

# St. Benedict's Traditional Catholic Church

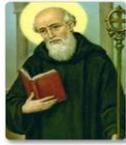
1139 U. S. 231

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

**February 3, 2019** Church Website: [st-benedict-hsv.org](http://st-benedict-hsv.org)  
Like us on Facebook: [facebook.com/StBenedictCMRI](https://facebook.com/StBenedictCMRI)  
Follow us on Twitter: [@StBenedictCMRI](https://twitter.com/StBenedictCMRI)

## 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 February 3<sup>rd</sup>

**Sun, February 3, 10:00 a.m. – 4<sup>th</sup> Sunday after Epiphany (St. Blaise)**

**10:00 a.m. Alabama** Private intention

**6:30 p.m. Georgia** RIP Aleksandra Bareja (David & Catherine Mott)

**Mon, February 4, NO PUBLIC MASS IN ALABAMA – St. Andrew Corsini**

Joe D'onofrio (Sam & Alicia Liburdi)

**Tues, February 5, NO PUBLIC MASS IN ALABAMA – St. Agatha**

Larry Knight conversion & intentions (Chris & Tim Knight)

**Wed, February 6, 8:30 a.m. – St. Titus**

RIP Rita Dumbacher (Sam & Alicia Liburdi)

**Thurs, February 7, 8:30 a.m. – St. Romuald**

RIP Teresa Marie Funke (Patsy & Richard Tansey)

**Fri, February 8, NO PUBLIC MASS IN ALABAMA – St. John of Matha**

RIP Rita Dumbacher (The Thomey's)

**Sat, February 9, 10:00 a.m. – St. Cyril of Alexandria**

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, February 10, 10:00 a.m. – 5<sup>th</sup> Sunday after Epiphany**

**10:00 a.m. Alabama** RIP Vivian Hyduk (Bill & Alice Scheeler)

**6:00 p.m. Tennessee** Private intention (Fr. Oswalt)

"If you really love God, you will not be content with avoiding big sins. You will regard as hateful anything which could be even a little displeasing to Him." *St. John Vianney (1786 – 1859)*

## **EXCELLENT WEBSITE RESOURCE**

The website [novusordowatch.org](http://novusordowatch.org) is an excellent resource in educating oneself of the true Catholic Faith opposed to the false religion of Vatican II, as well as tools to throw seeds of conversion to those around us to help them see the truth. The insert in the bulletin is of their mission statement which explains the theological stance of sedevacantists, of which CMRI, this chapel and priest and all the members of this parish hold. It is a reminder that this is a sedevacantist chapel, meaning we reject Vatican II and its subsequent false religion and church. We reject all those men who have claimed to be Pope after Pope Pius XII, all from John XXIII to Francis I are false popes, anti-popes. Also, there is an insert of the theological stance of CMRI within the bulletin which all should make themselves aware.

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

Sunday, Feb. 10 Fr. Oswalt teacher

Sunday, Feb. 24 Fr. Oswalt teacher

## **HOLY HOUR**

The next Holy Hour will be **February 20, 2019 at 6:30 p.m.**

## **FATHER'S TRAVELS**

**February 3** Georgia Mass & Sacraments

**February 10** Tennessee Mass & Sacraments

**February 12 – February 13** Louisiana Mass & Sacraments

**February 17 – February 19** Kentucky Mass & Sacraments

**February 24 – February 25** Mississippi Mass & Sacraments

## **Half-Hours with the Saints and Servants of God (1882)** **(The Agony & Passion of Our Lord)**

**(Pere De La Colombiere, S.J., and Pere Nouet.)** An inward grief seized the heart of the Savior of the world ; He walked in silence to the place called Gethsemani, where, finding that His mortal strength succumbed to the extreme anguish of His soul, He was perforce constrained to appeal to His apostles, as if to ask them for some relief. " My soul is sorrowful unto death," said He, and I feel that I must give way to the sadness coming over Me.

But receiving no consolation from them, He again withdrew apart, not so much to hide His trouble and His fear, as to retreat within Himself.

See Him now in a corner of this garden, how pale He is! how He staggers! how He trembles and falls upon His face! See His face quite wet with tears, His very clothes are saturated with a bloody sweat, which flows in streams upon the ground!

He lifts up His hands and raises His voice to heaven; He twice goes back to His disciples to complain how little He is assisted, and twice returns to His retreat ; but no rest, no calm succeeds.

I know not, my brethren, what is your idea, but I confess that this mystery astonishes me, and is beyond all comprehension. When I look upon a God humiliated, a God sorrowful even unto death, my mind, shallow as it is, has no difficulty in unravelling this enigma; but a God troubled in His soul, struck with fear, and sad even unto death, troubles me exceedingly, and I am lost in thought.

What ! this Messiah which God sent down on earth to be our Master and example, this Savior who has come into the world to suffer ; this Savior who has shown so much impatience to shed His blood for love of us,—now that His hour has come, seems to be wanting in resolution. See Him extended full length upon the earth, bathed in His blood, suffering for three hours a cruel agony, and unceasingly repeating those words, " Let this chalice pass away."

Oh ! my Savior and my God, the support of the weak, the strength even of the strong,—mighty soul whose generous feelings are so raised above every infirmity of man, — tell us, I beseech

Thee, what may be the cause of so keen, so deep a grief ; for I cannot really believe that fear alone of that death, which You have taught us to despise, could have caused You so great an agony.

In your mind's eye draw a lively picture of the Passion of Jesus Christ. In this sketch, you can represent the lance which has pierced His heart, the thongs and cords which are so embedded into His flesh that the thorns and nails are steeped in blood.

Surely, if you think of these sad circumstances of His death, and gaze attentively, you must indeed be moved.

Gratitude would compel you to be so ; for, having endured so many tortures for your sake, the least you can do is, to compassionate His sufferings. Justice requires it ; for if you feel compassion for any of your brethren, what do you not owe to the Son of God, who, through excess of love, was made man and took His place as your friend and brother? Humanity alone would prompt you; for if you saw the lowest of your fellow-creatures in the condition to which his love for you had reduced him, you surely would have pitied him.

St. Gregory of Nyssa could never see the painting of the sacrifice of Isaac, without shedding tears of compassion and tenderness; for he thought of that innocent victim who laid bare his neck and awaited the death-blow from the hands of his own father. If this so moved his pity, is not the sight of Jesus dying on the cross infinitely more pitiable?

Oh, what sufferings has He not endured ! Who could sufficiently appreciate the excessive goodness and mercy which induced Him to bear such a heavy weight of dolors ? Cast your eye on His many wounds ; see the streams of blood which trickle down ; look at His face, so disfigured with spittle, mud, and blood ; taste the bitterness of the gall they gave Him to drink; listen to the blows of the heavy hammer as it drives the nail through His tender feet; listen to those loving complaints He sends up to heaven : " My God, my God ! why hast thou forsaken me ? " {Matt xxvii.) to teach you, the excess of those interior griefs which you cannot see or understand!

Remember that He is innocent, that He is the Son of a God who is the God of glory; and if you can gaze on this, His bed of suffering, without weeping for your sins, you must confess that you are unfeeling and hard-hearted.

However great may be our miseries, however painful may be the misfortunes we may have to endure, whether deserved or not, the remedy we find in the cross and sufferings of our Savior is infinitely greater and more powerful.

One single drop of the blood He shed for us was capable of paying all our debts, sufficient to blot out all our sins, and powerful enough to extinguish all the flames of hell. What would be the value of that deluge of blood which He has poured over us with such profusion ? If each drop can save a million of worlds, the whole mass of that precious Blood, will it not be able to save a sinner ?

You cannot doubt the efficacy of so potent a remedy, since it is of inestimable value, nor of the sufficiency of your ransom, since what He has given is beyond all price. Every river, when it flows into the sea, loses its name, because, when compared to the mighty ocean, it is as nothing in comparison ; and so the greatest sins vanish and disappear when they are drowned in the ocean of divine mercy. And if you doubt this still, you are ignorant of the value of the sufferings and death of the Son of God.

Do you not know that the Apostle says, His blood calls for mercy for every sinner, even to those who have been put to death, and it cries out with so loud and powerful a voice that it drowns the noise and clamor of our sins ? Do you not know, in fine, that He "gave himself a redemption for all" (Timothy ii.), and consequently that His blood, His sufferings, His death, and His satisfactions are all yours ?

Put, then, your trust in Him without troubling yourself about your miseries; avail yourself of His blood, more powerful than that of Abel's ; make good use of so powerful a voice, and do not fear that His Father will reject you, but only fear that you yourself will refuse. " See that you refuse him not that speaketh " {Hebrews xii. 25).

For if those who rejected Him, when He spoke on earth, have not been able to avoid being punished, so we who reject Him, when He speaks to us of heaven, will have a lesser chance of being saved.

**Closing Hymn:**

**Holy God We Praise Thy Name**