

St. Benedict's Traditional Catholic Church

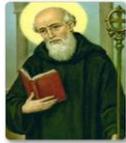
1139 U. S. 231
Laceys Spring, Alabama 35754

Roman Catholic

Traditional Latin Mass

The Religious Congregation of Mary Immaculate Queen (CMRI)

Bishop Mark Pivarunas 402-571-4404



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.

HOLY ORDERS: Please see Father if a man feels a calling towards the priesthood and would like information or a woman feels called to the religious life.

Fr. Michael Oswalt
Church: 256-261-8226
Cell phone: 970-765-4714

July 19, 2015

st-benedict-hsv.org

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.

Mass Schedule for the week of July 19th

Sun, July 19, 10:00 a.m. – 8th Sunday after Pentecost (St. Vincent de Paul)

RIP all our deceased relatives, loved ones, all souls in Purgatory (K & AM King)

Mon, July 20, 8:30 a.m. – St. Jerome Emiliani

That our entire family will get to heaven & for our intentions (K & AM King)

Tues, July 21, 8:30 a.m. – Feria (St. Praxedes)

That our entire family will get to heaven & for our intentions (K & AM King)

Wed, July 22, 8:30 a.m. – St. Mary Magdalen

Chris Knight (Knight)

Thurs, July 23, 8:30 a.m. – St. Apollinaris

Chris Knight (Knight)

Fri, July 24, 8:30 a.m. – Feria (St. Christina)

In reparation, in gratitude & for complete conversion of the King family (K & AM King)

Sat, July 25, 10:00 a.m. – St. James the Greater

Ron Johnson (Knight)

Sun, July 26, 10:00 a.m. – St. Anne Mother of BVM (9th Sunday after Pentecost)

RIP Roseanita Glackin Lynch (D. Maguire)

“We profess Christ to be truly God and your prophet to be a precursor of the Antichrist and other profane doctrine.” *Ss. Habenusus, Jeremiah, Peter, Sabinian, Walabonsus, and Wistremundus (d. 851), martyrs of Cordoba, Spain. Reported in the Memoriale Sanctorum, in response to Umayyad Caliph ‘Abd Ar-Rahman that they convert to Islam on pain of death.*

WHAT ARE GREGORIAN MASSES?

Gregorian Masses are a series of Holy Masses traditionally offered on 30 consecutive days as soon as possible after a person's death. They are offered for an individual soul.

The custom of offering Gregorian Masses for a particular soul recognizes that few people are immediately ready for heaven after death, and that, through the infinite intercessory power of Christ's sacrifice, made present in Holy Mass, a soul can be continually perfected in grace and enabled to enter finally into the union with the Most Holy Trinity – our God, Who is Love Itself.

Gregorian Masses take their name from Saint Gregory the Great, who was sovereign Pontiff from 590 to 604. St. Gregory the Great contributed to the spread of the pious practice of having these Masses celebrated for the deliverance of the souls from purgatory. In his Dialogues, he tells us that he had Masses on thirty consecutive days offered for the repose of the soul of Justus, a monk who had died in the convent of St. Andrew in Rome. At the end of the thirtieth Mass, the deceased appeared to one of his fellow monks and announced that he had been delivered from the flames of Purgatory.

From August 1 – August 30, Father will be offering a requested Gregorian Mass series for a deceased soul from one of the larger parishes who asked for help.

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour will be this Wednesday July 22 at 7:00 p.m.

MASS INTENTIONS

Please be patient and no murmuring for the offering of Mass intentions as it may take until October to be able to offer those intentions. I have offered my help to try and get two of the large parishes "out of the backlog" for their own Mass intentions.

Consoling Thought of St. Francis de Sales Will Perfectly Resigned

Imagine you behold the glorious and ever admirable St. Louis setting sail for a foreign land, and the Queen, his wife, embarking with his Majesty. Suppose that someone inquires of this heroic princess: Where are you going, madam? She would undoubtedly answer: I am going wherever the King is going. But do you know where the king is going? She would say: He has told me in general; yet I have no anxiety to know where he is going, but only to go with him. Then, madam, you have no special purpose in this voyage? No, she would reply: I have no other than that of being with my dear lord and husband. The other might add: See, he goes to Egypt, to pass Palestine; he will stay at Damascus, at Acre, and at many other places; do you not intend, madam, to reside there also? No, indeed, she would say; I have no intention unless to be near my king, and the places he will visit are of consideration to me, unless inasmuch as he will be there; I shall go, without desiring to go, for I care about nothing but the presence of the king; it is the King who desires the voyage, and as for me, I desire no voyage, but only the presence of the King; journeys, delays, and everything else being quite indifferent to me. Thus, a will resigned to that of its God should have no other desire than simply to follow the will of God.

As he who sails on board a ship does not advance by his own motion, but by the motion of the vessel, so the heart embarked on board the divine good pleasure should have no other wish than that of being carried by the will of God. Then, no more will the heart be heard to say: Thy will be done, not mine; for it will no longer have any will to renounce; but it will say these words: Lord! Into Thy hands I commend my will; as if its will were no more at its own disposal, but only at that of the Divine Providence.

Among all the pleasures of perfect love, that which is found in the acquiescence of the soul to spiritual tribulations is unquestionably the purest and most refined. The Blessed Angela of Foligno gives us an admirable description of the interior pains which she sometimes endured: she says that her soul was in torment, like a man with his hands and feet tied, yet not strangled; without any hope of succor; unable to support himself with his feet, to assist himself with his hands, to cry out with his mouth, or even to sigh. It is really so; the soul is sometimes so pressed with interior afflictions, that all its powers and faculties are crushed and desolated by the absence of everything that could solace it, as well as by the dread and apprehension of everything that could sadden it. To such an extent that, after the example of its Savior, it begins to grow weary, to fear, to shudder, then to be sad with a sadness like that of the dying, when it can well exclaim: "*My soul is sorrowful even unto death;*" and, with the consent of its whole interior, it desires, implores, and beseeches that, "if it be possible, this chalice may pass away from it," remaining attached only by the finest point of the spirit to the heart and good pleasure of God, and making one simple act of acquiescence: "O Eternal Father, may my will be never done, but Thine!" And it is remarkable that the soul makes this act of resignation in the midst of so much trouble, so many repugnances and contradictions, that it does not perceive itself doing so; at least it imagines that its acts are all so languid that they cannot come from the heart or be of any value, because what is regarded then as the divine good pleasure is endured not only without pleasure or contentment, but even contrary to the pleasure and contentment of the heart, which love allows to utter all the lamentations of Job and Jeremiah, but on condition that one act of acquiescence should be made in the inmost depths, in the purest part of the soul. And this acquiescence is not sweet, or tender, or sensible, though it is real, and strong, and loving; it seems to have retired into the furthest corner of the soul, or, as it were, into the citadel of the fortress, where it remains courageous, though all the rest has fallen, and is overwhelmed with sadness. And the more removed this love is from aid, abandoned by the faculties of the soul, the more sublime is its constancy, and the nobler its fidelity.

Closing hymn after Mass: Faith of Our Fathers

1. Faith of our fathers living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
When e'er we hear that glorious word

3. Faith of our fathers Mary's prayers
Shall win our country back to thee;
And through the truth that comes from God,
Our land shall then indeed be free.

Refrain:

Faith of our fathers, Holy Faith!
We will be true to thee till death!

2. Our fathers chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee.