

# St. Benedict's Traditional Catholic Church

1139 U. S. 231

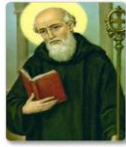
Laceys Spring, Alabama 35754

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.
	Saturday	9:30 a.m. – 9:55 a.m.
		4:00 p.m. – 5:00 p.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 12, 2017**

**Church Website: [st-benedict-hsv.org](http://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 March 12<sup>th</sup>

**Sun, March 12, 10:00 a.m. – 2<sup>nd</sup> Sunday in Lent**

**10:00 Alabama** RIP Elmer H. Winter (Victoria Vaillancourt)

**6:00 p.m. Tennessee** John Dumbacher, Jr. (John & Rita Dumbacher)

**Mon, March 13, 8:30 a.m. – Lenten Feria**

In honor of St. Dominic for RIP Tom Girardi (Joey Phillips)

**Tues, March 14, MASS IN LOUISIANA – Lenten Feria**

For the return to the Faith of Ray Bishop III (Joey Phillips)

**Wed, March 15, MASS IN LOUISIANA – Lenten Feria**

RIP Adele D. Liburdi (Sam & Alicia Liburdi)

**Thurs, March 16, 8:30 a.m. – Lenten Feria**

RIP George Calleja (Sr. Corinne Marie)

**Fri, March 17, 8:30 a.m. – St. Patrick**

RIP Mary Warner & Ramona Scully (D & T Lewis)

**7:00 p.m. Stations of the Cross**

**Sat, March 18, 10:00 a.m. – St. Cyril of Jerusalem**

RIP Elmer H. Winter (Victoria Vaillancourt)

**Sun, March 19, 10:00 a.m. – 3<sup>rd</sup> Sunday of Lent**

**10:00 a.m. Alabama** Bruce Diehl (Glenn & Joan Diehl)

**6:30 p.m. Kentucky** For Knight family & their special intentions (Knight)

“If we have a burden to carry let us promptly remember that we are following Jesus Christ carrying His Cross; let us unite our sufferings to those of our Divine Savior.” *Saint John Vianney (1786 – 1859)*

## **MASS INTENTIONS**

Just for your information, due to the increase in volume of Mass intentions given this last month or so, any new Mass intentions given will begin to be offered at the end of May as the other Masses need to be said first.

## **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).

## **STATIONS OF THE CROSS**

Every Friday during Lent at 7:00 p.m. This is a most heavily indulgenced devotion in the Catholic Church. It is believed that have been originated by Our Lady herself, who walked the Way of the Cross many a time in Jerusalem. A plenary indulgence is granted each time that the Way of the Cross is made with a contrite heart.

## **FATHER'S TRAVELS**

**March 12** Tennessee Mass & Sacraments

**March 13 – March 15** Visit with Fr. Miller/Louisiana Mass & Sacraments

**March 19 – March 20** Kentucky Mass & Sacraments

**March 26 – March 27** Mississippi Mass & Sacraments

**April 6** Georgia Mass & Sacraments

## **WEDNESDAY NIGHT CATECHISM**

Next Catechism class will be on Wednesday, March 22 at **6:00 p.m.**

## **HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S**

Next Holy Hour will be on Wednesday, March 22 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.

## **Secrets of the Saints (Henri Gheon) 1951** **The Secret of the Cure of Ars**

At the end of his visiting M. Vianney knew all that as well as his parishioners. He had made discreet enquires as to their situation, their occupations, their way of life. He was skilled enough by well chosen remarks to provoke information or that silence which reveals so much more. So that he knew quite precisely what each soul had made of the gift received at Baptism. The picture was not brilliant. Out of 50 families there were five or six really devout, in addition to the lady of the chateau, Mlle. Des Garets, a holy woman by any standard. Clearly he kind of disease that demanded a desperate remedy. He went up into the pulpit on Sunday, and this is something of what he said:

“Christ wept over Jerusalem...I weep over you. How can I help weeping, my brethren? Hell exists. It is not my invention. God has told us. And you pay no heed...you do all that is necessary to be sent to it. You blaspheme the Name of God. You spend your evenings in the cabarets. You give yourself to the sinful pleasures of dancing. You steal from your neighbor's field. You do a world of things which are offenses against God. Do you think then that God does not see you? He sees you, my children, as I see you, and you shall be treated accordingly. What misery! Hell exists. I beg you: think of hell. Do you think that your pastor will let you be cast into hell to burn there for ever and ever! Are you going to cause this suffering to your pastor?”

He had learnt his sermon with great trouble; but he did not recite it, he lived it – without anger, without violence, his voice and his eyes full of tears. We may imagine that the congregation was surprised. What? Is that the same man? The same who spoke so sensibly about land, and ploughs, and cattle? The same who appeared so sympathetic to the body’s sufferings, who could give you good prescriptions to cure whooping-cough? Truly, he entered into the heart of his subject and into the heart of his hearers. He accused, he threatened. And it was not merely vain words in the air. He meant what he said. He demanded what he demanded. He demanded every iota that God demands. Surely this kind of thing passed reason? But he pronounced these words of terror so sadly and so gently that no one could be angry. What! It was necessary to change one’s life? That needed thinking about – it had been out of mind too long.

M. Vianney did not relax. The next Sunday he returned to the charge, insisted, was even stronger. He leant over the top of his pulpit like an angel come to destroy and to save. His long hair, the strong bones of his face sweeping down from an enormous forehead, deeply furrowed, the hollow cheeks, a thin and sensitive nose with nostrils that quivered passionately, a mouth with the smile of a child, and an imperious chin, his blue eyes holding you and looking through you, his bony hands pointing at eternity, the whole goes to make an unforgettable picture that a man might love to gaze upon in real life, if he did not begin – and with cause – to be afraid of it.

Thus he would take for his theme, for example, the Gospel account of the Last Judgment, particularly that terrible word which dominates the whole: “Depart ye cursed.”

“Cursed by God! How frightful a disaster! My children, do you understand? Cursed by God, by God Who loves to bless! Cursed by God, Who is goodness itself! Cursed without remission, cursed eternally! Cursed by God!”

No one thought of smiling, for he was in tears; he was crushed like the sinner under the maledictions that he was uttering.

“When the end of the world comes,” he went on, “each parishioner will meet his pastor and Our Lord Jesus Christ will say: ‘Pastor, curse them!’ ‘What, lord, am I to curse the children that I have baptized to you?’ ‘I tell you, Pastor, curse them!’ ‘I, Lord, cure the children whom I have taught for you, to whom I have given your holy Body, to whom I have distributed the Bread of your Word?’ The Pastor will say what he has done for them. Our Lord Jesus Christ will reply: ‘Pastor, they did not listen to you enough; curse them. I command you, curse them.’ Ah, my brethren, what grief for a pastor! You do not believe me? Yet it will be; yes, it will be.”

We may be tempted to find this religion too hard. But while the congregation stood shuddering in the depths of hell, suddenly he snatched it up and carried it on his shoulders to the very threshold of the temple where St. Simeon holds the child Jesus in his arms, to the Communion table where we receive God in body and soul, to Mount Tabor where He shows Himself transfigured, clad in the whiteness of snow and silver. “Come ye blessed of my Father!”

On that side also the word has been spoken, and nothing can prevail against it. Without that, an eternity of suffering is unthinkable. The time of preparation is past and God’s sickle sweeps us into His harvest.

“We shall see God,” cried the poor priest, “we shall see Him! Have you ever thought on that, my brethren? We shall see God, we shall see Him direct. We shall see Him as He is, face to face!”

One might think that already he saw Him and could not turn his face away. An eye-witness tells us that on one occasion, as though lost in his ecstasy, he kept on saying over a space of several minutes: “We shall see Him! We shall see Him!”

In all this we are very far from religion as a habit, religion as a bulwark of law and order, religion as a policeman on duty over morals, religion as an occasion of smugness, even religion as overflowing pity. For there is no adjective – it is religion pure and simple, religion for itself – that is, for God. Truly, “this is a hard saying.” The Jews thought so, and said so long ago. It is the Word, that which by its very definition contradicts. Through it a lukewarm parish was recalled to fervor, brought back on to the plane of its eternal and supernatural destiny – and that almost overnight. The district of Ars is that bridge over the river which leads to damnation or to glory. Heaven is a reality, hell is a reality, half-belief is no belief.

**Closing Hymn after Mass: The Glory of These Forty Days**