

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

June 16, 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 June 16th

Sun, June 16, 10:00 a.m. – Trinity Sunday
10:00 a.m. Alabama RIP Special intention (Margie Brown)
6:30 p.m. Kentucky Private Intention (Fr. Oswald)

Mon, June 17, MASS IN KENTUCKY – Feria
RIP Special intention (Margie Brown)

Tues, June 18, – St. Ephrem
No public Mass in Alabama

Wed, June 19, MASS IN KENTUCKY – St. Juliana Falconieri
RIP Special intention (Margie Brown)

Thurs, June 20, MASS IN KENTUCKY – Corpus Christi
RIP Special intention (Margie Brown)

Fri, June 21, 8:30 a.m. – St. Aloysius Gonzaga
For our intentions (Mr. & Mrs. Jason Mead)

Sat, June 22, 10:00 a.m. – St. Paulinus
RIP Special intention (Carol Girardi)

Sun, June 23, 10:00 a.m. – 2nd Sunday after Pentecost
10:00 a.m. Alabama Ann Keating (Carol Girardi)
6:00 p.m. Mississippi Private Intention (Fr. Oswald)

"In your work, offer your difficulties and troubles quite simply to God...and you will find that His blessing will rest upon you and all you do" St. John Vianney (1786 – 1859)

TRINITY SUNDAY

This Sunday is Trinity Sunday and it is the last day to make one's annual duty of Easter Communion and Confession if you have not done so already.

CHILDREN'S CATECHISM AFTER SUNDAY MASS

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

SUMMER VACATION WILL BE ALL OF JUNE, JULY & AUGUST

HOLY HOUR

The next Holy Hour will be **July 3, 2019 at 6:30 p.m.**

FATHER'S TRAVELS

June 16 – June 20 Kentucky Mass and Sacraments

June 23 – June 24 Mississippi Mass and Sacraments

June 26 – June 27 Louisiana Mass and Sacraments

June 30 Georgia Mass and Sacraments

Half-Hours with the Saints and Servants of God (1882) **(On the Most Holy Trinity)**

(Le Pere Houdry) All the passages in the Old Testament where the divinity of the Son of God and of the Holy Ghost is established equally, teach the truth of the mystery of the most Holy Trinity.

In Isaiah, the Son of God does He not bear, even after His Incarnation, the name of God strong and powerful, the Father of Eternity? In the Psalms the Lord has said, "This day have I begotten thee" (Ps. ii.) "The Lord said to my Lord, Sit thou at my right hand" (Ps. ex.), words of which the Savior himself made use of, in order to confound the Jews, and from which He has extracted from them a proof of His divinity. With regard to the Holy Ghost, is not His divinity also declared in several passages of the Old Testament, where He is called the Spirit of the Lord, the Spirit of God, and which make Him appear at one time as the author of the fertility of all nature: " And the Spirit of God moved over the waters" (Gen. i.); at another time as the author of all the grandeurs and beauty which is seen in the heavens?

God, says the holy man Job (Job xxvi.), has ornamented the heavens by His Spirit; and at another time as the author of the sanctification of men, and the source of grace, and their salvation.

But with all that, it must be confessed that the revelation made of the mystery of the Holy Trinity in the Old Testament, is obscure in comparison with what has been revealed to us in the New, where the Three Divine Persons have been so distinctly traced out, and so clearly proposed to our faith, as being not only the chief end, but the principal object of our adoration.

First of all, what is more clear than the manifestation which was made at the baptism of the Savior, where the heavens open to make us notice and distinguish at the same time these Three Divine Persons: the Father in this voice: " This is my beloved Son, in whom I am well pleased " {Matt xvii.}; the Son in that Man-God marked and pointed out in that voice; the Holy Ghost under the form of a dove visibly descends on the Savior?

Secondly. Are not the heavens opened for us in giving testimonies, and to make us acknowledge, with St John, that there are Three who give testimony in heaven, the Father, the Son, and the Holy Ghost, and that these Three are One (i John vi) The Father,

has He not opened the heavens, and has He not made His voice heard both on Mount Thabor and on the River Jordan: *Paterna vox audita est* ? The Son, has He not opened the heavens, to show Himself at the stoning of St. Stephen? and this proto-martyr, has he not had the joy and happiness of seeing Him sitting on the right hand of His Father, and this, too, when he was in bodily suffering? The Holy Ghost, has He not also opened the heavens to manifest Himself to men, when He descended brilliantly and visibly in the form of parted tongues as it were of fire, and sat upon every one of the apostles; and then to the Gentiles even, and that for several times, and "the apostles began to speak with divers tongues," and accompanying this with the gift of working many miracles ?

Besides these, to be convinced that these witnesses from heaven are only One, we need only read in the New Testament, the striking proofs of the divinity of the Son and the Holy Ghost, so often, so clearly expounded ; in addition to this, those three words of Jesus in the Gospel include the whole of this doctrine: *Ego et Pater unum sumus* (John x.)

(Le Pere De La Colombiere) Does the darkness of this mystery weaken our faith? Can we question or doubt of what God teaches us, because we cannot understand it? This is not the opinion of the holy fathers, nor of the doctors, who sustain that there can be no faith without obscurity.

What would be the merit and virtue of faith, says St Leo, if it merely consisted of believing self-evident truths? Would it be making a great sacrifice to God if, by following His judgment, it would agree with our own; or if we recognize truths which it would be folly to deny? Would it not be treating our Lord in the most insolent and unworthy manner, even in a worldly point of view, were we to ask Him for a reason for all He said, and rather than wishing to believe His word, we should defy Him, or rather require Him to give palpable proofs of all that He has deigned to reveal ?

What rashness and boldness, to determine to submit to the judgment of reason only, thus wishing to place that weak ray of intelligence, which God has given us, in opposition to that infinite abyss of splendor, which enlightens everything, and which cannot be fathomed.

O eternal and immutable Truth, You have revealed to Your Church the adorable mystery of the Trinity, and have commanded all the faithful to believe what You have revealed ; and a petty mind, whose views are so narrow and confined, ignorant of the commonest things, easily disturbed, daily deceived in the discussion of trifling affairs, ever in want of being led, redressed, and corrected daily—this poor weak mind, I say, will dare to examine into the decrees of his Creator, and will deliberate if he ought to add faith to his opinions, because he cannot comprehend it!

O my God! I confess that I can understand nothing of this great mystery, that it far surpasses my intelligence; but nevertheless I firmly believe, all that You have said, although my senses are opposed to my belief, although my weak reason seems to fight against it, although I have no other proof than Your word.

I feel so certain of the truth of this divine- mystery that I do not hesitate to found on this belief every hope of my eternal happiness.

This mystery is incomprehensible, and must be adored with an unreasoning belief.

Closing Hymn: Holy God, We Praise Thy Name

Holy God, we praise Thy Name;
Lord of all, we bow before Thee;
All on earth thy sceptre claim;
All in heav'n above adore Thee.
Infinite Thy vast domain;
Everlasting is thy reign.

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