

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

March 24, 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 March 24th

Sun, March 24, 10:00 a.m. – 3rd Sunday of Lent

10:00 a.m. Alabama In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

Mon, March 25, – Annunciation BVM

No public Mass in Alabama

Tues, March 26, MASS IN LOUISIANA – Lenten Feria

Private Intention (Fr. Oswald)

Wed, March 27, MASS IN LOUISIANA – St. John Damascene

Private Intention (Fr. Oswald)

Thurs, March 28, MASS IN LOUISIANA – Lenten Feria

Private Intention (Fr. Oswald)

Fri, March 29, 8:30 a.m. – Lenten Feria

All Bishops and Priests & for the Holy Souls (Barbara & Whitey Norell)

6:00 p.m. Stations of the Cross

Sat, March 30, 10:00 a.m. – Lenten Feria

Vaillancourt family & the Holy Souls (Barbara & Whitey Norell)

Sun, March 31, 10:00 a.m. – 4th Sunday of Lent

10:00 a.m. Alabama Sam & Thehya Pearson (Miles)

6:00 p.m. Mississippi 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)*)

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 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

March 26 – March 28 Louisiana 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

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 Hell)**

(Father Biroat) There is, alas! a difference between the sufferings of this world and the torments of hell. The sufferings of this world are limited, and do not affect the whole man ; the mind suffers only in proportion to its union with the body, and one member alone, endures pain in proportion to its sympathy with the brain ; but the tormenting fires of hell enter into every power of the soul, and every member of the body.

The pains we suffer on earth are, so to speak, but momentary, and death puts an end to them; but in hell they have no end; death has no power there, and their immortal bodies partake of the immortality of the soul.

Again, in this world we always find some little consolation, or some temporary relief from pain, but in that place of torture every pain will be extreme, and without intermission; our friends, from whom we might have expected some consolation, will then be our enemies; for if they are saved, they will have no sympathy with our sufferings; and if they are lost, as we are lost, they will only increase and aggravate our pains.

The fires of hell will perform two frightful functions with regard to the damned; one will serve as a chain to bind them to the place, the other will be a horrible mirror reflecting their sins, and their frightful consequences, the sight of which will increase their torments.

Although they say that hell is a region of darkness, that the action of light will be merged in the power of burning, it can, however, be said that there will be a certain dark and opaque light which will reflect all that is detestable and hateful, and that this fire, which surrounds them, will be like a blazing theatre, which will show them a thousand horrid phantoms. But the most terrible image that this mirror will reflect, will be, that of the justice of Almighty God, eternally incensed; and it is the opinion of some theologians that the greatest punishment of this fire, consists in being the sign of the anger of God, which will continually show them, and that, too, by an inevitable necessity, a God always angry with them, and always ready to damn them.

(Father Faber) It is fearful to think upon the union of God's power, wisdom, and justice, in producing this world of punishment, this wonderful, mysterious, and terrific part of creation, which is, in its desolate mysteries, as much beyond our conception, as the joys of heaven are in their resplendency. Nevertheless, we will leave the great evil, the loss of God, out of view, and all the horrible details of the cruelties of physical torture. Bating all these things, what sort of a life will the life in hell be, after the resurrection?

It will be a life, where every act is the most hateful and abominable wickedness. We shall understand sin better then, and be able* more truly to fathom the abysses of its malice. Yet every thought we think, every word we speak, every action we perform, we shall be committing sin, and committing it with a guilty shame and terror, which will be insupportable.

To this we must add the mental agonies of hell. Envy, despair, spite, rage, gloom, sadness, vexation, wounded sensitiveness, weariness, loathing, oppression, grief, dejection, wildness, bitterness,—all these are there, in all their kinds, and in unspeakable intensity. Think of a violent access of sorrow now, think of the rawness of lacerated feeling, think of a day's leaden load of oppression. Now, without pause, without alleviation, without even vicissitude of suffering, here is a blank, huge, superincumbent eternity of these things, with an undistracting multiplicity of wretchednesses, far beyond the worst degrees they could ever reach on earth.

The life in hell, is a life from which there is a total absence of sympathy and love. This is an easy thing to say; but it is not so easy to penetrate into its significance.

The life in hell is also a life of terror, and a life, too, without pauses, diminutions, or vicissitudes. No angel ever wings his way thither, on an errand of consolation. All the united eloquence of hell could not bring one drop of water from earth's thousand fountains, to cool the torture for one lightning's flash of time. All is unintermitting.

Yet this is the bright side of hell! How bitter the words sound; yet it is not bitterness which prompts them, but the intense fear which pierces through me like splinters of ice at this moment. This is hell, with the hell left out, the crowning woe, the loss of God.