

# 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

**January 27, 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 January 27<sup>th</sup>

**Sun, January 27, 10:00 a.m. – 3<sup>rd</sup> Sunday after Epiphany**

**10:00 a.m. Alabama** RIP Leonard & Theresa Messing (Russ & Liz Messing)

**6:00 p.m. Mississippi** Private intention (Fr. Oswald)

**Mon, January 28, MASS IN MISSISSIPPI – St. Peter Nolasco**

RIP Leonard & Theresa Messing (Russ & Liz Messing)

**Tues, January 29, 8:30 a.m. – St. Francis de Sales**

RIP Leonard & Theresa Messing (Russ & Liz Messing)

**Wed, January 30, 8:30 a.m. – St. Martina**

RIP Leonard & Theresa Messing (Russ & Liz Messing)

**Thurs, January 31, MASS IN GEORGIA – St. John Bosco**

RIP Leonard & Theresa Messing (Russ & Liz Messing)

**Fri, February 1, 6:00 p.m. – St.. Ignatius (FIRST FRIDAY)**

RIP Leonard & Theresa Messing (Russ & Liz Messing)

**Sat, February 2, 10:00 a.m. – Purification BVM (FIRST SATURDAY)**

For the conversion of those in all true chapels who cause division and persecute priests;  
for peace and unity in all true chapels (Fr. Oswald)

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

**10:00 a.m. Alabama** Private intention (Fr. Oswald)

**6:00 p.m. Georgia** RIP Aleksandra Bareja (David & Catherine Mott)

“Prayer is the conversation of a child with its Father; of a subject with his King; of a servant with his Lord; of a friend with the Friend to whom he confides all his troubles and difficulties.” *St. John Vianney (1786 – 1859)*

### **PURIFICATION OF THE BLESSED VIRGIN MARY**

On the Feast of the Purification this Saturday, there will be the blessing of candles, procession and High Mass at the 10:00 a.m. Mass.

### **FEAST OF ST. BLAISE/BLESSING OF THROATS**

On the Feast of St. Blaise this Sunday, there will be the blessing of throats after Mass.

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

Sunday, Jan. 27 Fr. Oswalt teacher  
Sunday, Feb. 10 Fr. Oswalt teacher  
Sunday, Feb. 17  
Sunday, Feb. 24 Fr. Oswalt teacher

### **HOLY HOUR**

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

### **FATHER'S TRAVELS**

**January 27 – January 28** Mississippi Mass & Sacraments  
**January 31** Georgia Mass & Sacraments  
**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)** **(On the Purification)**

(Bourdaloue and Father Faber) Mary, in obedience to the law of Moses sacrifices even her own honor, since by the Purification, she appears in the same condition as that of other women. Thus the brightness of her virginity was obscured; of that virginity, of which she was so jealous in the mystery of the Incarnation ; of that virginity, whose glory is to shine outwardly, and not show the least stain. She consents to risk her reputation and her name, and of all the humiliations that one, I dare to say, was the most difficult to bear—to be pure as the sun before God, and to appear impure, before the eyes of men. Such is, nevertheless, the sacrifice this most holy of virgins makes.

Now this law of God, my brethren, does not compel us to do anything so humiliating. It wishes that we should appear as we are ; that being essentially submissive to the supreme control of God, we should not blush at duties which His law requires and at services which we are bound to perform ; especially, being impure sinners, we should not be ashamed to perform practices of penance which are to cleanse, to reconcile us with God, and help us to pay off the debt of His divine justice.

But what do we do ? By a strange reversing, we wish to be sinners, and yet appear to be good. Mary gives up all desire of outside show provided she is assured that the treasure of her virginity is preserved, and we, often even in the most trifling things, are but too anxious to keep up appearances.

Consider the many virtues she practices in this mystery: she hides her glory, not wishing to appear what she is ; she emblazons her humility, by appearing what she is not.

She is Mother of God, and she appears only as the mother of a man ; she comes to be purified in company with other mothers, although she is the purest of virgins. Dispensed from this humiliating law, she nevertheless carries it out to the very letter.

However dear that adorable Son may be, she offers Him up for us, even unto death, by presenting Him to the Eternal Father, as a propitiatory victim. It costs her much to hear the saddest and most heartrending prediction made on Him, and with what resignation did she not consent ? O Lord, how conformed is the spirit of the Mother with the spirit of the Son, and how both are different from ours. We wish to appear what we are not; our pride cannot brook the idea of appearing as we are. Luxury, pomp, ambition, and vanity, accompany us even to the foot of the altar.

We are, however, charmed with the deep humility of the Blessed Virgin. Shall we never be but cold and indifferent admirers of the sublimest virtues ? Does our love of purity inspire us with a great delicacy of conscience? What do we do, to acquire and cherish so necessary and delicate a virtue ? Only those who are clean of heart shall see God.

Mary had spent twelve years of her sinless life in the courts of the Temple. It was there, that she had outwardly dedicated her virginity to God, which she had vowed in the first moment of her Immaculate Conception. It was there, she meditated over the ancient Scriptures, and learned the secrets of the Messiah. She was coming back to it again, still virgin, yet, mystery of grace ! a mother with a child. She came to be purified, she who was purer than the untrodden snow on Lebanon. She came to pre- sent her child to God, and do for the Creator, what no creature but herself could do, give Him a gift fully equal to Himself.

When the second Temple was built, the ancients of the people lifted up their voices and wept, because its glory was not equal to the glory of the first. But the first Temple had never seen such a day, as that which was now dawning on the Temple of Herod. The glory of the Holy of Holies was but a symbol of the real glory, which Mary was now bearing thitherward in her arms. But she had two offerings with her. She bore one, and Joseph the other. She bore her child, and he, the pair of turtle-doves, or two young pigeons, for her purification. Many saw them pass. But there was nothing singular in them, nothing especially attractive to the eyes of the beholders. So it always is, where God is. Now that He is visible, He is, in truth, except to faith and love, just as invisible, as He ever was.

Mary made her offerings, and " performed all things according to the law of the Lord." For the Spirit of Jesus was a spirit of obedience ; and although the brightness of angelic innocence was dull beside the whiteness of her purity, she obeyed the law of God in the ceremony of her purification, the more readily as it was a concealment of her graces. But she bore also in her arms, her true turtledove, to do for Him likewise u according to the custom of the law."

She placed Him in the arms of the aged priest Simeon, as she has done since in vision to so many of the saints, and the full light broke on Simeon's soul. Weak with age, he threw his arms around his God. He bore the whole weight of the Creator, and yet stood upright. The sight of that infant face, was nothing less than the glory of heaven. The Holy Ghost had kept His promise. Simeon had seen, nay, was at that moment handling, " the Lord's Christ"

O blessed priest ! worn down with age, wearied with thy long years of waiting for the " Consolation of Israel" kept alive in days which were out of harmony with thy spirit, even as St. John the Evangelist was after thee, surely He who made thee, He who is so soon to judge thee, He whom thou art folding so proudly in thine arms, must have sent the strength of His omnipotence into thy heart, else thou wouldst never have been able to stand the flood of strong gladness which, at that moment broke in upon thy spirit !