bad in them. Here is what the Recluse of Flanders says, in her excellent book on The Ruin of Self-love "If people perceive some natural emotion in which there is nothing whatever sinful, they will make great vices out of it, and will say, 'Look at your saintly personage!' and this is true, not only of worldly people, but even of the most spiritual, and sometimes of the person's own confessor, who hardly knows what to think of his penitent. There is no calumny which is not launched against him, and owing to the false reports which are disseminated by worthy people, who think that in doing so they are acting well, a person who before was held in honour and credit, and esteemed by all that was best and most virtuous, behold! he is become the object of scorn and contempt, and is abandoned by everyone; and, what is worse, it appears as if the spirits, and even God Himself, were leagued together to heap suffering upon him."

Closing Hymn after Mass: Jesus, My Love