

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.

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

August 28, 2016

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 August 28th

Sun, Aug. 28, 10:00 a.m. – 15th 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)

Mon, Aug. 29, MASS IN MISSISSIPPI – Beheading of St. John the Baptist (St. Sabina)

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

Tues, Aug. 30, 8:30 a.m. – St. Rose of Lima

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

Wed, Aug. 31, 8:30 a.m. – St. Raymond Nonnatus

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

Thurs, Sept. 1, MASS IN GEORGIA – Feria (St. Giles)

RIP Dr. Tim White (John & Rita Dumbacher)

Fri, Sept. 2, 6:00 p.m. – St. Stephen (FIRST FRIDAY)

RIP Sandy Gerac (John & Rita Dumbacher)

Sat, Sept. 3, 10:00 a.m. – St. Pius X (FIRST SATURDAY)

RIP Dr. Tim White (Don & Kathy Mullan)

Sun, Sept. 4, 10:00 a.m. – 16th Sunday after Pentecost

For Tyler Wooden to have strength as a soldier of Christ (Ray Keating)

"When you hear Mass, do you come in the same frame of mind as the Blessed Virgin at Calvary? Because it is the same God, and the same sacrifice." – St. John Vianney (1786 – 1859)

FATHER'S TRAVELS

August 28 – August 29 Mississippi Mass & Sacraments

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

September 6 – September 7 Baptism in East Georgia (6 hours one way)

September 12 – September 14 Florida with Fr. Miller/Louisiana Mass & Sacraments

September 18 – September 19 Kentucky Mass & Sacraments

September 25 – September 26 Mississippi Mass & Sacraments

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour is this Wednesday, Aug. 31 at **6:30 p.m.**

The Bedside Book of Saints (Aloysius Roche) 1934

The Common Sense of the Saints (con't from last Sunday)

Violent and extreme views were very distasteful to St. Francis de Sales. When some people were maintaining that great cities were hotbeds of temptation, he interposed: "The country has its drawbacks as well as the town. Just as there is good company and bad, so there is good and bad solitude. Solitude is bad if it is the sort of which it was said: Woe to him who is alone. Lot in the middle of a corrupt city was a good man. In the wilderness he fell grievously. There are many virtues which cannot be practiced in solitude. Some have been known to lose perfection in solitude and regain it in a busy city life. Wherever we are we can aspire to the perfect life." He defended the devout lady who wore earrings by saying, "we must remember that Rebecca had earrings." Man of routine though he was, he would put everything aside in order to give pleasure to his guests, and after lunch he would take them for a row on the lake. "Charity," he would say, "is never a waste of time." This reminds us of St. Thomas Aquinas who begins one of his letters: "Tonight I have given up my prayer in order to write to you."

Unlike the Cure of Ars, St. Francis had no objection to having his portrait taken or distributed. "There is no more harm in that than in communicating one's thoughts to one's neighbor; and if it gives him pleasure, it is an act of charity." Yet, he never allowed his charity to get the better of his common sense. He writes to a lady friend who had a penchant for lawsuits: "Those who live at sea usually die at sea. The money these lawsuits of yours are devouring would be more than enough for you to live on." A similar strength of mind appears in the letters of St. Bernard. He writes to his great friend and benefactress the Duchess of Lorraine: "I salute the Duke your husband and I venture to urge him and you, if this castle for which you are going to war does not really belong to you, to leave it alone."

We may apply to the Saints what a great French writer says of the Christians of the Middle Ages: "We must not think of them as a flock of pious sheep bleating and flying for protection to the knees of the shepherd, but rather as men armed with a very robust personality." How robust was the personality of St. Teresa of Avila and St. Catherine of Siena! It is extremely doubtful if our age, with all its advantages, could produce anything approaching those types of women. Manly they never tried to be because they had sufficient strength of mind to be real women; but about each there was something athletic and adventurous. St. Catherine, like another Peter the Hermit, moved about rousing the public opinion of Italy. Some of her letters are like red-hot sparks struck off an anvil. "Fools that ye are," she writes, "and worthy of a thousand deaths. Ye are so blind that ye cannot see even your own shame." "I have heard," she writes to the Pope, "that demons in human form have elected an anti-pope against you. Now then, forward, Most Holy Father. Go into the battle without fear." She tells the Papal Legate to be a man and not a coward. She had so much to say to her Director that sometimes he would fall asleep: but she roused him without any remorse saying: "Am I talking to the walls or to you?" She knew how to defend herself. When it became known that she passed long periods nourished only by her Holy Communion, one of the priests thought it a strange thing that she could not live like other people. At once she sent him a little note: "You say, Father, that I must pray particularly to God to be able to eat. And I say to you, that I have

prayed continuously and do pray and will pray, that God may give me the grace to live like other creatures in this business of eating, if it is His will, because it is mine.”

St. Catherine is very like St. Jerome. Like him she was slandered and like him she refused to sit down under the slander. Man of retirement though the holy Doctor was, when evil tongues wagged about the good work he was doing he came right out of his shell: “Have I ever taken money from my pupils? Have I not always repulsed every gift large or small? Have I ever been known to utter a double-meaning word or to cast too bold a glance?”

One of St. Jerome’s letters to Laeta, the wife of Toxotius, contains rules for the education of her little daughter. They are certainly very common sense rules, and it is not easy to realize that they were drawn up more than fifteen hundred years ago. “Let her have an alphabet of little letters made of box or ivory so that she may play with them and in this way learn, while amusing herself. When she is a little older, let her try to form each letter in wax with her finger, guided by another’s hand. Then, let her be invited, by prizes and presents suited to her age, to join syllables together. Let her have companions to learn with her, so that she may be spurred on by emulation and by hearing their praises. She is not to be scolded or browbeaten, is she is slow, but rather to be encouraged and made to feel sorry to see herself outstripped by others. The greatest care must be taken that she does not acquire a hatred of study because such an aversion is very difficult to shake off. Her nurses must never allow her to chop her words; above all, she must be taught to speak her own language with the greatest correctness. She should at the same time learn to spin, weave and make her own clothes.”

At the other end of the fifteen centuries, we have a great educator like St. Madeleine Sophie. She was not only up to date in her methods, but she was always on the alert for new ideas, and, with great strength of mind, she saw that they were carried out. She knew the world well, and although she herself had retired from it, she aimed at preparing her pupils to take their places in it without shrinking from its difficulties. In the midst of all her vexations and misunderstandings she kept a level and a cool head. “No politics” was the peremptory order she issued to her Superiors at a time when everybody in France was either a Legitimist or an Orleanist.

It has been said of St. John Berchmans that he was canonized for keeping his Rule. But it would be a mistake to think, as the world commonly thinks, that these Rules which the Saints kept were no more than the mechanical regulations of monasteries and convents; and that they were wholly intent upon the petty observances of keeping silence and rising and going to bed at the appointed hours.

St. Benedict in his Rule insists that the monk’s paramount duty is to uproot his vices. In the fourth chapter called, “The Instrument of Good Works,” it is laid down, first of all, that God must be loved “with all our heart and soul and strength.” “Then, to love our neighbor as ourself.” “Then, not to kill.” “Then, not to steal.”; and so on through the commandments. So, too, the author of the Ancren Rule begins by reminding the Sisters that the first and most important of all rules is the rule of the heart, the regulation of our conduct according to the laws and commandments of God. All the other rules regulating food, drink, sleep and so on are only bodily exercises and profit not at all except in so far as they direct the heart within. “The first rule is a lady; the others are her handmaids,” he adds. **(To be continued)**

Closing Hymn after Mass: Immaculate Mary

1. Immaculate Mary, thy praises we sing,
Who reignest in splendor with Jesus our King

2. In heaven the blessed thy glory proclaim,
On earth we thy children invoke thy fair name.

Refrain
Ave, Ave, Ave Maria
Ave, Ave Maria

3. We pray for our Mother, the Church upon earth,
And bless dearest Lady, the land of our birth.