

St. Benedict's Traditional Catholic Church

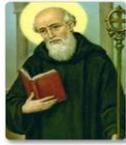
1139 U. S. 231

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.
	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 31, 2016 Church Website: 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.

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 July 24th

Sun, July 31, 10:00 a.m. – 11th Sunday after Pentecost (St. Ignatius of Loyola)
Nate Knight (Knight)

Mon, Aug. 1– St. Peter in Chains
NO MASS IN ALABAMA

Tues, Aug. 2 – St. Alphonsus Maria Liguori
NO MASS IN ALABAMA

Wed, Aug. 3 – Finding the Body of St. Stephen
NO MASS IN ALABAMA

Thurs, Aug. 4 – St. Dominic
NO MASS IN ALABAMA

Fri, Aug. 5, 6:00 p.m. – Dedication of Our Lady of the Snows (FIRST FRIDAY)
Holy Souls (Anonymous)

Sat, Aug. 6, 10:00 a.m. – Transfiguration of Our Lord (FIRST SATURDAY)
In honor of the Holy Family and for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

Sun, Aug. 7, 10:00 a.m. – 12th Sunday after Pentecost (St. Cajetan)
In honor of the Holy Family and for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

"Those who perish, perish by their own negligence." – St. Ambrose (340 – 397)

FATHER'S TRAVELS THIS WEEK

Due to my being gone this week to Omaha for the priest meeting, there will be no Masses here Monday through Thursday, as well as no Holy Hour on Wednesday. Masses will resume **Friday at 6:00 p.m. for the First Friday Mass.**

THANK YOU!!!!!!!

Thank you to all who worked so hard for the visit of Bishop Pivarunas for Confirmations. As always there were crosses to be had but all for the glory of God. All those who cleaned, cooked, chauffeured, served at the altar, ushered and any and all the little things that needed to be done, may your generosity and toil be richly rewarded by the Good God!

PRAY FOR THE SICK

Please pray for the sick in their time of need: Dr. Timothy White, Fr. Anthony Cekada, Tom Girardi, and Jim Knobloch.

FATHER'S TRAVELS

July 31 – August 5 Priest meeting in Omaha

August 9 – August 10 Louisiana Mass & Sacraments

August 21 – August 22 Mississippi Mass & Sacraments

August 28 – August 29 Kentucky Mass & Sacraments

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

No Holy Hour this week. Next Holy Hour is Wednesday, Aug. 17 at **6:30 p.m.**

The Heart of the Mass published in 1936

Introduction: Mutual Relations of God and Man

The Structure of the Mass. Before entering upon our explanation of the prayers and ceremonies of the Mass, let us briefly consider the various parts which go to make up the liturgical rite, that we may follow it the more intelligently.

The first part of the Mass is a kind of introductory service, made up of chants, prayers, and lessons (i.e. readings from Holy Scripture) – namely, the Introit, the Kyrie, the Collect, the Epistle or Lesson, and the Gospel. On certain days the Gloria and the Nicene Creed are added. This first part of the Mass is called the Mass of the Catechumens, while the remaining part is called the Mass of the Faithful. These names have their origin in the discipline of the early Church.

Persons desiring to become Catholics are obliged to undergo a course of instructions preparatory to baptism. In the first ages of Christianity, they were called *catechumens*, a Greek word meaning *one who is being instructed*. Such persons, being not yet fully initiated in the teachings and practices of Christianity, were dismissed before the sacrificial part of the Mass commenced. Likewise, those who were undergoing a course of penance and had not yet been admitted to Communion were ordered to leave the church at this part of the Mass. That which followed was considered too holy for the presence of notorious sinners, and too mysterious to permit those to assist who were not yet fully instructed. Only those who were baptized – the Faithful – could take part in the actual Eucharistic Sacrifice. The Church, during the course of centuries changed her discipline in this regard, and all are now permitted to remain during the entire sacred Rite.

It may be interesting also to note the subdivisions of the parts of the Mass given in the missal. These subdivisions are intended as an aid in studying the Mass by an enumeration of the various parts which go to make up the whole. They are as follows:

1. The PREPARATION – which includes the prayers at the foot of the altar, and the Introit, Kyrie and Gloria.
2. The INSTRUCTION – which includes the Collect, the Epistle, Gradual, Alleluia (or Tract, and on certain feasts the Sequence), the Gospel (often followed by a sermon) and the Credo.
3. The OBLATION – which includes the Offertory antiphon, the offering of the host, the pouring of water and wine into the chalice, the offering of the chalice, the washing of the hands, the prayer to the Blessed Trinity, the *Orate Fratres* and the Secret.
4. The CONSECRATION – which includes the Preface and the Canon of the Mass, embracing the prayer *Te Igitur*, the Memento of the Living, the Communicantes and the two other prayers before the Consecration and Elevation, the three prayers after the Consecration, the Commemoration of the Dead, the *Nobis quoque peccatoribus* and the Minor Elevation. (This part is, properly speaking, also a part of the oblation or sacrifice offering.)
5. The COMMUNION – which includes the Pater Noster, the Libera, the Agnus Dei, the three prayers before the Communion, the Domine non sum dingus, and the Communion of the Priest and the Faithful.
6. The THANKSGIVING – which includes the Communion antiphon, the Postcommunion prayer, the *Ite missa est* and the Last Gospel.

Ordinary and Proper of the Mass. The Mass consists of a fixed framework into which at certain points the variable prayers, lessons and chants are fitted. The former is called the ordinary or common of the Mass, and the latter, the Proper.

The variable or proper parts of the Mass are the following: The Introit, the Collect, the Epistle, the Gradual, the Alleluia (or Tract, and on some feasts the Sequence), the Gospel, the Offertory, the Secret, the Communion and the Postcommunion. All the other parts remain the same in each Holy Mass, except the Preface, which occupies an intermediate place between the changeable and the unchangeable parts. Certain feasts and seasons have their own proper Preface, which changes after the introductory sentence. A common Preface is arranged for all days which do not have a proper Preface of their own. Similarly, a special clause is inserted in the prayer of the Canon called the Communicantes, on certain of the principal feasts.

Because the prayers of the Mass vary, we speak of the Mass of such a day or of such a feast. In order to follow the changeable parts of the Mass, it is necessary to have a Missal, in which the proper prayers of the Mass each day and feast are given.

(to be continued next Sunday)

Closing Hymn after Mass: Glory Be To Jesus

1. Glory be to Jesus
Who in bitter Pains
Poured for me the life-Blood
From His sacred Veins.

2. Grace and life eternal
In that Blood I find;
Blest be His compassion,
Infinitely kind.

3. Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem

4. Lift ye then your voices,
Swell the mighty flood;
Louder still and louder
Praise the Precious Blood.