

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 3, 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 3rd

Sun, March 3, 10:00 a.m. – Quinquagesima Sunday

10:00 a.m. Alabama RIP Leonard & Theresa Messing (Russ & Liz Messing)

6:30 p.m. Georgia Private Intention (Fr. Oswalt)

Mon, March 4, – St. Casimir

No Mass in Alabama

Tues, March 5, – Feria

No Mass in Alabama

Wed, March 6, 8:30 a.m. – Ash Wednesday

8:30 a.m. For the intention of Mateo (Joey Phillips) *Distribution of Ashes*

6:00 p.m. Rosary, Distribution of Ashes

Thurs, March 7, 8:30 a.m. – St. Thomas Aquinas

Joe Laurence (Joey Phillips)

Fri, March 8, 8:30 a.m. – St. John of God

RIP Phillip Booth (Mary Tarrell)

6:00 p.m. Stations of the Cross

Sat, March 9, 10:00 a.m. – St. Frances of Rome

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 10, 10:00 a.m. – 1st Sunday of Lent

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

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

“An undertaking to be pleasing to God must have three conditions: It must be sincere, selfless and persevering.” *St. John Vianney (1786 – 1859)*

ASH WEDNESDAY

Ashes will be distributed on Ash Wednesday at the 8:30 a.m. Mass as well as after the Rosary at 6:00 p.m. Also, for those who are unable to make either of those times, Ashes will be distributed after Mass on Sunday.

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

FATHER'S TRAVELS

March 3 Georgia Mass and Sacraments

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 Fasting and Abstinence)**

(LE PERE DE LA COLOMBIERE) The lesson which the Son of God teaches us in the desert shows us, that the best methods of resisting temptations are by fasting and mortification of the body.

Subdue the flesh, and you weaken the devil ; for he can do nothing, if we deprive him of his weapons.

Let it not be said that fasting and mortification are intended only for religious bodies; for since our Saviour has deigned to make use of this remedy (although He had no need of it), there is no one of whatever rank or condition can be dispensed from this obligation.

If persons of quality, or people in business, were exempt from the temptations and attacks of the evil one, it might be allowable to treat their bodies delicately; but since the enemy tempts them more than others, they require ever to be on the defensive, and consequently fasting, is to them the more necessary.

The chief object of fasting is to mortify the body, to deaden the passions, and to keep the soul in a state of grace.

To live then in pleasures and gaiety during the holy season of Lent, and to continue in sin, is contrary to the spirit of fasting, and to the intentions of our holy mother the Church.

How miserable are they who poison so efficacious a remedy, and who deliberately refuse to make use of a cure which the Church gives them, for the purpose of over-coming the world, the flesh, and the devil!

As the first man was condemned for not having abstained from eating, notwithstanding the express command of God, so the Creator has fixed on fasting as a reparation for this first sin. It is the best means of avoiding the consequences of original sin, the best remedy to restore peace of mind, to control the passions, and to bring our flesh under subjection.

Over-eating and over-drinking have made the devil victorious throughout the world, but fasting drives him away ; for does not St. Matthew say in his Gospel {chap. xvii. 20} that " this kind is not cast out, but by prayer and fasting"?

We read in the annals of ecclesiastical history of an edifying circumstance which occurred in Constantinople under the reign of the Emperor Justinian. It is therein related that this city was visited by a terrible famine, and that the season of Lent having come round, before God had withdrawn the frightful scourge, the Emperor caused all the meat-markets to be thrown open, and he issued an edict to the effect, that he granted leave from abstinence during Lent for that year only.

But how do you think so humane and considerate an order was received by the people ? Oh ! happy age ! Oh, my God, is there a spark now left of this ancient fervor? Would you believe it, ye Christians of the nineteenth century, that in this vast city, weakened as it had been by so dire a calamity, there was not to be found a single Christian, I say got one, who wished to take advantage of the favor granted. And yet this was not all ; for no sooner was the dispensation published, than the whole body of Christians besieged the palace, and implored the Emperor to revoke the edict, and restore the old laws, since they were ready to die rather than break them.

Not to speak of those who absolutely refuse to obey the precepts of the Church, there are many, alas! who seek for dispensation from abstinence, &c, without any reasonable excuse ; and it is my firm belief that of those who ask for leave without necessity, there would not be found one single person who properly fulfilled the Easter obligation.

What ! ye pleasure seekers, during the forty days you have continued in the same sins, nay added sin to sin, deliberately and with all the coolness, that acts of so long a duration cannot fail to have ; and yet you wish me to believe that all of a sudden, perhaps in a single night, your heart is so changed that it detests the past frightful dissipations, and that the horror of the excess, equals the pleasure you had in committing sin.

Were you on your death-bed, I would question the sincerity of your contrition, after committing sins so recently, so openly, and after showing such a manifest contempt of the precepts of the Church.

And now, that you are in good health, you would wish to persuade me that you are willing to begin afresh, if the fast recommenced, and you wish to persuade me to believe that your repentance is sincere.

As for myself, I believe it to be false, and I should hesitate to pronounce the absolution, for fear of profaning the precious Blood of our Lord, unless indeed I saw that you were ready to fast for forty days after the feast, as a proof of your repentance.

Closing Hymn: To Jesus Christ Our Sovereign King