

St. Benedict's Traditional Catholic Church

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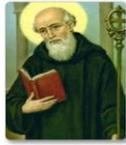
Laceys Spring, Alabama 35754

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 28, 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 28th

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. Oswalt)

Mon, January 29, MASS IN MISSISSIPPI – St. Francis de Sales

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

Tues, January 30, 8:30 a.m. – St. Martina

RIP Special Intention (Bill Caldwell)

Wed, January 31, 8:30 a.m. – St. John Bosco

Private Intention (Alena Roberts)

Thurs, February 1, 8:30 a.m. – St. Ignatius

RIP Rudy Girardi (Carol Girardi)

Fri, February 2, 8:30 a.m. – Purification BVM (FIRST FRIDAY)

In honor of St. Philomena (Pat & Susie Welp)

Solemn blessing and distribution of candles; Procession; High Mass

Sat, February 3, 10:00 a.m. – BVM Saturday (St. Blaise) (FIRST SATURDAY)

In honor of St. Philomena & St. Jude for a special intention (Mary L. Graham)

Blessing of throats after Mass

Sun, February 4, 10:00 a.m. – Sexagesima Sunday

10:00 a.m. Alabama In honor of St. Philomena & St. Jude for a special intention (Mary L. Graham)

6:00 p.m. Georgia Private Intention (Fr. Oswalt)

FIRST FRIDAY

Please note that due to the Feast of the Purification and of Candlemas, Mass on this First Friday will be at 8:30 a.m. only. There will be no 6:00 p.m. Mass.

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.

FATHER'S TRAVELS

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 28 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 (con't); Chapter 2**

Now, to believe that is an intellectual act, a work of the intelligence, accepting and assenting to the truths of the Gospel. It is not, as I said before, merely the fact of believing that Christ died for you upon the Cross, and trusting to that for salvation. That is only a part of God's Revelation. A man stands up in a meeting, and says he is " saved " because " God so loved the world as to give His only-begotten Son that whosoever believeth in Him may not perish but may have everlasting life," and " he that believeth in the Son hath everlasting life " (St. John iii. 16, 86), and " He loved me and gave Himself for me." Or he buttonholes his neighbor at an Evangelistic meeting, and asks him, " Are you trusting in the Blood ?" and " Have you decided for Christ ?" and if he gets an answer in the affirmative, he will say : " Hallelujah ! You are on the Lord's side! You are saved!" I know all this, because I have seen it and heard it, and taken part in it. But that is not faith. It is a mere sentiment, a feeling, a persuasion I am afraid more or less fanatical concerning one single point of the Christian Revelation. It is narrowing faith down to one particular act in Our Lord's Redemption, and ignoring all the rest. From this description you would never imagine that Jesus Christ taught anything about the Church, or the Sacraments, or good works. It is therefore essentially and fundamentally a false notion of faith a delusion and a heresy.

St. Paul has given us an inspired description of faith: " Faith is the substance of things to be hoped for [i.e., the basis and foundation on which rest the blessings of salvation we hope for], the evidence of things that appear not [i.e., the making certain for us things that are not visible to the senses, nor perceived by reason] " (Heb. xi. 1). This faith, by which " the just man lives " (Heb. x. 88), consists in a firm belief in the things

revealed by God, as all the examples in this chapter (xi.) of the Epistle to the Hebrews clearly shows. It is an act of the intellect by which we recognize such truths of revelation, for instance, as the forming of the world by the Word of God (verse 6), and even the very existence of God as our future Judge (verse 8). It was belief in God's Word, howsoever made known to them a belief formed in the mind and with the intelligence, and inspiring hope and confidence which enabled Henoah and Noah and Abraham and the rest to do all those things for which they are praised by the sacred writer. They believed on the authority of God, Who made revelations and promises to them.

Such is the nature of that faith which is necessary for salvation in every part of Holy Scripture, and especially the New Testament. In the true sense, therefore, the Scriptural and the Catholic sense, we may define faith to be the willing and deliberate submission of the mind to revealed truth, the acceptance of and belief in all that God has revealed. And anything less than this is not faith.

Chapter 2: THE faith to which I have been referring is called a "supernatural gift of God" partly, no doubt, because it is concerned with truths above the natural order, which our unassisted intelligence cannot comprehend, but principally because this faith must come from God Himself, and cannot be acquired in any other way. You have it not by nature; you cannot get it by seeking for it, either in books or in the world around you or anywhere else; it is a free, unmerited gift of God. And after sanctifying grace, it is undoubtedly the most precious gift God can bestow on man, because it enables him to believe the Gospel, and without it you cannot believe. Let me explain why. There are many things in the Christian religion truths, dogmas, facts, call them what you will that the natural man finds it hard, indeed impossible, to believe. Observe, I do not say impossible only to *understand*, but impossible even to *believe*.

Christianity is a supernatural religion; it is full of mysteries and miracles. The Christianity which Rationalists and Modernists in our day attempt to recommend a religion stripped of mysteries and emptied of all supernatural elements is not the Christianity of Jesus Christ, nor of the Bible, nor even of what is called "Orthodox Protestantism." We must either take Christianity with its mysteries or leave it alone, for the two stand or fall together. And this applies to Protestant as well as to Catholic. The religion of Jesus Christ asks him to believe not only what he never saw and what no one ever saw, but what no one ever can see, and what from the very nature of the case cannot be proved or accounted for on natural grounds in any way whatsoever. We have only to refer to the Apostles' Creed, which many Protestants profess as well as we. Take the doctrine that Our Lord was "conceived by the Holy Ghost," or the "forgiveness of sins," or the second coming of Christ, or "the life everlasting"; or, again, the existence and guardianship of angels, or the reality of Heaven and Hell. These are realities, but spiritual realities; you cannot see or touch or handle them; they are not proper subjects of natural science or reason; you must take them on faith, as revealed by God. And it is precisely these things which nationalists, who walk by sight and not by faith, reject. "The sensual [natural, Authorized Version] man perceiveth not these things that are of the Spirit of God, for it is foolishness to him; and he cannot understand, because it is spiritually examined [discerned, Authorized Version]" (1 Cor. ii. 14).

Closing Hymn after Mass: Holy God, We Praise Thy Name

1. Holy God, We praise Thy Name.
Lord of all, we bow before Thee.
All on Earth Thy scepter claim,
All in heav'n above adore Thee.
Infinite Thy vast domain,
Everlasting is Thy reign.

2. Hark the loud celestial hymn
Angel choirs above are raising.
Cherubim and Seraphim,
In unceasing chorus praising.
Fill the Heav'ns with sweet accord,
Holy, Holy, Holy Lord!