

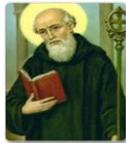
St. Benedict's Traditional Catholic Church

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.
	Saturday	9:30 a.m. – 9:55 a.m.
		4:00 p.m. – 5:00 p.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.

HOLY ORDERS: Please see Father if a man feels a calling towards the priesthood and would like information or a woman feels called to the religious life.

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

May 22, 2016 Church Website: st-benedict-hsv.org

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.

Mass Schedule for the week of May 22nd

Sun, May 22, 10:00 a.m. – Trinity Sunday

RIP departed relatives of William Harris (Anonymous)

Mon, May 23, 8:30 a.m. – Feria

RIP departed relatives of William Harris (Anonymous)

Tues, May 24, 8:30 a.m. – Feria (Mary Help of Christians)

RIP departed relatives of William Harris (Anonymous)

Wed, May 25, 8:30 a.m. – St. Gregory VII (St. Urban I)

Victoria Vaillancourt (Brian Vaillancourt)

Thurs, May 26, 6:00 p.m. – Corpus Christi

CMRI Nuns to start a school in Huntsville, AL (Knight)

Fri, May 27, 8:30 a.m. – St. Bede the Venerable (St. John I)

CMRI Nuns to start a school in Huntsville, AL (Knight)

Sat, May 28, 10:00 a.m. – St. Augustine of Canterbury

CMRI Nuns to start a school in Huntsville, AL (Knight)

Sun, May 29, 10:00 a.m. – 2nd Sunday after Pentecost (St. Mary Magdalen de Pazzi)

10:00 a.m. Alabama Randy Watts (Mark & Marguerite Thomey)

6:00 p.m. Mississippi For all my benefactors (Fr. Oswalt)

“O Sinner, whoever you are – grown old in sin, imbedded in wickedness, despair not. Thank you Lord, who, that He might show you mercy, has not only given His Son for your advocate, but, to encourage you to greater confidence, has provided you with a mediatrix, who, by her prayers obtains whatever she wills. Go then, have recourse to Mary, and you will be saved.” *St. Bernard (1090–1153)*

CORPUS CHRISTI

On the Feast of Corpus Christi this Thursday, Mass will be at 6:00 p.m.

SUNDAY CATECHISM

Next Sunday catechism will be Sunday June 5.

EVENING CATECHISM RETURNS!

Next catechism class is this Wednesday, May 25 at 6:00 p.m.

FATHER'S TRAVELS

May 29 – May 30 Mississippi Mass & Sacraments

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour is this Wednesday, May 25 at 7:00 p.m.

The Bedside Book of Saints (Aloysius Roche) published 1934 **The Littleness of the Saints**

“The humblest lot affords room for the noblest living; and the Calendar of the saints proves it. There is St. Baldomer the locksmith, St. Godrich the pedlar, St. Andronicus the barber, Blessed Margaret of Louvain the barmaid, St. Alexander the charcoal burner, and Blessed Sebastian Doly the carman. Venerable Nuncio Sulprica was a blacksmith's apprentice. St. Aquila and St. Priscilla were tent makers. St. Margaret of Cortona, like Venerable Anna Maria Taigi, was a dressmaker. St. Severus was a weaver and St. Benedict Joseph was a beggar. Saints Processus, Martinian, Apollinaris, Acastes, Basilides and Varus were gaolers. St. Wilfred was a baker, St. Blaise a wool-comber and St. Hervaeus was a blind street singer whose companion, strangely enough, was, not a dog, but a wolf. Such examples have never been wanting in the Church. They were notorious in St. Augustine's time. ‘See,’ he says in his Confessions, ‘how the unlearned start up and take heaven by storm whilst we with all our learning grovel upon the earth.’ And centuries later, St. Anselm declared: ‘God often works more by the illiterate seeking the things that are God's than by the learned seeking the things that are their own.’”

Truly, in order to be holy it is not necessary to be great. In order to be good and just and God-fearing it is not necessary to leave the world or to change our condition. It is not even necessary to be grown up. St. Imelda was only thirteen; St. Amilina was only twelve; St. Rumwald was only an infant in arms; and he was, besides, and English prince, so that we have the glory of having produced the only canonized baby saint, the Holy Innocents, of course, excepted.

Sanctity is by no means a mere question of favorable surroundings. We have already seen how St. Francis de Sales spoke up in favor of City life and how strongly he insisted upon the possibility of sanctifying any state of life. St. Ives and St. Aprus were lawyers; St. Julian was an inn-keeper; St. John of God was a bookseller; St. Odran was chauffeur or, at any rate, chariot-driver to St. Patrick; and, of course, many doctors have been canonized. St. Omobono was a shopkeeper of whom fortunately we know a good deal. “Trade,” says Alban Butler, “is often looked upon as an occasion of lying, frauds and injustice. That these are the vices of men and not the faults of their profession is clear from the example of this Saint.” He is the patron of Cremona and his feast is kept on November 13th. Omobono, it seems, was a very successful business man who made money whilst, at the same time, telling the truth to his customers and bridling the tradesman's lust for excessive profits. He was also, we are told, exact and assiduous in keeping his accounts, so that his sanctity evidently did not interfere with his business

sense. Saints Gelasius, Genesius, Porphyrius and Andalion were actors converted, some of them, when actually on the stage and later dying as martyrs.

The Saints of the kitchen are in a class by themselves and a large class it is. Art represents St. Martha holding a soup ladle; and no doubt she can best guide the hands of all those who stir saucepans and upon whom the very lives of so many depend. But she has had a great following. There is a St. Peter who was a Cook – and a treasure of a Cook, because he was content with a very small salary. Saints Ariadna, Matrona, Rade Gund and Agatha were kitchen maids. St. Agatholica was a lady's maid. St. Alexis unknown to his parents was employed for thirty years as a handy man doing odd jobs in return for his board and his lodging in a recess under the stairs. St. Zita is the patron of all Christian servants. In the beginning she was a drudge; but by her patience and her efficiency she won the esteem of her employer and was promoted to the management of the entire household. St. Thecla is said to have been housekeeper to St. Paul, and St. Petronilla housekeeper to St. Peter; so that those heroic and long-suffering souls who keep house for busy and poverty-stricken priests have at least two special advocates in Heaven. Although few details of these Saints have come down to us, we may be quite sure that they did not spend their time talking about "the tyranny of the kitchen"; and since they were perfect servants, all those who employ servants will no doubt approve of their canonization. At any rate, their souls were sanctified by means of very humdrum and commonplace observances. "God," said St. Teresa, "walks among the pots and pipkins."

Perhaps it does not surprise us to know that there were sainted shepherds and shepherdesses like Saints Aemilian, Druon, Germaine Cousin, Solange and Genevieve. An old proverb maintains that God is accustomed to take His prophets from the sheepfold. The prophet Amos, for example, was so taken; and St. Patrick, St. Cuthbert, St. Joan of Arc and St. Bernadette, kept sheep at one time or another. But it is very striking to find slaves in the Calendar of the Saints and to find so many of them. At a time when by law slaves had no rights and in consequence were subjected to the most barbarous treatment, the Church was raising them to her Altars and publicly honoring them as martyrs. Saints Luppus, Guiperius, Mitrius, Blandina, Laurentia, Revocatus, Saturninus and Secundulus were slaves. St. Onesimus, the much loved friend of St. Paul, was a slave. Some like Saints Protus, Hyacinth and Seraphia converted their pagan masters and mistresses and together with them suffered martyrdom. When St. Melania set up her community of nuns many of her own slaves joined it and rose to great heights of sanctity. The effect of all this upon public opinion must have been tremendous. Henceforth we hear no more of masters fattening their lampreys with the blood of slaves as Pollio, the friend of Augustus, did; or of mistresses carrying at their girdles daggers with which they punished the clumsiness of their domestics. Slowly but surely, thanks entirely to the action of the Church, these poor creatures recovered their rights until under Constantine stringent laws were passed for their protection.

Our state of life may not afford any scope for dramatic or romantic actions, but it does afford abundant scope for the exercise of the virtues which produce Saints. There is this to be said for a humble position, that if it deprives us of the opportunity of doing more good, it also preserves us from the temptation of doing more harm.

Closing Hymn after Mass: O God Almighty Father

Refrain:

O most Holy Trinity,
Undivided Unity;
Holy God, Mighty God,
God Immortal, be adored.