

# 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](http://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.

<b>PENANCE:</b>	Sunday	9:00 a.m. – 9:55 a.m.
	Wednesday	7:25 p.m. – 7:50 p.m. catechism <b>OR</b> 7:00 p.m. – 7:20 p.m. no catechism
	Saturday	9:30 a.m. – 9:55 a.m.
	1 <sup>st</sup> 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

**November 4, 2018** Church Website: [st-benedict-hsv.org](http://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 November 4<sup>th</sup>

**Sun, November 4, 10:00 a.m. – 24<sup>th</sup> Sunday after Pentecost (St. Charles Borromeo)**

**10:00 a.m. Alabama** In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

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

**Mon, November 5, – Feria**

**No public Mass in Alabama**

**Tues, November 6, MASS IN LOUISIANA – Feria**

Nancy Haltom (Matt Haltom)

**Wed, November 7, MASS IN LOUISIANA – Feria**

Nancy Haltom (Matt Haltom)

**Thurs, November 8, – Feria**

**No public Mass in Alabama**

**Fri, November 9, 8:30 a.m. – Dedication of Archbasilica of Our Savior**

For the St. Benedict's parishioners that made 65 year celebration so great (John & Rita)

**Sat, November 10, 10:00 a.m. – St. Andrew Avellino**

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, November 11, 10:00 a.m. – 25<sup>th</sup> Sunday after Pentecost (St. Martin of Tours)**

**10:00 a.m. Alabama** Nancy Haltom (Matt Haltom)

“Those who run after the vanities of the world which pass away like the wind give a great deal for very little profit; they give their eternity for the miserable smoke of the world.” *St. John Vianney (1786-1859)*

## **CHILDREN'S CATECHISM AFTER SUNDAY MASS**

Sunday, November 4 – Fr. Oswald teacher

Sunday, November 18

Sunday, November 25 – Fr. Oswald teacher

## **HOLY HOUR**

The next Holy Hour will be **November 28, 2018 at 6:30 p.m.**

## **FATHER'S TRAVELS**

**November 4** Georgia Mass and Sacraments

**November 6 – November 8** Louisiana Mass and Sacraments

**November 11 – November 17** Colorado

**November 18 – November 20** Kentucky Mass and Sacraments

**November 25 – November 27** Mississippi Mass and Sacraments

## **Who Dies Shall See...Purgatory and Heaven** **(Fr. Dolindo Ruotolo) 1959**

**The Pains of Purgatory, the fire.** The pains of Purgatory are for us a great mystery, even if we believe we know something about it because of the testimonies of the many apparitions of souls in Purgatory. Today have become scientific realities, even for scientists who to their disgrace, are unbelievers.

It is a fact, perhaps little known, that nowadays the reality of the afterlife, namely Hell, Purgatory and Heaven, is a new science, as much a science as psychoanalysis, chemistry, physics and so on. It is not an empirical or metaphorical science, but it is a positive science. Since the consistency of the natural phenomena makes for positive physical science, in the same way, the consistency of the evidence for the afterlife makes this science positive, for those who research on it and study it.

Also, those scientists who are unbelievers are forced to accept this new science. On the other hand, they research that evidence, which gives witness the afterlife, with much more diligence than Catholics do, precisely because their prejudicial mind are opposed to all that is supernatural. Catholics know by faith, and faith is the science of sciences. They know the soul is immortal and that it exists in the afterlife. The soul is most unhappy if it passes on as an obstinate sinner; it is purified, if it passes on stained but in the grace of God; and it is most happy if it passes on holy. Knowing by faith these great truths, Catholics do not give excessive importance to the positive manifestation of the afterlife. On the contrary, many still maintain the disbelief, which they breathed in the environment of past centuries. They believe the afterlife to be a tale of some supernatural or preternatural occurrences. Instead these are historical and these are scientific realities.

**Suffrages.** The pains of Purgatory are pains of the afterlife. They are totally different from the pains of earthly life and they are the torments of the souls that suffer them exceedingly. The corporal or spiritual pains of our present life flow back into the soul but in an imperfect way because from the senses they pass to the nervous system and from this to the brain, which perceives the sensation. From the brain the pain passes on to the soul. When the pain exceed the capacity of the senses to suffer, the nervous system on the brain fails to perceive the pains anymore, and the soul does not perceive them either, because it leaves the body. The local or total anesthesia, which is done before a surgery, makes the senses, so to speak, asleep or unable to transmit the pain to the soul.

In Purgatory, it is the soul that perceives directly and totally the pain of purification and these pains are not mitigated by any anesthesia. We shall see how it can be mitigated only by the suffrages that are paid by people on earth, who apply the merit of Jesus Christ to the souls in Purgatory. In so doing they make atonement by their prayers and sacrifices, taking away from the souls in Purgatory either partially or completely the responsibilities that weigh them down.

The suffrage is like the removal of a malignant tumor that makes whole the part of the body, that was previously sick, and does not suffer anymore. They are like a loving payment that condones the debt of the soul in Purgatory and excuse it from paying to the last cent, eliminating the pains for the debt incurred.

There is, therefore, no comparison between the pains of souls in Purgatory and the pains of our temporal life, enriched by Divine Mercy, through corporal and spiritual care. We can only have an idea from the analogies and comparisons that are as far different from each other as the explosion of an atomic bomb and the spark of a struck match.

The torment of Purgatory that we can more easily understand is fire, because of the numberless apparitions of souls in Purgatory that have given witness to us, showing visible marks of the fire that torments them. These marks also show the extreme difference between the earthly fire and the fire of Purgatory.

To give an example, in the life of Father Stanislaw Choscoa, a Dominican Priest (Brovius, History of Pologne, 1590), we read of this happening. One day while this saintly religious was praying for the deceased, he saw a soul burning in a raging fire. While praying for this soul, he asked it if the fire was as piercing as the fire on earth.

“Alas!”- Cried out the poor soul – all the fire of the earth, comparing that of Purgatory, is like a fresh breeze.”

The religious insisted: “How is it possible? I would like to try it, on one condition that this would be accounted to me one day as part of the pains that I will have to suffer in Purgatory.” Then without hesitation he stretched out his hand. The soul let fall on him one drop of his sweat or some kind of liquid that looked like it. At the touch of this, the religious gave out excruciating shouts and then fell on the ground unconscious from the spasm of the pain he felt. His confreres run to revive him and did all they could. Full of terror, he told them what had happened and showed them his hand, on which there was now a most painful wound. He remained bedridden with excruciating pain for over a year and half, unable to get up. Finally he died, urging his confreres to do their utmost to avoid even the most insignificant fault so that they would not have to suffer those terrible torments.

Similar happenings have been numberless and it is illogical and rash to doubt of the reality of the fire in Purgatory.

**Closing Hymn after Mass:**

**Faith of Our Fathers**