

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.

Fr. Michael Oswald
Church: 256-261-8226
Cell phone: 970-765-4714

September 24, 2017 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 24th

Sun, September 24, 10:00 a.m. – 16th Sunday after Pentecost (Our Lady of Ransom)

10:00 a.m. Alabama RIP Socorro Duenez (Raul Duenez)

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

Mon, September 25, MASS IN KENTUCKY – Feria

In thanksgiving & in reparation for offenses against the Immaculate Heart of Mary
(Dave Fuire)

Tues, September 26, 6:00 p.m. – Ss. Isaac Jogues & Comp. (ss. Cyprian & Justina)

RIP Mary Corcaran Allen (Sarah Looney)

Wed, September 27, 8:30 a.m. – Ss. Cosmas & Damian

RIP Mary Corcaran Allen (Sarah Looney)

Thurs, September 28, 8:30 a.m. – St. Wenceslaus

In thanksgiving for our wedding anniversary (Ron & Mishale Roberts)

Fri, September 29, 8:30 a.m. – Dedication of St. Michael the Archangel

Holy Souls in Purgatory (S. Johnson)

Sat, September 30, 10:00 a.m. – St. Jerome

RIP Jim T. Shugrue (Mary Ann Nardecchia)

Sun, October 1, 10:00 a.m. – 17th Sunday after Pentecost (St. Remigius)

10:00 a.m. Alabama In thanksgiving and in support for all Fr. Oswalt does for our parish (Roberts family)

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

“Have some pictures or statues of the saints in your home, and prize them with your crucifix, more than any of your possessions. Often it only needs a glance at a picture to bring to our minds the characteristics of the saints during their life on earth... We learn from them lessons of faith, courage, penitence, and the love of God.” *St. John Vianney (1786 – 1859)*

FATHER'S TRAVELS

September 24 – September 26 Kentucky Mass & Sacraments

October 1 Georgia Mass & Sacraments

October 8 Tennessee Mass & Sacraments

October 10 – October 14 Fatima Conference, Spokane, WA

October 17 – October 18 Louisiana Mass & Sacraments

October 22 – October 24 Kentucky Mass & Sacraments

October 29 – October 30 Mississippi Mass & Sacraments

FUTURE TRAVELS

November 6 – November 11 Visit Fr. Raleigh in Colorado / Retreat / Rest

CATECHISM CLASSES RESUME

Adult catechism classes will resume on **Wednesday, September 27 at 6:00 p.m.** Also, children catechism classes will begin on **Sunday October 1 after Mass.**

HOLY HOUR WITH EXPOSITION & BENEDICTION ON WEDNESDAY'S

Next Holy Hour will be on Wednesday, Sept. 27 at **7:00 p.m.**

PROSPECTIVE CONVERTS

Anyone who is seeking to convert to the Catholic Church, please see Father to set up personal catechism teachings and begin the Catechumen process.

The Soul Sanctified (1873)

Spiritual Reading

Spiritual reading is a great help to prayer, and it is on this account that St. Paul, writing to Timothy, recommended to him “to attend to reading.” (1 Tim. 4:13). St. Athanasius esteems it so necessary for one who would walk in the path of God that in an exhortation he made to religious he says, “You will see no one truly intent on God’s service who is not also given to reading. We can neither practice nor leave it off without receiving profit or prejudice.” St. Jerome also testified to the esteem he had for it when, writing to Eustochium, he said, “Let sleep surprise you with a book in your hand, and let the Holy Scripture receive your reclining head.” In short, all Saints in general recommend unto us spiritual reading, and experience, moreover, shows us clearly the profit of it because history records innumerable wonderful conversions which God has wrought by this means.

St. Ambrose, exhorting us to apply ourselves as much as we can to spiritual reading, says: “Wherefore do you not employ the time you have to spare in spiritual reading? Wherefore do you not return to take a view of Jesus Christ? Why do you not speak to Him? And why do you not hearken to what He says to you? For we speak to Him while we are in prayer, and we hear Him speak while we read the Holy Scripture.” Let this, therefore, be the first means we adopt to profit by spiritual reading: let us believe that it is God who speaks to us and that it is He who dictates to us what we there read. “Read the Holy Scripture in such a manner as always to bear in mind that all the words that are therein are the words of God, who would have us not only know His law, but also fulfill it.”

What the Saint says elsewhere furnishes us with another very profitable means, and many pious reflections. “The Holy Scriptures,” says he, “are like so many letters sent to us from our own country; let us therefore read them with the same eagerness that a man would read the letters he receives from his native country from which he is far away.

Let us read them to see what news we receive from Heaven, which is our true country, to see what they tell us of our Father's brethren and friends that are there, to see what they say of that place to which we so earnestly desire to go."

St. Gregory, writing on the same subject, says that Holy Scripture is like a looking-glass, which we ought to set before the eyes of our soul, to behold our interior, in which it is very easy to perceive what of good or bad there is within us and how near we are to perfection, or how far off. For sometimes it sets before us the admirable exploits of the Saints, to excite us to imitate them, that the sight of their victories and triumphs may augment our courage in temptations and sufferings; sometimes it speaks also of their falls, that we may know what we ought to avoid. It sets before us the example of Job, whose virtue increased amid temptations, as foam does amid the waves and billows of the sea; it also represents to us David., who fell at the first attack. The constancy of the one helps to strengthen us in the greatest trials, and the frailty of the other teaches us always to have a humble fear, even in prosperity and amid the consolation that grace brings along with it, and never to presume upon ourselves or our own strength, but to conduct ourselves always with all imaginable precaution. St. Augustine speaks in like manner: "You will make a good use of Holy Scripture if you use it as a looking-glass, that your soul, beholding herself therein, may correct what is bad, and perfect what is good in her." And what they say of Holy Scripture may also be applied to all kinds of spiritual reading.

St. Bernard also instructs us how we may profit by spiritual reading: "He who sets himself to read," says he, "does not so much seek to learn as to taste the things of God." For the bare knowledge of the understanding is dry and barren if it warms not the will and excites not that fervor which renders the reading profitable and fruitful." He teaches us also that "we must take care to keep in our minds all day long some passage that we have that day read, that we may afterwards digest it the better, by calling to mind and often re-examining it. And this reflection must be something also that agrees with the good purposes and resolutions you have made before and that may be proper to strengthen them and hinder your mind from distracting or dissipating itself upon other thoughts." For as we do not eat only to spend the time that is taken up in it, but that the food we take may sustain and nourish us all the day after, so we must not apply ourselves to spiritual reading, which is the spiritual food of our souls, only to employ the time allotted for it, but we must perform it so as to make our profit by it the whole day. For this purpose it will be very advantageous to us if we lift up our hearts to God before we begin to read and beg His grace that our reading may become fruitful, that it may penetrate our heart and take such root in it and so fortify it, that it may render us more fervent in virtue, that it may show the deceits of the world and make us more firm and constant in what regards our spiritual advancement. St. Gregory never applied himself to his spiritual reading without first preparing for it by prayer and reciting this verse of the Psalmist: "Depart from me, ye wicked, and I will search the commandments of my God." (Ps. 118:115).

Closing Hymn after Mass: Sing of Mary

1. Sing of Mary, pure and lowly,
Virgin mother undefiled,
Sing of God's own Son most holy,
Who became her little child.
Fairest child of fairest mother,
God, the Lord, who came to earth,
Word made flesh, our very brother,
Takes our nature by his birth.

2. Sing of Jesus, son of Mary,
In the home at Nazareth.
Toil and labor cannot weary
Love enduring unto death.
Constant was the love he gave her,
Though he went forth from her side,
Forth to preach, and heal, and suffer,
Till on Calvary he died.