

St. Benedict's Traditional Catholic Church

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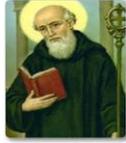
Laceys Spring, Alabama 35754

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

September 11, 2016 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 September 11th

Sun, Sept. 11, 10:00 a.m. – 17th Sunday after Pentecost (Ss. Protus & Hyacinth)

In honor of & in thanksgiving to St. Jude Thaddeus (Dr. Sylvia Rojas)

Mon, Sept. 12, 8:30 a.m. – Most Holy Name of Mary

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

Tues, Sept. 13, MASS IN LOUISIANA – Feria

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

Wed, Sept. 14, MASS IN LOUISIANA – Exaltation of the Holy Cross

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

Thurs, Sept. 15, 8:30 a.m. – Seven Sorrows of the BVM

In honor of & in thanksgiving to St. Jude Thaddeus (Dr. Sylvia Rojas)

Fri, Sept. 16, 8:30 a.m. – Ss. Cornelius & Cyprian

In honor of & in thanksgiving to St. Jude Thaddeus (Dr. Sylvia Rojas)

Sat, Sept. 17, 10:00 a.m. – Stigmata of St. Francis

RIP Elmer H. Winter (Victoria Vaillencourt)

Sun, Sept. 18, 10:00 a.m. – 18th Sunday after Pentecost (St. Joseph of Cupertino)

10:00 a.m. Alabama In honor of & in thanksgiving to St. Jude Thaddeus (Dr. Sylvia Rojas)

6:30 p.m. Kentucky Private Intention (Fr. Oswald)

"We must honor God as He requires us to honor Him, or we shall be asked why." – St. John Vianney (1786 – 1859)

FATHER'S TRAVELS

September 12 – September 14 Florida with Fr. Miller/Louisiana Mass & Sacraments

September 18 – September 19 Kentucky Mass & Sacraments

September 25 – September 26 Mississippi Mass & Sacraments

FEASTS OF OUR BLESSED MOTHER THIS MONTH

We have some wonderful and major feasts of our Blessed Mother this month; Nativity of BVM, Most Holy Name of Mary, Seven Sorrows of our Mother, and Our Lady of Ransom. We have at Mary's altar for a week the statue of Maria Bambina (Infant Mary) in honor of her Nativity. This week on the feast of her Sorrows we will have her statue in honor of her sorrows there for the rest of the month as this is the month of Our Sorrowful Mother. Stop for a visit and a prayer to her when you can.

FATIMA ROSARY WALK

Please join us again on Tuesday, September 13 at 6:30 p.m. for the beginning of our Rosary March at Big Spring Park. We will park at the old Holiday Inn (401 Williams Ave SW – Huntsville) and assemble across the street in the park. All are invited to take part in this powerful prayer and witness to our Faith. Please dress appropriately, i.e. women & girls please wear dresses or skirts; men & boys, no shorts or flip-flops. If anyone would like a ride who wouldn't be able to come otherwise, please see Father for coordination. God bless you and see you there!

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour is Wednesday, Sept. 21 at **6:30 p.m.**

All For Jesus (Fr. Frederick William Faber) 1854 **Strive for Love of God, not heroism**

Thus the strong and loving instincts for the glory of God, the interests of Jesus, and the salvation of souls remains, as something beyond the common necessary practice of the faithful, and below the pinnacles of the saints. These three instincts seems open to us, inasmuch as the austerities that frighten us and the supernatural heights of prayer that are out of our sight are not requisite for them. Moreover – and this is a singular consolation – the beauty of the saints lies rather in the three instincts that are open to us than in the two heights to which we dare not aspire.

Now, devout people formed upon the three instincts for the glory of God, the interests of Jesus, and the welfare of souls abound in Catholic countries in good times and seem to be the Church what the middle classes are to the prosperity of the state – not its heroes, but its life, strength, muscle, and independence. They are the growth of quiet times. Martyrs can be, and will be, made out of them by scores, when trouble comes. But saints, the spiritual creations of an interior life, belong to another order of things. It is plain, then, that in uneventful times, it is our chief work to increase this middle class of the faithful; otherwise we shall be such dry and uninteresting Christians that we shall never convert those outside the fold, and, what is even of more importance, we shall have nobody to love our multitudinous poor, or to take any generous, persevering pains about them.

It is equally obvious that it is the Devil's game to lessen the number of this class; and this he does in two ways especially: first, by giving devotion a bad name, inspiring men to call it romantic, enthusiastic, pretty, youthful, the fervor of converts, fanciful, novel, unpractical, and the like; and second, by leading people to aim too high, to attempt too much, to read mystical books, to run after miracles and portents, to make rash vows, and to tempt God by burdening themselves with a multiplicity of prayers; and then, when their wax wings are melted off, in weariness and disgust, they sink down to the merest observance of precepts and, not seldom, even lower still.

The aim of this treatise is to draw a picture of this middle class, to give a view of their life, to exhibit samples of their devotion, and to make out a case for them. It was mainly this sort of people St. Philip set himself to multiply in Rome, and it is substantially the chief work he left his

sons to do. I do not say the exclusive work, or else we should lose our right to the crowds of dear sinners that are ever gathering themselves to the odor of the saint's name, and to the lures of his little apostolate. If, then, you want to be a saint, like to one of the canonized, this is not the book for you. He that has climbed the rocks can alone tell you the secrets of the rough ascent. This is a map of the easy ways of divine love, higher than the plains and above their dust, yet not so high as to be beyond the region of sweet flowers and shady trees, and the coolness of bubbling springs.

If you have ever read the life of St. Philip, you may remember how someone who wanted to be a saint dreamed that the Holy Father was dragging him through rude and prickly briars. I wish we all had the heart to face the briars; but it is not so, and it is of no use trying to be good by theories. Still, to love God is a great thing, to love Him more and more is a greater thing, and to make others love Him is so great that it is a joyous surprise, ever fresh, and new every day, that God should let such as we are do so great a thing.

You must not suppose that I hold cheap the practices of mortification, whether outward or inward, or that I think affective love renders effective love unnecessary, or even that I believe interior mortification can dispense from the obligation of bodily penances and discomforts, in the case of those who are aiming at perfection. My little book is not a summa of ascetical theology. But because we cannot rise so high, there is no need surely to sink so low. Some severe spiritualists speak as if affective love were little better than a delusion, or at best a mere service of fervent feelings. Oh, surely that is hasty, peremptory, unkind, and not like the Church of God. I grant we must not stop there, that we must go on to mortify our inordinate passions, and work and suffer. Yet surely merely affective love is good as far as it goes; and it cannot be with Catholics nothing more than a worship of feelings, for I have shown all along – and theology most amply bears me out – that the practices of it may be made most solid – nay, almost inevitably are so. And then affective love is the way to effective.

Besides this, by aiming exclusively at one only, we most commonly lose both. I know there are many people who have made up their minds not to be saints. Well, if God were angry with them, and counted their pusillanimity as sin, if Jesus turned away from them and left them out of His reckoning, we need take no pains for them. But He does not do so; and therefore we may well affectionately ask them to think, if they will not be saints, whether they will not love our dearest Lord as far as Calvary, without committing themselves to the crucifixion. This will come home to us most feelingly, when our poor ashamed hearts tell us that we ourselves are at least among the well-intentioned faint-hearted cowards of the army of our generous and unselfish Lord.

It is not unfair, although I pretend to be pleading for God's glory and a service of love, to assail you with arguments drawn from your own interests. I am sure many of you are not contented with yourselves. You want to love God more and to make more of Jesus. You want to get out of your cold, dry, unhandsome way with Him. You would fain have more liberty of spirit, and feel your affections more at large in religion, and be unaffectedly more familiar with the instincts and interests of Heaven. You see that the service of love has common sense on its side, that these half-and-half measures with God make you neither happy nor holy, and, besides, something in your heart is drawing you closer to God and winning you to better things. **(continued next Sunday)**

Closing Hymn after Mass: Praise Ye the Lord

1. Praise ye the Lord,
Let joyful anthems ring.
Beneath the banner of the Cross,
Rejoice in Christ your King.
Rejoice, rejoice,
Let joyful anthems ring.
Exalt the Cross of Christ your king.

2. Praise Him on high,
Ye choirs of angels sing.
In chorus joined, your voices raise
In praise of Christ your King.
Rejoice, rejoice,
In hymns celestial sing.
Exalt the Cross of Christ your King.