

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

January 21, 2018 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 January 21st

Sun, January 21, 10:00 a.m. – 3rd Sunday after Epiphany (St. Agnes)
10:00 a.m. Alabama Holy Souls (Victoria Vaillancourt)
6:30 p.m. Kentucky Private Intention (Fr. Oswald)

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

Tues, January 23, MASS IN SPOKANE – St. Raymond of Penafort
RIP Robert Crocker (Don & Kathy Mullan)

Wed, January 24, MASS IN SPOKANE – St. Timothy
In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Thurs, January 25, MASS IN SPOKANE – Conversion of St. Paul
In honor of the Holy Family & the needs & intentions of the Wayne Pivarunas family
(Wayne Pivarunas)

Fri, January 26, – St. Polycarp
NO MASS

Sat, January 27, – St. John Chrysostom
NO MASS

Sun, January 28, 10:00 a.m. – Septuagesima Sunday
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. Mississippi Private Intention (Fr. Oswald)

“Do not be like the proud who always want to assert their own opinion...I have known people with whom this had become a daily habit.” *St. John Vianney*
(1786 – 1859)

NO MASSES IN ALABAMA THIS WEEK

There will be no Masses here Monday through Saturday due to the travel to the priest meeting in Spokane, WA. Masses will resume on Sunday, January 28.

SERVERS MEETING

There will be a meeting for altar servers after Mass on Sunday, January 28 in the chapel. All servers are to attend, as well as those who are in process of learning or want to be a server. There will be some structural changes made as well as a review of some pointers for serving Mass.

CHURCH LAW

When it comes to non-Catholic worship, we must obey this law of the Church, listed as Canon 1258: *It is unlawful for the faithful to assist in any active manner, or to take part, in the sacred services of non-Catholics. Merely passive or material presence may be tolerated on account of a civil office, or for the purpose of showing respect to persons, to be approved in doubtful cases by the Bishop for grave reasons, at funerals of non-Catholics, at their marriages, and similar solemnities, provided there is danger of neither perversion nor scandal.* As you can see, ALL of the proper conditions must be fulfilled, otherwise a grave sin against the Faith is committed.

FATHER'S TRAVELS

January 21 Kentucky Mass and Sacraments

January 22 – January 26 Spokane, WA priest meeting

January 28 – January 29 Mississippi Mass and Sacraments

February 4 Georgia Mass and Sacraments

February 11 Tennessee Mass and Sacraments

NEXT CATECHISM CLASSES

Adult catechism – **Wednesday, January 31 at 6:00 p.m.**

Children's catechism – **Sunday, January 21 after Mass**

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour will be on Wednesday, **Jan. 31 at 7:00 p.m.**

PROSPECTIVE CONVERTS

Anyone who is seeking to convert to the Catholic Church, please see Father to set up personal catechism teachings and begin the Catechumen process.

What Faith Really Means, A Simple Explanation (Fr. Henry Graham) 1914 **Chapter One: The True Meaning of Faith**

LET us, then, begin at the beginning. In the first place, Faith is necessary; on this all are agreed, for, according to St. Paul, we are "justified by faith." Luther termed this faith the "article of a standing or a falling Church"; and as for Catholics, their belief concerning it is determined by the Council of Trent, which called it (Sess. vi., c. 8) "the beginning of human salvation, the foundation and root of all justification." But here, unfortunately, our agreement ends, for with the question that necessarily follows, "What is Faith?" we are at once plunged into controversy. Ask the average Protestant, and you will find that by faith he means trusting in Jesus Christ for salvation, believing that He shed His Blood upon the Cross and washed all His sins away, personally accepting Christ and His offered Redemption." The principal acts of saving faith," says the "Confession of Faith" (chap. xiv.), "are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace." Or, to quote the more familiar answer of the Shorter Catechism to the question (No. 86): "What is faith in Jesus Christ? Faith in Jesus Christ is a saving grace

whereby we receive and rest upon Him alone for salvation as He is offered to us in the Gospel." According to this doctrine, when we have faith in Christ, Christ accepts us and looks upon us as "righteous" even though we are not really so. He "imputes His righteousness" to us; He covers over our sins with His merits, much as a fall of snow covers a mudheap. And so Luther taught: "God cannot see in us any sin, though we are full of sin; nay, are sin itself, inside and out, body and soul, from the top of the head to the soles of the feet, but He only sees the dear and precious Blood of His Beloved Son, our Lord Jesus Christ, wherewith we are sprinkled" (quoted in Verres, "Luther, an Historical Portrait," p. 139).

Now it must be said at once that this is not the true and proper and Scriptural meaning of faith at all. That the word may sometimes bear this meaning- trust in a person, belief in his power, hope and confidence- is certainly not to be denied. You find this kind of faith in such cases, for example, as St. Jas. i. 6, "Let him ask in faith, nothing wavering"; and St. Luke, viii. 48, "Daughter, thy faith hath made thee whole"; and St. Matt. xv. 28, "O woman, great is thy faith"; and even St. Matt. xiv. 31, "thou of little faith, wherefore didst thou doubt?" and in other passages. But what we deny is that this is the kind of faith Almighty God demands of us as necessary for salvation, saving faith, justifying faith. In fact, St. Paul himself actually distinguishes them, the one from the other, and represents the former trust, assurance, confidence to be an effect of the latter: "In whom we have boldness and access with confidence, by the faith of him" (Eph. iii. 12). Faith we hold to be "a supernatural gift of God, which enables us to believe without doubting whatever God has revealed" (Catechism, Q. 9); or, according to the fuller definition of the Vatican Council, "a supernatural virtue by which, through the grace of God inspiring and helping us, we believe as true all that God has revealed, not on account of their truth as perceived by natural reason, but on account of the authority of God revealing them, who can neither deceive nor be deceived." This is faith: an intellectual belief: the assent of the mind to certain truths; the acceptance of whatever doctrines God has taught, simply because He has taught them. It is not a mere "acceptance of Christ," as Protestants assert, by an act of the will; though it is that, too, in the sense that we accept the doctrine that Christ died to atone for our sins. Certainly the will must move the intellect to make this act; and again, grace is required to move the will to operate, as Our Lord taught when He said: "No man can come to Me except the Father, Who hath sent Me, draw him" (St. John vi. 44). In the long run, therefore, it is all a matter of God's mercy bestowing grace. "For by grace you are saved through faith, and that not of yourselves; for it is the gift of God" (Eph. ii. 8). But confining ourselves for the present to the act of faith, which is the effect of the virtue of faith, we say that, according to Catholic teaching, which is Scripture teaching, it is simply an act of your intelligence; it is believing and accepting with your mind, assenting and consenting to whatever truths Almighty God has made known, however difficult or impossible they may seem, simply because He has revealed them. This, and nothing else, is true faith.

I could adduce many texts to prove this, but I shall quote only one, for I am writing not to prove the Catholic doctrine, but only to explain and illustrate it, so that from a general view of the whole Catholic system you may be led to see how reasonable and unassailable, how beautiful, satisfying, and consoling it is. "Go ye into the whole world," said Our Lord, "and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (St. Mark xvi. 15, 16). Now, Our Lord is here speaking of justifying faith: "he that believeth shall be saved." And the faith He speaks of is to be that faith by which the Gospel is to be believed. And what is the Gospel? It is the whole Christian religion, the whole scheme of salvation as announced by the Apostles in all its parts. "Go and teach all nations." "Preach the Gospel to every creature."

Closing Hymn after Mass: What Child Is This

What Child is this, who, laid to rest
 On Mary's lap, is sleeping?
 Whom angels greet with anthems sweet,
 While shepherds watch are keeping?
 This, this is Christ the King;
 Whom shepherds guard and angels sing:
 Haste, haste to bring Him laud
 The Babe, the Son of Mary!

Why lies He in such mean estate,
 Where ox and ass are feeding?
 Good Christian, fear, for sinners here
 The silent Word is pleading:
 Nails, spear shall pierce Him through,
 The Cross be borne, for me, for you:
 Hail, hail, the Word made flesh,
 The Babe, the Son of Mary!