

# 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

**July 28, 2019 Church Website: [st-benedict-hsv.org](http://st-benedict-hsv.org)**

**Like us on Facebook: [facebook.com/StBenedictCMRI](https://facebook.com/StBenedictCMRI)**

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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 28<sup>th</sup>

**Sun, July 28, 10:00 a.m. – 7<sup>th</sup> Sunday after Pentecost (Ss. Nazarius & Celsus & Victor & Innocent I)**  
**10:00 a.m. Alabama** Private intention  
**6:00 p.m. Mississippi** RIP Alice Oswald (Margie Brown)

**Mon, July 29, MASS IN MISSISSIPPI – St. Martha**  
For Ernie Laurence, in thanksgiving for being Confirmation sponsor (Joey Phillips)

**Tues, July 30, – Feria**  
**No public Mass in Alabama**

**Wed, July 31, – St. Ignatius Loyola**  
**No public Mass in Alabama**

**Thurs, August 1, 8:30 a.m. – St. Peter in Chains**  
In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Fri, August 2, 6:00 p.m. – St. Alphonsus Maria Liguori (FIRST FRIDAY)**  
Norell family & Holy Souls (Barbara Norell)

**Sat, August 3, 10:00 a.m. – BVM Saturday (FIRST SATURDAY)**  
RIP Dr. Tim White (Joey Phillips)

**Sun, August 4, 10:00 a.m. – 8<sup>th</sup> Sunday after Pentecost (St. Dominic)**  
**10:00 a.m. Alabama** Private intention  
**6:30 p.m. Georgia** For the health and well-being of the benefactors and faithful of St. John Damascene Mission (David & Catherine Mott)

“With God’s help we shall always have power over our emotions.” *St. John Vianney (1786 – 1859)*

## **FATHER OSWALT'S TRAVELS**

**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 Sacrament)**

(Fr. Faber) The Blessed Sacrament is a mystery of daily repetition, of ordinary familiarity. We are coming across our Lord continually. Either we are calling Him from heaven our-selves, if we be priests; or we are witnessing that unspeakable mystery; or we are feeding on Him and seeing our fellow-creatures do so also; or we are gazing at Him in His veils, or receiving His benedictions, or making our devotions at His tabernacle door.

Yet what is our habitual behavior to Him in this mystery? We are orthodox in faith, doubtless; every word of that queen of councils, the blessed and glorious assembly of Trent, is more precious to us than a mine of gold. But have the intensity of our love, the breathlessness of our reverence, the earnestness of our prayers, the overbearing momentum of our faith, the speechlessness of our yearning desires been all they should have been, or half they would have been, if we had but corresponded to the grace which He himself each time was giving us?

There is no sign of lukewarmness more unerring than becoming thoughtless about the Blessed Sacrament, and letting it grow common to us without our feeling it. Even though the disciples on the road to Emmaus did not know Jesus till He vanished from their sight, at least their hearts, they knew not why, burned within them as they walked and talked to Him by the way. Yet how often have we been at the tabernacle door, feeling neither His presence nor our own miseries, more than a beggar sleeping in the sun at a rich man's gate?

True it is that the Blessed Sacrament is not a mystery of distance or of terror, but one of most dear familiarity. Yet the only true test of our loving familiarity is the depth of our joyous fear.

Yet, alas! whenever we read or hear of some of the great things concerning the Blessed Sacrament, does it not often flash upon us that our conduct is not in keeping with our creed; and, looking back on a long sad line of indifferent communions, distracted masses, and careless visits to the tabernacle, are we not sometimes startled into saying, Do I really believe all this?

How many of us might simplify our spiritual lives, and so make great progress, if we would only look to the Blessed Sacrament, to our feelings and conduct towards it, and its impression upon us, as the index of our spiritual condition? We are always trying to awaken ourselves with new things, new books, new prayers, new confraternities, new states of prayer; and our forbearing Lord runs after us and keeps blessing us in our changeableness, and humoring us in our fickle weakness. How much better would it be to keep to our old things, to hold fast by Him, and to warm ourselves only at the tabernacle fire!

(Le Pere Garnier) Moses, desirous of making the Israelites understand how great was the happiness they possessed in being the chosen people of God, said to them:

There never was a nation, however illustrious it may have been, who had gods so communicative, as is our God, who communicates Himself to us.

What shall we say to Christians when their loving and all-merciful God, not content with dwelling amongst us in our churches and visiting us in our homes, but has further willed to dwell in the interior of our souls, and to repose in our hearts as in a temple, where we can familiarly confer with Him and expose all our wants?

It was an incomparable joy for the Mother of God to have carried Jesus in her bosom; —has not the Christian the happiness of carrying Him in his?

St. Elizabeth esteemed herself happy when the Mother of God came to visit her, and the Lord himself is willing to come and dwell in the interior of our souls! Mary Magdalen had the advantage of kissing His feet, and we have the opportunity of embracing Him and of receiving His caresses! After that, what heart would not be inflamed with love for a God who so familiarly communicates with men? Ought not this induce us to offer to Him our fervent prayers, our fondest love?

Have we not indeed reason to reproach ourselves with coldness and ingratitude, when we think of the wondrous love which God has shown to men in this adorable sacrament?

As this God of love gives Himself entire to us in the Eucharist, we ought to give ourselves entirely to Him. But, alas! how very far we are from loving Him as He has loved us in this divine mystery. He has loved us to excess, He has loved us without reserve, He has given Himself to us whole and entire, He has spared nothing to show us - His love; nevertheless it is this same God whom we love with so much coldness and with so much reserve.

We give Him as little of our heart as we possibly can, and often give Him nothing at all ; although that would not be a sin, still it would be indeed an act of a great ingratitude and greater meanness.

### **Closing Hymn: Mother Dearest, Mother Fairest**

1. Mother dearest, Mother fairest  
Help of all who call on thee,  
Virgin purest, brightest, rarest  
Help us, help, we cry to thee.

Refrain:

Mary help us, help, we pray,  
Mary help us, help, we pray,  
Help us in all care and sorrow,  
Mary help us, help, we pray.

2. Lady, help in pain and sorrow,  
Soothe those racked on beds of pain;  
May the golden light of morrow  
Bring them health and joy again.