

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

May 27, 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 27th

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. Oswalt)

Mon, May 28, MASS IN MISSISSIPPI – St. Augustine of Canterbury

RIP Mrs. Verna Potter, and children (Theresa Potter)

Tues, May 29, 8:30 a.m. – St. Mary Magdalene de Pazzi

For priests & vocations to the priesthood (Alter Christus Conf.)

Wed, May 30, 8:30 a.m. – Feria

RIP Joe & Pat Tarnowski (Sitzenstock)

Thurs, May 31 – 6:00 p.m. – Corpus Christi

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

Fri, June 1, 6:00 p.m. – Queenship BVM (FIRST FRIDAY)

In thanksgiving for our school & teachers (Sitzenstock)

Sat, June 2, 10:00 a.m. – BVM Saturday (FIRST 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. Oswalt)

Sun, June 3, 10:00 a.m. – 2nd Sunday after Pentecost

10:00 a.m. Alabama Cecelia & Eugene Zappa (J. Edwards)

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

“Although the good God does not allow us to see Him, He is none the less present in the Blessed Sacrament; none the less ready to grant us all we ask.” *St. John Vianney (1786 – 1859)*

THOUGHT FOR THE WEEK

Excerpt from the Athanasian Creed: Whoever wishes to be saved must, above all, keep the Catholic faith; for unless a person keeps his faith whole and entire he will undoubtedly be lost forever. This is what the Catholic faith teaches. We worship one God in the Trinity and the Trinity in unity; we distinguish among the persons, but we do not divide the substance. For the Father is a distinct person; the Son is a distinct person and the Holy Ghost is a distinct person. Still, the Father and the Son and the Holy Ghost have one divinity, equal glory, and coeternal majesty. What the Father is, the Son is, and the Holy Ghost is. The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated. The Father has immensity, the Son has immensity, and the Holy Ghost has immensity. The Father is eternal, the Son is eternal, and the Holy Ghost is eternal. Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated, nor three beings having immensity, but one uncreated Being that has immensity...

HOLY HOUR

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

FATHER'S TRAVELS

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 27 after Mass

A Course of Religious Instruction (Fr. F.X. Schouppe) 1939

The Trinity

WE have considered the nature and the attributes of God, and seen that the divine nature and the divinity are one that God is one and single in nature. He is not, however, one and single in person, for there are Three Divine Persons. This is the dogma and the mystery of the Most Blessed Trinity, which is clearly revealed to us in Scripture. Baptize, our Lord says, 'in the name of the Father, and of the Son, and of the Holy Ghost.' The Blessed Trinity is the first, the most sublime, and the most profound of all our mysteries. We will first make an exposition of our faith on this subject; and secondly, suggest certain considerations concerning the mystery itself.

1. Faith teaches us that God is a Trinity; that is, that in one and the same divine essence, or divine nature, there are Three Persons, the Father, the Son, and the Holy Ghost. These Three Persons are numerically distinct from each other, but perfectly equal, having all but one and the same nature and substance. They are, in other words, consubstantial.

2. The Three Persons of the Blessed Trinity are eternal, existing from all eternity each in the manner proper to Himself. God the Father exists without birth or origin; God the Son draws His origin from the Father by means of birth He is 'born of the Father'; and God the Holy Ghost draws His origin by *procession* - He proceeds from the Father and the Son as from a single principle.

3. The attributes of the divine essence are common to the whole Trinity. Power, wisdom, and holiness belong equally to each of the Three Persons; and, in the same way, all the exterior works of the universe - the creation, redemption, and sanctification of the world and of souls- are likewise the common work of the Three Divine Persons. The sacred Scripture, however, attributes power and creation in a more especial manner to the Father, wisdom and redemption to the Son, and to the Holy Ghost holiness and sanctification. This way of speaking is called appropriation. It is founded on the personal attributes of the Divine Persons, and is extended moreover to other attributes and other works.

4. The redemption belongs to the Son, not only by appropriation, but also by personal execution. The Blessed Trinity willed to save the human race, and the Second Person, God the Son, came down from heaven, and was made man by taking to His Divine Person our human nature. In this nature, which He had made His own, He died on the Cross, an expiatory victim for the whole human race. For this reason He is called the God made man, the Man-God, the Mediator, the Redeemer, the Author, by His Passion, of our salvation.

5. The Three Divine Persons manifested themselves at the same time at the baptism of Jesus Christ. God the Son was then visible as man, the Holy Ghost appeared in the form of a dove, and the Father announced His presence by the voice which was heard, saying of our Lord, 'This is My beloved Son, in whom I am well pleased.'

6. By the coming, descent, or mission is signified the relations which the Three Divine Persons have with man on earth. Such relations may be either visible or invisible. Thus God the Son was sent by His Father to save the world ; God the Holy Ghost was sent by the Father and the Son on the day of Pentecost to sanctify the Church; God the Father was not sent, but He came to render testimony to Jesus Christ. These are the visible missions or comings of the Blessed Trinity. The invisible coming, or mission, takes place when the Divine Persons begin to work in our souls in a special manner, which happens when we receive Baptism, Confirmation, the Holy Communion, and the other Sacraments ; also in the Mass and in prayer. The Divine Persons at such times descend into well-disposed souls, purifying them, and establishing their abode in them, as in a living temple. This ineffable union of souls with the Blessed Trinity is revealed to us in the words of Christ : He who loves Me will keep My word ; and the Father will love him, and we will come to Him and take up our abode within Him (John xiv. 23)

7. The names of the Persons of the Blessed Trinity are expressive of their individual attributes, and are therefore incommunicable. There is but one Father, one Son, and one Holy Ghost. God the Son is called also the Word, also Wisdom, and the Substantial Image of the Father ; God the Holy Ghost is called Charity, Love, the Union of the Father and the Son, the Paraclete or Consoler, the Gift of the Most High, the Giver of gifts.

All this doctrine concerning the Blessed Trinity must necessarily have been revealed to us by faith; our own reason being incapable of discovering it, because it contains what is called a mystery.

Closing Hymn after Mass:

1. O God almighty Father,
Creator of all things,
The heavens stand in wonder
While earth Thy glory sings

O God Almighty Father

2. O Jesus, Word Incarnate,
Redeemer most adored,
All glory, praise and honor
Be Thine, our Sov' reign Lord

Refrain:

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

3. O God, the Holy Spirit,
Who lives within our souls,
Send forth Thy light and lead us
To our eternal goal.