

# St. Benedict's Traditional Catholic Church

1139 U. S. 231

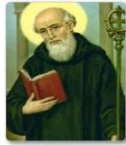
Laceys Spring, Alabama 35754

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

**March 10, 2019**

**Church Website: [st-benedict-hsv.org](http://st-benedict-hsv.org)**

**Like us on Facebook: [facebook.com/StBenedictCMRI](https://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 March 10<sup>th</sup>

**Sun, March 10, 10:00 a.m. – 1<sup>st</sup> Sunday of Lent**

**10:00 a.m. Alabama** For the intention of Mateo (Joey Phillips)

**6:00 p.m. Tennessee** Private Intention (Fr. Oswald)

**Mon, March 11, – Lenten Feria**

**No Mass in Alabama**

**Tues, March 12, MASS IN LOUISIANA – St. Gregory the Great**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Wed, March 13, MASS IN LOUISIANA – Ember Wednesday**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**Thurs, March 14, – Lenten Feria**

**No Mass in Alabama**

**Fri, March 15, 8:30 a.m. – Ember Friday**

RIP Donald & Lena Wolschlager (Russ & Liz Messing)

**6:00 p.m. Stations of the Cross**

**Sat, March 16, 10:00 a.m. – Ember 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. Oswald)

**Sun, March 17, 10:00 a.m. – 2<sup>nd</sup> Sunday of Lent (St. Patrick)**

**10:00 a.m. Alabama** James Russell (Cassandra Russell)

**6:30 p.m. Kentucky** Private Intention (Fr. Oswald)

“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)*)

## **EMBER DAYS**

The Ember Days are set aside four times each year as special days of prayer and penance. Those 21 through 59 years of age are already obliged to the fasting laws because we are in the Lenten season. Those 7 years of age and older are obliged to observe partial abstinence (meat only at the main meal) on Wednesday and Saturday, and complete abstinence on Friday. The purpose of the prayer and penance is to atone for our sins, to draw down God's blessings upon the particular quarter of the year, and to beseech God for worthy vocations to the priesthood.

## **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 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.

## **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 **March 20, 2019 at 6:30 p.m.**

## **FATHER'S TRAVELS**

**March 10** Tennessee Mass and Sacraments

**March 12 – March 14** Louisiana Mass and Sacraments

**March 17 – March 19** Kentucky Mass and Sacraments

**March 31 – April 2** Mississippi Mass and Sacraments

**April 7** Georgia Mass and Sacraments

**April 8 – April 11** Texas Mass and Sacraments

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

(**St. Bernard**) How consoling it is to see a just man die! His death is good, because it ends his miseries; it is better still, because he begins a new life; it is excellent, because it places him in sweet security. From this bed of mourning, whereon he leaves a precious load of virtues, he goes to take possession of the true land of the living.

Jesus acknowledges him as His brother and as His friend, for he has died to the world before closing his eyes from its dazzling light. Such is the death of the saints, a death very precious in the sight of God.

But, on the other hand, see how shocking is the death of the wicked. The least evil is, the loss of all the good things of this world; the separation of body and soul is more dreadful still, but the worst of all is the devouring flame, the gnawing worm that never dies.

(**Le Pere Giroust**) When that frail frame, that body, of which he was far- from being indulgent, begins to succumb under human infirmity, to sink under the laws of nature, what keeps it back? What delays its final extinction? The fruit is ripe; it begins to loosen from the pending stalks ; a gentle shake will make it fall upon the ground.

How consoling to hear the good man say to himself: I am dying, I have soon to bid adieu to the world ; that is to say, I am about to resign worldly blessings, which I have hitherto despised, and which, in fact, are of little value to a Christian soul. Whilst I was master of my body, I could not trust it, and I was not allowed to pamper it with delicacies. What use, then, will it be to wish to preserve that which I am told not to love?

I die!—that is to say, I shall sigh no more in this land of exile ; I shall no longer be exposed to dangerous enemies, to uneasiness, to vexatious troubles, inseparable from a life which is always full of trouble. I die!—that is to say, I shall not, O Lord, offend Thee any more. I shall have no more temptations to struggle against, no sins of thought, word, or deed, no more dangerous battles to fight.

If this detachment is not always so perfect as here described, it is always with a resignation that belies every sentiment opposed to the divine commands; it calls to mind the holy thoughts that have been fixed on his memory from early youth; it makes a virtue of that which God thinks necessary, and making use of death in order to fortify himself against death itself, he gives up blessings, for the very reason that they were given to him, as transitory benefits.

Thus far, this good man looks upon himself as a victim which God sacrifices to His glory. No other altar than the bed on which he lies, where he is humbled under the hand which strikes him. It is there that the victim is pre- pared and sacrificed, there glory penetrates his bosom, there the fire of divine love consumes him, and there the holocaust is perfected.

Thy will, O Lord, be done; this sacrifice is due to You, and I am well repaid if Thou deignest to accept it. At one time he looks upon himself as a culprit, whom God punishes, and mercy ends by purifying and chastening him. For when we say, a just man, we ought not to understand by that, that he is a saint of the first order, one free from the slightest imperfection, one whose merits exceeds what God in justice asks from His creature. The sick penitent condemns himself and blesses the Judge who punishes him, in order to forgive him, and who does not spare himself, in order that he might the better be spared.

At another time, in submissive humility, he adores the Almighty power of the Creator, who made him, and who disposes of His work as He pleases. God so wills it; God ordains it; may His holy will be done. At last, at the sight of Jesus on the Cross, he feels encouraged, and at the same time confounded. You have suffered, O Lord, before for me, and how incomparably greater have Your sufferings been. Like unto You, I die on the cross; happy shall I be, if I may reign with You in heaven.

**Closing Hymn: What a Sea of Tears and Sorrows**