

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

**August 21, 2016**

**Church Website: [st-benedict-hsv.org](http://st-benedict-hsv.org)**

**Like us on Facebook: [facebook.com/StBenedictCMRI](https://facebook.com/StBenedictCMRI)**

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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 August 21<sup>st</sup>

**Sun, Aug. 21, 10:00 a.m. – 14<sup>th</sup> Sunday after Pentecost (St. Jane Frances de Chantal)**  
**10:00 a.m. Alabama** Austin Gardner (Linda Gardner)  
**6:30 p.m. Kentucky** Private Intention (Fr. Oswald)

**Mon, Aug. 22, MASS IN KENTUCKY – Immaculate Heart of Mary (Ss. Timothy & Comp.)**  
In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family  
(Wayne Pivarunas)

**Tues, Aug. 23, 8:30 a.m. – St. Philip Benizi**  
In honor of the Holy Family and for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Wed, Aug. 24, 8:30 a.m. – St. Bartholomew**  
In honor of the Holy Family and for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Thurs, Aug. 25, 8:30 a.m. – St. Louis**  
Mark Thomey (In honor of his Confirmation) (Mike Winland)

**Fri, Aug. 26, 8:30 a.m. – Feria (St. Zephyrinus)**  
Christine Ashurst (The Campbell's)

**Sat, Aug. 27, 10:00 a.m. – St. Joseph Calasanzius**  
RIP Elmer H. Winter (Victoria Vaillencourt)

**Sun, Aug. 28, 10:00 a.m. – 15<sup>th</sup> Sunday after Pentecost (St. Augustine)**  
**10:00 a.m. Alabama** For the restoration of our constitutional republic of the United States (The Campbell's)  
**6:00 p.m. Mississippi** Private Intention (Fr. Oswald)

*"Wherever we are, and whatever we do, we shall always meet with spiritual difficulties." – St. John Vianney (1786 – 1859)*

## **FATHER'S TRAVELS**

**August 28 – August 29** Mississippi Mass & Sacraments

**September 1 – September 2** Tennessee Catechism/Georgia Mass & Sacraments

## **HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S**

Next Holy Hour is this Wednesday, Aug. 24 at **6:30 p.m.**

### **The Bedside Book of Saints (Aloysius Roche) 1934**

#### **The Common Sense of the Saints**

“The Saints have liquid hearts” – this is one of the sayings attributed to the Cure of Ars. The expression, however, comes from St. Thomas Aquinas. Perhaps St. Jean Vianney was a more deeply read man than has been commonly supposed. Sanctity is certainly solid; that is to say, it rests upon a real foundation and is never a thing of mere moods and feelings. But with this real sanctity there is always associated a certain fluidity of soul, a liberty of action, a breadth of mind and a pliability as well as a tenacity of will. It has that elasticity recommended by St. Paul: “All things to all men.” There is nothing stiff or rigid or blindly unbending about true piety. It is this that fills the Lives of the Saints with surprises. We read a few chapters and set about making up our minds about them, when round the corner appears something quite unexpected and we have to make up our minds all over again. When the Prefect of the Department went off to tell the Cure of Ars that the Emperor had conferred upon him the Cross of the Legion of Honor, he no doubt felt pretty certain that the news would be received in the manner customary to Saints. He must have been thunderstruck when he heard the good Cure asking: “Is there a pension with it?” “What a shrewd mind that man had!” said Rene Bazin, with evident surprise. Indeed, nobody ever got really used to the Cure. People made a regular habit of going to Ars, and they always found something fresh. As a rule, the oftener we approach a remarkable man, the less remarkable he appears. But St. Jean Vianney fairly turned this truism outside in.

We have already considered the many-sidedness of the Saints and remarked that this makes their true portraiture a difficult task. It is not that they were several people rolled into one; but it is that they were adaptable, pliant, free from grooves, equal to all circumstances and occasions; in short, endowed with an uncommon amount of common sense. As Father Faber said: “Holiness is a spacious thing.” Holiness, in fact, is keenly alive to the actualities of life. “we must adapt the Society to the times, not the times to the Society,” St. Ignatius said. (*Note: this is not at all saying that the Catholic Faith, morals or discipline or the Church has to change with the times, but of some things of the his religious institute*). “It shows weakness of mind to hold too much to the beaten track through fear of innovations. Times change and to keep up with them we must modify our methods --.” This is how St. Madeleine Sophie writes in one of her letters. Pliable subjects were those she liked best. Finding herself short of novices at a time when her educational work was spreading, she prayed for them. “O God,” she said, “give me Saints.” Saints she knew would be pliable and therefore useful tools. One of the outstanding qualities in St. Vincent de Paul was just this: “His instinctive sagacity told him that the sun will neither stand still nor go back upon its course; that God fulfils Himself in many ways; that if we would shape the world better we must begin by shaping ourselves to it as we find it.”

When Thomas Carlyle first looked into the Chronicle of Jocelin of Brakelond, what astonished him was to find a deeply religious man like Abbot Samson abounding in practical sense. “Our Abbot has a right honest feeling, without insolence and without fear or flutter, of what he is and what others are.”

Among the depositions made by Mother Greyfie, the Superior of Paray, concerning St. Margaret Mary is this: “She was full of common sense.” The very name of St. Teresa of Avila speaks for itself. There is a sort of tacit understanding amongst us that she is the patron of common sense, the Saint to whom those have recourse who are not too well endowed with that particular commodity. There was certainly no nonsense about St Teresa. She sent humbug about its business by defining humility as truth. “Humility is truth.” She had no time for pious

stupidities or deceptions. She was well aware of her own powers, and made no secret of either her virtues or her defects. She was rather sorry that she was not a man because if she had been she would have been a priest and *therefore* an eloquent preacher. “Father Antonio,” she writes, “is a Saint: but God has given him no talent for ruling.” On the other hand she nominated a Superior who was far from being a Saint and when this was pointed out, she said: “I know – I know; but still he is an able administrator.” When argument was going on about the habit of her new religious, “Believe me,” she said, “the question is not whether we are going to wear religious habits or not wear them, but whether we are going to practice virtue or not.” St. Augustine long before had insisted on much the same thing: “A man’s poverty before God is judged by the disposition of his heart and not by his coffers.” Mortified though St. Teresa was, she liked a room with a good view from the window; and when her eyes gave her trouble, she did the practical thing which apparently Pepys a hundred years later and in London could not or at least did not do – she invested in a good pair of spectacles. “When taking off her spectacles,” we are told, “she fell into an ecstasy.” “If obedience,” she declared, “sends you to the refectory six times a day, go and be glad to go.” This recalls the saying of St. Philip Neri: “Eat without scruple”; and again, “In general give the body rather too much food than too little.” When St. Pascal Baylon was setting about a plate of fish which his Superior ordered him to eat, one of the Brothers affected to be a little scandalized. “Obedience,” said the Saint, “comes first, devotion second.” The teaching and spirit of St. Francis de Sales are on the same sensible level. “God wishes to be served with a reasonable service. It is always easy to reduce the bodily forces but it is not so easy to build them up again. It is easier to wound than to heal. The soul should treat the body as its child, correcting without hurting it.” “Have patience with everyone, but especially with yourself. He who has lost courage has lost everything.” “We must be charitable to our own soul.” “Be just; neither excuse nor accuse your own soul.” And then this gem of good advice: “We must submit patiently to the trial of being human.” The like spirit was seen in St. Francis of Assisi. We are told that he was once wakened out of his sleep by one of the brethren calling: “I am dying of hunger.” Then the Blessed Francis had a table laid out and did eat with him lest he should be ashamed to eat alone.” He then preached a little sermon on the virtue of common sense. “Each one of you ought to pay heed unto his own nature.”

It has been remarked of Dr. Johnson that he invested common sense with a kind of majestic sanctity. St. Francis de Sales invested sanctity with a majestic common sense. Indeed, it is difficult to read the Bishop of Belley’s *Spirit of St. Francis de Sales* without thinking of Dr. Johnson. IN the ‘Table Talk’ of both there appears the same aversion to cant and affectation and snobbishness, and even at times a striking similarity of tone. Johnson was no saint, but in some ways he approached very closely to Catholic ideals; and he had, at any rate, one great virtue of the Saints, common sense. St Francis de Sales wrote to the Bishop of Belley: “Do you really want me to pretend that black looks exhilarate me and that I can bear smoke puffed in my face without sneezing?” St. John Chrysostom long before expressed the same sentiment: “Not to feel pleased at being praised is, I am inclined to think, what has never happened to any man.”

### **Closing Hymn after Mass: Who Is She Ascends So High**

1. Who is she ascends so high  
Next the heav’nly King,  
Round about whom angels fly  
And her praises sing?

2. Who is she adorned with light,  
Makes the sun her robe,  
At whose feet the queen of night  
Lays her changing globe?

3. Heav’n she was which held that fire,  
Whence the world took light,  
And to heav’n doth now aspire  
Flames with flames to unite.

4. She that did so clearly shine  
When our day begun,  
See how bright her beams decline  
Now she sits with the Sun.