

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

September 20, 2015

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.

Mass Schedule for the week of September 20th

Sun, September 20, 10:00 a.m. – 17th Sunday after Pentecost (St. Eustace & Comp.)
Emilee Knight (Knight)

Mon, September 21, 8:30 a.m. – St. Matthew
Clara House (Knight)

Tues, September 22, 8:30 a.m. – St. Thomas Villanova (St. Maurice & Comp.)
For my protection, health & for the work our Lord wants me to do (Anthony Bronson)

Wed, September 23, 8:30 a.m. – St. Linus (St. Thecla)
RIP Dixie Pedley (Barbara Rios)

Thurs, September 24, 8:30 a.m. – Our Lady of Ransom
For the conversion of loved ones, our children, grandchildren and godchildren (Cornel & Mary Strain)

Fri, September 25, 8:30 a.m. – Feria (St. Firmin)
For my relatives living & deceased (Catherine Radecki)

Sat, September 26, 10:00 a.m. – Ss. Isaac Jogues & Comp (Ss. Cyprian & Justina)
For the Holy Souls & Sr. Mary Cabrini (Catherine Radecki)

Sun, September 27, 10:00 a.m. – 18th Sunday after Pentecost (Ss. Cosmas & Damian)
For my children & all my grandchildren, for their conversion to the True Faith (Catherine Radecki)

“What does it avail to know that there is a God, which thou not only believest by Faith, but also knowest by reason: what does it avail that thou knowest Him if thou think little of Him.” *St. Thomas More (1478–1535)*

CATECHISM RETURNS!

Beginning Wednesday Sept. 23 (a week later than previous mentioned because of Louisiana catechism trip) catechism class will resume. This series of classes will focus on Apologetics (including basic catechism), Church History and the Mass and Sacraments. Format for Wednesday's will be 6:00 – 6:50 catechism class; 7:00 – 8:00 Holy Hour: Exposition, Rosary, Confessions, Benediction, Reposition.

FATHER'S TRAVELS

October 1- October 2 Georgia catechism and Sacraments (no Mass Oct. 1 in Alabama; First Friday Mass in evening Oct. 2 in Alabama)

October 5 – October 10 Colorado (Visit to help Fr. Peter Raleigh in Trinidad and pastoral visits to some Catholics)

October 18 – October 19 Mississippi Mass; Sunday evening and Monday morning

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour will be this Wednesday September 23 at 7:00 p.m.

MASS INTENTIONS

Due to the influx of Mass intentions the soonest opening for any more intentions is not until **MARCH**. Intentions will be written down in the order received.

Consoling Thoughts of St. Francis de Sales (St. Francis de Sales) **The Inclination Which God Has To Do Us Good**

As soon as man thinks attentively on the Divinity, he perceives a certain sweet emotion of heart which testifies that God is the God of the human heart; and never does our understanding experience more pleasure than in this thought of the Divinity, the least knowledge of which, as the prince of the philosophers say, is more precious than the greatest of all things else; as the least ray of the sun is brighter than the brightest of the moon or of the stars, yea, is more luminous than the moon and stars together. And if any accident surprises our heart, immediately it has recourse to the Divinity, acknowledging that when the world looks dark, It alone can save and preserve.

This pleasure, this confidence, which the human heart naturally takes in God, can only proceed from the conformity that exists between the divine goodness and the soul. There is a great, but secret, resemblance between them – a resemblance that cannot be denied, yet cannot be understood. We are created to the image of God, we have a close connection with His Divine Majesty.

Besides this conformity, there is a constant intercourse between God and man for their reciprocal perfection. Not that God can receive any perfection from man, but because as man can be perfected only by the divine goodness, so the divine goodness can nowhere out of itself be so well displayed as in regard to our humanity. The one has great need and capacity to receive, the other great abundance and inclination to bestow. Nothing is more suited to indigence than affluence; and the kinder affluence is, the stronger its inclination to give. The more needy indigence is, the more eager it is to be satiated. The meeting, then, of affluence and indigence is sweet and happy; and we could scarcely say which should enjoy the more contentment, abundance to be communicated, or deficiency to be filled, had not our Lord told us that it is a more blessed thing to give than receive. But where there is more of happiness, there is more of satisfaction; the divine goodness, then, has greater pleasure in giving its graces, than we have in receiving them.

To make you better understand by sound doctrine how immense is the mercy of Our Lord, I beg you to consider a truth which I have taken from Tertullian. This great

man teaches us that God began His works by an outpouring of His goodness on all His creatures, and that His first inclination is to do us good. And, indeed, it appears to me that the reason is quite evident; for to know well what the first inclination is, we must select that which should be the most natural, inasmuch as nature is the root of all. But is there anything more natural in our God, than to enrich us with the profusion of His graces?

“As a fountain sends out its waters naturally, as the sun sends forth its rays naturally, so God does good naturally being good and abounding in riches by His natural condition, He should also be by nature liberal and beneficent. When He punishes you, O wicked man, the reason is not in Himself; He does not wish that any person should perish; it is your malice, your ingratitude, that draws down His indignation upon your head.” *Bossuet*.

Thus our deficiency has need of the divine abundance through the misery of its dearth, but the divine affluence has no need of our indigence, unless through the perfection of its goodness: a goodness which, nevertheless, does not become better by being communicated, for it acquires nothing by expending itself; but our indigence would remain failing, if the abundance of the divine goodness did not succor it.

Has not our soul then – considering that nothing can perfectly content it, that its understanding has an infinite longing after more extensive knowledge, and its will an insatiable desire to find and love what is good – has it not reason to exclaim: Ah! I am not made for this world! There is some sovereign good on which I depend, some infinite Creator who has placed within me this boundless desire of knowing and this hunger which cannot be satisfied. It is therefore necessary that I should tend forward and stretch out towards Him in order to be united to His goodness, to which I belong. Such is the conformity that we have with God.

Closing hymn after Mass: What a Sea of Tears and Sorrows

1. What a sea of tears and sorrows,
Did the soul of Mary toss
To and fro upon its billows
While she wept her bitter loss;
In her arms her Jesus holding,
Torn so newly from the Cross.

2. Oh, that mournful Virgin Mother,
See her tears how fast they flow
Down upon His mangled Body
Wounded Side and thorny Brow;
While His Hands and Feet she kisses,
Picture of immortal woe.