

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 Oswalt
Church: 256-261-8226
Cell phone: 970-765-4714

May 20, 2018 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 of May 20th

Sun, May 20, 10:00 a.m. – Pentecost Sunday

10:00 a.m. Alabama – Emmaline Josephine Haught (Wendy Haught)

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

Mon, May 21, MASS IN KENTUCKY – Pentecost Monday

Emmaline Josephine Haught (Wendy Haught)

Tues, May 22, NO PUBLIC MASS IN ALABAMA – Pentecost Tuesday

Emmaline Josephine Haught (Wendy Haught)

Wed, May 23, 8:30 a.m. – Ember Wednesday

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Thurs, May 24 – 8:30 a.m. – Pentecost Thursday

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Fri, May 25, 8:30 a.m. – Ember Friday

RIP Bernadette Hayes (Eileen Urann)

Sat, May 26, 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, May 27, 10:00 a.m. – Trinity Sunday

10:00 a.m. Alabama In honor of St. Joseph, in thanks for his intercession /help for my degree (Sarah Strain)

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

"How many souls we may convert by our prayers! There are some among them for whom one Pater and Ave would be enough to turn the scale." *St. John Vianney (1786 – 1859)*

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 obliged to keep the fast (one main meal only, taken after noon, and two other small meatless meals which together would not equal a regular main meal. Eating between meals is not permitted.). 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 Ember Days' prayer and penance is (1) To consecrate each of the Four Seasons of the year; (2) To beg of God the preservation of the fruits of the earth; (3) To thank Him for those already given us; (4) And to beseech Him to give good priests to His Church, the usual days for ordaining priests being the Ember Saturdays.

HOLY HOUR

The next Holy Hour will be **May 23, 2018 at 6:30 p.m.**

FATHER'S TRAVELS

May 20 – May 22 Kentucky Mass and Sacraments

May 27 – May 28 Mississippi Mass and Sacraments

June 3 Georgia Mass and Sacraments

June 10 Tennessee Mass and Sacraments

June 12 – June 13 Louisiana Mass and Sacraments

June 17 – June 19 Kentucky Mass and Sacraments

June 20 – June 23 Officiate wedding in Colorado

June 24 – June 25 Mississippi Mass and Sacraments

NEXT CATECHISM CLASS

Children's catechism – Sunday, May 20 after Mass

The Life of Christ (Fr. L.C. Businger) 1913

The Ascension

One of the most excellent of the Gifts is piety. We must try to obtain: (i) an idea of the nature of this Gift ; (2) of its glorious effects.

I. What are we to understand by the Gift of piety ? Before proceeding farther it may be well to observe that the word piety, in the ordinary acceptation of the term, is not very expressive of the nature of the Gift ; for in the strict sense of the word piety means an inclination and readiness to honor God by prayer and worship, and is in this sense nothing more nor less than the virtue of religion. But that is by no means everything belonging to the Gift under consideration. The Latin word *donum pietatis* is more comprehensive. Properly speaking we are to understand by piety, taken as a translation of the Latin *pietas*, the filial love we owe to parents. Now, as God is our Father we owe Him also this piety ; and it is in this sense that we must take the word. The Gift of piety, therefore, signifies an inclination and readiness to honor God as our Father. It differs from the virtue of religion : first, because it honors God especially as a Father, whereas religion regards Him more in the light of a Lord and Creator ; secondly, there is a difference in their object. Even as the virtue of piety extends not only to parents, but to God, in so far as He is our Father, and then, further, to our brothers and sisters, relatives, fellow-countrymen, and even to our country, the love of which is most closely connected with filial love ; ^ so the object of the Gift extends from God to everything which in any way relates to Him. Thus, in the wider sense of the word, we can include in the object of the Gift every act of justice towards God and our neighbor, in so far as it is founded on the filial love of God.^ Therefore the Gift of piety inclines us to practice all the duties of justice, and fulfill all the obligations of the cardinal virtue of that name.

The following effects of the Gift of piety show its influence in greater detail. First, the inclination to regard God as our Father, to converse with Him in a filial manner, to cultivate intercourse with Him by prayer, to observe His commandments with childlike reverence, and to accept in a childlike manner whatever He ordains for us. Secondly, a love and veneration of the saints, in so far as we regard them as glorified brethren. Thirdly, a filial love and veneration for our Holy Church, because she is God's representative and our spiritual mother. Fourthly, reverence for all objects of worship and religion. Lastly, the fulfillment of all our duties towards our fellow-men, because they are children of God and our brethren in Jesus Christ. There also belongs to this Gift a certain gentleness, kindness, compassion, benevolence, calm and unction which proceed from charity.

The opposite of the Gift of piety is a want of filial confidence in God, which is marked by distaste for prayer, neglect of it, repugnance for what God ordains for us, and a spirit of irreverence and frivolity in everything connected with religion, the Church and Scripture, which makes us treat and speak carelessly of them. The absence of the Gift shows itself, moreover, in austerity and bitterness towards others, in hardness of heart which renders us insensible to the sufferings of our neighbor, and censorious of his failings, while it fills us with susceptibility about our own concerns. This is a state of mind which St. Paul describes in the following passage : " Men shall be lovers of themselves, proud, disobedient to parents, ungrateful, without affection, without peace, unmerciful, without kindness ".

2. Let us now consider some of the reasons which ought to make us value and desire the Gift of piety. First, there is scarcely anything which corresponds better with the spirit of Christianity. Thanks to our Divine Savior, and our elevation to a supernatural state, we are, as we have seen, really the children of God, and belong to the one great spiritual family of all those who have received the same adoption. Now what could correspond better with this condition than a spirit of filial love for God and a fraternal love for others ? This filial spirit is the most distinctive mark of Christianity. God Himself requires this disposition on our part. Even under the Old Covenant, which was a dispensation of fear and servitude, God desired to be regarded and honored as a Father. He speaks thus through the prophet : " Therefore, at the least from this time, call to Me : Thou art my Father ".^ How much more must this be the case under the New Covenant! Our Lord constantly speaks of God as our Father in heaven, and in the " Our Father " bids us address Him by that name when we pray to Him. St. Paul describes this filial spirit as the epitome of the Gospel and new order of grace : " For you have not received the spirit of bondage again in fear," says he, " but you have received the spirit of adoption of souls, whereby we ct }' : Abba Father ".-^ This spirit characterizes all the saints, or, rather, it is what makes them saints. If God desires to be and really is not only, Lord and Creator, but also our Father, it is but fitting that we should consider ourselves as His children, and treat Him as our Father.

Closing Hymn after Mass:

1. Come Holy Ghost, Creator blest,
And in our hearts take up Thy rest;
Come with Thy grace and heav'nly aid,
To fill the hearts which Thou hast made,
To fill the hearts which Thou hast made.

2. O Comforter, to Thee we cry,
Thou heav'nly Gift of God Most High;
Thou Fount of life and fire of love,
And sweet anointing from above,

Come Holy Ghost

3. Praise we the Father and the Son,
And Holy Spirit with them One;
And may the Son on us bestow
The gifts that from the Spirit flow,
The gifts that from the Spirit flow.