

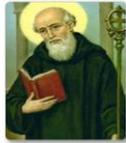
St. Benedict's Traditional Catholic Church

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 8, 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 8th

Sun, May 8, 10:00 a.m. – Sunday after Ascension (Apparition of St. Michael)

RIP Lionel Pedley (Barbara Rios) *May Crowning of our Blessed Mother follows immediately after Mass*

Mon, May 9, 7:00 a.m. – St. Gregory Nazianzen

Rela (Phebe) Pedley (Barbara Rios)

Tues, May 10, MASS IN LOUISIANA – St. Antoninus

Gary Krebsbach (Aurora Krebsbach)

Wed, May 11, MASS IN LOUISIANA – Ss. Philip & James

Howard Burchfield (Aurora Krebsbach)

Thurs, May 12, 8:30 a.m. – Ss. Nereus, Achilleus, Domitilla & Pancras

RIP William Harris (Anonymous)

Fri, May 13, 8:30 a.m. – St. Robert Bellarmine

RIP William Harris (Anonymous)

Sat, May 14, 10:00 a.m. – Vigil of Pentecost (Day of fast and partial abstinence)

RIP William Harris (Anonymous)

Sun, May 15, 10:00 a.m. – Pentecost Sunday

10:00 a.m. Alabama RIP William Harris (Anonymous)

6:30 p.m. Kentucky For all my benefactors (Fr. Oswalt)

“Let the storm rage and the sky darken – not for that shall we be dismayed. If we trust as we should in Mary, we shall recognize in her, the Virgin Most Powerful ‘*who with virginal foot did crush the head of the serpent.*’” *St. Pius X (1835–1914)*

MONDAY MASS

Mass on Monday will be at 7:00 a.m. due to my travel for missions. No Masses here on Tuesday and Wednesday.

VIGIL OF PENTECOST ON SATURDAY

This Saturday is a day of fast and partial abstinence for the vigil of the great feast of Pentecost on Sunday.

FATIMA ROSARY WALK

Please join us again on Friday, May 13 at 6:30 p.m. for the beginning of our Rosary March at Big Spring Park for the summer. We will park at the old Holiday Inn (401 Williams Ave SW – Huntsville) and assemble across the street in the park. All are invited to take part in this powerful prayer and witness to our Faith. Please dress appropriately, i.e. women & girls please wear dresses or skirts; men & boys, no shorts or flip-flops. If anyone would like a ride who wouldn't be able to come otherwise, please see Father for coordination. God bless you and see you there!

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 (February 14th) and Trinity Sunday (May 22nd).

SUNDAY CATECHISM

Catechism today after Mass. Next Sunday catechism will be Sunday June 5.

EVENING CATECHISM RETURNS!

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

FATHER'S TRAVELS

May 9 – May 11 Florida with Fr. Francis Miller/ Louisiana Mass & Sacraments

May 15 Kentucky Mass & Sacrament

May 16 – May 17 Illinois Mass & Sacraments

May 18 – May 20 Visit my family in Illinois

May 29 – May 30 Mississippi Mass & Sacraments

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

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

Sunday Sermons (St. John Vianney)

4th Sunday After Easter: The Progress of Christianity (continued)

And still in another sense Jesus could say, "I have yet many things to say to you, but you can not bear them now," namely, in reference to the influence of the teaching of Jesus upon conduct and morals. Here, also, we speak of progress of Christianity. Jesus gave an intimation of this influence by the parable of the leaven. But in what manner this parable should be fulfilled the Apostles certainly had a much better conception a few years after the Ascension of the Lord than at the time when they heard it. They understood, then, how, before the coming of the Holy Ghost, they had not been able to hear what Jesus had yet to say to them but had not said.

The commandment of exercising charity was already known to them from the Old Testament. How often, besides, had not Jesus impressed it upon them. But what great fruit this great commandment was to bear through the Holy Ghost they had yet to witness. How greatly the Apostles, enlightened by the Holy Ghost, were influenced in all things by Christian charity is shown in their letters. The many precepts they give therein upon the mutual obligations of married people, parents and children, masters and servants, those high in authority and subjects, are all founded upon charity. How severely James censures the pride and luxury of the rich; how Paul impresses upon the members of his community the obligation of supporting their needy brethren in the faith by taking up collections for them. We admire, also, the voluntary sharing of property in the Christian community at Jerusalem; and we see therein a development of Christianity as the Apostles understood it, while before they had a very imperfect idea of all these things. The evangelical counsels were recommended by Christ and practiced by the Apostles according to the words of St. Peter: "Behold, we have forsaken all things and followed thee." And the observance of the evangelical counsels by the numerous religious orders of our own days, to the immeasurable benefit of the Church and of mankind, is a visible sign of the progress of Christianity which the Apostles could not comprehend when Jesus said to them: "I have yet many things to say to you, but you cannot bear them now." Then again let us consider fasting. How completely it is founded upon the teaching and example of Jesus. But its practice, its extension, and its restrictions, regulated and ordered to suit time and place, and to suit the ability and conditions of mankind, is the prerogative of the Church, under the guidance of the Holy Ghost.

We might mention many subjects upon which we could make the same observations. But you will admit that what we have said is amply sufficient to make it clear that, though the Catholic Church is unchangeable in her doctrines of faith and morals, she is in no way the enemy to the right sort of progress. Let us be firmly convinced on this point. Not a word of divine revelation has been rejected or changed by the Church; we will neither reject, nor be deprived of, a syllable of it. But for progress away from heresy and unbelief, which are a step backward from light into darkness, we are grateful. We willingly commit ourselves to the guidance of the Church, wherein the Holy Ghost fulfills the promises of Christ: "But when He, the Spirit of truth, is come, He will teach you all truth, He shall glorify Me; because He shall receive of Mine, and shall show it to you." Let us allow ourselves to be conducted by the hand of the Church through this Holy Spirit ever deeper into the truths of faith; there we shall find contentment and joy, until faith is at last changed into the vision of God face to face. Amen.

ST. PHILIP

St. Philip is the Apostle at the Last Supper who says to Jesus: "Master, show us the Father, and that will be enough for us" (Jn 14:8). The verses of Jesus' response, while corrective in their tone, teach us of the unity between Father and Son, as well as Jesus' continued role of intercession. Great works will be done in His name precisely because He has gone to the Father. How fitting it is then that this same St. Philip professes: "He will come again to judge the living and the dead." The Son Who has returned to the Father now makes the promise to return to us. His work in us and in the world is not yet complete. He will return and at that point judge the living and the dead. This act will be the fulfillment of all His promises and of all of Scripture's prophecies. St. Philip, though, has even more to offer. After Jesus finds Philip in Galilee (Jn 1:43ff), Philip goes to Nathanael and tells him that the Messiah has been found. Nathanael asks: "Can anything good come from Nazareth?" Philip answers him the only way a believer could: "Come and see." And as for the final coming of Christ and His judgment of the world, St. Philip would say the same thing: "Come and see." -*Fr. James M. Sullivan, O.P.*

Closing Hymn after Mass: May Devotions