

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. catechism OR 7:00 p.m. – 7:20 p.m. no catechism
	Saturday	9:30 a.m. – 9:55 a.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

January 20, 2019 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 January 20th

Sun, January 20, 10:00 a.m. – 2nd Sunday after Epiphany
10:00 a.m. **Alabama** Clara House & her intentions (C & T Knight)
6:30 p.m. **Kentucky** Private intention (Fr. Oswald)

Mon, January 21, MASS IN KENTUCKY – St. Agnes
RIP Rita Dumbacher (Mateo Canabal)

Tues, January 22, – Ss. Vincent & Anastasius
NO MASS

Wed, January 23, NO MASS IN ALABAMA – St. Raymond of Penafort
RIP Special intention (Mary Grane)

Thurs, January 24, NO MASS IN ALABAMA – St. Timothy
In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Fri, January 25, NO MASS IN ALABAMA – Conversion of St. Paul
In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Sat, January 26, – St. Polycarp
NO MASS

Sun, January 27, 10:00 a.m. – 3rd Sunday after Epiphany
10:00 a.m. **Alabama** RIP Leonard & Theresa Messing (Russ & Liz Messing)
6:00 p.m. **Mississippi** Private intention (Fr. Oswald)

“Jesus Christ expressly tells us that it is impossible to be for God and the World at the same time, because when we want to please the one, it means becoming the enemy of the other.” *St. John Vianney (1786 – 1859)*

CHILDREN'S CATECHISM AFTER SUNDAY MASS

Sunday, Jan. 20

Sunday, Jan. 27 Fr. Oswalt teacher

HOLY HOUR

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

FATHER'S TRAVELS

January 20 – January 22 Kentucky Mass & Sacraments

January 21 – January 26 No Mass in Alabama

January 27 – January 28 Mississippi Mass & Sacraments

Half-Hours with the Saints and Servants of God (1882) **(On the Infancy and Hidden Life of Our Savior)**

(Peres Croiset and Nouet, S.J.) It is surprising that the Son of God, having come on earth simply to glorify His Father by redeeming mankind, should have passed nearly all His life in obscurity.

During all this time could He not have travelled through the world to teach men by His doctrine, to edify them by His example, to convince them by His miracles, and draw them to the knowledge of the true God ?

The carpenter's shop, was it a dwelling worthy of a Savior ? A hidden and unknown life, was this to be the life of a Messiah ? And so long a retreat, was it necessary for a God made Man ?

It must be so, since He who is wisdom itself and does all things with consummate prudence has made the choice. Who is it who had the glory of His Father more at heart than His only-begotten Son ? and who knew better than He did how to promote it ? The salvation of man, was not that the object of His incarnation? and was He ignorant that the conversion of the universe ought to have been His work ?

We must therefore come to the conclusion that a hidden life up to the age of thirty, was more glorious to God than the most striking miracles, and that the work of our salvation required that silence and obscurity during all that time.

What more glorious, what more instructive, than the mystery of this hidden life ? The Eternal Father wished to be glorified by the hidden life of His Son ; the Savior prefers this obscurity to all the marvels of an active life.

Ah ! great God, when shall we be convinced that perfection and merit does not consist in doing or in suffering great things for Your glory, but in wishing and doing all that pleases You ?

The Savior glorified His Father quite as much in the poor workshop at Nazareth as He afterwards in Judea did through His preachings and miracles.

O my God, how foolish are they who feel inclined to show their zeal only in performing mighty works of charity! Such as these would say that a hidden life extinguishes fervor.

The will of God is sought for, by those who put their trust in Him ; but how many virtues are included in this one ! The Son of God was strictly obedient to Mary and Joseph ; this is an abridgment of His life, from the age of twelve to thirty years. Would not one say that obedience is above every other virtue? for one cannot doubt but that during that time, Jesus Christ would have possessed every virtue.

Scripture seems to include all in saying, that He was perfectly obedient ! Ah ! my God, how important is this lesson, but it is not relished ! How consoling, my Lord, is

Your example ; but it is not followed ! I have only to obey, and I am sure of pleasing You.

How short is the path to perfection ! I have only to obey, and from that time I practice every virtue ! A complete victory over the strongest temptations is attached to obedience : we are humble, we are solidly grounded in virtue, when we are obedient.

As for the other wonders which Jesus worked during that time, He has kept them so hidden that we can but have a confused knowledge of them. The finest paintings are faded when exposed to too much light and air ; but a hidden life is always safe, and it is God alone who can help us to it.

To be talked of by the world, to be successful, to be praised, is, for those who seek it, the reward for purely exterior good works. If we wish to possess God as a reward, let us remember that He alone must be our witness.

The love of solitude and the love of silence are two virtues, of which the Son of God gives us the example in His hidden life. There are two kinds of solitude: the first is, that of the heart, which can be practiced, even among the talk and hum of a busy world, by a holy contemplative mind not affected by outward observances ; the second is, that of the body, which effectually separates us from the conversation and sight of men ; but this will be of little use to us if separated from the first.

Our Savior has so practiced both the one and the other that it ought to induce us to follow His example. See Him in Nazareth, where He leads a hidden life ; He is content with a village, a mean-looking house, a vile employment. What conversions could He not effect by the mere efficacy of His word ! nevertheless He lives silently, to teach us to love retreat ; and this we should never shrink from, when the glory of God, or the salvation of our neighbor, or any pressing want, is concerned.

Try to be fond of retirement, so that you may examine your conscience effectually. You need not be afraid of losing your time or of burying your talents.

Jesus did not lose the fruit of the least of His labors when He began His public life, from having been a recluse until He was thirty years of age.

Closing Hymn after Mass:

Verbum Caro Factum Est

Verbum caro factum est

Porque todos os salvéis,

Y la Virgen le decía:

Vida de la vida mía,

Hijo mío, ¿qué os haría,

Que no tengo en qué os echéis?

Verbum caro factum est

Porque todos os salvéis,

O riquezas temporales,

¿No daréis unos pañales

A Jesu que entre animales

Es nascido según véis?

Verbum caro factum est

Porque todos os salvéis