

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

July 21, 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 July 21st

Sun, July 21, 10:00 a.m. – 6th Sunday after Pentecost (St. Praxedes)

10:00 a.m. Alabama For Nick & Lori, & for the Sullivans; Dan, Ioana, Vlad, Alexandra, Luke (Dan Sullivan)

6:30 p.m. Kentucky Private intention (Fr. Oswalt)

Mon, July 22, MASS IN KENTUCKY – St. Mary Magdalen

For Sister, my 3rd grade teacher (Barbara Rios)

Tues, July 23, – St. Apollinaris

No public Mass in Alabama

Wed, July 24, 8:30 a.m. – Feria

Terri Donnelly (Margie Brown)

Thurs, July 25, 8:30 a.m. – St. James the Greater

RIP Henry & Mary Ann Bucheger (Margie Brown)

Fri, July 26, 8:30 a.m. – St. Anne

RIP Paul & Florence Bucheger (Margie Brown)

Sat, July 27, 10:00 a.m. – BVM Saturday

RIP Thomas Wilburn (Joey Phillips)

Sun, July 28, 10:00 a.m. – 7th Sunday after Pentecost (Ss. Nazarius & Celsus & Victor & Innocent I)

10:00 a.m. Alabama RIP Alice Oswalt (Margie Brown)

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

“All Jesus Christ did, He did for us. His prayers, His tears, His watchings, His fasting, His preaching, His journeys, His conversations, His miracles – all those were for us.” *St. John Vianney (1786 – 1859)*

CHILDREN'S CATECHISM AFTER SUNDAY MASS

Every 2nd and 4th Sunday's of the month

SUMMER VACATION WILL BE ALL OF JUNE, JULY & AUGUST

HOLY HOUR

The next Holy Hour will be **July 24, 2019 at 6:30 p.m.**

FATHER'S TRAVELS

July 21 – July 23 Kentucky Mass and Sacraments

July 28 – July 29 Mississippi Mass and Sacraments

August 4 Georgia Mass and Sacraments

August 6 – August 7 Louisiana Mass and Sacraments

August 11 Tennessee Mass and Sacraments

August 18 – August 20 Kentucky Mass and Sacraments

August 25 – August 26 Mississippi Mass and Sacraments

August 27 – August 29 Texas Mass and Sacraments

Half-Hours with the Saints and Servants of God (1882) **(On the Holy Eucharist as a Sacrifice)**

(L' Abbe Flechier) The Mass is a sacrifice, that is to say, it is a supreme worship, a real immolation, a public recognition of the sovereignty of God, and a sincere protestation by some visible ceremonies of the intimate and necessary dependence of our existence on a Superior Being, which can be but God alone. For, my brethren, recollect that we believe, that we are rendering to the angels, martyrs, saints—to the Mother of God herself, raised in dignity above the angels, and in merit above the saints—that we are rendering, I say, a homage which has been reserved for them as an inheritance, and as a regal mark of adoration which is due to Him.

The Mass is a sacrifice instituted by Jesus Christ, says St. Cyril, having an immutable priesthood, consecrated by an everlasting unction from all ages, in erecting the new law has established this sacrifice of His Body and Blood — a precious monument of His infinite love for men.

It was on that fatal night, when He was to be delivered up to His enemies, that He offered Himself to His Father under the species of bread and wine, being both together, says St. Paulinus, both the priest of His victim and the victim of His priesthood; then enjoining His apostles, and those priests who legitimately succeeded them, to do the same, even to the consummation of the world.

There is, then, in the Church a divine sacrifice, which the Council of Trent has designated as the highest work of God — opus Dei; divine in its beginning, God alone, by His Almighty power, being capable of changing the bread and wine into the Body and Blood of Jesus Christ; divine in its midst, God alone becoming man, in order to be a victim fit to appease the anger of a sovereign majesty; divine in its end, God alone being able to be the object of those everlasting testimonies and of that divine oblation ; divine in its duration, as the prophet Daniel had predicted.

It is not composed, as formerly, of many victims, but of one only, which is perpetuated on our altars; which is multiplied without being divided, which is sacrificed without dying, and eaten without being consumed, since it is the immortal and impassible Body of Jesus Christ.

It is the same God who speaks through His prophet Malachias. Listen to Him with docility and respect: " For from the rising of the sun even to the going down, my name is great among the Gentiles. I see in every place altars, whereon is offered to my name a clean offering " (Malack i. Li).

What, then, is that victim which the Lord even so honors, as to attract His attention and complacency, which is so pleasing through its purity and innocence? Is it that of animals, whose impure and coarse blood would render it far from agreeable? Can it be our works, wherein malice is so often mingled, where flesh and blood have a share, where concupiscence is almost always mixed up with secret vanities or petty interests? Can it be our prayers, which are but too often accompanied with distractions, disgust, impatience, and self-love? No, doubtless. This glorious sacrifice, is that of the Mass, which is offered up in every quarter of the globe for the propitiation and satisfaction of our sins; this oblation is of itself so pure and holy, that neither the unworthiness of him who offers it up, nor the irreverence of those who assist at it, can in the least degree deprive it of its holiness.

We all meet in the church to give a public testimony of our faith and piety, and the visible sacrifice which is offered at the Mass is the sign of the invisible Sacrifice; so, says St. Augustine, modesty and a devout posture of the body ought to be the sign of our devotion and interior reverence. It is there we go to confess Jesus Christ before men, so that He may acknowledge us before His Heavenly Father. Where is it that we ought to give outward signs of that respectful fear, but in the presence of that divine majesty of God, residing in the tabernacles of His church? Our sole occupation should consist in adoring God, and acquitting ourselves well, in all our religious duties to Him, to whom we are so indebted.

Besides, we are obliged to give edification to all the faithful; and if we are at all times, and in all places, expected to show a good example, surely it is at the church during the celebration of the divine mysteries that we should do so.

Nevertheless, how many profanations and irreverences are daily committed during Holy Mass? How many attend carelessly and thoughtlessly, although God bids us tremble when we place our feet on the threshold of those venerable piles, wherein religion and its mysteries are set apart for worship?

Many enter the church thinking only of useless trifles, foolish appointments, or frivolous amusements; they look out for a Mass which they suspect will be a short one, as if they begrudged the short half-hour they give to Jesus every week.

Many wait to attend the latest Mass, in order that they may be more intimate and friendly with those who are equally undevout and lazy. They let the priest go away, or, perhaps better to say, they leave Jesus as if they had taken no heed of His sacrifice; and, far from having any feeling of devotion, they have deprived those who had, by the distractions they have given them.

Closing Hymn: O God Almighty Father

1. O God almighty Father,
Creator of all things,
The heavens stand in wonder
While earth Thy glory sings

2. O Jesus, Word Incarnate,
Redeemer most adored,
All glory, praise and honor
Be Thine, our Sov'reign Lord

Refrain:

O most Holy Trinity,
Undivided Unity;
Holy God, Mighty God,
God Immortal, be adored.

3. O God, the Holy Spirit,
Who lives within our souls,
Send forth Thy light and lead us
To our eternal goal.